

Correspondence.

"WHY NOT CONFRONT THEM."

Editor Deseret News:—The above question is so oft repeated by a certain class in relation to apostates, I feel like offering some reflections on the subject. The question might be answered in few words, but I will refer the Latter-day Saints as well as the world to facts that, to me, seem conclusive answers to the question.

The great majority of the Saints have born, and still bear, a faithful testimony that they know by the revelations of the Holy Spirit, that the Gospel, as taught by Joseph Smith and Brigham Young, is true, that the latter is the legal successor of the former. They do not imagine that the above statements are facts, but they actually, positively know it; and if, as they say, the Holy Spirit has revealed it to them, they do know it, for that Spirit never lies, neither is it ever mistaken. It knows and circumscribes all truth, no matter whether in heaven, on earth or hell. This being the case, the fact is established beyond the power of successful controversy that the opposite, or whatever opposes, is false, or, to use a milder term, untrue. There is no dodging this point. The Scriptures inform us that God cannot lie, and the Holy Spirit is His minister, and He holds Himself responsible for all of its sayings and doings.

Again, nearly if not all of those zealous apostates have for years borne this same testimony. Now they say it is not true; one time or the other they must have testified falsely. Suppose such contradictory statements were given in a court of justice, what would it amount to? Simply a nullity, and themselves perjured. Before the Judge of all the earth, and all sensible men and women this is precisely their case.

There is another fact connected with deserters that is too well known to require comment, and that is, the great majority of them have been cut off the Church of Jesus Christ of Latter-day Saints for crimes, or have become disaffected because co-operation or some other move for the general good of the community has curtailed them in their grand individual speculations. Some have arisen from almost, if not quite, abject poverty to opulence; but instead of feeling grateful for such unmerited favors, extended for a series of years, they now, like the untameable tiger, snap at the very hand that has fed them.

Latter-day Saints, you know, this picture is not exaggerated, but that much more might be said to make it more striking. What then do you wish to prove by putting yourselves on a par with them? Are they worthy of your valuable time and talent? Would it not be a greater condescension on your part than any good likely to grow out of it would warrant? Perhaps some one will say, "well, for my own part, I would pay no attention whatever to them; but if somebody does not confront them I fear that some good saints will be led away by them." Others will say, "we must prove all things and hold fast that which is good." To the former I would quote: "My sheep know my voice, and they follow me, but the voice of strangers they will not follow." These are the words of Jesus, the italics of course are mine to call your attention to these very affirmative words. To the latter I would say, if you have proved the gospel true, you have proved their position false, for one truth never conflicts with another truth. If you have not proved it true, your appeal is to God who never deceives His faithful children but gives liberally to all and will not upbraid you.

BUD.

A VISIT TO MALAD AND CACHE VALLEYS.

LOGAN, Cache Co., Feb. 10, '71.

Editor Deseret News, Dear Brother:—Entering Malad Valley at its south end the first settlement reached is Portage, which comprises about thirty families. The place is young, having existed for about three years only, and the settlers have had many difficulties to encounter besides losing their crops nearly every year by grasshoppers. For instance, after having made about eight miles of water ditch, it was found that, from a defect in the survey, unless some inventive genius should discover the twin problem to perpetual motion—making water run up hill—the labor thus expended must go for nothing. In consequence of this it has been determined to remove the town site to the westside of the Malad River, where a

plentiful supply of water can be obtained; it is now on the east side. The people are mostly from Wellsville in this county, and possess much of that sturdy element which characterizes the pioneers of the Great West and which is so necessary a constituent in those who essay to lay the foundation and do the initiatory work of building up and developing new regions of country. About fifteen miles to the northward is

MALAD CITY.

This is the largest settlement in the valley, is beautifully situated on a pleasant slope and is sheltered from the keen cutting winds of winter by a range of mountains extending around it on the north, east and west. The population presents a heterogeneous mixture of elements as, to a great extent, the place has been made a rendezvous by a large variety of "ites." There are, however, many people here who are as good, in works, desires and aspirations as can be found on any other spot. The settlement is in Idaho Territory and one of the benefits (?) accruing to the inhabitants from that circumstance is that they are taxed to about three times the amount they would have to pay were they residents of Utah.

SAMARIA.

Is situated about twelve miles westward from Malad city and comprises about a dozen families, mostly Welsh people. This place has excellent facilities for, in the course of time, becoming a very thrifty and even wealthy settlement; in fact the resources of the entire valley are bountiful. The stock range is not excelled by any other locality in this region, the soil is rich and productive and the mountain sides are covered with an abundant supply of cedar and, in some places, with good timber.

A journey from Portage, of about twenty-seven miles, striking over the mountains eastward from Bear River bridge, brings the traveler to Mendon, Cache Valley, where I arrived on the evening of the 1st instant. This is one of the most prosperous little cities in Utah. Here can be seen the benefits to be derived by a people who carry out practically the principle of co-operation. Your readers will doubtless remember a letter which was published, a short time since, in the News, over the signature of Messrs. Hughes and Willey, on co-operation in Mendon. Some, at the time, seemed to doubt a few of the statements therein made. The assertions, however, were strictly true, for, as the old saw goes, "figures don't lie." The co-operative institution of this place is scarce two years old; it started with a capital stock of \$820, and, although no additional shares have been issued, it now amounts to \$4,000. This result has not been attained by selling goods at high prices, but the opposite; the motto has been "small profits and quick returns," no articles having been disposed of above Salt Lake City prices. If \$820 will increase upon this principle to \$4,000 within two years, it is easy to see that it would take but a few years for an entire community, in this manner, to become enriched. In addition to a threshing machine, which cost \$900, and is now part of the capital stock, it is the intention soon to erect a furniture factory, which will contain all the necessary improved machinery to carry on this branch of industry.

Leaving Mendon, a drive of about nine miles eastward through the "bottoms" brought me to

LOGAN,

the county seat of Cache Valley. On the afternoon of the 3rd inst. there was, in this place, a children's party in the meeting-house. It was a pleasant sight to see the possessors of so many bright faces tripping it through the mazy dance. Logan is by no means in the rear with regard to populating the globe with healthy and handsome inhabitants. In the evening the bigger folks got together and enjoyed themselves "immensely." The party was a pleasant affair and was gotten up for the benefit of a Sunday school library.

At a large meeting of citizens of this county, held on the 4th inst., it was resolved, unanimously to forward a "monster petition" to the P. O. Department at Washington, asking for a

DAILY MAIL

for Cache Valley. The Department certainly cannot raise any reasonable objections to the granting of this request. The population of the county is large and constantly increasing, and its business extensive and growing. These considerations, combined with others unnecessary to mention, render a daily mail an absolute necessity.

On Monday, the 6th inst., there was a

SHOOTING MATCH,

At Smithfield, between twenty picked

marksmen of that place and the same number from Logan. It was agreed that the losing party should provide a supper and ball for the participants in the match and their friends. The distances at which the shooting was made were as follows: 300, 200, 100 and 50 yards. Mayor W. B. Preston of Logan and Jeremiah Hatch, Esq., of Smithfield were the umpires. The shots of each side were measured from the centre of the "bull's eye," and the whole measurement compared at the close of the match, the party having the smallest measurement being the winners. Smithfield gained the day by three feet seven inches. It will be seen by this result that the match was closely contested. The supper and ball will come off in Logan Hall on the evening of the 14th inst.

A few days ago Brother Sylvanus Collet had a

PERILOUS ADVENTURE

In attempting to cross Bear River, in the vicinity of Logan, on horseback. He has the reputation of being one of the most fearless and hardy men in this part of the country and the following, I think, will sustain it. The current was deep, swift and strong, and when horse and rider plunged in our hero discovered that the animal had not the least idea of the art of swimming; it sank and Brother C. found himself in the river with heavy overcoat and boots on and a pick and shovel in his grasp. Desiring to save his tools as well as himself he struck out holding on to them; finding, however, that he was making no headway, he dropped the pick and continued his exertions to reach the bank, but still making no progress he let the shovel go. By this time he was beginning to feel symptoms of "giving out," and he turned his head and shouted to Brother Robert Gee, who had accompanied him to the bank and who stood coolly looking on, "Bob, am I gaining any?" "Not a darned inch," said Robert. At this juncture Brother C. swam down stream and floated to a drift of logs upon which he managed to scramble in a state of exhaustion. The horse also managed to make his way out after getting rid of his rider.

I attended meeting here on Sunday, the 5th inst. The hall was filled to excess and a number had to turn away, being unable to gain admittance. This is by no means unusual; the meeting houses in many of the settlements are too small to hold the people. At no former visit to this valley have I observed greater unanimity of feeling and action among the people than now exist.

Messrs. Robbins and Goodwin are entering into the manufacture of boots and shoes in this place. They not only have the necessary machinery to do all kinds of work in that line but have put a tannery in operation for the manufacture of leather.

In Malad and in this valley men can frequently be seen with their pockets bulging out. On inquiry it is generally discovered that they are carrying around a pocketful of rocks, which are often brought out for inspection, to show that the bearers have struck the "clean thing." Taking it altogether, however, the "mineral fever" is not quite so high here as in some other places. As yet no discoveries of known importance, in this direction, have been made.

Respectfully,

JOHN NICHOLSON.

ODENSE, DENMARK,

January 17th, 1871.

A. M. Musser, Esq.:—Dear Brother:—I avail myself of this opportunity to fulfil my promise to tell you something about my mission and the people here in Scandinavia.

I arrived in Denmark early in July last, and, after a short visit to my native island, Fyen, I returned to Copenhagen, where I was appointed by President Jesse N. Smith, Traveling Elder of the Scandinavian Mission. I assisted with the emigration and then left for Norway, where I remained, traveling and preaching, for a couple of months. The towns and villages in Norway are scattering, and to reach them traveling expenses mount up, and the Elders have to do the best they can.

I believe if more missionaries were sent out a good work could be accomplished there.

I have traveled through Sweden and found that the work of God is gaining more ground there than in Norway, and is in a very flourishing condition.

In Denmark the gospel has been preached for about twenty years, and a great many Saints have been gathered therefrom. Nearly every house in the

kingdom has been visited, and there are a few still being brought into the Church.

A new conference has been organized here, called the "Odense Conference," which embraces Fyen, with adjacent isles, and Schleswig and Holstein, with your humble servant as President. Schleswig-Holstein is ruled over by the Prussian iron arm, and there is no religious liberty, but I hope by the assistance of the Almighty to be able to open an extensive field of labor there.

Some excellent meetings are held here and the Saints generally are beginning to be more respected than heretofore.

Respectfully, your brother in the gospel,

N. CHRISTIAN EDLEFSEN,

21 Brogade, Odense, Denmark.

The following is from the *Territorial Enterprise* of the 7th inst.:

THE ANNEXATION OF UTAH.

We recently referred to a number of bills before Congress for the granting of lands and subsidies to Mormon companies in Utah, and intimated that they would not pass unless Utah would consent to annexation to Nevada; whereupon the *Deseret News*, edited by Elder George Q. Cannon, a thoughtful writer and very clever gentleman, says:

"Are we to understand by this that Nevada, her Representatives, editors and people are for sale? That they are willing to sell their influence with Congress to have, what the *Enterprise* views, as an unjust bill, passed by that body, if the 'Mormon authorities will only lend them their influence in adding Utah Territory to Nevada?' Or does the *Enterprise* wish to convey the idea that Congress can be bought? We have heard of political bribery and jobbery, of men selling their influence and their votes; but we never recollect seeing so barefaced and open an offer to sell out principle made public as this, which appears in the editorial columns of the *Territorial Enterprise* of the 27th instant. If the bills be of a proper and legitimate character, why hesitate to pass them? Why ask a *quid pro quo* for making them laws? If they be improper and not for the public good, as the *Enterprise* affects to believe, why offer to pass them upon any terms? Or, does the *Enterprise* have a plan prepared by which, if the 'Mormon authorities' consent to its scheme of annexation, and the bills should be passed, it can swindle or defraud the 'Mormon' people out of all advantages or supposed advantages that would be likely to follow the passage of the bills in question?"

No, sir; the *Enterprise* is privy to no such scheme. But this we do say—that while the Legislature of Utah continues to be under the control of the Mormon Church authorities, as it now is, which authorities are stimulating opposition and defiance to Federal laws, just so long will Congress refuse to place patronage at the disposal of the Legislature to be bestowed upon and to strengthen the hands of alien malcontents and law-breakers. There is probably nothing wrong in the bills referred to, but the men who would be benefited by them are unfriendly to the General Government, and justice and good judgment suggest that they should not pass. Were Utah to be annexed to Nevada, the subsidies proposed would not be handed over bodily to the Church authorities. Hence, we repeat, if the people of Utah would have these Congressional favors, they will subvert the purpose by gracefully submitting to annexation. We will take the chances of being absorbed by Mormonism.

The political prisoners in the Conclergerie of Paris have addressed to the Provisional Government a letter, in which they ask to be placed in the front ranks of the defenders of the county. "If we do not fall in battle," they say, "we shall return to our dungeons with a feeling of pride at having accomplished a sacred duty. On these conditions we ask urgently to be placed at liberty temporarily."

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