

## Correspondence.

The Judge and the Ladies.

MILL CREEK, Nov. 1, 1875.

Editor Deseret News:

I have read Judge Boreman's charge to the grand jury. I read it with unbiassed mind, but I do not like the manner in which he vilifies and slanders this people. He seems to me to be lacking something. He says there is nothing in polygamy which gives glory to God or elevates humanity. He says further, that crime is here taught as a religious duty. I beg leave to differ from him on these two points. I have been a "Mormon" very near thirty years, and have got to hear the first crime taught as a religious duty.

He says that the women of Utah are more oppressed and degraded than in the States. Well, really let him look at home—at the prevalence of crime in New York, Boston, Chicago and St. Louis. He may say that such evils are necessary evils. I will say that polygamy is a necessary good, and will help to do away with the evils that exist where he comes from. When he says that polygamy degrades or blunts our finest sensibilities he says what he cannot prove. As for the children here, they will compare favorably with any children on the earth in intellect. O how my motherly and wifely instincts were aroused at his slanders. I began to wonder where his fine sensibilities dwelt. They are not in his heart nor his head, for out of the abundance of the heart the mouth speaketh. It is monogamy, not polygamy, that is a relic of barbarism. He says that the United States will go as far in supporting the people of Utah in their religious rights and privileges as they would any other sect. We know all about the kind of support that some of the U. S. officials would like to extend towards us. It would be something like what a hungry lion would extend to a lamb. We do not seek support from that source at all. We seek support from Him we serve and confide in.

The Judge says that it is nonsense for a handful of people in these mountains to fight against forty millions of people upon this question. I have been led to think all the time that it was the forty millions that were fighting, and not we. They sought us out. We did not seek them out. But there is one thing we feel pretty comfortable about—the Master we serve holds that great forty millions in his hand. If he did not we should be gobbled up before breakfast some morning.

I think it a pity that gentlemen who profess to be educated, like Mr. Boreman, have no better work to do than to be meddling with that which does not concern them at all. If the "Mormon" ladies have a mind to make the sacrifice it is none of his business.

There is a book, issued by a Mr. James Campbell, a Christian minister. I would carefully recommend that Mr. Boreman read it. It is on the History and Philosophy of Marriage, and a Husband and a Home for Every Woman. I would also recommend it to all my "Mormon" sisters. Of one thing I am sure, that the "Mormon" ladies are under no obligation whatever to Mr. Boreman, for his magnanimity of soul extended towards us in bringing us below the level of the Hottentots. He does so when he says that we practise crime in our religion.

Respectfully,

IA MORMON WIFE.

Land for the Landless—Improvements—Meetings—The Order.

PORTAGE, Box Elder Co., November 3rd, 1875.

Editor Deseret News:

I saw some good advice given in your paper concerning men of capital creating labor for the poor. This is as it should be, and I would say in addition that if some of the poor would come north they could make good homes. There are still government lands that they can settle on, but this will not be so many years longer. Portage is improving. One-third of the building here has been put up inside of fifteen months.

President L. Snow, with others of the priesthood from Brigham City, visited us on the 1st inst. and held meeting on the east side of the river. On the second day, at

1 o'clock, they held meeting in the Portage school-house, and in the evening we had a priesthood meeting. At all those meetings very good instructions were given, and the Spirit of God rested on the speakers and upon the saints.

The Order works well in Box Elder County and the people want to sustain themselves, making what they need to eat and wear, that they may be a self-sustaining people. We did so when we first came to these valleys, to quite an extent. Why not try to do so now, and become independent? The people here are uniting themselves together and they seem willing to take good counsel, for they go right to work.

L. THORNTON.

Progress and Prosperity—Indian Crops.

PLYMOUTH, Nov. 7th, 1875.

Editor Deseret News:

But little has been said worthy of this flourishing little village. The most notable feature, that speaks loudly for the enterprise and ambition of the inhabitants, is their school and meeting house. Although not yet completed, it is at present, population and wealth considered, the most spacious and well furnished school-house in the county. Much also can be said in favor of their Mercantile Institution. The building is large and well filled with a variety, and is under the management of a competent clerk, who makes it an institution of honor to the town. The people generally are rising gradually to a degree of wealth and enlightenment, and ere long we shall see in Bear River City a flourishing people. Credit must be given to the worthy and intelligent Bishop, Wm. Neeley. He has labored hard to keep the people united and build up their town to a standard of equality with neighbor towns. He authorized me to state, for the satisfaction of every one not already knowing, that the Indian crops raised by them previous to the recent "scare," are in the safe keeping of himself, and amount to two hundred bushels. This amount is the result of their labors under the management of Bro. Hill, and is theirs. Very respectfully,

FELTS.

School Matters at Echo and Heneferville.

COALVILLE, November 9, 1875.

Editor Deseret News:

I left Salt Lake City, Monday morning, and arrived at Echo City about noon, where I met Mr. Charles T. Mills, Supt. of Common Schools of Summit County, who will accompany me in visiting the schools of the county. After sauntering about the principal streets of that great city for a short time, seeing the fashions, we put up, and accepted the hospitality very kindly offered by Bishop Elias Asper, Probate Judge of Summit County. The Judge is also school trustee of Echo, and is very much interested in the educational advancement of the county, as well as his own district. Mr. William Lander, of the mercantile firm of Beckworth & Lander, is the leading trustee and understands how to manipulate the business of his office. This district, during the past year, has collected a one and a quarter per cent. tax on the property of the district, which amounts to about \$400, and the same on about twenty-eight miles of the U. P. R. R., which amounts to \$3,000, giving a total of \$3,400 for building and school purposes. They intend to erect a nice school-house next Spring. They have kept the school open nine months during the past year, in a private house, donated by the bishop for school purposes. The school now in session is taught by Mrs. Mary J. Weaver; she has twenty-seven pupils enrolled, with an average attendance of twenty-five. There are fifty-two children in the district of school age, nearly all of whom will soon be enrolled. The school is in good condition and will continue for nine months during the year, commencing Nov. 1, the means being on hand for that purpose.

In the evening we visited Heneferville and unfortunately found the school taking a week's vacation; but very soon Bishop Charles Richens had several agents, as well as himself, running through the village, notifying the people of a meeting at the Assembly rooms. We addressed them on the importance and necessity of education as the

great elevator of society. That society may be elevated in all its various departments good schools must be established and sustained, for they are the nurseries of the public mind, and in them characters are formed and eternal destinies determined. The leading trustee, Bishop Richens, is a firm friend and supporter of education, and has kept their school open for nine months during the past year, paying their teacher, Mr. Phillip Paskett, \$40 per month which amounts to \$360 for the past school year. They collected one fourth of one per cent. on their property, which amounted to \$100, and on five and a half miles of the U. P. R. R., which amounted to \$104, total \$204, which left but \$156 to be raised by private tuition, which amounts to only eighty cents for each pupil per quarter for the entire school population; or sixty-five children. They have recently built a good brick meeting house with their own means, without any taxation, at a cost of \$2,500, which they rent to the school district for \$12 per month. This affords good school facilities, which the people appreciate. The U. P. R. R. has very materially helped to build good school houses and furnished other means for the support of schools along its line, but as a reciprocity we have to pay very heavy tariffs and fares for transportation and passage over their road. And these high rates of fare and transportation are not only charged to those who live along the R. R. line, and receive the benefits of its taxes, but all have to pay them, so it works unequally. This tax collected from R. R. companies should not be confined to the districts through which the line passes, but should be distributed throughout all the districts in the county, that equality may be secured.

O. H. RIGGS,  
Ter. Supt. Com. Schools.

KAMAS, Nov. 10, 1875.

Editor Deseret News:

On the first Saturday and Sunday of this month we held our semi-annual two days' meeting for Kamas Ward, in Rockport. Saturday forenoon was occupied in counsel meeting, and the afternoon by the local bishops in giving reports from their several branches, all of which were in good condition. They spoke earnestly on the principles of life and salvation. Sunday morning our presiding Bishop, S. F. Atwood, delivered an excellent and searching discourse, his text being the parable of the sower, in which he showed, in a masterly manner, the condition of many of the people in these days, with which the hearers were well pleased. Bishop L. W. Hardy, who came from S. L. City to attend our meetings, made some appropriate remarks, and in the afternoon spoke at length, after having a letter read from Bishop Hunter, with spirit and with power, on the plain and practical duties of life. Among the subjects were tithing, offerings, fast meetings, keeping the Sabbath, marriage, day schools, Sunday schools, &c. All business was done by unanimous vote and many expressed themselves as being well pleased with the spirit manifested. All seemed to feel that we had enjoyed the meeting the best of the kind ever held in the Ward.

L. W. PECK, Clerk.

The Views of an Honest Mormon.

A reporter of *The Commercial* having dropped into the office of Dr. Thomas J. Griffiths last night, found, unexpectedly, a number of reporters interviewing two gentlemen. These were Mr. Thomas E. Jeremy, of Salt Lake City, an elder in the Mormon Church and a member of the High Council, and Mr. Reese R. Llewellyn, postmaster and Magistrate at Fountain Green, San Pete county, Utah, en route to Wales as missionaries in the cause of the Mormon Church. The former gentleman, Mr. Jeremy, is an uncle of Dr. Thomas J. Griffiths, of this city, and both are his guests.

One of the causes which prompt Mr. Jeremy's visit to Wales is to look after an estate advertised by order of the High Court of Chancery in London, in which Mr. George Jeremy, a well known Welsh jurist, deceased in December 1874, left an estate valued at \$400,000, the heirs of which are requested to prove heirship and receive their portions of the estate.

Mr. Jeremy is a second cousin of the deceased, the name being peculiar to the one he represents.

The condition of things in the Mormon Church was discussed at length; and although these honest, unobtrusive gentlemen were subjected to an interview by all the principal reporters of the city at once, their patience was inexhaustible, and their seeming eagerness to give information of their Church and their people unflagging.

In a general conversation that ensued between the reporter of *The Commercial* and these gentlemen, we gathered the following facts—not put in the form of interviews with plain men, unused to reportorial interrogatories—but as indicative of the feeling that exists among prominent men of the Mormon Church.

The statements that follow are in brief the substance of the conversation that ensued. Regarding the institution of polygamy, the Mormons believe it to be a sacred revelation, and while they have no desire, and know how futile it would be, to oppose the public sentiment, the law of the United States, anticipated by so many regarding this institution, they are willing to leave the issue with the Lord, from whom they claim the revelation has come. They believe that he will supply means to circumvent the laws of man that seek to violate one of their most cherished beliefs.

As to the matter of polygamy, this gentleman, while declining to say anything about his personal position on that question, said that contentment existed among the Mormon men and women; that the Mormon women, bred in the faith, were as happy and contented, and more so, than women in other conditions; that the number of wives of Mormons accorded entirely with the means of the husbands; that there were bachelors and men with one wife; that the Church did not require, necessarily, that men prominent in the Church should take unto themselves many wives; that unchasteness was very rare among the Mormons, where it occurred being among the weak and those easily seduced.

The charge that the Mormons were disloyal to the Government was untrue. They felt their inability (with 100,000 people) to cope with the prejudices, the laws, and the requirements of the representatives of 40,000,000 of people.

In answer to the question: "What would the Mormon people do in the event that Congress should pass laws prohibiting polygamy?" Mr. Jeremy replied that the Mormon people had not anticipated such a restriction of their religious belief.

As to the question of the chastity of the Mormon women, instances [of unchastity] were very rare. A lack of virtue was discernable almost exclusively among those people who received their recognition almost entirely from the Gentiles.

The increasing Gentile population in Utah brought with it vicious and bad people. The Mormon people, to a great extent, were as yet uncorrupted by this influence.

Messrs. Llewellyn and Jeremy, being familiar with the Welsh language, go to Wales in the capacity of missionaries, at their own expense, it being the privilege of all prominent men in the Church to demonstrate their faith by such unselfish works.

The reporter gathered from these honest, unpretending men that the members of the Mormon Church were as honest in their belief as those of any other religious faith.

It was ascertained from these gentlemen that a Mormon missionary would deliver a series of sermons in this city at an early day.

These true believers in the Mormon faith are unpretending, healthy, vigorous men, and are in striking contrast with men of similar age living in our cities, who combine religious belief with active, practical life.—*Louisville Commercial*, Nov. 7.

As workmen were excavating the foundation of a shop in High street, Shoreditch, England, a chest six feet long, three feet deep, and three and a quarter wide was disclosed. On opening it a vast collection of ancient ecclesiastical plate was found. In pre-Reformation times a large convent stood on this ground, and as many objects of art disappeared after the dissolution of the monasteries, it is thought that this plate had been buried there for preservation and then forgotten.

Two Mormon Missionaries on their way to Europe.

Two veritable Latter-day Saints, or Mormons as they are termed by their religious opponents, recently appointed missionaries by the Mormon Conference, arrived in the city fresh from Salt Lake yesterday, and are the guests of Dr. Thomas Griffith on Jefferson Street. The names of these gentlemen are respectively, Thomas E. Jeremy and Reese Llewellyn.

Messrs. Jeremy and Llewellyn are sturdy, hale, good-natured and sensible Welshmen of mature years, the former being sixty-one and the latter about fifty years of age. Both are preachers and representative men of the Church. At home Mr. Jeremy follows the vocation of a market gardener, having ten acres of fine land within the city. Mr. Llewellyn has been postmaster and magistrate at Fountain Green precinct; but he has resigned both these positions, and will accompany Mr. Jeremy to Wales, where he proposes to spend two years as a missionary.

A reporter of the *Courier-Journal*, hearing of the presence of these lights of the "new revelation," called at Dr. Griffith's office in the afternoon to gratify a little personal curiosity, and at the same time to give the readers of the *Courier-Journal* the result of his observations. To see two real, live Salt Lake Mormons, and Mormon preachers at that—two men married to more than one woman and associated with the prophet and president of the world-renowned polygamous domain, was a rare curiosity in the imagination of the reporter. But after the formalities of the introduction were over, and the gentlemen were quietly and comfortably seated around the fire in the private room of the office, the novelty of the thing was lessened from the fact that Messrs. Jeremy and Llewellyn, in appearance and manner, differed little from other men in our own community, the only exception being that they are men of rather extraordinary physique, and seem the very pictures of good health and the embodiment of jocundity. There is nothing particularly saintly in their attire, manner, speech, or anything else, and their only distinguishing quality seems to be a deep, broad conscientiousness, and great veneration for the Lord.

The reporter ventured to ask Mr. Jeremy a few questions concerning the practices of the Mormon religion, and paved the way by asking him how long he had been a citizen of Salt Lake City.

"I went to Salt Lake in 1849," replied Mr. Jeremy.

"Did you become a Mormon after settling there?"

"No, I was a Mormon before I went. I took my wife there with me."

"Are there any Mormons in Wales?"

"Yes, sir, there are a good many. But we don't call ourselves 'Mormons.' That is a name given to us by the world. We call ourselves Latter-day Saints, according to the revelations to our prophet, Joseph Smith, in 1842."

"How is it that there are Mormons in Wales? I didn't know that the law of that land tolerated polygamy."

"That is where a great mistake is made. It is a total misunderstanding of the nature of our religion and our customs; it is faith on the one hand and custom on the other. Mormonism, my friend, don't mean polygamy. Polygamy may and does belong to Mormonism, but not of necessity. It is optional with a member of the Church whether he has a wife or a dozen wives, or whether he has a wife at all."

"Well, then, Mr. Jeremy, what are the peculiar tenets of the Mormon, or Latter-day Saint?"

"Our faith is in the religion of the New Testament. Our practice is to go out into the world, preaching the gospel, baptizing such as believe in Christ, and lay on hands for the reception of the Holy Ghost."

"Why, that sounds a good deal like the Baptist doctrine, and a little like the Episcopalian practice."

"Yes, ours is a simple religion. The objection is that the new revelation is objectionable to all other religions and claimed to be in opposition to the laws of the land. We protect and legalize polygamy in our Church because the new revelation assures us that it is the will of God. But we do not enforce it."

"Are not the family and all social