

though unrecognized cause of the bringing forth of this abortion.

Its ostensible, but not real object, is to prevent any more Mormon emigrants landing on United States soil. We cannot think that any of President Hayes' cabinet, including the learned Secretary of State, ever imagined that that object could be accomplished by the means suggested. We give them credit for a flickering ray of reason sufficient to enable them to realize that the means was not sufficient for the end. But, an attack on Mormonism was regarded as the proper thing for certain selfish purposes, the issuance of such a circular would certainly draw attention to the subject, and hold the attention of the masses, whilst the true inwardness of the whole matter was being quietly worked out with their aid, but without their comprehension.

The true intent of the circular is to make the Latter-day Saints odious, to make them "a reproach and a curse," upon the lips of mankind generally and their fellow citizens in particular. To do this, Mr. Everts ("if the newspapers who represent him are to be believed) brands all "Mormons" as criminals. No matter how pure in life, how full of good works, how zealous for the welfare of humanity, how faithful to the cross of Christ, how rich they are in the love of God, they are all sullied with the damning name of criminal, for believing in and practicing the principles of that unchangeable gospel which God gave of old through the ministry of his holy prophets, and the sacrifice of his only begotten Son. To accept this gospel is the head and front of their offending, the beginning and end of their crime; all the rest is supposititious, imaginary and unfounded.

But what need of this hubbub, whence this sudden spasm of pretended virtue? Dare we say it, yet it is most true. The programme is from beginning to end a shrewd political dodge, intended to strengthen the party of the administration and weaken its democratic opponents.

An election for President of the United States is near at hand, the strength of the two parties who dominate in political matters is nearly equal. The growing wealth of Utah, the industry, intelligence and probity of her citizens render her admission as a sovereign state necessary to the well-being of the Union. But it is feared by Mr. Hayes and his associates that if admitted she would give her vote to Democratic aspirants. To thwart such a consummation an appalling outcry has to be raised, and by fraud and falsehood the minds of the people have to be filled with hatred and contempt for her citizens, so that it shall become an unpopular thing for any one to suggest her admission. In this way, the framers of this document hope to prevent this act of justice being done to her by a Democratic Congress, and by so doing deprive that party of Utah's vote at the forthcoming election. On the other hand they hope to increase the Republican vote in the various States by obtaining the expressed sympathy if not the active co-operation of the European powers in their attack on the "Mormon" people. This adventitious aid being desirable in securing the votes of many new citizens of this country who were originally natives of the nations invited to participate in the crusade, it being very reasonable to suppose that love of fatherland and patriotic pride would in this case commingle towards the desired end. The prestige of international support would be a trump card in a winning hand.

A crusade like unto the present was inaugurated against the people of Utah by the political managers who engineered the election which made Abraham Lincoln President of the Republic. It was deemed necessary then to embitter public opinion against the Latter-day Saints, and it was done in the manner so well understood to those who hold the nation's power, patronage and purse; and who are adepts in creating and moulding public opinion. An army was organized and sent out west, its object was to destroy the people of Utah. It reached here and passed on one side, and the intended victims still lived and prospered. But the Union was severed, and the Democratic party destroyed. After long years and the sacrifice of millions of lives and treasure, the Union was re-established in name, but the Democratic party who worked the infamy have never regained their former prestige and power, and never will, unless they make amends for the wrongs then done. The mantle of religious persecution then fell upon the shoulders of the Republican party, and they have worn it dauntlessly and with pride, and to-day are imitating the tactics of 1857-8. The same methods are being adopted, the same hatred is being created, the same spirit of destruction is being aroused; and furthermore, the end will be the same. Every sect, clique, party, or nation that hurls defiance at the Kingdom of God will be broken to pieces, but His people will be established for ever and ever.

### LITTLE COLORADO STAKE CONFERENCE.

The Quarterly Conference of the Little Colorado Stake of Zion was held at St. Joseph, Arizona, Saturday and Sunday, August 30th and 31st, 1879.

Saturday, 10 a. m.

Present on the stand: President Jesse N. Smith, Elder L. H. Hatch, Bishop John Hunt of the Eastern Arizona Stake, the Presidency of this Stake with bishops and other leading men.

Singing. Prayer by Bishop L. M. Savage.

Prest. Lot Smith congratulated us on our comfortable surroundings and the blessings of the Lord upon us in this land, and urged the necessity of being self-sustaining and independent of Babylon.

Elder J. R. McNiel, just returned from northern Utah, gave an account of the feelings and prospects of the people there, and spoke of his satisfaction in living in this land and working in the United Order.

2 p. m.

Singing. Prayer by Bishop John Hunt.

Bishops J. H. Richards, of St. Joseph, L. H. Savage, of Sunset, Counselor W. C. Merrill, of Millville, Elder A. Wilcken, of Moan Coppy, and Bishop George Lake of Brigham City, reported their respective wards. Good feelings, general good health and prosperity prevailed.

Elder L. H. Hatch then spoke upon the necessity of our living up to our covenants, becoming self-sustaining and upholding our leaders by our faith, prayers and works.

Sunday, 8 a. m.

A priesthood meeting was held, where the necessity of the two stakes co-operating in establishing a tannery was talked upon and the initiatory step taken in this direction.

Sunday, 10 a. m.

Singing. Prayer by Bishop Oscar Mann.

President L. Smith presented the general authorities of the Church, as also the authorities of this Stake who with the home and Lamanite missionaries were unanimously sustained.

Statistical reports of the Stake and Sunday Schools were then read.

Bishop John Hunt, Counselor W. C. Allen, and Elder W. J. Flake made remarks upon our duties as Saints in this land.

2 p. m.

Singing. Prayer by Elder W. R. Tenney.

Sacrament was administered.

Prest. Jesse N. Smith read from the sixth chapter, 7 and 8 verses, of the Epistle of Paul to the Galatians, showing that whatsoever we sow we would reap, treating upon the subject at considerable length in an able manner.

President Lot Smith made a few closing remarks, thanking the brethren and sisters of St. Joseph for their kindness extended during this conference.

Conference adjourned until Saturday and Sunday, Nov. 29th and 30th, 1879. Place of meeting to be designated hereafter.

Benediction by Counselor John Bushman.

F. G. NIELSON, Clerk.

### Correspondence.

The Fair.

PROVO, Sept 6th, 1879.

Editors Deseret News.

On examining the prize list, I was surprised to find more valuable premiums to be given for flowers

than for silk culture; however, I like the beautiful, yet I think the most useful should receive the greatest encouragement, more especially when it is in its infancy, and more so when it will in some future day be one of the leading and most profitable employments of this people, and it would be well for the directors' attention to be drawn to the subject so some alteration might be made:

Class C.—Thirty plants in bloom, gold medal.

Twelve roses in bloom, silver medal.

Three specimen plants, diploma.

Largest collection of cut flowers, silver medal.

Hand bouquet, silver medal.

Class T.—Silk pocket handkerchiefs, bronze medal.

Silk chess pattern, bronze medal.

Silk vest pattern, bronze medal.

Silk dress pattern, diploma.

Silk flag, Class Q, bronze medal.

I also see in Class I a diploma offered for the best corset, a thing which instead of being encouraged should be frowned down, having been a curse to the female in most countries, causing deformity and premature death, and which in the early times of this Church in this Territory was considered not to be worn by its members. G. D.

### Co-operation.

MOUNT PLEASANT CO-OP.,  
Sanpete County,  
Sept. 3rd, 1879.

Editors Deseret News:

We noticed, a short time ago, in the columns of the NEWS, some correspondence from Mount Pleasant, touching mostly on the principle of co-operation, which we thought would not do to let go unnoticed, so far as our institution here is concerned.

A few years ago we had a greater number of shareholders than we have at the present time, but our institution was not then incorporated, and any members, by giving six months' notice, could draw out their shares, and several embraced the opportunity, the reason for which, each one knows best himself.

We have now been incorporated between two and three years, but so far neither the institution itself or any of the larger shareholders have bought out any person's share to make a monopoly institution of it, our shareholders number at the present time about one hundred and fifty.

We also wish to state that we are, and always have been, open to receive shares from any member of the Church of Jesus Christ of Latter-day Saints.

In earlier times our freighting was let out annually to the lowest responsible bidder, but of late the board of directors have left it in the hands of the superintendent, so that instead of hiring one person all the time, it could be more equally distributed, and after reading the article referred to, our superintendent stated that he had just lately offered your correspondent a load as well as some others, at different times, who are not shareholders, but do their trading with the institution.

In regard to dividing profits etc., we have tried a system similar to that mentioned by your correspondent, but we finally came to the conclusion that it was rather too laborious, for the amount of good realized, and adopted what we consider is the better plan, viz., to put goods at as low a margin as possible, and let our customers have the benefit as they go along.

We, as a board of directors, do know that the most if not all of our shareholders, whether great or small, are willing to be handled along with their means, as those having the proper authority may dictate, and we have heard some of them express themselves at different times that they were willing to withdraw a portion of their shares if it was necessary, but at the present time we have use for all the means we have under our control, and more too.

We have invested in the Co-operative Tannery here two hundred dollars, and also own about one-fourth interest in the Steam Saw Mill, in Cedar Creek Cañon, which at present is doing a driving business in making lumber, under the skillful management of Messrs. Bennett, Lund and Brandon.

We commenced digging a cellar for our new co-op building this spring, which is now completed.

We expect to build it up to the first story by fall.

The size of the building will be 54 by 60 feet, two stories high, and will be built of brick. We are trying to build it on the co-operative principle by offering to take shares from those who are not prepared to make investments in other ways.

Our harvesting here is still in progress, but on account of the extremely dry season we do not expect we will raise much more than two-thirds of a crop.

BOARD OF DIRECTORS,  
per LAURITZ LARSEN, Sec'y.

### The Southern States—Mobbings—Cause of Elder Standing's Murder.

VANZANT'S STORE,  
Fannin Co., Ga.,  
August 29, 1879.

Editors Deseret News:

Dear Brethren.—Owing to the critical condition of affairs in North Carolina, Elders Hulse and Lloyd came down here some four weeks ago, and have been operating to some advantage in this the last field of labor of our respected Brother Standing.

After being whipped and clubbed on July 20, the Saints in Brasstown, N. C., were given four weeks to leave the State. They were threatened with something worse than whipping if the order of the mob was not complied with. Our folks did the best they could to dispose of their property, but made such bad sales of their few effects as to be almost useless to them to aid in getting away to Colorado. The mobbers and their colleagues bought them out, virtually robbing nearly every one of them. At the expiration of the four weeks of time most of our people came here to join this branch, Elders Lloyd and Hulse being here already to keep them together. Nearly all who have arrived are in a destitute condition; some have nearly sufficient means to emigrate by, while others have scarcely anything. How they are to be moved beyond the reach of mobs is a question to be solved in but one way that I can see, and that is by the friendly generosity of our people at home being extended to them in this hour of need. The young men have gone off to seek work, so as to save the means they already have, and possibly add thereto, though there is little hope, as work is hard to obtain.

Elder Edlefsen and I came down here day before yesterday, to try and make some arrangements for the speedy removal of our people to some safe place. The visiting and local Saints are in pretty good spirits, and hopeful that the way of their deliverance will soon be manifested.

I expect to return home in about three or four weeks, having been released some time ago. By that time some of our folks will be ready to come with me so far as Colorado. It is to be hoped that means will be forthcoming to help our brethren and sisters out of a bad place.

Elder Edlefsen and I will return to North Carolina in about a week and resume our labors there. The threatenings of the mobs up there have hindered our work considerably. People were afraid to have us at their houses, and were afraid to attend our meetings. While I was at Nottley, a few weeks since, a mob came after me, and being persuaded and urged by the inmates of the house I stayed at, to go out to the mob, I did so, and had to take a whipping at their hands. The mobbers were armed; and when I endeavored to reason with them it was to no avail. When asked why I had to submit to such a cruel indignity, they could not tell me, only "you're a Mormon, and preach such and such principles of the gospel that we don't believe in, and you must leave the country." They said that they did not care for the law or constitutional liberty. We, however, have thus far disregarded the threats of our enemies, and intend laboring in that State so long as there is good to be done, and the Lord will sustain us.

The letter I some time ago wrote to the Governor of North Carolina, detailing to him the state of affairs in Clay and Cherokee Counties, has had the desired effect. He has dispatched to the sheriff of each county peremptory instructions to suppress all mobs, arrest all participants in the recent unlawful raids and have them ready for trial at the next court. The prosecuting attorney for western N. C. has been instructed to

bring all these mobbers to speedy justice. It seems that there is some virtue in the gubernatorial officers of the State. But whether any permanent good will be felt from this action is hard to tell. At present, however, the mob element is lying pretty low up there.

This relentless and unhallowed persecution is causing a deep awakening among thinking people, and much good will undoubtedly be the outcome of it.

The martyrdom of Elder Jos. Standing has been a severe blow to all of the Saints and our friends in Georgia, and North Carolina also, where he made two short visits. He was beloved by all, wherever he went, by Saint and sinner. He was always in good spirits, which, together with his humble and unobtrusive manners won for him the esteem and good will of all who had intercourse with him. As a missionary he was truly exemplary in humility and meekness, in diligence and perseverance, and faithfulness to every trust. We have truly lost a good man.

Let me trespass but a few lines further, and give your readers the cause of all this raiding and persecution. The people in general are very ignorant, and I might consistently say very contentedly ignorant. Very few newspapers are taken, and few books are ever met. Even common school books are scarce. The preachers are supposed to be well learned and "to know everything that is," and they are paid by the people to preach for them, and to keep them informed on all current matters. When a "Mormon" Elder comes into a new field, the people are glad to see him, and being curious to hear anything new, want him to preach, which of course he is more than ready to do. Friends are raised up, people see that our preaching is reasonable and scriptural, many begin to investigate and believe the truth. All goes well, those who do not see with us let us alone, and mind their own business. Circuit riders come in the place and openly lie about, defame, demean and misrepresent the character of our people, and urge the suppression of "Mormonism." We have the true account of a Methodist Elder, Petty, preaching in Clay County, and of another Methodist Elder, Ford, in Nottley, Cherokee County, who not only maliciously defamed our people and religion, but went so far while in the pulpit as to openly and in plain language, counsel the people to "run out every one who should join our faith, and mob and hickory our Elders out of the country." This was the beginning of the troubles that our Saints and Elders have had heaped upon them in North Carolina, and in fact in the whole South. These unsanctified priests are the real instigators of the drivings, whippings and murders that have been committed, and they will have to answer for the evil. We are all well.

Your brother in the gospel,  
JOS. HYRUM PARRY.  
England's Point,  
Cherokee County, N. C.

The American cotton crop of last year was worth the nice little sum of \$260,000,000. And yet cotton cannot now claim to be king!

Mice, it is said, can be driven away from barns and granaries by scattering wild peppermint around in the building.

The Afghanistan *emeute* turns out to be a serious affair, bringing more trouble to Great Britain now, but more territory by and by. The Afghans will yet be reduced to complete subjection to the Empress of India.

In addition to other agricultural troubles in England, the potato crop is a failure. The United States are favored with an abundance of the "apples of the earth," and can supply the mother country with this product as well as breadstuff and lots of manufactured articles.

Mrs. Hannah T. King, of this city, presents us with a copy of "Songs of the Heart," a neat little book of 87 pages, containing her principal poetical effusions. Many of them possess considerable merit, and all are free from affectation and straining after effect, being chiefly characterized by simplicity and good sentiment. The title is a fair index to the contents, which come from and speak to the heart. We commend Sister King's little work to our friends throughout the Territory, and hope her worthy effort will be widely patronized.