

CORRESPONDENCE.

Well Received—Preaching—Opposition—Success.

FARMINGTON, MAINE,
Oct. 12, 1876.

Editor Deseret News:

This town is one of the most important and beautiful in this part of the State. Here is situated the celebrated "Abbott School," founded by and named after the famous historians, biographers, and writers Jacob Abbott and his brother J. S. C. Abbott, who both reside in the town. Another noted educational institution called "The Willows," and the State Normal School are also situated in the town, and these, with other schools of less note, make Farmington quite an educational centre. It is not a very populous place, containing a population of less than 4,000, but is a very pretty place, possessed of many attractions, which bring visitors and students from all parts of the State, the latter to pursue their studies in the delightful retreat. But aside from these, Farmington possesses especial interest to me, as it is the birthplace of my father, contains the scenes of his boyhood, and the residences of his old-time companions, schoolmates and friends.

I arrived here on Wednesday, the 4th instant, and proceeded at once to the residence of one of my father's old schoolmates, from whom I received a most cordial and hearty welcome. During the day I met many others of my father's former associates, each of whom gave me a cordial greeting, with earnest request to call upon them, and, on the whole, I was delighted with the cordiality with which I was received into the place.

My host, though actually within the borders of Farmington township, resides very close to the village of North Chesterville, in which place many of my new made acquaintances also reside, and on the following day I was repeatedly solicited to address the people of the village named. I consented to do so, and made an appointment for Friday evening, the 7th instant, to lecture on "Utah and Her People," as it was thought such a lecture would best suit the occasion. Friday evening was a very stormy one, and I scarcely expected a dozen persons to turn out. Great was my surprise and pleasure when, on reaching the lecture room, I found it nearly full, and, before my address commenced, nearly every seat in the hall was occupied. I gave them an account of the early rise of the church, the travels and persecutions it had undergone, &c., a description of Salt Lake City, Salt Lake, the appearance, products, resources, mines, &c., of the territory.

I was listened to with strict attention till the close, when, having been urgently solicited by several gentlemen present, and having had the use of the village church tendered to me by those who were supposed to have a right to offer it, I gave out an appointment for a meeting in that building on the following Sunday morning, at 10 o'clock. The room used on the present occasion was a small hall over the school-room, and the church was proffered because it was thought neither the hall nor the school room was large enough or appropriate. I remarked the uncommon occurrence of having a church proffered to me for a meeting, but it was explained to me that the people of the village, though belonging to several different denominations, had united in building the church, each shareholder owning one or more pews, and that, as there was no resident minister, any shareholder had a right to invite the minister of his choice, provided the house was not previously engaged, to preach. I had been solicited by many of the pew-holders to hold a meeting on the Sunday following my lecture, and was assured that the church was not engaged.

But the adversary was at work, determined to lay an obstacle in the way of the spread of the truth, if possible, and when Sunday morning came, there came with it a rumor that "that Mormon preacher couldn't preach in the church that morning, for an Advent preacher had engaged it first."

I afterwards learned that a certain very religious man had run his horse very severely in order to spread the rumor, thinking to thereby deter the people from com-

ing to hear me, as he knew that but few would turn out to hear the Adventist, and the Sunday school would occupy the church in the afternoon and evening. Thus he thought to prevent my getting at the people. But he had sadly miscalculated the effect which the rumor would have. It seems that no one but him knew anything about the Adventist's appointment, and the people readily understood it to be a mere trick to keep me out of the church, and as a consequence nearly every adult person in the village became interested at once, and at the hour appointed commenced to assemble near the school-house and church, which were close together. The pew-holders who had invited me to hold meeting were very indignant at the miserable attempt to close the church against me, but they told me that hard feelings would result if they insisted on their right to have the meeting held in the church, though but three pew-holders objected, and proffered the school-house instead. I told them it made no difference to me. The school-house was accordingly thrown open, and was quickly filled by an audience comprising nearly the total adult population of the village, a much larger audience than I could have expected had it not been for the folly of those opposed to the meeting.

My subject was, "What the Latter-day Saints believe, and why they believe it," a subject covering a great deal of ground, and for an hour and a half the crowded audience listened with seeming deep interest while I set forth clearly, yet of necessity briefly, the principles of faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, continuous revelation, necessity of an inspired priesthood, baptism for the dead and the divine authenticity of the Book of Mormon. I felt well and the Spirit of God was upon me, inasmuch that I was enabled to present clearly and concisely the principles of the Gospel, with much evidence from reason, analogy and Scripture in support of them, and I learned on that occasion, as I had learned before, that a man can say a great deal in little time when the Holy Ghost is upon him. The meeting gave great satisfaction. My sayings were repeated and commented upon, and I heard of several saying in effect, "Why, he didn't say a word about polygamy, but preached right from the Bible all the time, and a pretty good doctrine too."

On the following day I was repeatedly solicited to address the people again, and in the evening was formally waited upon by two of the school committee, who tendered to me the use of the school-house and urgently requested me to permit them to spread an appointment for Tuesday evening, the 11th inst. Of course I was pleased to consent.

Just before the hour appointed, I proceeded, in company with mine host, to the school-house. A large number had assembled in front of it, intent on securing a seat in time, but the school-house was locked and dark. "Where is the key?" was a question that passed from mouth to mouth, but all that was known about it was the fact that it could not be found. I saw that another mean trick was attempted, and that the school agents were boiling with indignation, and were trying to keep the truth from the crowd while one of their number went in pursuit of the key. He at length returned with it, opened the door, and the people, who had been steadily gathering, some of them coming several miles, rushed into the room, quickly filling it.

The contemptible effort of the "opposition" to hide the key had miserably failed, and had not even delayed the meeting, for at just two minutes after the time appointed I commenced my discourse. My subject this time was, "Evidence of the divine authenticity of the Book of Mormon." During my remarks I did not condescend to notice the effort to prevent the meeting, but confined myself to proving that more revelation was necessary, that the Book of Mormon was a divine record, that it had come forth in fulfillment of several Scriptural prophecies, and that there was a vast amount of internal and collateral evidence in favor of its divinity. On closing my remarks I sincerely thanked the people for the cordial reception they had tendered me, and for their numerous attendance and kind attention. All left the room feeling first rate about

what they had heard, and the three or four bigoted religionists, who constituted the "opposition" party, have simply incurred the universal and lasting contempt of their fellow-citizens for their pains in trying to hedge up the way of a servant of the Living God, though they contemptuously styled him "that young Mormon Elder." Thus it repeatedly happens in my travels and ministry; the Lord turns the opposition of men who try to hedge up my way to excellent account in opening it up, a result precisely the opposite of the one intended. The enmity of the bigoted he caused to secure for me the sympathy of the wise and good. No weapon formed against me prospered, and just as certainly as any man attempts to plant thorns in my path, just as surely he reaps himself a thorny crop, and the harvest usually comes so quickly and profusely as to surprise and dismay the opposer of the work in which I am engaged.

On the whole, my visit to Farmington has been one of the most pleasant incidents in my mission thus far. I have met with many friends, and held three meetings, at which much good was done. I leave at daylight to-morrow morning for Redfield, fifteen miles distant.

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

Paintings at the Centennial.

PHILADELPHIA, 12, 1876.

Editor Deseret News:

It is a fact, not strange, but nevertheless lamentable, that those of our Centennial visitors who come here with the intention of "doing the show" in a few days, invariably bestow their attention upon the large and glaring objects of interest, while the true gems of industry and art, which are rarely large enough to speak for or advertise themselves, are left in the lurch by the sightseers. Nowhere is this more apparent than in the art collection in Memorial Hall and annex. Paintings like the "Battle of Gettysburg," "Rizpah protecting the bodies of her sons," "The German Crown Prince," and many others are constantly surrounded by admiring multitudes, while the smaller art treasures, which really, viewed from an artistic standpoint, are far superior to those above named, are usually passed over with a mere glance. No collection at the Centennial is richer in such gems than the French. It is true that this department is invariably more thronged with visitors than any other, but it is also true that, while nearly all of the paintings in this group are good ones, some of the best ones, being the smallest, are those that attract the least attention.

It would be difficult, not to say impossible, to enumerate all the fine French paintings at the Centennial. Almost as difficult is it for an unprejudiced critic to mention some of them, without omitting others that might be quite as worthy of praise. It may be said, however, by way of compromise, that, taken as a whole, the French Art Exhibit at our Centennial is worthy of the nation that sent it, and compares favorably with that of any other country, Austria and Italy not excepted.

F. A. Bartholdi, the eminent sculptor, has on exhibition two paintings representing "Old and New California," which, illustrating the country and the ways of living twenty years ago and to-day, are of interest to Americans generally. One might be fairly termed "the Gold State," and the other "the Golden." Maignon, of Paris, has sent a lovely painting called "Helen at the Fountain," which, unfortunately, has been placed in a very out-of-the-way position. "The Sentinel," by the same artist, is a scene on the coast of Algiers, technically true to nature, and well executed besides.

"The Warrants" (Haddon Hall Castle) is the title of a painting by G. Castiglione, which has attracted some attention by connoisseurs; it hangs in the same room with, and near by, the large portrait of Mademoiselle Croisette, by Carolus Derran, of Paris. This is conceded to be one of the finest portrait paintings in the Exhibition, and well deserves the favorable mention which has been made of it. The actress is represented on horseback, and the fine drawing of the horse has as many admirers as the portrait itself.

Besides "Old and New Cali-

fornia," France has sent several paintings which are of special interest to Americans. First among these is a portrait of George Washington (on horseback), by R. Princeteau, of Paris. This is a very large painting, and its execution reflects credit upon the artist. The portrait-likeness of "the father of his country" is more than usually successful; his position, while easy and graceful, is at the same time dignified and expressive, and the surroundings which allegorically represent the troubled times of '76 are striking and in perfect keeping with the subject. The least successful object in the painting is the horse, but, taken as a whole, the picture is far more worthy of consideration than many of the miserable daubs which now adorn the walls of our public buildings.

"Broadway in Winter," by Sebron, is a work of art with which nearly everybody is familiar through lithographs and woodcuts. The original is here, and is attracting universal attention. "Decatur leaving the harbor of Tripoli, Feb., 1804, after having set fire to the frigate *Philadelphie*," is another painting illustrative of American history, sent by Cassinelli, of Nice. This and "The Surrender of Yorktown," by A. Dumaresque, are both fine paintings, and have many admirers. Some of the loveliest and most attractive paintings in the French collection, however, are in an entirely different style; for instance, "Lonely," by Saintain, which represents a young lady seated on a rustic bench, playing a game of solitaire. Her face and attitude are simply exquisite, and her black dress would scarcely be necessary to indicate that she is left "alone." "The Laundress," "Child and Apple," and "Leda and the Swan" are all by the same artist, and all are superior works of art.

"Napoleon I. with Goethe and Wieland" is an interesting portrait picture by Hillemacher. It represents the Emperor seated in his private cabinet intently regarding the great Goethe, who is evidently debating some interesting problem. Through the open door in the background one catches a glimpse of the grand court festival, from which Napoleon has retired to enjoy the conversation with the two other great men of the day. Louis Prioux's "School for young Satyrs," Kuwasseg's "View in the Tyrol," Jacomin's "Armor of the 17th Century," C. Revel's "The Miser," and "The Cours Venion" (landscape) by L. Cherez, are all paintings of value and merit. The latter reminds somewhat of the wild scenery "out west."

The "death of Cæsar" by Clement, is too well known to require description here. But there is another painting, "Cæsar," by A. Yoon, less known, but still worthy of mention. It is an allegorical painting; the face of the conqueror, who is on horseback, is cold and immovable; in his outstretched right hand he carries the Globe, while with the left he subdues his prancing steed, to whose tail the captives are tied. In his footsteps follow his victorious armies, leaving behind them burning cities and devastated country, while in front, women and children are trying to escape. The angel of death is hovering over his head. The effect of the *tout ensemble* is very striking.

The above named are but a few of one of the finest collections of paintings ever seen in this country; but an attempt to enumerate them all would be out of place here. Suffice it to say, that of all the works of art in the "Memorial Hall," some of the finest specimens are found in the department of France, "the mother of countries."

Conference.

LAIE, Oahu,
Sandwich Islands,
October 9, 1876.

Editor Deseret News:

The semi-annual Conference of the Church of Jesus Christ of Latter-day Saints on these Islands, convened on the 6th inst. at this place, and closed with a meeting by lamplight yesterday (Sunday) evening.

There were present on the stand, of Elders from Utah, Ward E. Pack, president of the mission, Elders S. M. Molen, S. P. Richards, Wm. H. Branch, and H. S. Woolley.

Owing to some unaccountable cause, probably the inability of

vessels to enter the open harbors of Kanai on account of heavy winds, Elders R. G. Lambert and B. Stringham, who were laboring on that island, have been unable to reach here and attend conference. The foreign sisters on the mission were also present.

All the islands of the group, except Molokai, were well represented by presidents and elders of the different branches. The meetings were well attended throughout, the house being insufficiently large to contain all who assembled, at times.

The weather continued fine, with the exception of a slight shower on the 7th.

Some excellent and fitting instructions were given by both foreign and native Elders, who were blessed with a large portion of the spirit of God in their preaching.

The beaming countenances of the Saints betokened that they also were participants of the good spirit.

The condition of the mission as to numbers, as reported at the conference, gives a total of 4,372. This includes 400 children under eight years old, who have not been baptized; and also ninety new baptisms, since April last.

The deaths during the last six months are about fifty. The report shows a marked increase over that of six months ago.

The Saints, generally throughout the islands, are feeling well, and many are seeking for the truth.

Altogether the condition of the mission is encouraging.

It has been thought advisable to send out the foreign elders, to coming six months, to travel separately, each taking a native elder for a traveling companion. This is that the various branches may be visited oftener than heretofore.

Wm. H. Branch and B. Stringham are appointed to the large island of Hawaii. R. G. Lambert to the islands of Maui, Molokai and Lanai; S. V. Richards to Oahu and Kanai; S. M. Molen and H. S. Woolley will remain here to assist Bro. Pack.

The Elders and sisters all feel well in the labors in which they are engaged.

The English school of native children, taught by Sister Jane E. Molen, is in a healthy condition, and the pupils are progressing rapidly in their studies. Over thirty are in regular attendance.

Your brother in the gospel,
S. V. RICHARDS.

Political Organization.

RICHFIELD, Oct. 21, 1876.

Editor Deseret News:

I herewith submit for publication the following report of the organization of a People's Political Central Committee for Sevier county:

Convention called by G. W. Bean; prayer by Hon. A. K. Thurber.

A permanent organization was then effected by the election of the following officers—Hon. G. W. Bean, chairman; Wm. G. Baker, secretary; Paul Polson, treasurer; Wm. G. Baker, corresponding secretary.

The chairman introduced the object of the convention by showing the political situation of the people, and explained in a clear and lucid manner the duties of the members as delegates of the people.

Resolved, That honorary membership be tendered to Hon. A. K. Thurber, Bishops W. H. Segmiller, G. T. Wilson and Wm. Morrison.

The following delegates, representing the various precincts, were found entitled to seats as members of the committee—

G. W. Bean, Wm. G. Baker, Paul Polson—Richfield.
Wm. Warnock—Monroe.
Isaac W. Pearce—Glenwood.
Asa S. Hawley, Joshua Sylvester—Central.
John Hunt—Joseph.
Hugh Lisenbury—Annabella.

The following resolution, submitted by Asa S. Hawley, was unanimously sustained—

"That we hail with joy the nomination by the People's Territorial Central Committee, of George Q. Cannon as Delegate to Congress, believing that in him we have an able and efficient representative, a high-toned gentleman, and an honorable man, one whose integrity to the interests and institutions of Utah is beyond question, and that in him we recognize a representative who has the political courage to defend the right, and that we