

## Correspondence.

COLUMBIA CITY,  
Whitley County, Ind.,  
Dec. 31, 1879.

## Editors Deseret News:

We arrived in this city on the afternoon of the 25th of October, last. Since that date we have held 22 public meetings, five of which were held in this place, and the balance in the county townships adjacent, all of which were fairly attended. We found the public mind here, as elsewhere, misinformed in relation to us as a people, socially, religiously and politically. We consider that we have been successful to some considerable extent in correcting the public mind, and otherwise allaying prejudice. We cannot say that we feel encouraged as yet, in the hope of soon adding to our Church by baptism, as this is a new field of labor. We have made a few friends and many are friendly towards us. None but missionaries know the difficulties attending the introduction of the gospel in new localities.

We have found in these parts, two new-born denominations, (that is, new to us) known as "Dunkards," and "Holiness." The former believe in baptism face foremost, three times; the candidate for membership kneels in the water with the priest who after calling him or her by name, immerses him or her, first in the name of the Father, second in the name of the Son, and third in the name of the Holy Ghost. We understand the reason why this sect baptize in this manner is, we should go into the door and kingdom of God face first.

The "Holiness" denomination believe in sanctification, and justification in sanctification, that they are beyond sin, consequently cannot sin, that their religious works are indeed holy, and that they are without sin. This sect also believe in the anointing with oil, and laying on of hands for the healing of the sick of the church, also in speaking in an unknown tongue; they say the sick have been healed in many instances, but the gift of interpretation of tongues has not as yet been made manifest.

So the ordinances of God's Church are being imitated, and we expect it will be so nearly imitated, that many will be deceived and led astray "through the cunning and craftiness of men, whereby they lie in wait to deceive." Mankind seem to be ready to credit and receive the opinions and creeds of men, but slow to obey the gospel of life and salvation, however simply it may be explained, and however much it may be sustained by that Book they so much believe in.

The weather, so far, has been very much against us, consequently our favorite mode of traveling from place to place has been materially interrupted, otherwise we would have held more public meetings.

Yours fraternally,  
E. ELDREDGE,  
L. G. HARDY.

NEPHI, Juab County, U.T.,  
January 1st, 1880.

## Editors Deseret News:

Your welcome paper comes regularly to hand, and we enjoy reading what is done in other towns. I suppose it will not be uninteresting to know how we have spent our holidays here.

On Christmas Eve we had a very enjoyable dance in the Social Hall. On Christmas day we had a grand gathering of the Sabbath School. Our Nephi brass band, with their genial leader Captain John S. Hawkins, who are ever on hand to make our holidays a success, favored us with their excellent music. We had short addresses from our County Superintendent Elder G. Teasdale and Supt. W. H. Warner and his assistants Elders A. Orme and Langley A. Bailey, Counselor Joel Grover, Elder George Kendall, Sisters Amelia Goldsborough and Hannah Grover. Bro. S. Shaw sang a comic song. Brothers Jno. S. Hawkins, Henry McCune and Joseph Darton played solos on the clarinet and cornet, and the Sabbath School choir and children sang their sweetest pieces. Presents of candy and nuts were passed around, and I can assure you we had a most enjoyable time.

In the afternoon the juveniles "tripped it" on the "light fantastic toe," and the "big boys" and girls did likewise in the evening.

On New Year's eve our Nephi Amateur Dramatic Company fur-

nished us with a drama entitled "Wenlock of Wenlock" and a laughable farce "That Blessed Baby," which were very creditably rendered. Messrs. C. Haynes, F. Teasdale, R. C. Blackett, F. F. Hudson, I. Gadd, J. Black, F. W. Chappell and T. Parkes; Misses E. A. Udall, G. A. Knowles, C. Webb and Mrs. C. Haynes, playing the characters. On New Year's Day there was a matinee for the children, and a crowded house on New Year's night. This was gotten up for the purpose of defraying an indebtedness on the vestry. The company worked very hard, and we cannot say too much in their praise.

On New Year's morning we held our fast meeting, the meeting was crowded, and we enjoyed one of the finest fellowship meetings it has been my privilege to attend.

We are enjoying real old fashion Christmas weather, plenty of the "beautiful," good for sleighing, and a pleasant prospect for plenty of water, for which we are very thankful.

Wishing you a "Happy New Year," with peace and prosperity,  
Your friend,  
NEBO.

DUNEDIN, Nov. 29th, 1879.

## Editors Deseret News:

Dear Brethren—It is more than one year now since I left my Zion home in Logan City. After my arrival here we publicly began to preach the everlasting gospel, in all places we could get. Christchurch City is the capital of Canterbury Province. In this city, (containing about 23,000 inhabitants) we engaged our first hall to preach in and although in many respects Christchurch is a fine city, and some parts of it lovely, yet some who came to our meetings were not lovely, nor well-bred. One night, while I was preaching, the gas went out 12 times. I told the audience if they would stay I would preach to them, gas or no gas. We appealed to the authorities of the city, and to their credit, all disturbance was stopped. We organized a branch which is to-day in good working order in that city. From here we traveled, preaching in the following towns and cities, Lythelton, Oxford, Papanui, Rangiora, Prebbleton, Kaiapoi, and Alford Forest, baptizing a few, and the Saints in all those places could not be more kind to the Elders than they have been. We held a priesthood meeting under the direction of President E. F. Pearce, and it was unanimously decided that myself and a young man by the name of John Hutchison, (that I baptized in Kaiapoi) should travel south. We bid farewell to our brethren and sisters, proceeding sometimes on foot with our packs at our back, at other times on the train. We held meetings in Alford Forest, situated at the foot of the mountains about 75 miles over the plains from Christchurch west. Here, after setting the brethren in order, ordaining some to the priesthood, administering to the sick and counseling them in the things of the kingdom, we left for Timaru, which is a beautiful seaport town, 100 miles from Christchurch; here, being kindly welcomed by Bro. William Burnett, we preached in the Mechanics' Institute, our meetings being well attended. In the same hall I gave a lecture on "Utah and the Mormons, or the Rise, Progress and present position of the Church of Jesus Christ of Latter-day Saints." The hall was full to overflowing, and some were inclined to interrupt, but the greater part wanted to hear what I said. At the close, about 20 made a rush for the stage. I thought I would not be a coward, so I put on my hat and went down to meet them. And the Lord hid me up so that they could not see me, although they searched all over the hall. I was only standing in their midst. To-day we have one of the most united branches upon the earth, with a membership of over 20 and till we went there the gospel had never been heard.

After being called back to Christchurch from here for a short time, I started to this city in company with a young man by the name of W. C. Bailey, that I baptized in Christchurch, he being the second that was baptized there. We called at Timaru, held a few meetings, ordained some to the Priesthood, and baptized a father and son by the name of Hansen, leaving them greatly rejoicing.

We arrived in the city of Dunedin about two weeks ago. Not knowing any person, we bowed ourselves before the Lord, and told him we had arrived, strangers in a strange city. We advertised ourselves in two daily papers, and when we introduced ourselves to the editors, they remarked we were the first live "Mormons" they had ever seen. I began to wonder if they ever saw a dead one. We engaged a hall for meeting on the following Sunday. It was filled, many standing, others going away, not able to get in. I spoke on the principles of the Gospel, taking the opportunity to contradict the Heaven-daring falsehoods told against the people of God in Utah. The papers all gave very favorable reports of the meeting. At the close several questions were asked, and some appeared our friends. Since then I have received an invitation to address the Free Thought Association concerning our views of religion; which by the by is a strong party here. I shall meet them next Sunday night at eight o'clock. I know they are rather a hard set but they must be warned; I have received several letters from persons asking many singular questions, such as "Can men have one another's wives when they like in Utah?" I answer them, bearing a faithful testimony to them that this is the work of God, and I know it. We hired a room to sleep in, for seven shillings per week, living the best way we know how. We have already a few waiting to be baptized. Next Sunday we shall hold another meeting, and by the blessing of Our Father we feel confident we shall organize a branch of the Church in this great city, which is the largest in New Zealand, containing with its surroundings 40,000 inhabitants. It is situated about nine miles from Port Chalmers, in the Province of Stago, 250 miles from Christchurch. I have received invitations from other towns, to go and preach to them, saying they are tired and sick of false religion, so I think in this province a good work will be done.

Allow me to say that the mission stands greatly in need of books; everybody seems willing to buy our works, and we have none to sell them. I really believe we could sell thousands of copies of the Book of Mormon, if we had them. To our disappointment we have been expecting a box of books from Liverpool, but we fear they are lost. I wish something could be done for us in this respect. I feel very sorry to have to inform you that Brother Pearce's health is gradually declining. He says he cannot stand the climate as it is so very changeable. I feel thankful myself that my health is always good, and I enjoy my mission. I have not wanted for any necessary thing till I came to Dunedin. And I think even now we fare a good deal better than many of the missionaries have in days gone by. The Lord is with us by His Holy Spirit, and I feel by its intelligence that there are many honest in heart in this far off land, and New Zealand will yet yield her sons and daughters and her gold and silver to help build up the Zion of the last days. With intense desires to spread the gospel of life and salvation, and ever praying for the welfare of Zion and the cause of truth on the earth.

I remain your humble brother in the new and everlasting covenant of peace.  
GEORGE BATT.  
Dunedin, New Zealand.  
PROVO,  
January 2nd, 1880.

Editors Deseret News:

Having just returned from the south, and noticing in the NEWS of the 27th ulto, "Wanted Authority" for statements in a late issue of the Enquirer, I would offer a few remarks upon the article alluded to. In the manuscript, authority was given, but the article was boiled down considerably on account of its criticisms.

I have traveled, advocated, written and spoken on the subject of Sericulture in the last two years, and visited since Christmas, 1878, over 130 wards, and have not advanced anything upon said subject but what I could give authority for, without fee or reward, only the satisfaction of having done my duty in the mission appointed me, of visiting all the settlements of the Saints so far. I see in the copy they have added a cipher more than there should have been done.

To make one pound of raw silk it would take 3,500 worms, multiply by 720 pounds equals 2,520,000. I subjoin the following extract from a "Treatise on Mulberry Tree Planting," etc., by J. Clarke, published in Philadelphia in 1839, chapter 2, page 171:

Let the trees be planted in rows six feet apart, in the rows three feet which will take 2,420 trees to an acre and will yield in the third year two pounds of leaves per tree and it takes 100 pound of leaves to feed 3,500 worms which will make one pound of raw silk if properly cultivated until the eighth year, and will continue. The following statistics are from the celebrated Italian sericulturist, Dr. Siguen Tentilli: 3 year would be 4,846 lb. leaves, 4th year 9,680, 5th year 19,360, 6th year 38,720, 7th year 77,440, 8th year 154,880, which in this case would be equal to 1,548 pounds of raw silk at \$5 per pound, \$7,740, and which is now worth from \$10 to \$12 per lb, therefore would be, equal to 5,418,000 worms, then again an acre planted as follows, rows 8 feet apart in rows 4 feet apart would take precisely 1,148 trees, which would yield and produce

Years	trees	lbs.	worth \$	p. r lb.	\$
3	2,296	22 1/2	"	"	209
4	4,592	45	"	"	418
5	9,184	90	"	"	836
6	18,368	180	"	"	1,672
7	36,736	360	"	"	3,344
8	73,472	720	"	"	6,688

and so continue annually with good cultivation.

Hoping the foregoing will satisfy the gentleman.

Your obedient servant,  
DANIEL GRAVES.

Winter Balls, Schools, Civilization, &c.

GRANTSVILLE, Utah,  
Jan. 3d, 1880.

## Editors Deseret News:

Our winters for several years in Grantsville have been very mild, so much so that the farmers could plow at almost any time, and the snows never would lay on but a day or two, but this time the ground has been covered with a white mantle for two weeks, and little indications of it leaving us yet. The coldest night we had here, the mercury dropped down to eleven degrees below zero.

The farmers, who two weeks ago wore long faces and heaved many sighs about the prospect for another dry season and light crops, are now looking cheerful and expect to reap a bountiful harvest the coming season. It is said by good judges, that there is more snow in the mountains than there has been for years.

Our young people have hardly allowed a night to pass without tripping the light fantastic toe since the ushering in of the holidays, but the most magnificent ball of all thus far, was the Grand Leap Year Ball, given by the young ladies on the evening of the 1st. The ladies conducted the party throughout themselves, and did all in their power to make it an enjoyable affair. The committee on floormanaging deserve great credit for the manner in which they conducted the party. But many of the would-be gentlemen deserve censure for the manner in which they conducted themselves, and it is to be hoped that they will reflect upon their conduct, and in future do better.

Educational matters are looking up considerably here. We have three good schools in Grantsville, and all have been well attended, and as far I have been able to learn, it is the same throughout the county. President Lyman is wide awake on educational matters, and is exerting all the influence he can to have good schools, and well attended. During the existence of the "Republic," and while the great (?) liberal party were in power, our schools received no encouragement and no success, and the result was that we all began to retrograde. Talk to us of modern civilization! If that is some of it we want no more. In the language of Rolla to the Peruvians, "We seek no change, and least of all such change as they would bring us."

I hope that the legislature which convenes in a few days, will look carefully into educational matters in Utah, and wherever they can aid those interested in education, they will do so. And if the tax already allowed could be doubled by legislation, I think we could then adopt the free school system. Then all could have an opportunity of

acquiring a common education. And I think further, if there could be a small per centage of the tax each year appropriated for the establishment of public libraries in each township or precinct, it would be another step in the right direction.

C. K.

SALT LAKE CITY,  
January 5, 1880.

## Editors Deseret News:

Dear Sirs—While the Educational Board is considering the propriety of changing the laws in relation to school matters, would it not be well to read up the movements of the London School Board (and others) in relation to the introduction of phonotypy in the primary schools, which shows that students educated on phonotypic principles are greatly ahead of those taught on the old style. It seems that on an average only one youth was turned out yearly able to read an article in a common newspaper intelligently, to each teacher employed in the National Schools.

But the reader may ask: What system of phonotypes would you suggest, when there are so many in existence? Well, would say that all the strictly phonetic alphabets are impracticable at the present day, as the common mind is not prepared to receive them; nor is the common semi-phonotypy hardly any better; they all mutilate the language without any positive advantage; if there is a change made at all, it should be of as permanent a nature as it is possible to make.

But one little matter as a first step could probably be made without disgusting the educated eye; that is, to have the Legislature pass some act to have the names of certain letters of the alphabet changed; as, instead of saying *wigh* say *ye*; instead of *double-you* change to *we*; *gee* to *ga*, etc.

The English orthography has certain laws or rules governing it which to abandon would be to change to a considerable degree the face of a great many English words. One of these rules is so plain and so general that it can hardly be changed, that is—When a vowel has its long sound it is attended by an assistant vowel, as in *care*, *hair*, *bay*, etc. There are so few exceptions to this rule in each of the vowels that the exceptional words could be much easier changed to a uniform mode of spelling than to entirely change the representation of the long-vowel signs by giving them a single-letter representation.

While engaged in the school business I compiled a little work in which all the words of the English language of one or two syllables were classified and the exceptions given below. From this little work I can give facts and figures, which do not hold out the extravagant and ridiculous statements given by the philological societies of the United States and England, which are enough to frighten a nervous man, and make him believe that the language is so hopelessly bad that nothing but an entire change in the English orthography would have any good effect.

We have, as every one knows, in the vowel characters, two distinct powers called the conventional *long* and *short* sounds. Besides these, of course, there are other modes of representing these sounds, but they are very few compared to the mass of the English words. And at the same time we have two written signs for most of the vowels, as Roman and Italic *a* (and *e*); Roman and script *e* (and *e*), &c., and by making a slight change in the form of the others, two pair of vowels might be arrived at to represent the conventional *long* and *short* vowels, but without any regard to the mating or pairing operation, over which phoneticians seem to have gone mad.

And to put these into practice, let the old system of representing the *long* vowels be adhered to, but using the sign for the *long* vowel where it has the long power, and the sign for the short vowel when it has the power of a short vowel.

By this means the eye of the non-phonetician could be but very slightly shocked, and the phonetician could write on a phonetic basis, and the other could hardly notice the change, as can be seen by the least practice.

Every one knows there is a great need of a change in our orthography, but I think changing, or more properly mutilating the language