

Correspondence.

Among the Free-Lovers.

BOSTON, Mass., Sept. 9th, 1876.

Editor Deseret News:

Among the members of the club which I described in my last letter, was a leather merchant. At the close of my address he came forward and gave me an urgent invitation to spend the next night at his house. I made the engagement and called at his office at six o'clock and accompanied him to his residence. It was in a wealthy part of the city and was luxuriously and elegantly furnished and fitted up with Brussel's carpets, statuettes, marble furniture, &c. We conversed till near midnight together, and the merchant informed me of a new philosophy regarding the relations of the sexes, of which he himself was an ardent advocate. He also professed most sincere belief in Christ as our Saviour, and said that since having been converted to Christ he had been filled with the Holy Ghost. He referred to the many great evils arising from the present marriage laws and relations, the unhappiness arising from men and women being tied for life to partners whom they could not love or whose presence and caresses were most repulsive, and then proceeded to demonstrate that all these evils were the result of marriage as an institution, and that if marriage laws were only abolished and the sexes allowed to act unrestrained by them a far happier condition would result.

He was a decided admirer of the free love doctrines of the Woodhull kind. No doubt evils she cries out against actually exist and there is much truth in many things she says, but there are doctrines that she advocates that will plunge the country into a maelstrom of social ruin and corruption and bring upon it the exterminating wrath of God, if it makes the practice of them universal. Your Brother,

B. F. CUMMINGS, JR.

In the State of Maine—Correspondence with Friends Abroad—Preaching—Invitations—Emigrants to Utah—Degeneracy—The Wrath of Man Overruled for Good.

GRAFTON, Oxford County, Maine, Sept. 14, 1876.

Editor Deseret News:

At length I find myself "way down east," among the pine forests, beautiful scenery, and hospitable people of the "State of Maine," the State whence came my parents and grandparents on both sides, as well as many staunch advocates of the gospel. This, the "pine State," can claim the honor of having produced a large number of Latter-day Saints who have been noted for the stern integrity of their course in relation to the cause of truth.

On Thursday evening, the 7th inst., I took steamer from Boston and arrived in Portland, Me., at daylight, thence proceeding by rail to Brownsfield, where I expected to find relatives, but failed, they having moved. I immediately proceeded on foot, as traveling facilities were not to be had, to the villages of Denmark, Harrison, Norway, and South Paris, all in Oxford County. From South Paris by rail and on foot to West Paris, Bethel and Newry, passing through other small villages.

At Newry I met friends and relatives of several families who are now in Utah, and the same old complaint that has been reiterated in my ears so many times while traveling among people who have friends and relatives in Utah, to the effect that said friends and relatives do not write to them, was again repeated. It seems to me that if those Saints who have gathered to Utah, leaving relatives behind, had a proper appreciation of the good that would result from a continued correspondence with them, or the occasional sending of church tract or work, or a sermon clipped from a paper, less negligence in relation to this matter would exist. The indifference of many of the Saints about writing to their friends in the world greatly increases the prejudice on the part of the latter, who often think their friends in Utah are prohibited from writing to or visiting them, or that "Mormonism" so changes the nature of its converts as to cause them to cease loving their nearest kindred and dearest friends.

In making the journey to the several places I have named, though it has occupied but five days, I have preached once, and received nearly or quite half a score of invitations for preaching which it is impossible for me to accept. I have two appointments, ahead and it seems as though the people are very willing to hear something about the "Mormons" and "Mormonism," judging from the spirit manifested by those whom I have met personally. I much regret that I have not more time to spend in this State, but I have promised to return to Massachusetts by Oct. 18th, to complete the organization, etc., of a company of about twenty to twenty-five Saints, who will emigrate to Utah this Fall, and I have many different places and relatives to visit for the purpose of obtaining genealogies before taking advantage of my release to return home, so that I cannot stop to accept the many invitations I have to preach.

The people of Maine, in the region where I have been traveling, are simple in manners, rustic in speech, honest, frank, very hospitable in their way, and, being "down east" Yankees, are of course very inquisitive, and the moment a stranger appears in the village all are on the alert to find out who it can be. The points I have visited are villages, remote from cities, and the people are consequently less corrupted with the prevailing pride and extravagance, but sexual impurity has spread among even these rustic people during this generation with a rapidity that appals the aged survivors of the last purer one, and I have within a day or two met several very aged people who would descant, in doleful terms, upon the degeneracy of the present compared with the times "when they were young."

There is no foreign population to speak of in Maine and consequently the population is decreasing. It is a most painful fact that the old Puritan race is rapidly becoming extinct, and the most shameful phase of the matter is the fact that the race is committing suicide by practising unnatural measures for the prevention and pre-natal destruction of offspring.

It is sad indeed to see that race, one of the noblest that ever graced the earth, coming to such an untimely, disgraceful end. Had it been destroyed by war, by pestilence, by famine or even by captivity, some hope of retaining a portion of the honor and prestige of the race in history might have been entertained, but now the halo of glory which encircles the memory of its founders, the sheen of their deeds of self-sacrifice, self-denial, devotion to religion and heroism in asserting and maintaining the dogma, "all men are born free and equal," will be obscured, or at least sadly dimmed, by the account which the faithful historian will record to the effect that the race came to an untimely, ignominious end through practising one of the most abominable and unnatural species of crime known to man. This passage of history will be a sad commentary upon the boasted civilization of that race and this age and country, and will serve as a solemn warning to all future peoples and generations to whom it may come, not to reject the gospel of Jesus Christ nor persecute the Saints of the Most High, lest the people, thus guilty, suffer from having the Holy Spirit so far withdrawn from them that they will be given over to the abject slavery of their own base passions and lusts, working that which is unseemly, and so accomplishing their own extermination.

The people of Maine have not committed themselves in the way of persecuting the Saints to the extent that others have, and partly to this fact I attribute the good prospects for gathering out many honest souls from among them, that now seem to exist, for I certainly have faith that a good work might be done by preaching the gospel here in this State. The efforts apostates have lately made for the purpose of creating a public opinion inimical to the interests of the Saints of God and the spread of truth, have had an effect exactly opposite to the one intended. The lectures they have delivered and the books they have scattered broadcast have been so replete with lies as to well nigh destroy all confidence in the veracity of the respective authors and have, at the same time, served to excite a spirit of enquiry in the minds of the honest to find out the real truth. Thus

the Lord worketh. He uses the efforts of his enemies for the spread of his work. Wise and great is the Lord, and foolish are they who think to retard the progress of his work with their puny efforts. They will simply succeed in bringing disgrace and disappointment upon their own heads.

In a few days I shall proceed to visit some towns in New Hampshire, calling upon some relatives of Hen. Geo. A. Smith's family. Returning within a week to Grafton, I shall proceed to some points in the central part of this State and then return to Massachusetts.

Your Brother in the Gospel,  
B. F. CUMMINGS, JR.

The Swedish Art Exhibit at the Centennial.

PHILADELPHIA, Sept. 15, 1876.

Editor Deseret News:

The Centennial Exposition, even if it should accomplish no other desirable object, will do this—it will help to teach us that there is another portion of Europe than Germany, France and Italy, upon which the tourist usually expends his vagrant energy, and, in that far off region, which the ancients called Scandinavia, there lives a refined, erudite, and energetic people, who have kept abreast with the moving world in the arts, sciences, and industries, but, who, on account of the sparseness of their population, and a certain isolation imposed by their language, lack such audience as always awaits the English, French, or German production. The Swedish art collection has been a surprise to all but a few connoisseurs who were not unfamiliar with the names Bergh, Berjesson, Herzberg, Kjoboe, Hermelin, Lindgren, Nordenberg and Ribbing. The most conspicuous picture in the Swedish collection, both on account of its size and excellence, is "The Burning of the Royal Palace at Stockholm in the youth of Charles the Twelfth," by J. Hockert. The picture might be more properly called, "The escape of the royal family from the burning palace." Descending the magnificent staircase is seen the aged but still regal grandmother, supported by Charles the Twelfth, and his sister, while a younger sister hastens before them, bearing in her arms a rescued poodle. They are followed by ladies and gentlemen of the royal household, some of whom have snatched, in the confusion of flight, a few of the more precious heirlooms of the royal palace, but who are mainly intent upon escape from the flames. The subject is powerful in conception and it is sustained in the minutest details of its treatment. The filial heroism of the Prince and Princess, as they hasten down the grand staircase, but do not forget their royalty even in the midst of calamity, is perhaps the pivotal idea of the artist; but the picture is strong in all its parts, the flame and stifling smoke are intensely real, and the majestic sweep of the broad staircase, without its tragic tableau and lurid background, would be, in itself, a picture. This painting is effectively surrounded, as from a desire for contrast, by six pictures which are its antipodes in character. They are—

"Spring," by C. E. Skanberg, a painting of the extreme French school, portraying the vernal season of both nature and the heart, a green forest, a wild pathway, and two lovers.

"A wedding in a Swedish country church," by B. Nordenberg, is a painting of the Dusseldorf school, in which every detail of the church interior as well as of the wedding paraphernalia and tableau is reproduced with photographic exactitude, while the faces of the happy pair, as well as of their aged parents, are full of the hopes and solemnity that befit the occasion.

"Preparations for a festival," by Aug. Jernberg, is a peice in still life of a very high order of merit; it would be entirely superfluous to label the uncooked good things, wines, vegetables, meats, and the canvas is fortunately out of reach of the cat. This artist has on exhibition meritorious pictures in "Market day in Dusseldorf;" "The broken pipe," representing the despondent chagrin of an old peasant over the fragments of his too fragrant little clay companion; and, "Visitors in the Amsterdam museum looking at Rembrandt's Night Watch." This picture within a picture is an effective contrast, representing the

difference of coloring in the old and new schools.

Baron Hermelin to whom credit is due for the excellent arrangement of the pictures in this collection, has a few pieces on exhibition, the best of which, I think is "A Fishing Place near Stock, holm." This picture presents a very happy compromise between the French and Dusseldorf schools, producing a bold effect, and fine perspective, without ignoring the verities of detail. His "Winter Day in Sweden," and his "Poor People's Graveyard" are both good, but neither of these is so pleasing as his "First Snow," where the gorgeous tints of an autumnal forest are seen through a thin fall of the wintry element.

Professor Berg, of the Art Academy, Stockholm, has no less than eight pictures on exhibition, not one of which is an inferior painting. They are chiefly marine views and landscapes. "Birchwood in Sweden" is his largest and perhaps best picture; it is of the French school, but not an extreme specimen. "A Swedish Waterfall," by the same artist, representing an old mill, a mountain torrent, and an approaching storm, and his "Fishing Harbor on the Coast of Sweden," also his "Interior view of a Pine Forest," deserve a more extended notice than I have space to give them here.

"Dark Moments," by Baron G. Cederstrom, is a strong picture representing an artist in penury; his subject has long since exhausted his exchequer, his room and all its accessories tell of poverty, and the enthusiast who dreamed of millionaires clamoring for his pictures, now, with face hidden in his hands, before his last unfinished painting, finds refuge in despair. The main effect is much heightened by the strong, stern, but benignant face and pose of the old serving woman, who is looking at him over her shoulder as she leaves the room. She pities him because he is a man, but evidently feels her superiority in having common sense instead of genius.

A portrait of his father, by Count C. Von Rosen, will hardly fail to be awarded a prize, since it is, in the opinion of connoisseurs, inferior to none in Memorial Hall.

A noticeable feature of the Swedish art exhibit is the large number and general excellence of paintings by women. Miss Sophie Ribbing is here with four pictures. Her genius seems to be in juvenile portraiture, and her "Gardener's Children," "Girl With Eggs," and "Young Girl With Grapes," are very successful and pleasing studies. "Merriment at Home," and "Girl With Orange" are both pictures of unusual merit. In the first a charming four year old clasps with infantile delight the fruit so rare in that latitude, while, in the second, three children with hands clasped, forming a circle, are engaged in a romping dance, while their grandfather saws upon the violin. They are painted by Miss Amalia Lindgren.

Miss Agnes Borgesson's "Farewell" is a parting scene, full of sentiment, with a young girl about to leave the luxurious home of her parents for that of her husband. The husband stands somewhat impatiently by, and there is little in his haughty mein to reassure the forebodings of the bereft family. This picture displays both ability, and care in treatment, and is one of the best on exhibition.

Fish.

MANTI CITY, Sept. —, 1876.

Editor Deseret News:

Much has been said about the necessity of greater care in the preservation of fish in the rivers, lakes and streams of this Territory, and of the folly of using fish before they have reached one-half of their proper size, but the waste and mistake appears to me to be in the vague notions about the value of the article. In the days of the former-day saints, in a discourse about diet, see, 21 Exodus, 28, beef was forbidden to be eaten at all by the servants of the Lord, if the animal had manifested viciousness of temper. What, then, should be said in these enlightened days against the famished, diseased, tough, and withered state in which animal foods are now found to be slaughtered and sold? Do we ever meet with a diseased fish in a living state? No.

Of all diet most conducive to health fish is predominant, very

nutritious, palatable, and easily digested. From a Report read before the Royal Society of Edinburgh upon the nutritive power of all ordinary articles of animal food, of muscle and fat, determined by their several specific gravities and by the percentage of solid matter, we glean these facts: Mackerel, specific gravity .1043; solid matter .37; eel .1034.33; salmon .1071.29; trout .1053.22; beef .1078.28; veal .1076.27; mutton .1069.26; fowl .1075.27. It will thus be seen that the range of nutritive power is in favor of fish. The salmon, mackerel and eel contain more solid matter than beef, results no doubt surprising to many of the economical Utah fathers of large families.

Now comes the question, are fish more advantageous for health than animal flesh, especially as a preventive of scrofulous and tuberculous disease? Our Edinburgh Medical Analyst says in 1859, "I am inclined to think they are." I say, in 1876, I am sure they are. Fish, in a certain proportion, contains iodine, one of the most valuable medical alteratives ever discovered. The prejudice against brown bread, fish, &c., is that they must be inferior to what is in general use because they are cheaper. It reminds one of a man once visiting me; he grumbled about the dry bread, then put it on the stove to toast it drier. Yes, anything that is cheap cannot be eaten or worn. Pure milk, honey, oil, grapes, fish, bread, water, homespun cloth, are not yet the rage. As a last resource, we might educate our children in these matters, enforce the fish preservation laws, and let our united benedictions be upon the Youngs, Rockwoods, Greens and Woodruffs, all who are doing their best in this matter.

Yours truly,  
HIGGINS DAVIS, M. D.

The Indian Farm in Malad Valley—An Interesting Settlement.

SALT LAKE CITY, Sept. 29, 1876.

Editor Deseret News:

When returning from a recent tour through Bear Lake, Soda Springs, Cache, Marsh, and Malad Valleys I stopped a while at the Indian Farm, west and a little south of Hampton's Station. The farm lies between Malad and Bear Rivers, on a high, dry, semi-sandy plain, some 200 feet above the waters of the rivers. Notwithstanding the dryness of the soil they have raised some 400 bushels of wheat, some oats and a good show of corn, "spuds," melons, squashes, &c., all without irrigation.

Lucern sowed on the 10th of last May, notwithstanding the grasshopper ravages, looked remarkably well. We dug up two samples, whose roots reached eighteen inches in the earth and with tops as many inches out of the ground, no irrigation employed. They expect to put 100 acres of wheat in this fall and 200 acres of grain next Spring. One mile of fence on the north and one and a quarter miles on the south of the farm, both stretching from river to river, will enclose some 9,000 acres of land. Fourteen Indians have made fourteen homestead entries and they are now getting out the logs, &c., to build houses thereon. Indians obtain U. S. titles to land on the same moneyed conditions as the whites. Something like foreigners, they must abjure forever all tribal relations and agree never to ask the government for annuities. These Indians sell their ponies to obtain means to meet the expense of homesteading. Some forty lodges are represented on this farm and a more orderly, prayerful, and persevering colony of men and women would be hard to find. A number of whites from Box Elder and Weber counties are directing their labors. Respectfully, &c.

A. M. MUSSER.

Rich County Convention.

RANDOLPH, Rich Co., Utah, Sept. 27th, 1876.

The following gentlemen, having been appointed at precinct meetings, met together to nominate a delegate from Rich Co. to the People's Territorial Convention, to be held in Salt Lake City, Oct. 7th, 1876—Randolph H. Stewart, Wm. Howard, Junr., John Harrowsmith and Arch. McKinnon, from Randolph precinct; Ira Nebeker, from Lake Town precinct; Putnam and Samuel Brison, from Woodruff