

opment of the resources of the Territory than has been done by all other crimes committed within its borders. You cannot, therefore, be too vigilant in investigating this class of offenses, nor too prompt in presenting indictments against all who have violated the law on this subject."

#### Returned Elders.

Elder George W. Wadsworth, of Panama, Lincoln County, came to this city May 14 upon his return from a mission to England. He left Utah on October 12th, 1886, first went to the Sheffield Conference and there remained about eighteen months, under the presidency of F. S. Bramwell; afterwards of Henry Walsh. From Sheffield he proceeded, in June, to London, and had there labored ever since, with the exception of four months spent in the Brighton district. While in Sheffield Elder Wadsworth and his co-workers met with considerable opposition, but no acts of violence were resorted to. Sixteen persons were baptized. In London, under the presidency of Elder Ballard, the missionaries on several occasions were opposed, and two or three of their meetings were broken up. The Elders labored chiefly in the streets and parks. At Brighton they were received most kindly, and all the meetings were well attended.

Elders John Morgan, of Goshen, and W. G. Adamson, of Tooele, returned at the same time as Elder Wadsworth, both on account of ill-health. The former had been laboring in Wales and the latter in Scotland.

In relation to Elder Morgan, the *Millennial Star* of April 29 has the following: "Brother Morgan arrived here in the latter part of 1888, and was assigned to the Welsh Mission, but his health failing, he was honorably released. We regret that such a step was necessary, for the labors he was performing as a missionary were entirely satisfactory. Our prayers and blessings accompany him, and we trust that he may live long upon the earth to assist in building up the Church of Christ."

Elder H. G. Parkes, of Nephi, Juab County, returned on May 10 from a mission to the Northern States. He left Utah on May 2nd, 1887, and first went to Pittsburg, where he remained for about a month. He was next assigned to the State of Ohio, and labored chiefly in Hamilton, Brown and Clinton counties. There he continued for some fifteen months, having as his co-workers Elders David McMullin, Edwin Bodily and J. A. West. This being almost a new field (not having been visited by missionaries for nearly forty-five years), the work was attended in the outset with some little difficulty. For the first eight months of their sojourn in Ohio the Elders did not make many friends, but as they became better known they were hospitably treated by the people. There was not, however, much spirit of inquiry manifested. The "White Caps" are in strong force in the lo-

calities named—notably in Brown County. Elder Parkes was on several occasions threatened with personal violence, but the threats were never carried into execution.

The opinion of Elder Parkes is that in the future the mission in those parts will be attended with greater success than has been the case thus far, as the people are seemingly becoming more anxious to investigate the Gospel. After leaving Ohio he proceeded to Wetzel County, West Va., and there was well treated by the residents, who were found most ready to receive the instructions imparted to them. Elder Parkes went to the Pennsylvania Conference, on the 13th and 14th of April, and was then released. He informs us that he baptized thirteen persons during his absence. He has greatly enjoyed his mission, and is now in first-rate health and spirits.

#### Policemen Prosecuted.

Complut was made May 20 by Mrs. Newton against Officers Pratt and Cummock, for an alleged assault on Dr. Newton, at the time the latter was arrested for being drunk and disorderly.

John Nesman also made complaint against officers Malin and Pyper, charging them with assault at a time when he was resisting arrest.

The officers were released on their own recognizance, to appear before Commissioner Norrell on May 24.

#### Alleged Mobbing.

On May 18 the dispatches contained the announcement that a branch of the "Mormon" Church has been broken up in Clay County, Alabama, and the Elders and many of the converts forced to leave. This was done by mobocrats who are proclaimed as "indignant citizens." The victims of this outrageous conduct are probably not members of the Church of Jesus Christ of Latter-day Saints, as we know of no Elders who are or have been laboring in Clay County, nor of any Saints in that locality.

#### Another Decision Reversed.

The Supreme Court of the United States has decided that the clerks of district courts in this Territory are required by law to convey into the treasury all fees and emoluments earned and received by them in excess of \$3500 per year. The decision was rendered in the case of the United States against Oscar J. Averill and his sureties, reversing the decision of the Supreme Court of Utah.

#### Death of Elder Collett in Mexico.

The *Logan Journal* of May 11 contains the following:

Word was recently received by Apostle Thatcher by wire, dated Mexico, May 6th, stating: "Elder Collett died last night. Will hurry him unless otherwise directed," and signed "John D. Rogers."

The following was sent by President Woodruff in a dispatch: "If

you can get Doctor's certificate for transportation, put body in metallic case and personally accompany it to Salt Lake City." Information was also asked concerning the disease and length of time Elder Collett was sick.

Apostle Thatcher has written to the young man's grandfather in Smithfield, and other relatives doubtless ere this have been made informed of the death. The father and a brother of the young man live in Uintah County. We have not yet learned whether the body can be brought home. At last accounts there was some trouble in getting word to Elder Rogers. Further news regarding the sad affair will be anxiously awaited.

#### FROM ARIZONA.

The DESERET WEEKLY comes regularly to this office and to say that I am well pleased with the magazine is not enough. It is almost indispensable to every Latter-day Saint, especially those who hold the Priesthood. If you would make one more improvement it would be quite a boon to many subscribers, and that is, trim the edges, and so save us from tearing and mangling the leaves in trying to cut them. Every subscriber should get his numbers bound in book form, and preserve them for the future. It does not require many years to greatly enhance the value of a newspaper or magazine. How difficult it now is to procure copies of the *Nauvoo Neighbor*, *Times and Seasons*, and other early Church publications, and how interesting they would be today. With what interest we would read of men of whom but few remain with us now; some have been martyred for the Gospel's sake, some, having attained high honors in the Church, have peacefully passed behind the veil; and a few, sad to say, have turned from the truth and have become bitter persecutors of the Saints. History is being made today, and many whose names are now hardly known will step into the place of others who will soon finish their work on earth.

This part of Arizona seems destined to become a veritable garden, having a productive soil, a fine climate, and a good market for the products of farm and vineyard. All fruits do well except oranges and lemons, which have not as yet been planted here. Olives, pomegranates, figs, grapes and other fruits common in Utah do extremely well. Rosebushes and other plants remain green all winter, while oleanders and pepper trees, also green during the winter, and the magnificent fan palms and gigantic cacti, give the country a truly semi-tropical appearance.

The health of the people is excellent; there is no diphtheria or chills to dread, and but little rheumatism. If the Saints were in possession of this land they would soon make it blossom as the rose; but that trait does not seem to characterize non-"Mormons" as a rule. They are too unsettled; too eager to run after every new mining excite-