

# Correspondence.

FILLMORE CITY, March 3, '70.

Editor Deseret News—Dear Sir—

I had the pleasure of joining the President and party, yesterday afternoon, just south of the Sevier bridge. I had supposed that some of the members of the company had been sending you items respecting the progress, etc., of the party; but I learned this evening that no letter had as yet been written.

The following is a list of persons constituting the company, viz: Presidents Brigham Young and Geo. A. Smith, with their ladies; Bishop L. D. Young, Elders Brigham Young Jr., J. W. Young, Chas. R. Savage, Levi Stewart, John S. Hollman, John Squires, O. P. Arnold, John H. Smith, Nathaniel V. Jones, E. W. Van Ertan, A. M. Musser and lady, and Masters Brigham and Albert C. Young, with eight vehicles and some twenty-eight animals. The brethren have been very busy since quitting the city, having held meetings at American Fork, Provo, Payson, Santaquin, Nephi, Scipio, Holden, and at this place.

You are well aware that traveling every day and attending meetings every evening, and sometimes at midday, is very laborious work. The two inches of snow that fell last night have made the roads very sloppy up to date. No accident of moment has occurred to mar the pleasure of the company. As usual, the Saints everywhere give evidence of the pleasure they have in seeing and hearing the Presidency and Elders; meeting houses are all too small to hold the people. Bros. Young and Smith do their share of the preaching, and the former is driving his own team.

In meetings and in private talks almost every conceivable duty devolving on the Saints is made plain, and the people are strongly urged to observe and faithfully perform them.

I almost forgot to mention that Bishop A. J. Moffit and lady joined us last night at Scipio.

At Manti, the people seem to be taking hold in good earnest to build a commodious meeting house to be 80 by 55 feet, of white sand-stone, a considerable portion of which is already quarried and on the ground.

Some of the Bishops have been placing cedar posts, 7 feet long, in the ground by the side of each telegraph pole, so as to maintain its perpendicularity after the pole has rotted off. It is expected that every pole on the line, now some six hundred miles long, will soon be stayed in like manner. This will, in the long run, prove economical, although costing considerable now. The cedar posts, if cut when the sap is down, and of the right sort, will last for years in the ground.

We expect to reach Cove Creek Fort, to-morrow p. m., and no doubt will spend Sabbath at Beaver.

More anon.

Yours respectfully,

A. MILTON MUSSER.

PHILADELPHIA, PA.

March 1st, 1870.

Editor Deseret News:—Dear Brother:—On Sunday last the Reverend (?) G. W. Foote, of Salt Lake City, "spoke his piece," or as he would call it, "delivered his sermon on the Christian condition of Utah," at St. Luke's Church in this city. He had the sermon written, has delivered it in a few churches before I heard him, and designs inflicting it upon many more until the amount of funds required are collected. Be it understood that this man professes to be a minister of Jesus Christ, (without a commission, however), and as such he is in duty bound, or should, tell the truth. He commenced, as all "wolves in sheep's clothing," and hypocrites under the sacred garb of religion do commence—with prayer. The sermon opened with the startling declaration that Mr. Foote and followers were the only representatives of Christianity in Utah, all others were heathens, or what was worse, believers in that awfully wicked and corrupt system known as "Mormonism." The reverend gentleman's countenance at this declaration was lengthened out full three or four inches. He rehearsed the difficulties experienced in obtaining a foothold in the "Mormon" capital, the persecutions inflicted and endured, his unceasing, untiring, unflinching, ceaseless, never-sleeping exertions in the bare face of bitter opposition to establish the glorious principles of modern Christianity among that God-forsaken people, the preacher, almost in tears, winding off the paragraph with a statistical exhibition of "souls saved," baptisms of adults

and infants, (none baptised previous to their birth), Christian burials, schools and attendance, income and expenditure of the "shebang," &c. He gently chided his eastern Christians for not appropriating more readily and more abundantly of their means to enable the mission now established in Utah to more fully develop true Christianity and religion among the ignorant and almost damned already "Mormons." He contrasted his field of labor with that of other heathen missions, and gave the congregation to understand that the "Mormons" were none of your one-horse heathen powers, but on the contrary a full-teamed one with a large yellow dog under the wagon. He spoke of the scores of people in Utah who had formerly held the tenets of his religion who, when they came to him and heard the good old word once more wept tears of joy, but dared not have their names put on the parish register for fear of being excommunicated from the "Mormon" church, which in Utah was also excommunication from society, from trade, from labor and from anything to eat, (evidence of dampness about Mr. Foote's eyes about this time), and without subjecting the excommunicated to an unhallowed and bitter persecution which they cannot stem. He gave a good word to those in Utah who had given money for the mission; they had done well, but being of an adventurous and transient class they could not be depended upon, were in fact unreliable. He made the following sweeping statement without any qualification: "The poor are sent to us to provide for and the dead are sent for burial." Where? Not one in a hundred of the congregation but what inferred that all the poor in Utah were fed and provided for and all the dead buried by the Rev. G. W. Foote & Co. He said the ignorance of the children was incredible: at one of his Sunday schools there were thirty "Mormon" children; some of large stature were present. He asked them the question: "Who is the President of the United States?" They all cried out, (like the people on the day of Pentecost), with one accord and said, "Brigham Young." You see this is a new story here in the East, and the people like anything new, but as I heard the story told fifteen years ago I could only laugh to think that Mr. Foote should be so successful in appropriating, as his own and passing off on the audience, a second-hand anecdote. But there is no denying the fact that the children of Utah have got the idea into their heads that Brigham Young should be the President, and if "Christianity" and its ministers like Mr. Foote, and its appendages of sin, corruption, disease and death still continue in their present downward course, I can see nothing in the way, in the course of a few years, of these same ignorant children stepping forth and by their faith, prayers and votes transforming Mr. Foote's second-hand anecdote into a first-class fact.

His remarks on polygamy were to the effect that the women were "dissatisfied, (he can't take their word for it, it seems) poor, wretched, degraded, uncultivated," and a rebash of other sympathetic terms of lamentation long since worn thread bare by better and more truthful men than Mr. Foote, who are now in hell.

And now I come to it! Reader, clear out your throat, see that your suspenders are properly adjusted, turn to your catechism and say "Now I lay me down to sleep" for I am going to give you the substance of the sermon. Mr. Foote stated his object to the East was to procure as the proceeds of his sermon some twenty thousand dollars to build a church, school houses, provide for the poor and bury the dead in Salt Lake City. He yearns in his soul to see a church there whose steeple will point toward Heaven. For the information of ignorant Mormons I will remark that the steeple will point up.

Mr. Editor, will you please insert at this place the Roman Catholic figures representing \$20,000 in order that the amount may not pass from the reader's mind?

The preacher stated that he could give details of heinous crimes and tragic deeds done by the "Mormons," but he would not pain his hearers with a recital. Why does not Mr. Foote go before the grand jury in Salt Lake City and recite his knowledge of horrible crimes? It may be that he is the author of them himself. He said "why do I not publish these things to the world?" "Because they would return to Salt Lake and subject me to a more bitter persecution than I now endure." The fact is Mr. Foote knows he is a LIAR and that his statements given to the people here on the Sabbath with his religious robes hanging over his shoulders are false, and he is too great a

coward to meet them. Every point in his sermon wound off with an appeal to the contribution box—either expressed or understood. He prayed for money, he asked for money, he begged for money, he lied for money, he misrepresented the kingdom of God for money, he slandered and placed on a level with barefaced prostitutes the wives and daughters of Utah for money, and he would steal, or murder, or betray his Savior for money had he the opportunity and moral courage to do so. He thought it too bad that Bishop Tuttle in Utah should be under the necessity of teaching school himself, two or three hours daily, and insinuated that the "Mormons" did not assist in building school houses, and to cap it all said there was not one free school in Utah.

Who I would like to know gave the "Mormons" money to build their churches, school houses and defray the expenses thereof. I will tell Mr. Foote how they grew. They were dug out of the ground with big drops of sweat by prophets, apostles, bishops, priests, elders and deacons and are not standing monuments of a fraud, begged from the people through misrepresentation as his buildings will be, providing he does not steal the funds privately as the Rev. "Friar Tuck" did, whom he succeeds in the same rascally way of obtaining money.

Mr. Foote's sermon reminded me of a story I heard in Kentucky of a young man who, after service at church went around with a contribution box. Passing the box to another young man he remarked as follows: "I thought the preacher said religion was free?" "So it is," said the boy, "but it takes a damned sight to run the machinery."

Mr. Foote took the following appropriate text: "Be not weary in well doing, for in due time we shall reap if we faint not," and as he believes in giving private interpretations to the scriptures I shall thrash out the above, to fit his sermon, as follows: "Don't get tired of giving me money for I have got to have it, and if you do not pay me well for lying about the "Mormons" I shall grow faint and hire out to some other institution that will pay."

Let all the children in Utah fix up their ideas for a free education when Mr. Foote arrives with the \$20,000. Let all the dead in Utah that have accumulated since he left lie patient, for there will be a rattling among the dry bones when he returns to give them "Christian burial in Corinne." He actually palmed off Corinne on the audience as a Mormon town. Let all the 2nd, 3rd, 4th, 5th, 6th and so on wives of polygamists (especially those who have met in the various female conventions) rejoice, for they will get some of the \$20,000 if he don't forget it like "Tuck" did. All you children and ignorant adult Mormons who think Brigham Young is the President of the United States, must prepare for a flood of light on this subject or you won't get any of the \$20,000. And you poor of Utah, you who have been receiving your bread, your meat, your "taters," groceries, "pungkins," clothing, wood and everything else from Mr. Foote, oh! rejoice with lots of rejoicing, for you shall have double rations when the \$20,000 gets there. Also the dead; they shall be buried over again, if no more die, when the \$20,000 gets there. But you "Mormons," you that won't vote the Independent, Democratic, Whig, Republican, Catholic, Methodist, Protestant ticket, with Mr. Foote as candidate from Utah, you may go to the devil, for not one ten cent shin-plaster of that \$20,000 shall you receive.

Respectfully,

J. C. RICH.

P. S. — Brother Cannon will you please call on my wife and say to her if she needs anything in the way of clothing, provisions, wood or money, that all she need do is to report her wants to Mr. Foote's Church in Salt Lake City, where all the destitute of the "Mormons" are supplied. (?)

J. C. R.

SALT CREEK,

March 1st, 1870.

Elder Geo. Q. Cannon:—Dear Bro.,—Since leaving Provo, the members of our company have enjoyed themselves much in meeting with the Saints, and if agreeable to you I will give a synopsis of our meetings, traveling and other incidents peculiar to a journey of this nature.

We held meeting at Payson on Monday evening, which was addressed by Brothers Lorenzo D. Young, B. Young, Jr., C. Savage and Prest. Geo. A. Smith. Excellent instructions were given, and the people of Payson were strongly urged to finish their meeting house, the

one in which they meet at present being unsafe, unhealthful and not at all creditable. John W. Young, L. D. Young and C. Savage were taken violently ill in the night, but have since recovered and are now able to take their rations.

March 1st, drove to Santaquin and filled an appointment previously made to hold meeting. Prests. Geo. A. Smith and B. Young addressed the people, urging upon them the necessity of restraining the appetites of their children and to prepare a generation that will be capable of redeeming the earth. Some men thought they were competent to conduct financial matters much better than the Prophet Joseph Smith, and for him to turn his whole attention to spiritual matters; but his work was temporal and spiritual.

We arrived at Salt Creek and held meeting in the evening. Prest. Geo. A. Smith, Brigham Young Jr., Charles R. Savage and Prest. B. Young occupied the time. The speakers exhorted the Saints to live faithful to God.

Took an early start on Wednesday for Scipio, and nooned at Chicken Creek, snowing and blowing. Arrived at Scipio at 4:15 p. m., where Brothers L. D. Young, John G. Holman, John W. Young, B. Young, Jr., A. M. Musser and Prest. B. Young spoke. The propriety of building a better meeting house was freely discussed by the Elders. Left Scipio 9 p. m. Held meeting at Holden—formerly known as Cedar Springs. Elders L. D. Young, John W. Young, B. Young Jr., and Prest. G. A. Smith exhorted the people to continue serving the Lord and to beautify their gardens; and arrived at Fillmore at 4:30. Held meeting in the evening in the unfinished wing of the State House.

Prest. Geo. A. Smith, Elders C. R. Savage, J. G. Holman, L. D. Young and John W. Young addressed a crowded house. Good instruction was given and the Saints seemed to feel a general determination to serve the Lord.

March 4th, left Fillmore at 7:40 a. m.; found the roads very muddy. Held meeting at Kanosh. L. D. Young, B. Young Jr., and Prest. B. Young expressed themselves much pleased with the new meeting house which has been built since harvest, and adds much to the appearance of the place. Left Kanosh at 1:15 p. m. Roads much better. Arrived at Cove Creek 4:50 p. m., quite tired, and prepared to receive the warm welcome extended us by Bro. Ira M. Hinkley.

The health of the company has been excellent since leaving Payson. Our party from Salt Lake has been joined by Bro. J. G. Holman, and Bishop A. J. Moffit of Manti, which now gives us a train of some ten vehicles.

Your Brother,  
B. Y. JR.

PINTO.—"Quilp" writes from Pinto, on the 27th ult., that the weather had been very pleasant all winter, and that the mountains contained little snow. The people of Pinto, Pine Valley and other localities have had a guard of twelve armed men out for the purpose of guarding their stock during the winter; their camp or station was on the edge of the Desert. The people had suffered a good deal from sickness; but health generally was improving at the time "Quilp" wrote. There is a flourishing day school in the settlement.

## Married:

On the 7th instant, by Elder Geo. Q. Cannon, in Salt Lake City, Michael Grace and Mary Ann Thomson, late of Glasgow, Scotland. *Millennial Star*, please copy.

## Died.

In Grantsville, on March 5th of inflammation of the brain, Walter Dee, son of Samuel W. and Maria Woolley, aged 14 months and 1 day.

The funeral obsequies were held at the meeting house on the 6th instant at 3 o'clock p. m. Bishop E. D. Woolley of Salt Lake City, being present, offered some very timely and appropriate remarks and was followed by Prest. T. H. Clark, and others who had been with the child during his sickness, and bore strong testimony to the power of God that was manifested during the little one's illness. The funeral was largely attended.

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February 5th, 1870, at St. George, Washington county, Brother Peter Beckstrom. He was born May 23rd, 1819 at Billiga, Sweden. He was one of the first in the Scandinavian mission to obey the gospel, and afterwards suffered eight months' imprisonment for the truth's sake.

In this city on Wednesday the 9th inst., at 8 o'clock p. m., Samuel Henry Woolley, son of Bishop Samuel A. and Catherine Woolley, aged 22 years 5 months and 9 days. The funeral services will be held in the Thirteenth Ward Assembly Rooms to-morrow morning at ten o'clock. Friends of the family are invited to attend.