

CORRESPONDENCE.

HEBER CITY NOTES.

HEBER CITY, March 13, 1887.

Editor Deseret News:

Winter is slowly giving way to the balmy air of spring, which seems to dawn on us with the month. About the beginning of it we had some two feet of snow, but now it is nearly gone. We have had a long, tedious winter; it commenced about the first of November. There has fallen from that time up to the present about eight feet of snow, that is measured in a loose state just after each fall of snow, besides a great amount of rain. I think there will be no lack of water this coming season, from reports of the deep snows in the mountains.

I will relate a curious phenomenon that occurred in this valley on the 16th of last month. It was on the same day that the wind blew over a train on the Utah & Nevada line, near Black Rock; the wind rolled up balls of snow all over the country from the size of a man's hand to as big as a washtub, something I never heard of before.

We have had several deaths, some six funerals this year up to date, an average of two per month, with a population of 1,600.

There was a sad occurrence transpired the other day down at Charleston. One Joseph Bagley got shot in the arm with buck-shot. The cause of it was, resisting an officer in his duty. Mr. Bagley had some difficulty with a neighbor, the officer went to make the arrest and had to shoot to bring him to terms. Mr. Bagley was tried on three charges on Saturday last and bound over to the grand jury.

To-day being Sunday, our meeting-house was crowded to overflowing, doing honor to Elder Frank Fraughton, who has just returned from a mission of two years in South Carolina; he related some of his experience on the mission, one of which I will mention. About one month after his arrival in his field of labor he, with his co-laborer, was sent off to visit a tribe of Indians about seventy miles away, where a branch of the Church had been organized. They were waited upon by a deputation of white citizens commanding them to leave the country forthwith or suffer the consequences, but realizing they had broken no law, and being in a free country, they took no notice of it, but held their meeting the next Sunday; on Monday following, in the evening, while chatting with their host and hostess, a mob of twenty-five or thirty men surrounded the house; Frank's companion ran through the back door and got away with a shot through the chin as a reminder, but Brother Fraughton was marched off to the woods a mile away, and received forty stripes with oak switches, administered by four men—10 each; while being led to the woods, he laid his case before the Lord in secret prayer, and all fear left him; his flesh was black and blue from shoulder to ankle; but the greatest testimony that the Lord was with him was that he felt no pain then or after. Next day he walked ten miles and the next twenty miles.

Everybody is waiting anxiously to put the plow in the ground.

Yours, etc.,

JOHN CROOK.

A LAMB TO THE SLAUGHTER.

PLEASANT GROVE, March 14th, 1887.

Editor Deseret News:

A pamphlet recently came into my hands entitled, "Book of Mormon—Is it from God?" being a lecture delivered in the First Baptist church, Salt Lake City, by Rev. M. T. Lamb. The Rev. gentleman takes the negative side of the question, and endeavors to prove that the Book of Mormon is a modern human production. The most of his arguments were produced by the condemnors of the Book of Mormon more than forty-five years ago, and successfully met and refuted at the same time by its advocates, as I well remember. In perusing his lecture a few thoughts occurred to my mind, which I submit. He condemns the Book of Mormon because of the bungling manner in which it is written, which to my mind is a strong proof that it was written in some other age and under different circumstances than now exist. Had it been a modern production it would exhibit the modern style of composition, terseness, etc. He claims that its bad composition, awkward use of words and formation of sentences, excludes all idea of divinity, and labors long and hard on this argument, in which he proves the fears of Moroni to have been well grounded, and recorded more than fourteen hundred years ago. (See Book of Mormon, Ether, chapter 12, verses 25 and 26—"Thou hast also made our words powerful and great even that we cannot write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words; and when I had said this the Lord spake unto me, saying, 'Fools mock, but they shall mourn.'")

He condemns the Book of Mormon because it is unlike the Bible; again he condemns it because it is too much like the Bible, it has too much Bible in it. The reverend gentleman is frank enough to admit that its moral precepts are good. He claims that the Book of Mormon is a modern production because it contains modern words

that were not used in the Hebrew or Egyptian languages, such as faculty, popular, etc. Now it appears to me that, in translating a record from an ancient language into a modern tongue the translation would be in the words of the modern language, no matter who made the words or where they came from; if not so, it would not be understood. He says, "And the first word that attracted my attention at the very beginning of the book was the name of Lehi's third son, 'Sam.' I said to myself, 'Sam, Sam, Sam!' Well, really, here is a boy six hundred years before Christ who has the bona fide Yankee nickname for Samuel. There is certainly nothing Hebraic about this name." The Rev. gentleman refers us to the Bible, the most ancient of all books written in pure Hebrew, as eminently divine, a book we all revere. Now, in looking into this good old book, one of the first things that attracts my attention is an account of a godly man by the name of Jacob, who lived about eleven hundred and fifty years before Lehi's day, and he had four contemporaneous wives, who had twelve sons, who stand at the head of the twelve tribes of Israel, and one of the boys he named Dan, the modern Yankee nickname for Daniel. Now, to follow the example of the Rev. gentleman, we might say "Dan, Dan, Dan! Well, really, here is a boy seventeen hundred and fifty years before Christ who has the bona fide nickname of Daniel. Is there anything Hebraic about this name?" How is this for antiquity? Now this "Sam" of the Book of Mormon, according to that record, is a descendant of Joseph, Dan's brother, and in this connection he is a nephew of Dan of the Bible. I also find in that good old book (Rev., 21st chap.) that the new Jerusalem is to come down from God, and will have twelve gates of pearl, and that the name of this Dan of the Bible will be written on one of the gates, and I have no doubt but his nephew Sam, of the Book of Mormon, will be a resident of that city.

JOHN BROWN.

THE WORK IN ENGLAND.

13 FLEET STREET, CHEAPSIDE, Brighton, Sussex, February 24th, 1887.

Editor Deseret News:

On June 22, 1886, I received a letter telling me to make arrangements to go on a mission, and on July 7, 1886, I left my home and friends and started for Old England, making the journey across the continent and sea in fourteen traveling days. Arriving in Liverpool, I was assigned to labor in the London Conference by Brother Wells. On arriving in London I was sent by Brother Horsley, President of the Conference, to labor in the Sussex district, where I have been laboring with some success since; although there are but few that will listen to the warning voice which the Elders of Israel are sent to bear to them, still, we find one once in a while that is of the seed of Ephraim, but in conversing with many people here they think the principles that we advocate are excellent and the best they ever heard, until you tell them that you are a Mormon, that the fulness of the everlasting Gospel as it was in the days of Jesus and His Disciples has been restored, and as soon as they understand this they do not want us, they tell us that Jesus has done everything for them and they have nothing to do, only say they believe on the Lord Jesus and they are saved instantly. The ancient Apostles laid before the people in their day the plan of salvation and the only door that would admit aliens into the Kingdom of God; the Elders of Israel are preaching the same Gospel and the same plan of salvation, and are warning the people of the judgments that the Lord is about to bring upon the nations of the earth, but they will not believe the testimony of God's servants, hence God's judgments will overtake them; for as sure as the Jews overlooked Jesus' first coming, so also will the Gentiles overlook His second. Paul has told us very plainly that they should be ever learning, but never able to come to a knowledge of the truth. Well, as Elders of Israel, we want to try and do our duty in warning the inhabitants of the earth, that our skirts may be clear when all shall have to give an account of the deeds done in the body.

My health is good and I am greatly enjoying my labors in this district. There are some good, honest and faithful Latter-day Saints in this district that are very kind indeed to the Elders, although there is not more than one or two now where there used to be a hundred some years ago, and some of these here now have been in the Church from thirty to forty years and have kept an open house for the Elders, and have fed them and also assisted them in their travels, and some of these have brethren and sisters in the land of Zion, and I understand that some of these that are left here have helped those of their kindred all that lay in their power with means, etc., to gather out from this country; now they can never get a stroke of the pen from them. Since I have labored here I have done all I could to get them here to write more often, whether they get any answer or not. I wrote to the ward that I left in regard to this matter, and although the ward is small and rather poor compared with many wards, I received an answer stating they would try and fetch an aged couple out that have been in the Church 35

years. I thought if this could be inserted in your paper it might bring it to the notice of those that have friends over there and perhaps might stir some of them to try and send for their relatives that are so anxious to get away out of Babylon.

Yours in the Gospel of peace,
JOHN BIGGS.

THE WORK IN TENNESSEE.

LEHI CITY, Utah, March 16th, 1887.

Editor Deseret News:

I left my home in Lehi City October 15, 1885, in company with twelve Elders; we went direct to Chattanooga, via the D. & R. G. Railroad to Pueblo, Colorado; we were then transferred to the Atchison, Topeka & Santa Fe Railroad, and went on to Kansas City; here we changed cars again and proceeded on to Memphis, thence to Chattanooga, Tenn., and there we were met by Elder John Morgan, and were assigned our fields of labor. I was sent into East Tennessee Conference. I labored four months in company with John A. Beavan, from Tooele City; Elder Beavan had acquired quite an experience as a missionary, and we traveled and preached wherever we could get the chance, and met with fair success. Elder S. H. Head, of Idaho Territory, took Elder Beavan's place in February, 1886, and we labored together for about ten months. During this time we held some fifty public meetings, baptized twelve persons and blessed some children. We were often lied about, and sometimes grossly insulted, but were joined in our labors and were blessed very much of the Lord, and had many manifestations of His spirit and blessings upon us. We sought faithfully to make the Gospel plain to the people, and I trust that many will think of what we told them when we are far away. The opposition that we met with served to strengthen and nerve us to our duty, and we tried to treat everybody kindly. I next traveled with Ira W. Hatch, from Pangulth, Utah. I labored with him until I was released to return home, and while we were together we enjoyed our labors very much. We made our headquarters at Brother Wm. Greene's house, Lee Valley, Hawkins County, Tennessee. Brother Greene is a fine man and has a nice family; his house has always been open to the Elders since he became acquainted with them. I was released to return home with the company that left Chattanooga March 1, 1887. The company numbered about 200 souls, most of the emigrants going to Colorado, some forty coming to Utah.

Your brother in the Gospel,
B. W. BROWN.

WOODS' CROSS, Davis County, March 14th, 1887.

Editor Deseret News:

I have performed two missions to middle Tennessee, and since that time having kept up a correspondence with some of my brethren whom I baptized and others, and finding out through them that there had not been any of the Elders to visit them since the massacre on Cane Creek, and sending me word that they felt like sheep without a shepherd, I thought I would pay them a visit, and left here on February 2, 1887. I have visited the Saints in Hickman and Maury counties and found them feeling well; I can say that it was a time of joy and I feel amply paid for my visit. They received me very kindly and we had a good time together. I held three meetings, which were well attended.

I performed two baptisms and blessed three children at Shady Grove. There are twenty-five members in the Shady Grove branch and ten in the Love's branch.

I wish to say to the brethren and sisters whom I visited that I got home safe and found the Saints in Utah feeling well, never better; the persecution which is being brought to bear upon them is strengthening their faith and they are becoming more united in the Gospel. Our enemies are doing a good work, but they don't know it; though the day is not far distant when they will.

JOSEPH ARGYLE.

ITEMS FROM ALMA.

ALMA WARD, MARICOPA STAKE, Arizona, Feb. 6th, 1887.

Editor Deseret News:

As little is known of us outside of our own Stake, and as letters have been directed to the Alma Ward, there being no post office of that name, such letters are liable to be miscarried, our Bishop has requested me to give you a short account of our situation and progress.

We first formed part of the Mesa Ward (now Zenos) till our organization in July, 1884.

The first to locate here was Fold Mullins, in Jan., 1881. Others soon followed, taking up farms and making substantial improvements in the shape of clearing land, building, digging canals, planting vineyards, orchards, shade trees, shrubbery, flowers, etc., and now beautiful homes are to be seen upon the once lonely desert, the former home of the shapereil and the cactus family.

Brother Oscar M. Stewart, formerly of Richmond, Cache Valley, was on the 15th of June, 1884, ordained and set apart under the hands of the Presidency of this Stake as Bishop of the Alma Ward, with Condor Klineham and A. P. Spilsbury as his Counselors. Our first meeting in a Ward capacity

was held in a bowery erected for the purpose, on the 13th of July following. On the same day our Sabbath School was organized with a roll of 60 members and 18 teachers. The Relief Society had already been in operation, conjointly with the Mesa Ward. The Lesser Priesthood was organized on the 20th of July. On the 11th of January, 1885, the Young Men's and Young Ladies' M. I. Associations were organized, and on the 20th of February following the Primary was organized, so that as fast as time and circumstances would permit all the adjuncts of our newly organized ward were put in successful operation. Our Bishop is a young and energetic man, full of enterprise and improvement, and under his wise and judicious management the ward is rapidly improving and being built up. We have a semi-tropical climate, no snow, a clear, blue sky and plenty of land and water. Here is the home of the peach, apricot, date, nectarine, grape and fig, the sweet almond and the peanut, the sweet potato and the orange, and there is plenty of room for all who may desire a mild climate and a perpetual summer, where outdoor labor can be performed all the year round. What is wanted is good Saints who are temperate, moral and industrious.

JAS. T. WILSON,
Clerk of Ward.

A MEXICAN KILLED BY AN INDIAN.

NAVAJO INDIAN RESERVATION, New Mexico, March 10, 1887.

Editor Deseret News:

An altercation between two Mexicans and two Navajos, resulting in the death of one of the former, occurred at a point about 12 miles below the "Hog's Back" on the San Juan River, on the 8th inst. It seems that the Mexicans had brought their herd of sheep of about 4,000 head on to the reservation for grazing purposes, without leave. The two Navajos went to their camp and asked them why they did so and requested them to leave. They replied only with abuse, and a refusal. Warm words ensued. One of the Mexicans threw a leg of mutton—from which he was eating at—and struck one of the Navajos. They clung and in the scuffle that ensued, both fell to the ground, the Navajo beneath. The Mexican had a pistol and a knife in a belt around his body. The other Indian, fearing for the safety of his companion, jerked the Mexican's pistol out of the scabbard and threw it away. At that the Mexican drew his knife and raised his arm to strike, but not quite quick enough, however. The other Indian grabbed his arm and with a thrust with both hands, sent the steel to the hilt in the Mexican's own breast. He died in a few hours.

Yours, etc., ZENOS.

THE TRUE STATEMENT.

A Sanguinary Affray Between White Men and Indians.

SAN JUAN RIVER, March 10th, 1887.

Editor Deseret News:

I notice in the columns of your paper two statements, copied from the Albuquerque Journal and Denver News of February 9th. I believe the statements in them to be incorrect. The two accounts do not exactly correspond.

However, the papers named state that the Indians who had stolen the horses were found on the reservation surrounded by a large part of the tribe, and that Lockheart, Palmer and King were all killed and two Indians were killed and two others wounded.

Now the question arises, if the sheriff's posse were all killed, who is there left to tell the tale, except the Indians?

The latter say that Lockheart and posse came to Hostelchee's (a Navajo by name) who lives south of the A & P R. R.

There was only one other Indian there (besides Hostelchee and family) who was a stranger in the country, being on a visit, and one other family who lived about a mile distant.

Lockheart and the Indians got into a dispute over some horses. Lockheart wanted the strange Indian to go to the railroad with him. The Indian declined to go, and Lockheart drew his pistol and shot him in cold blood, while they were in Hogan's. At this Hostelchee clinched with Lockheart and with the aid of his squaw, succeeded in getting his pistol from him and shot him (Lockheart) with his own weapon. Palmer and King then opened fire on the Hogan, and wounded Hostelchee. The latter returned the fire, shooting one of the men through the body.

The men being on their horses started to run. Hostelchee fired again and killed the horse of the third man, leaving him afoot. The wounded man fell from his horse. By this time the Indian who was living about a mile distant heard the shooting, came armed, to see what it was all about.

The two Indians then followed the footman and overtook him. Heswung his hat and gave signs for them not to shoot. But they told him it was too late, he should have thought of that before. He fired on them and they shot him down.

In the meantime Hostelchee's squaw finished killing the wounded man with an ax. Then Hostelchee rode about forty miles to a large gathering of Navajos and told them what had

taken place, and that he did not want to be given up to the "Americans."

ERN STIN.

A NEW PHASE OF THE TEST OATH.

ITS SCOPE IS STRETCHED BY C. W. ZANE AND JACOB S. BOREMAN.

The following in relation to the examination of jurors in the Second Judicial District Court, J. S. Boreman, A. J., presiding, appears in the Tribune as part of the proceedings of Monday, March 21st. As a matter of record we give it a place in the News:

David B. Ott, on being asked if he was a member of the Mormon Church said he was. He believed that some of the organization upheld and preached the doctrine of plural marriage as one of the doctrines of the Church, and one that they believed in, but he could not say whether the sanctity of the practiced doctrine was taught by the Church or not; he knew that he had no right to teach it.

Mr. Zane—This oath in the new law requires a juror to swear that he will not counsel, or advise, or aid or abet any persons in the commission of polygamy and the crime of cohabitation with more than one woman. This new oath requires a juror to take that and swear to that; can you take that oath?

Juror—Yes, sir; I have no right to counsel or advise at all.

Court—The question had reference to the practices of the Church, the organization to which you belong, whether the organization held up that system of marriage or not?

Juror—I believe it is held up; I believe the Church sustains it.

Court—Then, whether a person belonging to that organization, and that organization upheld plural marriage—the intention, I presume, was to call you attention to the scope and the nature of the oath—that it went to that extent the same as a partnership. If a man was engaged as a partner in a business, and they should be receiving stolen goods, to the knowledge of partners, whether one of those partners who was not at the store very much; was not there when any of the stolen goods were received; didn't receive any of the goods himself, but he was a partner and knew it was going on all time, whether he was not aiding and abetting in the stealing of the goods. It is well enough for the attention of the jurors to be called to that fact in that way. As a partnership this is an organization called a Church, which performs polygamous marriages and upholds polygamous marriages, and the question is whether parties knowing that and belonging to that organization are not parties to the upholding. It is well enough to call the attention of each member of the organization to the fact, because my own opinion is that no member of the Mormon Church can take that oath as long as polygamy is a part and parcel of the system, because as I say, he is a member of and upholds the organization that lays it down as one of its cardinal doctrines and encourages its practice. He is one of the partners of that organization and upholds its doings. The question arises whether he is not upholding that system and practice. It is a matter for each one to decide for himself. That is my view of it. If I belonged to that organization, I could not take the oath, myself. It is well enough for the District Attorney to call each one's attention to it as to whether he is aiding or abetting directly or indirectly the practice. If I were a member of a partnership that was receiving stolen goods, and if I didn't go near the store, but was aware of that fact, it seems to me that I would be just as guilty, morally, as any man in the store that receives it. It is the partnership that receives it, and I could not swear that I was not aiding or abetting in the stealing. I am glad that the District Attorney has called your attention to these things, because this Church—through the papers, I see that the people are taught otherwise—is being misled. If I were a member of that Church, I could not, so far as I am concerned, take that oath, since that practice is upheld by the Church. I would, as a member, be a party to the upholding.

Zane (addressing the juror)—Don't members of the Mormon Church, or the Church of Jesus Christ of Latter-day Saints, in pursuance of the teachings of that Church, practice polygamy?

Juror—Yes, sir; I suppose they do. Zane—Don't you know that they do?

Juror—I do not.

Zane—Do you know that in pursuance of the teachings of that Church, polygamy is practised by the members of that Church?

Juror—No, sir.

Zane—If polygamy was practiced by the members of that church and you are a member of that church supporting and sustaining that church, would not you be aiding and abetting the practice of polygamy?

Juror—If I am I don't understand it that way; but I may be.

Zane—I say if members of the Mormon Church—that is the Church of Jesus Christ of Latter-day Saints—in pursuance of the teachings of that church, practice polygamy, and you a member of that church support and sustain that church, would not you be indirectly aiding and abetting in polygamy?