

## CORRESPONDENCE.

## IN SCOTLAND.

Preaching to the Living and Collecting Records for the Dead.

"BONNIE DUNDEE," Scotland, September 6, 1886. E

Editor Deseret News:

Thinking a few lines from Old Scotland may not be uninteresting, I embrace a few moments of leisure from my rambles and the excitements of fairs, bazars and flower shows to pen you a few lines.

On the 11th of November last, myself and twelve others, Elders who were leaving friends and relatives for a short time, left Salt Lake City in possession of what to me appeared very peculiar sensations as the reality dawned upon us that we were to be far separated from many we had known from childhood. Yet a call had been made, and we felt that under all circumstances we would endeavor to fulfill the requisition.

Seventeen days after starting I was assigned to the Glasgow Conference, in which my labors for the past ten months have been spent.

My experiences were like those of all Utah-bred missionaries when getting used to "Cauld Kale," or bread and cheese, and very often the bread

## WITHOUT THE CHEESE;

still there always lurks an unseen power that aids the nutting laborer and lightens his burdens when following the path of duty.

When leaving for my field of labor, I was consoled with the thought that I was to be among a people who claimed the higher qualifications of civilization and who are particularly noted for their thorough systems of education so universally adopted, by which the people as a rule are benefited and brought to a higher standard. Still with all their superior advantages I soon learned there was something entirely lacking in the general make-up of the Scotchman. I could approach him in many ways and found he always had the same peculiarity very prominent, and that is, the assurance he has of his spiritual welfare, and after so many months of careful study and comparison, I find his easy grace is all collected from the satisfaction he has of being "saved." Considering all these deficiencies or false impressions, the labors of the Elders in this conference are not followed with the success that has heretofore crowned their efforts in these parts.

## MUCH GOOD

may be accomplished and a vast amount of prejudice allayed by the Saints at home in corresponding with their friends and relatives here, many of whom are anxious to hear from those who have emigrated to the "Salt Lakes," as the homes of the latter-day Saints are called, and besides, they would have their minds disabused of the idea now held by many in the world, that those who go to Utah are not allowed to have any correspondence with the people of the world only occasionally or semi-occasionally as the case might be. I have found some who had not heard from their near relatives for 23 years, and whom they thought were dead.

Previous to leaving my mountain home I had the privilege of hearing President John Henry Smith preach a sermon, taking for his text the fourth chapter of Malachi, and I felt so impressed with the remarks upon that subject and of the success that had attended the labors of some distant relative of President Smith's who was making it a duty to trace, if possible, the Smiths to their origin, that on my arrival here and traveling through the many old church yards with their decayed and decaying tombstones, I felt more the force of the meaning in the "turning of the hearts of the children to the fathers," and have been untiring in my efforts to do all that lay in my power to forward that work. The advertisement in the columns of the News relating to

## GENEALOGIES

has awakened a spirit of inquiry among many of the Saints whose forefathers were from Old Scotland, and I am pleased to state that success has been the result attending most of the searches I have made, thus giving the inquirers the necessary names and data to enable them to do a work for those who had not the privilege of hearing the truths of the Gospel we are now permitted to embrace. The limited amount of expense for researches has placed the opportunity within the reach of all who are in any way desirous of getting their genealogies, and by way of encouragement to those who are meditating an attempt to trace their records I will say: as the results of my searches in behalf of six persons I secured more than three thousand names, making an average for each one of more than five hundred. This surely should be truly gratifying since so many will be released from prison thralldom in the other world and set free to sing the "Song of the Lamb." The words of the Lord through the Prophet Malachi are thus being rapidly fulfilled, and as days and years advance and the Saints of Zion are allowed to build more temples to their God, a greater desire will possess their souls to do more for their ancestors, more especially since it is by Divine command. The records of each parish in Scotland are neatly bound and the Government have seen

fit to call in everything recorded in births, marriages and deaths previous to 1855, since which time a more accurate record is kept, a copy of which is forwarded to the registry office each month. Some of the old musty records extend as far back as 1600, thus giving a great scope in which to exhaust one's powers of patience and perseverance, and before finishing give him some idea of the meaning of hieroglyphics. Besides searching the records I often intrude upon the hospitality of strangers, mostly to ascertain if there be any connecting links in their relationship with friends and acquaintances I have at home, and invariably I have accomplished two objects: one for genealogical purposes, the other is bearing my testimony to the people I meet, for it is characteristic of the Scotchman that his curiosity leads him very often into many tight places, none from which it is more difficult to extricate himself than the testimony of Jesus and the restoration of the Gospel. A testimony once impressively borne to the general-ity of the classes will leave its impression, yet with all the good work done here, but comparatively few are strong enough in the faith to enable them to successfully battle with public opinion.

I would add by way of encouragement to those who desire to get a record of their genealogies, the trial expenses are but small, the cost of getting access to the records being only £1 or \$5, after which if successful in a search a remuneration only sufficient to defray expenses is necessary, thus making it within the reach of the farmer as well as the merchant.

Fearing I shall intrude on your valuable space, I will close and promise more anon.

Yours obediently,

JAMES P. LOW.

## BEWARE OF BEING A MORMON

IT IS UNWISE EVEN TO LET PEOPLE SUSPECT YOU OF BEING ONE.

[New York Sun.]

Money counts with the Commissioners of Emigration. Not that the worthy gentlemen are susceptible to pecuniary inducement in their official action; not at all; simply that the man in a blouse with a shilling in his pocket is detained an unwilling prisoner on his arrival from Europe until the Commission can determine whether he has brains enough to enable him to make a living, while the snob in a cutaway with uncounted sovereigns in his purse lands with only the customs officers to interfere with him, and no questions are asked, although it may be perfectly evident that left to himself he could no more earn a living than fly. Money counts, and the emigrant who comes over with a pocketful of spare coin, although his coat be ragged, escapes from the Commission with little difficulty. Sometimes, as in the case of the Mormons who have just passed through temporary imprisonment, the question of character is involved. The Commission undertook to do what Congress has not succeeded in doing—check the spread of polygamy in the United States. It does not seem probable that the Commission will attempt it again very soon. The Board is authorized to investigate the cases of all emigrants, to determine whether they are competent to care for themselves, and to refuse permission to land to such as seem likely to become a public charge. In the case of the Mormons the Commission went outside this to prevent the people from landing, and drew the line at religious and presumptively moral incapacity. It is not probable that many people will blame the Commission for its attempt to elevate the moral status of the West, but the courts found that there was little in the law to justify them in detaining the emigrants, and accordingly all but five were let go. These five are detained on legitimate grounds for further investigation into their resources.

When the vessel on which the Mormons were came into port the emigrants, as usual, were taken to Castle Garden and put through the regular formula of inquiries. It was at once developed that they were bound for the polygamous region, and the whole lot, fifty in number, were turned aside on suspicion. The Commission determined to make a test case, and therefore sent them up to Ward's Island. By a fiction of the law no emigrant is held to land in this country if he is taken at once from the Castle to Ward's Island. He may be detained there a month if the Commission desire it, and if there is found to be without a trade, or money, or friends to guarantee his prosperity, he is taken back to Castle Garden, and the steamship company that brought him over is bound to carry him back. The period of detention is not usually longer than a week, though cases are not infrequent where the delay is twice as long.

The institution at Ward's Island was not established for the purpose of a prison, but as a hospital for sick emigrants. Although nominally a government institution, it is self-supporting. For every emigrant brought into port the steamship companies carrying them have to pay 50 cents, and the tax thus collected is turned over to the hospital for its support. Naturally, a sudden influx of half a hundred emigrants, healthy, but poor or suspected, puts the institution to a severe test, and gives the superintendent no little trouble to care for them.

When the Mormons arrived, Dr. Murple, the acting superintendent, was absent in the city, and the attendants in charge were as worried as the proprietor of a small hotel who sees four times as many guests approaching as he has accommodations for. The Mormons presumably left the anxiety of the guests, for none of them knew what they were going there for. The ferry to the island is a crude affair for this part of the country, consisting simply of a large row-boat manned by four paupers. It plies between the island and 110th street once in half an hour. Ward's Island is one of the most attractive looking spots in this vicinity. Willows and evergreen trees, smooth lawns and handsome buildings give it the appearance of a public park. But the unhappy Mormons, homesick from their long journey, failed to see pleasure in it. Most of them were women, and Scotch, the rest being Danes of both sexes. When they realized what their detention meant, and its possibilities, they lifted up their voices and rent the air with lamentations. They wanted to go at once to their husbands, and those who hadn't any wanted to go out and find one. Some of them had an idea that Mr. "Mormon" was a philanthropist whose sole object was to find comfortable homes for worthy young women. Others knew nothing whatever of Mormonism and polygamy, and were not bound for Utah at all. They were prisoners, nevertheless, and their grieving was useless.

When Dr. Murple arrived no time was lost in putting the emigrants into quarters. A large room known as the nursery was appropriated for the women. It is up two flights of stairs in the main building, and has windows to the east and west. Altogether it is a light cheerful room for children, and not so bad for a lodging place for adults. It is much better than a dark, stuffy steerage, of course; but the emigrants had entered the steerage voluntarily, and here they were driven in. It made all the difference in the world, and the enlarged quarters, improved ventilation, and fresh coats were unappreciated luxuries. The men were taken to a hospital ward in another wing. It is similar in appearance to the nursery, but smaller. It seemed to the Doctor like crowding to get them all in, but in reality the emigrants felt lost in the unnecessary space. It was evening when they came, and they had little knowledge of their prison until morning. Ned Harrigan, in one of his comedies, makes a newly-arrived emigrant the victim of swindlers and of such circumstances that he gets locked up in the Tombs within a day of his landing. Surveying the walls of his cell, he remarks contemptuously: "I came to America for liberty, and this is how I get it." Mr. Harrigan might make the situation doubly keen by placing the victim in the hands of the Commissioners of Emigration.

In the morning the "suspects" were ushered into little dining rooms for breakfast. A plain bench about ten feet long is the table, and the seats are two low benches on either side, such as are seen only in poorhouses and country churches. The meal, which was substantial and wholesome, having been disposed of, the emigrants were told that they were free to go where they pleased—except off the island. As that was the one place where they pleased to go, and as the island comprehended a very small portion of this great country, and especially as the island in legal fiction was only a part of the high seas or the deck of a steamer, the emigrants viewed the prospect with despair. Lamentation threatened to break out again, but a general weeping was averted in this way: One or two of the more philosophical saw that under proper circumstances Ward's Island would be a capital place for a picnic, and they resolved to make the most of it, and enjoy themselves to such extent as they could while captivity lasted, and trust to Providence to end it happily. Accordingly they started forth for a ramble among the trees, and, obeying the gregarious instinct, the others followed. The fresh air, the green grass, the beautiful foliage, the absence of the pitching ship, all tended to give them needed relief, and at noon they returned with hearty appetites for dinner. It was better than that served on shipboard and they appreciated it. But they had not ceased to long for the real and prospective husbands, and the presence of the examining Commissioners gave them no joy. A multitude of questions were asked of every one, and then the Commissioners hurried away to court. The emigrants were assured that if they were all right, the delay would be brief. Rather an ambiguous assurance, but better than none. Most of them were inclined to take it hopefully. By putting their minds to it they could find much to interest them on the island. It was not at all unpleasant to lie in the shade of a graceful willow and watch the active life of the river. All kinds of craft in great numbers were constantly passing: mammoth side-wheel passenger steamers from the east, diminutive tugboats or drawing huge rafts loaded with freight trains after them; coasting schooners, excursion boats, nondescript scows and refuse barges, etc. But to the west, and only a quarter of a mile distant, was the great city, and that reminded them of their captivity.

Five days they passed on the island, as little free as if they had committed crime; for though they could roam about the place at will, they could not depart, and no petty thief ever

wanted more to depart from Blackwell's than did these people from Ward's. When at last the word came to forty-five of them that they might proceed on their journeys, or "land," as the legal phrase hath it, they graciously declared that they had a pleasant time—barring the absence of husbands. A large percentage of the alleged Mormons then went to Idaho and Montana, where genuine monogamistic husbands awaited them.

The five who remain are ordinary examples of those unhappy people who get extravagant notions concerning the gold that grows on the trees here. They have no trade, no friends who can be responsible for them, and little cash. Cases are not infrequent where a man arrives at Castle Garden with his goods and chattels all included in a handkerchief and less than a dollar in his pocket. The Commissioners are slow to send such a man back: they consider each individual case on its merits separately, and sympathize with the sentiments of Commissioner Taintor, who said at a recent meeting: "We must remember that some of our most prosperous people arrived in this country with nothing but their muscles to depend on. The famous family of General Sullivan, of revolutionary fame, was one marked example, and Ben Franklin's entrance into Pennsylvania must not be forgotten. Some of our best citizens are from those who came here penniless."

Nevertheless money counts. It is the evidence of the ability to earn it. Money and youth and matrimony. For when the Commission discusses a case and one of the investigators announces that the party in question is married, and apparently not over 22 years of age, he is passed or "allowed to land" without further hesitation. "A young married man can generally be depended on to support himself and family," said white-haired Commissioner Starr, dropping his chin and looking over the tops of his spectacles. With young married women suspected of Mormonism the case was different.

## HEALTH HINTS, ETC.

COMPILED BY MAC.

Dr. Trall, the eminent exponent of Hygiene, is my authority for the following notes:

**Respiration.**—Physiologists reckon that an adequate supply of air for an ordinary man to breathe each minute, is from seven to ten cubic feet. A hundred persons confined in a room thirty feet in length, breadth and height, containing nearly 30,000 cubic feet, would render the whole air unfit for respiration in about five hours. Imperfect ventilation, therefore, in crowded assemblies, churches, school-rooms, theatres, factories, and workshops, especially in the evening, when many lamps or gas burners are employed, is a common source of debility and disease. An ordinary gas-burner consumes as much oxygen as four adult persons; but the loss of oxygen is not alone the cause of injury resulting from large gatherings of people in ill-ventilated places, for the irrespirable air thrown out from the lungs is rendered still more noxious by the exhalation from the skin.

The fatal habit of lessening the breathing capacity by means of stays, corsets and tight dresses, is now happily passing away, although the wasp-like waists which deform so many of the gentler sex still adorn the "fashion plates" of the magazines, and caricature the female form in most of the fashionable shop-windows. Could the women of America—I say nothing of ladies—fully appreciate the importance of dress as connected with respiration and the relation of this function to their own health and happiness and the welfare of their offspring, the monthly importation of Parisian cuts, turns, twists, fits and misfits would soon be substituted by short dresses, loose as well as short, or something in the way of clothing that would emancipate the lungs from oppression "most foul, strange and unnatural."

**Catching Cold.**—The general misapprehension in regard to the theory of "catching cold," frequently produces the very evil that is most feared. More colds are taken in overheated than in too cold places, and still more are owing to stilted air. Backwoodsmen, who sleep all winter long in shanties through which the snow-flakes pass freely, are seldom troubled with what are called "coughs and colds." Too close confinement to hot air in ill-ventilated rooms renders the body preternaturally susceptible to atmospheric changes. Infants and young children are generally badly managed in this respect in this country. They are often made sickly, puny, peevish and effeminate, by keeping the doors and windows too close and the sufferer too much in doors, as though the breath of heaven was unfriendly to human life.

**Sleeping Rooms.**—Sleeping rooms are generally miserably ventilated. Air of a pure quality, and abundant in quantity, is much more important during our sleeping than in our waking hours; but the common habits of the people are to provide large, spacious eating and sitting rooms, and small, close sleeping apartments. No one should sleep in a room, in summer or in winter, with all the windows and doors tightly closed. Windows can at all times be opened more or less at the bottom or top, or the door placed a little ajar, so as to permit the ingress of fresh air, without admitting any injurious current.

Bed curtains are rather worse than a useless appendage. If used at all they should never be drawn tightly around the bed. The head should never be raised very high during sleep, as that position oppresses the lungs; nor should the sleeper incline towards the face, with the shoulders thrown forward. A late supper, by tilting the stomach, prevents, in the horizontal posture, the descent of the diaphragm, hinders free breathing, and induces congestion of the brain, dreaming, nightmare, etc.

**Stoves and Fireplaces.**—Grates and fireplaces secure a much better ventilation than stoves of any description. Stoves are regarded by some as constituting "the great nuisance of America," and there is no question that, as usually managed, they do actually vitiate all the air of the room. No stove should be used in any place where there is not resource or provision for the free admission of external air.

**Influence of Light.**—All persons, in order to acquire and maintain the best condition of health and strength, should be frequently exposed to the light of the sun, except when oppressively hot. Children are generally maltreated, more especially in cities, in being kept almost entirely excluded from sunshine. Many good mothers are more fond of the delicate faces and pale complexions of their little ones, than intelligent in relation to their physiological welfare. A little sun-burning occasionally of their faces, necks, hands and feet, and, finally, of their whole bodies, would not only render their development more perfect and enduring, but tend to the production of the greatest symmetry and beauty in manhood and womanhood.

The sudden exhilaration and invigoration experienced by the pent-up denizens of our large towns, when they go from their dim counting-rooms, gloomy offices, and basement workshops, to rusticate a few days in mountain regions, is due nearly as much to the greater strength of the natural light as to the greater purity of the air.

**Nature's Beverage.**—Nature has provided no other drink for man, nor for animals nor for vegetables, than pure water; and no animal but man seeks any other either as a beverage or as medicine. Its value as a beverage is in all cases in proportion to its purity.

Unquestionably the best time for water-drinking as a habit, is when the stomach is entirely empty—on arising in the morning, and half an hour or an hour before meals. Persons who take habitually a tumbler of pure water at these times, and eat plain food, will seldom experience much thirst; but those who employ thirst-provoking ailments or seasonings need to assuage that thirst by more frequent water-drinking.

Cool, but not very cold water appears to be the most perfectly adapted to all the purposes of the animal economy.

**Alcoholic Drinks.**—Ardent spirits, malt liquors, wine, cider, etc., specially anatomized by name and nature, and deservedly excommunicated from use and fellowship by the total abstinence societies, I need not dwell upon. They are poisons, in every sense inimical to the human constitution; in fact, deleterious to every organized thing in existence, and are produced only from the decay, destruction, and decomposition of the products of organized matters. They deserve commemoration only for the mischief they have done, and execration only for the miseries they are now inflicting on human society.

**Artificial Drinks.**—Tea possesses strong nerve and moderate narcotic properties, and considerable astringency, due to the presence of tannin. Usually the green tea possesses more astringency than the black; they are also, as found in our markets, to a great extent adulterated with coloring matter, commonly Prussian blue. It is certain that females, on account of their indoor occupations and more sedentary habits, suffer incomparably more from this, their favorite beverage, than males do. From a pretty close observation, I am fully satisfied that the general prevalence of "female weaknesses"—a phrase including an extensive and formidable class of ailments—is in a great measure attributable to warm teas.

**Coffee** possesses the same nerve and narcotic properties as tea, without its astringency. It usually acts as a laxative to the bowels for a while, in those unaccustomed to its use, but its long continued employment always results in constipation. Its operative effects are, in most persons, rather more exciting and disturbing to the mental and organic functions than those of tea. Most persons who accurately notice their feelings under its influence, find a greater derangement of the digestive functions and the secretion of the liver than results from the use of tea.

**Chocolate**, though destitute of the nerve properties of tea and coffee, contains a large proportion of fat or oil, called butter of cacao, which is difficult of digestion, and particularly injurious to dyspeptic stomachs. Cocoa is another preparation of the seeds of the *Theobroma cacao*; it is somewhat less greasy than chocolate, but has no other advantage.

**Mineral waters** are classed according to the character of their prevailing impurities. Sulphurous or hepatic waters are strongly impregnated with sulphureted hydrogen, which gives