

## CORRESPONDENCE.

Emigrants—Traveling—Preaching etc.

HOPKINTON, Mass.,  
June 4th, 1876.

Editor Deseret News:

Dear Brother—On the morning of the 16th ult., a party consisting of two elders who have been laboring in this district, and two emigrating saints, were ready to leave Lowell, Mass., for Zion.

I accompanied the party to Boston, and to New York, where we arrived on the morning of the 17th ult.; they taking a westward bound train the same evening, while I remained a few days in New York, enjoying a pleasant intercourse with Elder W. C. Staines, and partaking of the hospitality of Brother Radger Clawson, whose kindness I shall ever remember with gratitude.

On Sunday, May 20th, I met with the saints in Williamsburgh and addressed them, and on the following day at 5 p. m. sailed on a Norwich steamer for New London, Conn., taking a train thence for Boston, at daylight next morning.

Making a short stay of an hour or so in Boston, I went on to Salem, where I was welcomed by Brother Charles Byard and sister Peke with their usual hospitality, which was doubly welcome as I was very tired.

On the 26th ult. I left Salem to visit Georgetown and Groveland, two villages situated close together, thirty miles north of Boston, where there are four or five Saints whom I had previously visited several times. I spent several days with them, and in visiting among the neighbors, with several of whom I had previously become acquainted, I sought opportunity to hold a meeting, but none offered. While in Georgetown and Groveland the Saints contributed a sufficient sum to me to purchase a suit of clothes, of which I stood in some need. This good fortune was unexpected also, and I pray God, in the name of Jesus Christ, to reward them a hundred fold for their surpassing generosity to his servant.

On May 29th, I returned to Salem, and on the following day, went to the village of Holliston, twenty-five miles south-west of Boston, and called on Sister Pamela Clark, an aged Sister of many years standing. Her many relatives in Utah will be glad to learn that her general health is good and faith unshaken.

On the morning of June 1st, I left Holliston and walked six miles to Hopkinton, where I am now the guest of Bro. L. D. Corbin, who is a zealous Saint. Since my arrival I have been well nigh prostrated with illness, but am much better to-day. There are some prospects of my being able to do a work in this vicinity. I intend to do my best and leave the result with God.

I design going to Rhode Island shortly, as there is a work there for me to do, after which I shall doubtless return here.

I am now without a companion and have been for some weeks. There are but two other Elders in this district and they were in Maine at last accounts.

Your Brother,  
B. F. CUMMINGS, JR.

Traveling and Preaching—Well Received—Places of Interest—Hard Times—Why Don't You Write to Your Friends?

BIRMINGHAM, May 1, 1877.

Bros. Parker, Cowans and Meiklejohn, Members of the Branch Council, and all Saints in Tooele, Greeting.

Since writing to you until within the last four weeks our labors have been engaged in preaching and visiting the Saints in and around Birmingham, as well as in West Bromwich, Dudley, Wolverhampton, Wombourne, King's Norton, Northampton, Stanwick, Rugby, Wellingborough, Coventry, Maxtoke, Stafford, Lichfield, etc., embracing a good portion of four shires. In our ministry and visitations we have been greatly blessed of the Lord, preaching to crowded houses of both Saints and strangers, who have listened with marked attention, some embracing the gospel and others expressing their intentions so to do very shortly.

On the 4th of April we started on a tour through Herefordshire, parts

of Worcester and Warwickshire, Hereford being the birthplace of the Bishop, this visit having been deferred until the present, thinking to have fine settled weather. Our first halting place was at Stoke Salt Works, noted for the manufacture of salt, supplying a good portion of England and other nations with this commodity. The brine is pumped from wells 1,000 feet in depth, and is very strong, three pailsfull making one of salt.

Next day we went to Worcester. The principal industries here are the manufacture of china ware and gloves. We met the few Saints residing here, and encouraged them to renewed zeal. We visited the old time Cathedral, which was built in the year 957, and were conducted throughout the interior by the Dean, taking notes of interest in regard to its grandeur of decoration and magnificent furnishing. No skill nor expense has been spared to make it attractive.

We took train early next morning for Malvern, a place of resort for the pleasure seekers and aristocrats of England, claimed to be a very healthy retreat, in consequence of its altitude. Through the summer season large concourses of people are seen ascending the heights in various ways, on donkeys, in low wheeled cars or carriages drawn by them, or in baskets carried on either side of them, a complete outfit, according to fancy, being readily procured. After refreshing ourselves, we took a stroll up the heights, arriving on the summit about 5 p. m. of April 6th, which, according to the difference of your time and ours here, you being seven hours later than us, brought it near 10 o'clock a. m. of the same day, or near the time of opening Conference at St. George. While there in a secluded spot we bowed in prayer to the Almighty, invoking his blessing upon his servants during Conference, and upon the Kingdom of God generally and all its interests, not forgetting the branch, council and Saints of Tooele, our loved ones at home, and ourselves, that we might be able to do our duty faithfully while here. Stopped all night at Malvern.

Next day we walked five miles to Ridgeway Cross, held meeting twice next day, which was Sunday, this being the place and the same house where Brother Woodruff held meetings thirty-seven years ago. We had a crowded house at both meetings, the saints and some strangers coming for a considerable distance, notice having been given that we should be there. The blessing of the Lord really attended us in our assemblies, a number expressing themselves convinced of the truth and wishing to identify themselves with the church at an early day.

We next traveled four miles to Froome Hill and visited the place where I was born and where I heard the gospel and was baptized. These circumstances of course make the remembrances of those places dear to me. Every thing seems strange and somewhat contracted from what I had expected to find it. This is a land of cider, but it is generally sour, and while I will not deny this as my birthplace, it is not home.

We made a visit to Bishop's Froome and procured from the records what genealogies I could of my ancestors. I found a great many former acquaintances lying in the churchyard.

We were conveyed in a trap to Ashperton and took train for Hereford, visiting and preaching to the saints in that place. We called upon John Adams' brother, who treated us very well. In this and other places we had visited we found intense excitement in regard to Utah affairs. We did our best to disabuse the minds of the people in relation to the false statements made concerning the same, and were generally successful. We also visited the Cathedral here, which is amongst the oldest buildings in England. The principal industries here are skin dressing and gloving.

We returned by way of Ledbury, Bosbury, and Hamish Floome to Ridgeway Cross, holding two more meetings to crowded houses and attentive audiences. Thence by way of Malvern, Upton, Naunton, Defford and Worcester, to Stoke, visiting the families of the Saints in those places. Next by way of Burnt Green, Studley, and Astwood Bank. Met with the few Saints residing there, and in the adjacent neighborhood; had a very good meeting and a general time of rejoicing. Astwood Bank and Redditch are noted for their large

needle factories, exporting their products to all parts of the world.

April 30, we walked three miles to Redditch and took train for Birmingham, arriving there at 12:20 p. m., after an absence of twenty-seven days, having traveled by rail 120 miles, and near 100 miles from village to village, on foot, and through the blessing of the Lord having been able to comfort and cheer up the Saints, and convince quite a number of the truth of the Gospel. Everywhere, both among Saints and strangers, where we visited, we were received and treated very kindly, they expressing their desires that we should soon return, which we intend to do and open up new places for preaching where meetings have not been held for years, as there seems an increased desire to investigate the principles.

We find quite a number of both Saints and outsiders who have friends in the Valley, who have promised to write to them, but have not heard from them for years. I think it would be good if any have friends here to write to them and give them a statement of facts as they exist, as many think there is some truth in the reports that they are under bondage and dare not write. Of course where we go we correct that idea, but there are many thus impressed whom we do not see.

In traveling around amongst the people of this country and seeing the distress that exists amongst the working classes, the tyranny and bondage under which they have to labor, and their burdens increased upon them from year to year, we have to exclaim, "O, how thankful and grateful to God the Saints ought to be, that are located in the valleys of the mountains, for the peace and plenty that surround them, and for the liberty they enjoy more than in any portion of the world besides!" There is nothing at present, in viewing the aspect of the future to the working class, but poverty and distress, which stare men in the face. Trade of every kind is at the lowest ebb, and some establishments have entirely stopped, throwing thousands out of employ. Provisions are exorbitant in price, and daily on the rise, caused partially by the impending war, and the cry is, "What will become of us all?" The anxiety of the Saints to gather is intense, some feeling they have neglected times when they might have gathered. But now there is no particular prospect for them, unless assisted. If any have friends they could help, it would be a great blessing unto them.

We should be glad to receive letters from any of the Saints.

With our kindest love to you and all the Saints, and may the peace of God be ever with you is the prayer of your brethren.

JOHN ROWBERRY,  
GEORGE ATKIN.

## Organization of Utah County Silk Association.

AMERICAN FORK, Utah Co.,

June 9th, 1877.

According to previous appointment a meeting was held at the meeting-house of this place at two p. m. A representation from nearly all the settlements of the County was present, also Judge Pyper, of Salt Lake City.

Meeting was called to order by Daniel Graves, Esq., and motioned that Bishop L. E. Harrington be Chairman of the meeting; carried. Also Wm. Greenwood Secretary of the same.

The Chairman stated the object of the meeting, which was to organize, so far as possible, for the purpose of raising silk, &c., and combining our efforts together for that purpose.

Daniel Graves, Esq., expressed the anxiety and the interest he felt to see the day when silk-raising would be a success in Utah.

Judge Pyper gave at length his experience in raising the silk worm, and spoke of the necessity of opening up a market to dispose of the silk, &c., in order that funds might be procured to remunerate the laborer. He spoke of the disasters that sometimes happen to the worm. His advice was to study the wants of the worm, &c. He gave instructions concerning the raising of the mulberry tree, and referred to the small plantation under the superintendence of Mrs. Mary Hindley, president of the Relief Society of American Fork, as a very good pattern.

Samuel Cornaby gave his ex-

perience, which was practicable, and recommended that we never cease our energies until we make silk a success. The climate, &c., were all in our favor.

Short addresses were given by Bishop George Halliday, of Santaquin; Mrs. Hannah Woolley and Mrs. Mary Hindley.

The following committee was then chosen to nominate officers for the organization—Mrs. Elizabeth Stickney, of Santaquin; Samuel Cornaby, of Spanish Fork; Miss Retta Bringham, of Springville; Harvy H. Cluff, Esq., of Provo; Mrs. Elizabeth Brown, of Pleasant Grove; Mrs. Mary Hindley, of American Fork.

In the absence of the committee Judge Pyper addressed the meeting interestingly, and recommended the planting of mulberry trees in orchards, around our fences, etc.

The committee then reported the following, which was unanimously adopted—President, Mrs. Mary Hindley, of American Fork; Vice-Presidents, will embrace all the Presidents of the Relief Societies in Utah County, and Young Ladies' Retrenchment Societies, or their representatives elect; Secretary, Mrs. Emma Featherstone, of American Fork; Treasurer, Mrs. Jemima Durrant, of American Fork; Corresponding Secretary, Mr. Samuel Cornaby, of Spanish Fork; Traveling Agent, Daniel Graves.

WM. GREENWOOD,  
Secretary of Meeting.

Preaching—Opposition—Persecution—Healing—Baptisms—Hard Times Etc.

BROOMFIELD, Isabella Co.,  
Mich., May 19, 1877.

Editor Deseret News:

Since writing to you I have traveled much on foot and some by rail, and have preached a great deal. God has blessed me with the gift of the Holy Ghost.

Elders O. H. Eggleston and F. A. Robinson came here early in the spring, and I accompanied Elder Eggleston to Oakland Co., leaving Elder Robinson here to look after the flocks. We held a great many meetings in Oakland, Lapier and Genesee Counties. In some places they would not open their public halls to us, in others they would for a night or two, and then their priests and pious Christian men would close them against us, but would open the same buildings to concerts, etc. Others would open their houses as long as we wanted them. Some would threaten us with a present of a suit of tar and feathers, and a treat to a ride on a rail, but we told them our clothes were good enough, and we would rather go on foot, as we are not used to traveling that way. We made a good impression on the minds of many, yea I can say that hundreds believe our testimony, and they say they never heard so much Scripture preached in their lives. We baptized one man at Ortonville, Oakland County, and several others are expecting to obey the divine command.

I left O. H. Eggleston at Ortonville, to carry on the work there, and I returned here to my old field of labor. As I was coming through Westville, Montcalm County, a lot of men (or savages) around the door of a grocery, kept by the Justice of the Peace, on seeing me pass, commenced to abuse me and then set a large dog on me, that came tearing and snapping at my legs. I turned and spoke to him, and he sneaked off as though he had done a great wrong. They tried to hiss him on, but the dog had more honor than his savage masters.

Almost everywhere I go they are calling after me, and using abusive language. Yesterday I was coming here from Sylvester, a lot of men took up stones and cast them at me. They came around me as showers of hail, but did not touch me. With their other abuse they said, "You must be the devil, that we could not hit you." What have I done? Preached the gospel of truth. Talk of liberty in this land, religious liberty in this land, and bondage in Utah! The eagle must be taking his flight from this land, and the spirit of ancient Rome be taking its place. I saw in the NEWS that some of the same kind of gentlemen as above mentioned want to drive the eagle from Utah, even threatening to take him off from President Young's gate.

Elder Robinson started home on the 14th inst. He had an infirmity in his leg, so he was released, and I am alone again.

The various conflicting reports

from Utah causes a great deal of prejudice, but the devil has rather overdone himself by sending out too many reports, each claiming to be genuine, so that the more rational part of the people do not believe any of them, for they do not know which to believe. Many, however, will believe every lie that comes along, and don't want any proof of it. But when the servants of God come to them with the testimony of Jesus, they have to give them chapter and verse, and then they will not believe it. I find as a general thing, the oldest people believe in the integrity of the Bible most.

The Saints here feel well in the cause, and great is their rejoicing. Many have been healed of various diseases, and some which had baffled the skill of physicians. Three were healed before baptism, and one has been baptized since he was healed, and the two intend to be. One was healed by the prayer of the Saints and anointing with oil. The doctor gave her up, and said the "Mormons" would have to lay hands harder on her than they ever had on any one else to raise her, but she was healed, and intends to be baptized. I expect to baptize some on the 27th inst. I preach every opportunity that presents itself. I have held 202 meetings and visited many and preached to them in their families. I have been alone most of the time.

Times are very hard, many have not bread to eat, flour is six dollars per hundred.

May God preserve Zion, and bless all that favor her, is the fervent prayer of your brother and fellow laborer in Christ,

WM. M. PALMER.

## The Black Flag Hoisted by the Mormon Calumniators.

To the Editor of the Herald:

People well acquainted with Utah affairs have been amazed at the audacious efforts of the Salt Lake Herald to embitter the public mind against the Mormons, by representing that they were preparing, by military organizations, to annihilate the Gentile element and bid defiance to the general government. These wholesale falsehoods, however, have met with timely and well-merited rebuke in your columns; and it is gratifying to note that, in this case, at least, the lie does not "travel seven leagues while truth is pulling on its boots." But the climax of this whole business is reached when the ——— pretends to receive a communication from a citizen asking, in trembling tones, whether there is any safety for "the few Gentile families scattered around in small settlements." That any Gentile, except a criminal, feels the slightest apprehension as to security of life or property, is a baseless proposition, the absurdity of which can be established by Gentiles in every nook and corner of Mormondom, from Bear River to the Colorado. From an experience of years in that country, I conclude that not a single instance can be found where law-abiding Gentiles have been molested in their rights, or deprived of any privileges of citizenship. Folks come and go in Utah, as elsewhere, at their own will and pleasure, with "none to make them afraid," good order prevails everywhere; the people are peaceful and peace-loving, and there is no more trouble in enforcing the law than is found here in Nebraska.

According to the veracious (?) authorities above named, the murderous Mormons are about to "let loose the dogs of war" upon this poor, feeble government of ours, and raise the black flag against all who are not counted among the faithful. Now, even admitting that they hate Gentiles as the devil hates holy water, does any one suppose, for a moment, that they are so blind as to rush upon certain destruction by making war upon forty millions of people? Do communities or individuals usually put themselves in an attitude of lawlessness inviting and justifying annihilation? If it is true, as alleged by the ——— that Gentiles are in danger in Utah, how is it that the ——— establishment is permitted to live and thrive in the very midst of that community of assassins and cut-throats. Can its daily fulminations against the Mormons be verified by occurring fact? No; the truth is, the ——— and its satellites are busy, night and day, manufacturing pre-