

LOCAL CORRESPONDENCE.

Letter from A. M. Musser.

Springs just before entering upon the last desert, about 200 miles from San Bernardino, Nov. 24, 1852.

DEAR BROTHERS:

Capt. Stout's Company of Elders arrived here yesterday P. M. in good health and spirits, with exception of Bro. N. V. Jones, who has been quite unwell; but through the interposition of the spirit and kindness of God, is fast recovering, so as to walk and attend to his ordinary business. Our arrival at this place, we found encamped Bro. A. Lyman, C. C. Kitch, J. Murdoch, J. Moses, and other brethren en route for your city in good health and spirits. Also Bro. H. G. Sherwood and Co. for San Bernardino.

We expect to leave this place tomorrow morning, and if no unknown accident befalls us, shall arrive at the first settlements by 3rd or 4th December. Have lost no animals, or left any wagons; have plenty of provisions &c. to last us through. The spirit of God is in our midst; peace and good will reigns predominant in the bosom of every elder. Captain H. Stout wished me to send you a copy of a song composed by elder Truman Leonard for the missionaries of 1852, which is as follows:

1. May the God of Heaven protect us—
We his servants go forth,
To proclaim the glorious gospel,
To the nations of the earth.

CHORUS.—For we are a chosen band of brethren
Blessed with union and are led
The holy priesthood rests upon us,
The God of Abraham at our head.

2. Cheerfully our homes we leave them,
Our families must we leave,
Stations in the valleys of the mountains
We bid them all adieu.

CHORUS.—For we are &c.
Bound for China and Hindoostan
Siam and Australia far,
South America they've sent us,
And the islands of the sea.

CHORUS.—For we are &c.
Enemies shall not overthrow us
All our foes shall be oppress'd,
The truth they don't confess.

CHORUS.—For we are &c.
Thousands will the truth rely on
Through our faithfulness abroad,
And return with us to Zion.

CHORUS.—For we are &c.
Then O Lord wilt thou preserve us
From all wickedness and sin,
Spare our lives and keep us faithful
Then we shall return again.

CHORUS.—For we are &c.
You will hear from us at San Bernardino; our
prayers and best wishes continually ascend to the
God we serve, for the welfare of all the Saints, I as-
cribe myself a servant in the cause of righteousness.

AMOS M. MUSSER, Clerk for Comp.

Christmas Party.

The Saints residing in the 14th Ward assembled on Saturday the 25th of this month, being Christmas day, at 10 A. M. for the purpose of dedicating their new school house to the Lord.

Present of the quorum of the Twelve, W. Woodruff, J. Taylor, A. Lyman and F. D. Richards.

The meeting was called to order by the Bishop of the ward.

A hymn was sung. "Let us pray gladly pray,"

Prayer by Elder A. Lyman.

Bishop Hoagland then called upon the clerk of the ward, to read all the minutes of former meetings, relative to building the new school house, that the brethren and sisters might be informed of the reason why another school house was built, and all proceedings connected therewith.

The Bishop then said we have come here today to dedicate this house to the Lord, we will now proceed to do it by offering up prayers.

Elder Woodruff offered up the dedication prayer.

Elder A. Lyman then addressed the congregation upon the subject of education, he wanted to see the rising generation educated, not only to read, write &c.—but also educated in the principles of righteousness; without the one, the other was of no use in regard to their salvation.

In our children are merged all our interests, when we shall have passed off this stage of action, they will go forth and fill our places, and move the cause of Zion. He wanted to see the Teacher in the school-room who would not only teach children to read, write and so forth, but also teach them the principles of righteousness, that there might be a corresponding influence exerted on his part in the schoolroom, as well as by parents at home, that children may be instructed in the way of the Lord, and when they become old they will not easily depart from it.

Elders J. Taylor, F. D. Richards and W. Woodruff then followed Elder Lyman on the same subject, but in a more extended scale.

They wanted to see established in the ward, a school where the higher branches of education may be taught, as well as a school commencing with A. B. C. and upwards; that the youth, the young men of the ward might go and prepare themselves for the great work before them; that they might learn the higher branches of education, that when they are sent out to the world to preach the gospel, they may be able to converse and cope with them in their learning, and let them know that the inhabitants of Zion equal if not exceed them.

Bishop Hoagland then said on account of one of his counselors, having been sent on a mission, he had chosen Joseph Horne to fill his place; he now offered him to the saints for their acceptance, and on motion Bro. Horne was unanimously accepted as one of the Bishops Counselors.

Bro. Horne said that he and the other two school Trustees had made arrangements for having a dance and picnic party commencing at 3 P. M. according to the usual custom of the former meeting. Both school houses will be occupied by every gentleman who wishes to dance, can have a ticket by paying 50 cents, which will go to pay for music and candles.

Meeting adjourned until 3 o'clock.

Benediction by Patriarch Isaac Morley.

Tune by Captain Ballou's Band.

3 o'clock P. M.

Captain Ballou's band again in attendance, relieving all with their music.

Prayer by Judge Phelps.

Elders Woodruff, Taylor, Hoagland and Bullock then led off in the first collection, which was continued with animation in both of the school houses, interspersed at intervals with singing, and a speech from Judge Phelps.

Elders Lyman and Richards favored us with their company in the evening.

Benediction by Elder John Taylor at 11 P. M. when all separated to their several homes, being highly pleased with having spent a merry Christmas.

(WALTER THOMSON,
Clerk of the 14th Ward.)

The two houses referred to, are the two wings of the house, which when the body is erected, will constitute one school house after the pattern proposed by the Regents of the university for the school houses of the several wards in the Territory.

For the News

January 1st, 1853.

The quorum of the Twelve Apostles met at the Council House at 8 o'clock, being eleven in number, the whole quorum, except Elder Orson Pratt (who is at Washington preaching the gospel). The quorum marched to Pres. Brigham Young's and wished him a Happy New Year. President Young received them with joy and gladness and after the greetings were over, President Young asked what he should treat them with. The sentiment was instantaneous in the hearts of all the quorum and spoken by President Brigham Young, "Let us have a feast." Then President Young blessed the quorum of the Twelve, and said they always had his blessings. And the Twelve Apostles felt and realized that the blessings of the Presidency of the Church and Kingdom of God was of far more worth and benefit to them, than any earthly gift, or the treasures of the earth, their hearts were full of joy and gladness which was unspeakable at the blessing of once more having the privilege of returning from the four corners of the earth and beholding each others faces and sitting in council together and meeting with the president and his council and receiving blessings at their hands. The Twelve left their blessings upon President Young and his house,

while the Twelve were paying their respects to President Young, the band was playing a lively tune in front of the house. The Governor saluted the two bands with a Happy New Year, and received in return some excellent music. The quorum then visited President Heber C. Kimball, and wished him a Happy New Year. He then received the Twelve with gladness and gave unto them his blessing, which was also highly prized. In his blessing upon them he said his faith and feelings were that no one of the present quorum of Apostles should ever fall, and no power should ever take their crown and kingdom, but they should come forth in the morning of the first resurrection, and be exalted to glory, immortality, and eternal lives, and their blessings should increase from this time henceforth and for ever, and the should not want bread, but they should have means to support themselves and families. My feelings have ever been good towards this quorum and ever will be. The Twelve left their blessings upon President Kimball and his household. And next visited Father John Smith, the aged Patriarch and wished him a Happy New Year. He manifested much joy and satisfaction in seeing eleven of the Twelve Apostles beneath his roof. This venerable Patriarch also bestowed upon the Twelve his blessing, and said they should live to see the kingdom of God and Zion established to be thrown down no more for ever; and that none of them should ever fall but should have part in the first resurrection, no power should take their crown, but they should be blessed in all their labors in the earth, and that the blessings of God should increase upon them from this time forth both temporal and spiritual. The Apostles also left their blessings upon the Patriarch and his household. They next visited President Willard Richards, he also received them with gladness and an open heart; he wished him a Happy New Year. He also gave the Twelve his blessing, he believed this a beginning of an eventful year in the history of this Church and Kingdom on the earth, and he believed each succeeding year would be more and more so, until the coming of the son of man. He said the Twelve were ever before him in his thoughts, prayers, and blessings, notwithstanding they might be scattered to the four corners of the earth: they were men of God and were destined to perform a great and mighty work in the earth, and they should live till they were satisfied with life; they should see light and truth prevail over sin, tradition and error, and triumph in the earth.

The Twelve next went to the house of Elder P. P. Pratt and those united with him in singing the return of the Twelve, and other songs of Zion. The spirit and power of God rested upon the quorum of the Twelve while their hearts were filled with praise and thanksgiving to God in all their visits on this New Year of Eighteen hundred and fifty three.

The bands also continued their salutations to Presidents Kimball, Richards and Patriarch Smith, and many others in various parts of the city. And their cheering and hearts of joy. God bless the Bands.

Great Salt Lake City Jan. 3rd, 1853.

DEAR SIR:—I have the extreme pleasure of presenting for publication in your valuable paper, a brief account of the state of the Society Island mission; having left there in company with Bro. Addison Pratt and family, the 15th of July. We arrived in San Francisco on the 1st of July, where Bro. Pratt and Crosby, together with others who came at the same time, still remain; procuring means to gather with the Saints. We left in the field Bros. Hawks and Brown, but Bro. B. was expected to follow us immediately.

The saints were very unwilling to have us leave them, and we also felt unwilling to do so; but our situation had become so unpleasant, and our efforts so confined, by interference of the French government, that we thought it our wisest plan to abandon for a while any further operations, and return home.

The causes which led us to this course were as follows:—For the last six years, the Catholics under the protection of the French Government, have been exerting every effort to prevent the free and equal distribution of property and official preference could command, to establish their religion among the natives; but without success. On the other hand, the Everlasting Gospel—the words of Eternal Life—dispensed by a few, apparently weak, friendless and penniless strangers, was rolling steadily on, obtaining converts by hundreds, and exerting an influence, that held the natives as by a magic spell, against all the inducements that could be held out for them to embrace catholicism. The simple name of elder seemed to be a tower of strength, that defied all the arts and devices, they could conjure up to supplant us; this was a mystery they could not solve, and the government had for some time made religious toleration a prominent feature in their new constitution; they could not, directly interfere with us. This was the state of affairs when Bro. Pratt arrived on his return mission in May 1850, accompanied by Brother James Brown. About this time, charges had been preferred against myself and Bro. Whitaker, (a resident of the Islands, and an elder) for using seductive language at a conference the April before. Consequently a man of war was dispatched to bring us prisoners to Tahiti. When we arrived there to our great joy and surprise, we found Bros. Pratt and Brown who had arrived two weeks before, we had no public trial, but simply underwent an examination before the governor, and though some of our friends had been elected against us, they were so flimsy and contradictory, that the simple affirmation of truth and innocence, compelled an honorable acquittal. Bro. Pratt then interceded for permission to accompany us to Terevahi, where we had a vessel in progress of building; but to our surprise, he was detained under pretence of making further enquiries in regard to the complaints that had been made against us; and in this manner he was kept a prisoner in Tahiti, for several months. In the mean time the elders with their families from this place arrived at Tubuai, and this was more or less of uneasiness to the authorities, lest if an influence should arise in proportion to our numbers, we should subvert the government. A set of articles were then drawn up, which we were compelled to sign, forbidding us to receive any support from the natives whatever, and in other ways oppressing us; however we had to make the best of it: and when our vessel was finished we commenced operations under our new dispensation. The first thing we knew, Bro. Brown was in trouble; because the natives and their children would run after, and cleave to him, and let the priests alone. (The priests you will understand had bought land, built houses of worship, and hired the people to come and hear them preach), and hired the people to come and hear them preach, and was enough to sustain the claims of sedition against him, and he was accordingly banished from the Islands of the "protection." We continued to labor under this oppression, living as much within our own means as possible, but finding ourselves subjected to a vigilant espionage, and every little annoyance that could be induced against us we found it unpleasant, if not unsafe to remain any longer. We therefore resolved to leave for the present and await for further orders.

We did all we could to organize and set things in order previous to leaving, and Bro. Hawks still remains among them, though for the want of conveyance, he will not be able to travel much. The saints number between 1500 and 2000 and are scattered on some 20 islands, and some of them remote from each other, which makes it difficult to communicate with them. But as a general thing they are faithful and zealous saints, and many of them have a great desire to gather to Zion. We left a number of native elders also, who have proved themselves worthy men of God, and are faithfully laboring in the ministry according to the best of their knowledge.

I might say much that doubtless would be interesting, relative to the habits customs &c., of a people of whom so little is generally known but not wishing to intrude further on your valuable columns I forbear.

Respectfully yours &c.

B. F. GROUARD.

TO THE EDITOR OF THE NEWS:

SIR:—Thinking a few lines on your touching our settlement, journey, &c., might not be uninteresting to your readers, we present the following:

Our crops of wheat and barley were very good, which had pretty much been thrashed and stacked previous to our leaving, on the 16th of November.

The Saints in that land had enjoyed good health up to the time of our departing, and manifested a firm belief in the Kingdom of God, and the coming of the Son of Man. They have been blessed with an abundant harvest: also been busy engaged in creating such public convenience as is needed in all new settlements. We had a very good flouring mill in operation with one run of stones, another run to be added shortly. A store house 30 by 100 feet; Boreway, or place for meetings, and schools 30 by 60, made of Adobies; these public conveniences add much to the comfort of our new settlement.

Up to the time we left we are proud to say that the (Gold) mania had not interfered with our social pursuits of life. How long this may be the feeling of the people we cannot say, but trust forever; as all that love gold to the exclusion of the pure principles of salvation must perish with or without the using of it, and this is our feeling with regard to all mankind, especially the Saints. When we see any person that is willing to part with one for the other, and neglect the work and commandments of God for gold, we say, truly they love the God of this world, and sacrifice every thing for nothing. Some may suppose that he can serve God and Mammon, (or Gold.)

If a man serves God he will labor to build up his kingdom, and he will labor as the Lord and his servants direct, and where they direct, and not to suit his own particular fancy; for how should we build up the kingdom of God unless we do it as he directs and where he directs? This is so plain we leave every one to answer for themselves. If every individual was seeking to build up the kingdom of God you would not hear any person inquiring where the best or warmest country was; but where they could best serve God and advance his kingdom on earth.

On our departure we were accompanied by Bishop Crosby, Captain Hunt, and others, this side of the Cahoona Pass; they returned and we prosecuted our journey towards Great Salt Lake City, the home of the Saints; the weather was fine and pleasant; feed for our animals abundant.

After meeting several trains of emigrants for the gold regions in the northern California, on the 33rd met Elder Sherwood and company at Morgosh, or better Creek. In about two hours after our meeting, the train of Missionaries, bound for the nations and Islands of the sea, arrived all in good health and spirits, except Br. N. V. Jones, who had been quite sick; but was then fast recovering; 24th we all lay by, rested our animals, and held two meetings one in the day, the other in the evening, giving such instructions to them as we felt moved upon. An excellent spirit seemed to pervade all: a warmer hearted, and more noble set of men we never met with; we felt to bless them and bid them God speed. On the 25th we parted with them, each taking our respective ends of the road.

The weather continued fine and pleasant till we crossed the rim of the Great Basin where we met the snow; on the evening of the 6th of December we reached Cedar Fort, where we were warmly received by the saints and well provided for by them; their School House was well filled, we addressed them upon the principles of Salvation; they are a good people and laboring to do good in that country. We pursued our journey, we found the snow and cold increased; but the same good spirit and kind treatment with which we had been received at Cedar, we found at Parowan, Fillmore, and Nephi; we preached at all these places and think the saints are prospering. We called at Payson, but to our astonishment, we did not find the Saints here as at other places; neither their Presidency and Bishoprick is dead, temporal or spiritual, or both we cannot say, but we feel certain they cannot be alive; we have no doubt but the Saints would be Saints indeed if they had a President and Bishop to take them by the hand and lead them; we stopped at Springville, where we were received by Bishop Miller and the Saints with the same warm feeling that had been manifested in the Southern cities, here as before we imparted the words of life, and participated in their blessing; from here we hastened home, but was met with kind feelings at Provo, and was urged to remain a short time with them, on the 19th we arrived in this City, much to our joy and satisfaction, and found many of the Saints, and with them participate in the blessings of the New and Everlasting Covenant.

AMASA LYMAN,
CHARLES C. RICH.

Copy of a letter written to the Saints in San Bernardino, California, by Amasa Lyman and Charles C. Rich.

LAST CROSSING OF THE MOUNTAIN,
November 21st 1852.

DEAR BROTHERS AND SISTERS:—

We have been prospected on our journey since we left you. We are comfortably camped at the last crossing of the Mountain. Since we left you and the many cares that surrounded us, we think of many things that we would be glad to impress upon your minds, touching the interests of the Saints; but only expect to mention a few. Situated as you are with persons coming from different parts of the world we would recommend that all follow the example of the saints that came with us, and renege their covenants by being baptized, and especially by all those that have not come recommended from organized branches. We feel particular upon this subject as it will enable you to discharge your duties and keep inquiry out of the Church. All persons that love the truth and feel the influence of the Holy Spirit will see the propriety of this strict course.

Again we would recommend that you would appoint Teachers, persons who are men of experience, to visit each family to teach and impress upon them their duty as Saints, to see that there is no hardness nor evil speaking that all may come to the communion and offer an acceptable offering to the Lord: If persons absent themselves from meeting to inquire after them, and remind them to be faithful in meeting with the Saints. For we assure you that this is the way to retain and enjoy the Holy Spirit. We were not idle while we were with you, but declared the truth as it was manifested to us, and trust that it has been treasured up in honest hearts. We would impress upon the Saints to hearken to counsel as well in our absence as when we are with you. David Seely is President of that branch of the Church; upon him and his counselors rest that responsibility, William Crosby is Bishop and on him and his counselors rest that responsibility, and we expect the saints to sustain them as they would us, by their prayers and faith; and every officer in his place. Again we would recommend that you organize prayer meetings this winter, and meet together to call on the name of the Lord and spend the time in prayer, as directed by the Holy Spirit to the edification of each other.

November 24th. We are now camped on Salera creek, where we met Bro. Sherwood's train and the missionary company of elders bound for the nations and islands of the sea. We have layed by to-day and preached to them at noon, and again at night; they all feel fine, and so do we. We want you to receive these missionaries, not as strangers, but as brothers. There are about thirty eight of them; the brethren can take one in a family, and give them homes while circumstances require them to stay. This would be our feelings and wishes.

Bro. Sherwood comes recommended by the Presidency, and will be able to give particulars concerning those with him. He will join with you in building up and establishing the truth.

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Legislative Assembly:

Dec. 16 Joint Session of the Assembly: elected Thos. R. King, Probate Judge for Millard County; and Calvin C. Pendleton, Probate Judge for Iron Co., and confirmed the previous appointment by the Governor of Isaac Higbee, Probate Judge of Utah County.

20. Resolution for the encouragement of the manufacture of Powder, appropriating \$12000 premium for the manufacture of the first 2000 lbs. of good rifle powder, from the products of the territory.

21. "An act in relation to the Militia," appropriating \$3000 for building an Arsenal, \$1000 to repair the Cannon, &c., and \$1000 to establish a military school, passed, the Governor, members, and officers of both Houses, donating \$5474, to assist in the erection of the Arsenal; the appropriation of the Assembly, being in their opinion, inadequate to accomplish the intended object.

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A. BURR.

Ep. News.—The following is a chapter of a work now preparing for the press, entitled "Key to Theology—or, the science of Divine Correspondence," designed to develop a universal system of Spiritual Philosophy, &c.

If you deem it worthy of place in your columns, it is at your service.

Yours, as ever,

P. P. PRATT.

CHAPTER XIV.

Further remarks on man's physical and intellectual progress—philosophy of will, as originating, directing, and controlling all voluntary animal motion. Ascending facts in relation to the speed, or velocity of motion, as attainable by physical man. Intercommunication of the inhabitants of different and distant planets.

As I have before remarked, man is a candidate for a series of progressive changes; all tending to develop his intellectual and physical faculties, to expand his mind, and to enlarge his sphere of action, and consequent usefulness and happiness.

He begins his physical, or rudimental, fleshly career, by descending below all things. He has at his birth, less power of locomotion, or even instinct, than other animals.

His powers of motion are so very limited, that for several months, he is entirely unable to change his locality. Wherever he is placed, there he must remain until removed by the agency of others. He can hardly be said to have a will; or, at least, it is so undeveloped as scarcely to manifest itself by any effort beyond the movement of some portion of his members.

While remaining in this state of mental inability and physical helplessness; a casual observer, entirely unacquainted with his progress and destiny, might very naturally conclude that this was the climax of his maturity; the natural sphere of his eternal existence.