

countries as in any Pagan country, so far as true religion and the light of heaven were concerned.

Well, now, this light has broken forth, and it is extending its rays further and further, and will continue to do so. I have seen it between 35 and 40 years myself constantly extending, and I rejoice in it. I rejoice in this work. It is just as sweet to me to-day as it ever was. From the time I first heard the principles of the holy Gospel drop from the lips of Joseph Smith, the inspired Prophet of God, the great Prophet of the last days—I say it is just as sweet to me to-day as it was then. I can see a great growth. I am a better man—I will speak of myself—through the influence of "Mormonism" than I was before I received it. You, too, are better men and better women to-day as a general thing, than you were before you received it. Take this people as a whole I am happy in believing that the great majority are for God and His Kingdom, and are desirous to walk in the ways of truth and of righteousness according to the light that they have and about as well as they are able to. Some don't, perhaps none of us do as well as we know how. I have said before, and I guess it is pretty true, that I don't do as well as I know how. Perhaps I can't. There may be circumstances surrounding me of that nature that I am not able to do as well as I know how. I may say I do as well as I can under the circumstances. Perhaps that is the case with all. Perhaps we might do a little better than what we do notwithstanding the circumstances. Still I am happy in believing that the great majority of the people are for God and His Kingdom; and those who do not walk up to their privileges in regard to these matters and observe the principles of the holy Gospel—they only injure themselves, they cannot injure the work of God. It is proof against the aspersions of the wicked, the ungodly and the apostate. Me disgrace my Maker! No. What can I do to disgrace my Maker and my Creator? Nothing. I can disgrace myself, but not Him, nor His cause, nor His Kingdom. The higher a man gets the further he may have to fall; but the tree from which he falls would not be apt to be hurt by his falling off it.

I pray God to bless us all; to help us to do right; to help us to make our calling and election sure; to bring us to the full enjoyment of our righteous desires; that we may succeed in obtaining an exaltation in His presence, an inheritance in His Kingdom, an habitation that has been prepared for the righteous from before the foundations of the world; this is my prayer in the name of Jesus Christ. Amen.

MEANDERING IN THE SOUTH.

DAMAGE TO A DAM—PROGRAMME OF PROCEEDINGS—CHARACTER OF THE TEACHINGS GIVEN—CONDITION OF THE SAINTS—MARKS OF MATERIAL PROGRESS—THE SOUTHERN VALLEYS—POOR TURKEY AND DEER SHOOTING—CAUGHT IN THE SNOW—MAKING WORK FOR THE CENSUS TAKER—EXTENSIVE TRACKS OF TIMBER.

ALPINE, Arizona,
Nov. 17th, 1883.

Editor Deseret News:

Leaving Albuquerque on Saturday morning, the 3d inst., at 8.50 a.m., we arrived at Holbrook Station in the evening shortly after seven. The next morning in company with Brother Marion Owens we rode to Woodruff, at which place we held meetings in the afternoon and evening. Woodruff has improved considerably since we were here last March. We were very sorry to find a wash out on the west side of their dam in the Little Colorado River. It will cost some \$2,000 in labor to repair the break. The dam is an immense piece of work for so small a settlement as that of Woodruff. One would hardly have expected them to have undertaken so great a labor.

It certainly is a monument of the energy of the Saints. It has been partially or entirely washed around four separate times.

Monday the 5th in company with Bishop J. C. Owens, we drove to Snowflake. Brother and Sister Young passed through with President Jesse N. Smith, myself with Bishop John Hunt. Tuesday we spent in

visiting, reading and writing and in arranging the following programme viz—Wednesday, Nov. 7th, drive to Wilford, 40 miles, hold meeting on the 8th, 9th to St. Joseph Camp 8 miles, and hold evening meeting; 10th, to Snowflake, 34 miles; 11th at 10 a.m., hold meeting at Snowflake and then drive to Taylor, 4 miles, and hold meeting at 3 p.m.; 12th to Whipple, 18 miles, and hold meeting at 3 p.m.; 13th to Ellsworth, 20 miles, and stop on our way at Forest Dale to visit the Lamanites; 14th to Little Giant Mill; 30 miles; 15th, to Amity, 19 miles; meeting at 7 p.m.; 16th to Nutrioso, 18 miles; meeting at 7 p.m.; 17th to Alpine, 9 miles; meeting at 2 p.m.; 18th to Pleasant Valley, 12 miles; meeting at 7 p.m.; 19th to Alpine, 12 miles; 20th to Omer, 25 miles, evening meeting; 21st to St. Johns, 30 miles; 22d, hold meetings at St. Johns; 23d to Erastus, 15 miles; meetings at 3 p.m., 24th to Snowflake, 30 miles; 25th, meetings at Snowflake; 26th to Holbrook Station, via Woodruff; hold meetings at Holbrook; take train for St. Joseph; 27th and 28th meetings at St. Joseph.

Our programme has been carried out up to date, with the exception that in some places where only one meeting had been appointed we have held two. Each has been well attended. In many cases a number of the brethren have traveled with our party from settlement to settlement. Our teachings to the Saints have been almost entirely confined to exhortation to improve upon their every-day life. We have talked very strongly upon the Word of Wisdom and endeavored to impress, especially upon those in authority, to live it so as to be able to preach it to the people, both by precept and example. We have felt well in teaching and exhorting the Saints, and judging from their feelings we feel confident our remarks have been kindly received.

With the exception of some little sickness (mountain fever) at Snowflake, we have found the Saints enjoying excellent health. So far as their spiritual health is concerned, I must say that I consider it above the average. The Saints generally have been blessed this year with much better crops than usual, and in many cases quite a number of substantial improvements plainly speak of the progress being made. Nutrioso and Woodruff are ahead in this regard. While speaking of improvements I must not fail to mention that the foundation of a fine Stake House is being laid at Snowflake. The building will be 35 x 65 feet, and will cost between \$7,000 and \$8,000. The foundation is of stone and the building proper of brick. When completed it will be a substantial structure, and a credit to the people. There are no valleys like those of Salt Lake and Utah in this section of the country. They are very much smaller. Wilford is located in the mountains about 40 miles west of Snowflake, in a canyon varying in width from one-eighth to half a mile.

The Saints do not expect to irrigate, as there is no running water. Some fair crops of corn have been raised, and the brethren are confident that small grain can be successfully produced in a number of places. It is something new in the history of our people for them to establish themselves in a place where they will have to depend entirely upon rains and the natural moisture of the soil to mature their crops. The brethren at Wilford are confident of success. Our party visiting Wilford was as follows, viz: Brigham Young, Jessie N. Smith, Amos Rogers and myself. Our present party and the one that left Snowflake is as follows: Brigham Young, Jesse N. Smith, Lorenzo H. Hatch, John Hunt, John W. Freeman and myself. We are all in excellent health and spirits. The trip to and from Wilford was quite pleasant. We saw a number of deer but were not fortunate enough to get a shot. Some of the brethren did get a shot at a number of wild turkeys, but with no practical results. I am willing to admit, out of respect to the shooters, that the turkeys may have been hit, but am sorry to have to testify that we did not have the privilege of eating any. As I have never sampled any wild turkey I shall not object very strongly to doing so when the hunters of our party kill a dozen or two.

On the afternoon of the 8th, after our meeting at Wilford, our party, in company with seven of the brethren of that place, started to visit

Canyon Creek. We traveled about 11 miles and camped on the top of the Mogollon range of mountains for the night. Next morning it commenced snowing quite hard, and we concluded to return. I was not sorry that we attempted to visit Mogollon Canyon Creek. Our road was among the timber—long leaf yellow and black pine, occasionally oak and cottonwood—and when we reached the highest point we could see the timber stretching away in all directions for many miles. The sight was very interesting to me. I felt fully repaid for the journey.

Before saying goodbye to Wilford and St. Joseph Camp I must not omit to mention the fact that there are 14 families at these places and that there have been eight births during the last quarter. Judging from this record it is plain to see that "Utah's Best Crop" is being quite successfully raised in some parts of Arizona. Traveling from Little Giant Mill to Amity we saw fully 100 deer and succeeded in getting a shot at one drove of about 15, but with the same want of success as with the turkeys. It was an animating spectacle to see the deer running after the brethren had fired.

With the exception of the snowsqualls mentioned, the weather has been delightful ever since we left home. Part of the time the roads have been very bad, but our journeys from place to place have been enjoyable, as our party is in every way agreeable.

Your brother in the Gospel,
HEBER J. GRANT.

THE HINDOO VISITOR.

INTERESTING INTERVIEW WITH
MOZOOMDAR THE REFORMER.

The Hindoo reformer, Mozoomdar, who has been visiting the United States, sailed on Thursday from San Francisco on the City of Peking for Japan, en route for Calcutta. The San Francisco Call says: On the evening previous to his departure, by invitation of Dr. Stebbins, at whose house Mr. Mozoomdar has been a guest during his stay in this city, some thirty or 40 business men, clergymen and literateurs assembled to hold a parting conversation with the Oriental Apostle concerning his native land, and bid him farewell. The scene during the interview was a very peculiar one for this latitude. After the chairs placed around the room were all occupied by the elder gentlemen, the others sat down on the carpet in the center, Eastern fashion, with legs crossed, and the swarthy Mozoomdar among them. Thus seated they plied him with questions concerning India, which he answered one after another, for an hour and a half with great readiness and clearness, interspersing occasional sallies of wit and humor in his replies. The following may be taken as a specimen of the questions and answers:

"What effect has the British rule had upon the poorer classes in India?"
"They have not been benefited as the middle classes have, but their condition is rather worse than before. We have really no pauper class there. There are those who beg, but it is a profession with them, and they are not necessarily poor. The best people in India, the scholars, teachers, etc., do nothing—they are supported by the free-will offerings of others, who consider they are honored by being allowed to contribute to their support."

"How do the people submit to the heavy exactions laid upon them by the Government?"

"Uncomplainingly for the most part, as of an affliction from which there is no possible way of escape. The native princes, rajahs, live very sumptuously and enjoy heavy incomes. (Dr. Stebbins mentioned that a daughter of Chunder Sen, the head of the Brahma Samaj—a poor man, having only for his support such voluntary contributions as might be made by his people—married, not long ago, one of these native princes, who has an income amounting to over \$1,000,000 a year.)

"To what extent has the Act of 1872, recognizing civil marriages, been taken advantage of by the people?"

"Only by the Brahmins. Before that their marriages were nominally illegal, and their children, of course, legally illegitimate. The Act was in their behalf and for their benefit. But it may, and we hope will, prove the entering wedge for general civil marriages."

"What can you tell us of the Theosophic movement in Calcutta,

under Madame Blavatsky and Colonel Olcott?"

"Nothing favorable."
"What effect did Joseph Cooke have upon your people?"

"I think they were disappointed in him. He was very loud." (General laughter.)

"And how great is the influence of the Christian missionaries generally upon the multitudes of India?"

"Not very much. I said this in Chicago, and Dr. Scudder differed with me, but I think I was right. Their attitude, with a few exceptions, and those not among the most able and talented of them, is too antagonistic and unappreciative to be winning and effective. They see no good in the Hindoo religion, and denounce it wholesale with bitterness. This excites opposition. Dr. Duff, one of the ablest and most zealous of them, was also one of the most denunciatory. They must take a more courteous and conciliatory course before they will make a strong impression on the mass of the people. Of course they count on a good many single converts, but they are but as a drop in the ocean. The masses are not favorably affected as yet."

"What is the magnitude of the Brahmin reform movement, in its present proportions, compared with the unaffected part of the population?"

"Almost infinitesimal—it is but the little mustard seed—but may yet develop into a tree which shall be for the healing of the nation."

Dr. Stebbins—Can Christianity supplant or overcome Hindooism by aggression?

"Never, but it may affect it much in the way of reform. Hindooism will hold its own, but it ought to be, and in the end will be, modified, lifted up and purified by Christian influence."

With regard to his countrymen, Mr. Mozoomdar said that for genius and learning there were many in India who were fully the peers, in his opinion, of the greatest men in England or America. The question took a wide range, and the answers given were frequently greeted with expressions of satisfaction on the part of auditors. Dr. Stebbins reluctantly brought the formal conversation to a close by inviting the gentleman into the adjoining room, where a collation had been prepared. As the hour of 11 approached they took their leave of their host and of his Hindoo guest, wishing the latter a safe and pleasant voyage eastward.—Sacramento Record Union.

SPICKS OF SPICE.

Young women should remember that Goliath was killed by a bang on the forehead.

Mankind all suffer alike, but some know how to conceal their troubles better than others.

He that cannot forgive others breaks the bridge over which he must pass himself.

An unhappy marriage is like an electric machine—it makes one dance, but you can't let go.—Ex.

"Hello, boy! Has your paper anything more about the earthquake?" "No, sir; not in this issue."—Louisville Courier-Journal.

It is strange that thought should depend upon the stomach, and still that men with the best stomachs are not always the best thinkers.—Voltaire.

"It must have been slippery weather when the prodigal son returned." The Harlem man asked: Why, in your opinion was it slippery?" "Because," said the small boy, "the old man fell on his neck!"

"You he! fiddy cents charged on my pill for a bath," he said to the hotel cashier at Long Branch. "Well, isn't that correct?" "No, sure," replied the disputer; "dot ish not korrek—none of my families ever takes a bath." The amount was scratched off.

Barber—"Dear me, your beard's very strong; how often do you shave?"

Van Jboom (Dutch mariner)—"Dree times a week effery tay bot Sondays; ten I shaves effery tay."—London Punch.

What would society do if a man should enter a ball room with his arms bare to the shoulders, and his shirt open from where his suspenders cross on the back to the third button on his breast in front? Will some woman's rights society lady please answer and oblige?

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

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NOTICE.

TERRITORY OF UTAH,
County of Salt Lake.

In the Probate Court of Salt Lake County, Utah.

IN THE MATTER OF THE ESTATE OF
HENRY STRINGAM AND GEORGE
STRINGAM, MINORS.

ON THE 15TH DAY OF OCTOBER, 1883, Harriet Stringam, who is the Guardian of the property and persons of Henry Stringam and George Stringam, minor children of said Stringam, deceased, filed in this Court a petition, setting forth the condition and nature of the Estate of said minors, and asking this Court to make an order directing the next of kin of said wards and all persons interested in the said estate, to appear before the Court at a time and place therein specified, not less than four nor more than eight weeks from the making of such order to show cause why an order should not be granted for the sale of certain real estate.

Now it appearing that said guardian has duly filed her bonds and an inventory of said minor's property having been duly returned to this Court, and every thing appearing regular.

It is hereby ordered that Tuesday, 27th day of November, 1883, at the hour of 10 o'clock a.m. of that day at the Court Room of this Court in the County Court House of Salt Lake County, Utah, be and is the time and place for the hearing of said petition, and the next of kin of said wards, and all persons interested in said estate are hereby notified to appear at said time and place and show cause why said prayer of said Guardian should not be granted.

The Real Estate so petitioned to be sold is described as follows, to wit: Part of Lot two (2) in Block twenty (20) Big Field, 5 Acre Plat A., Salt Lake County, Utah, beginning at the Southeast corner of said lot, thence North

thirteen $\frac{31}{100}$ rods, thence West forty-six (46)

rods, thence South thirteen $\frac{91}{100}$ rods, thence

East forty-six (46) rods to the place of beginning.

Dated October 15th, 1883.

E. SMITH, Probate Judge.

Territory of Utah,
COUNTY OF SALT LAKE.

I, D. Bockholt, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of the order of said Court, fixing the time and place for the hearing of petition for order of sale of Real Estate in the matter of the Guardianship of the persons and estates of Henry and George Stringam, minors, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the Seal of said Court this 26th day of October, A. D. 1883.

D. BOCKHOLT,
Probate Clerk.

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NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

ROBERT B. GORDON,
Plaintiff.

SARAH A. GORDON,
Defendant.

SUMMONS.

The People of the Territory of Utah, send Greeting, to Sarah A. Gordon, Defendant:

YOU ARE HEREBY REQUIRED TO APPEAR in an action brought against you by the above named plaintiff in the Probate Court of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this County; or, if served out of this County, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of cruel and abusive treatment as set forth in the complaint. And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. E. Smith, Judge, and the seal of the Probate Court of Salt Lake County, Territory of Utah, this 26th day of October in the year of our Lord one thousand eight hundred and eighty three.

D. BOCKHOLT, Clerk.

CHARLES F. BLANDIN,
Attorney for Plaintiff.

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