

## Correspondence.

NEW YORK, Jan. 10, 1870.

*Editor Deseret News:*—Sir,—Since writing to you at Nauvoo you will observe I have changed my location. At Montrose, I met, accidentally, our genial friend "Saxey" and Lewis Robinson on their way to visit Nauvoo. In Chicago I met Dr. Crockwell and Dr. Ormsby. The latter is at a medical college there, and is studying hard to obtain a knowledge of his profession. He thinks he will be able to graduate at the termination of this term.

After leaving Chicago we, that is Bro. Bringhurst and myself, visited South Bend, Indiana, and from thence west to Brownhill, in Ohio, at which place we remained a few days. From there we went to Oneida, N. Y., where we visited the Oneida Communists. Perhaps a few items concerning them might not be uninteresting, as our visit was one of interest to me. A full description of their place, and of the doctrines of the Communists would require more space in your columns than you could spare, therefore I will epitomize my account.

Their farm is four miles from Oneida. We reached their place by rail. On arriving at their principal mansion we were ushered into a fine, large parlor in which was seated an elderly lady dressed in short clothes. Mr. Hamilton, the present leader, in the absence of Mr. Noyes, their founder, was sent for. On his coming I stated to him the object of my visit, viz., to see their institution and learn of their affairs. He received us affably and said he was glad we had called upon him, and requested a Mr. Cragin, a very gentlemanly member of the community, to do the honors of the house.

I plied Mr. Cragin with as many questions in the course of a six hours' visit as I think any one ever replied to. And I found that an outline of their doctrine is the following:

They ignore a formal creed, claim their doctrine from the Bible, believe Jesus to be the Son of God, and that the Ancient Apostles were the exponents of His gospel. They believe that the second advent of the Messiah took place about the time of the destruction of Jerusalem; that at that time a primary resurrection took place, and a judgement in the spiritual world; that the final Kingdom of God then began in the heavens; that the manifestation of that kingdom in the visible world is now approaching; that its approach is ushering in the second and final resurrection and judgment; that a church on earth is now rising to meet the approaching kingdom in the heavens; that inspiration and open communication with God and the heavens, is the element of connection between the church on earth and the church in the heavens, and the power by which the Kingdom of God is to be established and reign in the world; consequently they believe Mr. Noyes their founder to be an inspired man. They consider selfishness the root of all sin and evil, and "salvation from sin is the end of the Christian faith." To obtain this end they strike at the root and place their members in a condition where selfishness cannot arise. To do this they have a thorough communism, that is, property and persons are held in common. Therefore they argue, selfishness is ruled out. No one thinks of injuring any one else, as he thereby is injuring himself. No one thinks of hoarding wealth as he will individually be no richer. No one thinks of stealing as he thereby steals from himself; no one thinks of quarreling as he thereby raises a disturbance in his own family. They have no "mine" or "thine;" these words are supplanted by "ours."

Their most distinctive feature is their marriage relations, or more properly speaking, the absence of the marriage relations. They do not marry nor are given in marriage, but I cannot say they are as the angels in heaven. They consider that each individual member is married to every other member so that they have a plurality of wives and a plurality of husbands, they perhaps being the only real polygamists on the earth. The children are the common property of all, and even the mother says "our child." This marriage relation is a very complex question, and I cannot give you a full description of it, as it would require language too immodest for the press. The parents of the children are selected by a "central committee," and the principal qualification for parentage is of a spiritual character. I visited the nursery and found the children to be about the average of children found elsewhere. They

consider propagation to be undesirable save to a very limited extent, hence they have but twenty-five children under four years of age in the whole community, numbering two hundred and fifty-one.

We were showed the whole establishment, from the cellars to the attics. The utmost cleanliness and order prevails. We took dinner and supper with them. The tables were crowned with the most wholesome food. They eschew tea, coffee, tobacco and spirits, hence they need no physician.

Their library contains no "yellow backed literature." They do not pray orally, neither have they any form at their meetings; they are conducted similar to the meetings of the Quakers. They have no clergy; every man, woman and child is a minister of the gospel. At their meetings they discourse on religion, politics, science and philosophy. They observe no Sabbath, but consider every day a Sabbath. However, out of respect to their neighbors, they refrain from labor on the Sabbath.

There is one thing of interest to the citizens of Utah to be seen among these Communists, i. e. what can be done on a co-operative system of labor. They manufacture goods to a considerable extent; all their machinery they manufacture themselves, and it is of the latest and most improved description. They have a farm of some 600 acres of land which they till. In connection with this they have their factories for the manufacture of steel traps for trapping fur bearing animals, fur having heretofore been shipped from Germany; also factories for the manufacture of silk. The proceeds of their farms and factories yield them a profit of \$18,000 a year clear of all expenses and living. The manufacture of silk is mostly done by the ladies, and affords them a healthy, light and remunerative employment. They have no idlers; all work who are able to. They publish a paper, the terms of which are "free to all," and \$1 to those who choose to pay. The whole community belong to the editorial staff.

Aside from certain repulsive doctrines concerning the commerce of the sexes, the Oneida community is the most successful of all the American Socialism I have a knowledge of. Although I cannot agree with them in doctrine and practice, still I must say that they are far ahead, save in one thing, of any religious community I have seen outside of Utah.

I must close my report of the "Free Lovers" to give you a short account of George Francis Train's lecture last night at the Tammany Hall. His subject was "The old fogies of the Bible and Blackened Sepulchres," in contradiction to Anna Dickinson's "Whited Sepulchre." Mr. Train fairly pulverized Anna Dickinson, Henry Ward Beecher, Horace Greely, Dr. Chapin, Schuyler Colfax, Cragin and others. He told his audience some of the plainest facts concerning the immoralities of society that were ever uttered to a New York audience. Showed up Mormonism in contrast to New Yorkism; how that, in Utah, he saw no gambling hells, no drunkards, lawyers, doctors, and no hired clergy. Said Utah had no prostitutes, but that Mormons acknowledged their wives, nor cast them off; whilst "you," he said with great emphasis "have your mistresses by the score, and when you are tired of them you kick them out into the street to rot." "According to our society," said he, "a lone woman has the alternative to become a prostitute or starve." He said Colfax's great speech at Salt Lake was a humbug, and that Anna Dickinson, "poor Anna," was hired by the "ring," who have resolved to "stink" the Mormons out, hence he chose the title of "Blackened Sepulchres" for his remarks on Mormonism. His remarks on this strain were very pungent. His audience numbering some 2,000, were so quiet during his remarks on Mormonism that one could have heard a pin drop. But why were they so? Why did they not applaud when he recited to them the morals of the "Mormons" in contrast with their own? If he had recited of San Francisco as he did of Salt Lake he would have been applauded deafly. But no, there is no applause for the "Mormons," whatever good they may do. Never in my life did I see so clearly the state of prejudice against the Saints of God as I did at Tammany Hall last night.

I feel well. It matters not to me what tune Colfax, Dickinson, Beecher, Cragin, Chapin, Greely, Bennett, and any and every trumpeter in the land may blow. I feel convinced the Kingdom of God will rise in spite of them all. To this end I pray.

Your Brother,  
W. W. RITER.

ST. GEORGE, Jan. 1st 1870.

*Editor Deseret News:*—Sir.—At 11 o'clock a.m. on Monday last I left St. George on a tour up the river, passing on my way Washington, Harrisburg and Leeds. A rather rough ride of twenty-five miles brought me to Tokerville just after dark. On examination I found this to be a nice little settlement situated on Ash Creek, containing some very good dwelling houses, splendid orchards and vineyards. Some of the people here fancy that a gradual change in their climate is taking place, the winter season every year becoming longer and the country every year becoming less adapted to cotton-raising; but trees and vines do well and, in this respect, this settlement rivals and perhaps surpasses any other in the Territory.

The road from here takes a southerly course for some distance, and about three miles out, ascending the mountain, commands a good view of the surrounding country—as rough a country probably as can be found anywhere: little else but gulches, and hills of variegated hues stretching away to the west and south as far as the eye can reach. The cottonwood trees in the distance below mark the little settlement of Toker, the only one to be seen. To the east the red mountains rise with precipitous sides and apparently level summits, while still farther back they tower to eminence with numberless fantastically wrought peaks.

About five miles farther on, descending the hills through the deep sand, I came upon Virgen, an unpretentious little burg, often dubbed "Pocketville," which has had many obstacles to contend with in the course of its existence, but now has a prospect of better days. In some respects it is not behind other settlements round about. On invitation I visited the large meeting house, where a feast was being given by the Female Relief Society, which, in this as in other settlements, is doing a good work. The tables were spread with tempting edibles, some of them peculiar to this part of the Territory. Invitations to partake of the feast and stay till evening and join in the dance which was to be given, were extended to me, which I was forced to decline from a press of business. Below this settlement along its sandy bed courses the rather treacherous and oftentimes turbulent stream, the Rio Virgen. Not the least of all impediments to the growth of the settlements on this river has been the almost constant washing away of their dams and water ditches by the freshets on the river.

Eight miles farther up, passing on my way the small settlement called Duncan's Retreat, which boasts of a heavy crop of grapes the past season, and the once lively but now almost deserted settlement of Grafton, I struck Rockville, a rather fine looking settlement, containing many promising orchards and vineyards, which bids fair to become a great place for fruit. Here, as in the other settlements, evidences of the thrift and industry of the people are very apparent.

The next morning I commenced my return, and the second evening found me again in St. George, feeling first-rate after my rather rough but pleasant ride. Business here is very dull, rumors plentiful and reliable news of interest very scarce. Bro. Wm. Cowley, of this place, while out in Damron Valley, fifteen miles from here, burning coal, on Thursday night last, was fired upon by some one from behind, the ball passing through a keg upon which he was seated in front of the fire. Startled by the report he fell from the keg, at the same time drawing his pistol. On his falling over he saw a man rush towards him, evidently thinking the shot had taken effect, who, on seeing Bro. Cowley rise to his feet, darted behind a tree, firing at him a second time as he did so. Seizing his rifle, Bro. Cowley started from the fire into the darkness, that his enemy might not have the advantage of firing towards the light. Shortly afterwards, hearing a voice urging a comrade to "come on," he fired from whence the voice came and was answered by three shots from them, one of which passed through his vest. The next morning the tracks of two horses were visible close by, whence it is supposed the two men, whoever they might be, had animals on which they rode off. A man was seen lurking in the vicinity the day previous, who is supposed to hold an old grudge against Bro. Cowley, and he is strongly suspected of being his assailant; up to the present he has not been found.

Yours respectfully,  
GEO. C. L.

PEPIN, PEPIN COUNTY, WIS.

January 3rd 1870.

*Editor Deseret News:*—Dear Brother:—I thought that a few lines from me, as one of the missionaries to the States, might be acceptable. You will have seen from a letter that I have recently written to Brother Bull, what I have been about, up to quite recently. Yesterday I attended a Methodist meeting. They seemed to be very much troubled about me, so much so, that while the minister, Rev. Felix Wells, was praying, he said: "Oh, Lord, preserve us from false doctrines and from that crying evil called 'Mormonism,' and from licentiousness and abominations which they are trying to teach in our midst." In his sermon he said, that we did not believe in the Holy Ghost, but I think that those who hear me preach believe to the contrary.

Last evening I preached to a full house; subject: polygamy; I spoke one hour and fifty minutes, and I think that they were generally satisfied with my remarks. I had great freedom and was filled with the spirit of God. At the close of the meeting, I took a vote of the house and a majority voted to hear me again, so in two weeks I preach to them again, if the Lord will. I have two other appointments out; one for Thursday evening, at Pepin, and the other on next Sabbath, at Plumb Creek, about seven miles from my brother-in-law's, Mr. Joshua Bosley, where I make my headquarters. There is quite a spirit of inquiry here among the non-church members. The Methodists are getting up a revival to prevent me from converting any of their members to "Mormonism." I think that there is some wheat in this country, that, with a little perseverance can be gathered out. I find many apostates in this country, who left Nauvoo at the time Joseph the prophet was killed, one of which was in the mob, to wit: John A. Hocks. He used to work in Law's mill. He says that the "Mormons" cut and destroyed 400 acres of grain for him during the troubles in Hancock County, but he is of that character, that there is no one in this country that believes anything that he says.

Some of them are taking a deep interest in what I preach, and are using their influence in procuring places and giving out appointments for me to preach. I think they begin to see where they have missed it, and I should not be surprised if some of them would again join the Church and go to Utah.

I find President G. A. Smith's pamphlet, the sermons preached at conference, the Voice of Warning and the history of the priesthood; also, Brother John Taylor's answer to Schuyler Colfax's speech in Salt Lake City, on the 5th of last October, of very great service to me.

Between my public meetings, I occupy my time in visiting around the country and receiving visitors at my headquarters, and preaching to them, trying, all the time, to correct the false impressions that rest upon their minds, and through the blessings of the Lord, I have been able to do so, to a considerable extent.

I think that there will be labor enough here to keep me busy till next spring.

Yours truly, &c.,  
A. C. BROWER.

KANOSH CITY, Jan. 10, 1870.

*Dear Brother Cannon:*—Being aware of the interest you feel in all matters that concern the welfare of the Saints, especially the youth of our Territory, I have ventured on a short account of some of the good works transpiring in our thriving settlement. Since last Conference a commodious and very creditable meeting house has been erected here, and is now very nearly completed.

On the 7th inst., there was a Sunday school exhibition held in the new meeting house, and judging from the happy faces of the children, it was a decided success. There were two hundred and twenty-five members of the school present, and a hundred and fifty pieces spoken. The exertions of Bro. Dennis Dorrity, superintendent of the school, are praiseworthy.

The health of the people is good, at present, though there have been several deaths during the season.

It is the intention, I believe, of the citizens to farm largely the ensuing spring, and there is every probability that our temporal affairs will be as bright as we could wish.

There is a co-operative store here doing a fair business, with still brighter prospects ahead.

With much respect,  
I remain yours &c.  
HYRUM S. COOMBS.