

Correspondence.

SALT LAKE CITY,
Oct. 30th, 1869.

ED. DESERET NEWS:—Sir.—The interest manifest at the present time, in regard to ancient mounds in Utah, leads the writer of this to believe that the following may not be uninteresting.

In the northern part of Arizona Territory, about one hundred and thirty miles east of the Colorado river, resides a peculiar people. They are distinct in almost every custom and habit from their aboriginal neighbors, not intermarrying or associating on familiar terms with any. They reside in houses built with unhewn sand-stone. These houses are three stories high. There are nine towns, two of which are deserted and present a very dilapidated condition. The inhabitants went east several years since in search of traditional expectations. The other towns contain from fifty to five hundred citizens each—about sixteen hundred in all. They depend upon agriculture for sustenance, raising a few sheep, from the wool of which they manufacture their clothing. The agricultural products are chiefly indian corn, squashes, beans, peas, watermelons and a few cereals. They also produce an abundance of fine-flavored peaches, which they dry for winter use.

The oldest resident is unable to tell how long since their fathers settled there; that it has been several generations is evinced from the fact that the trails leading from village to village are worn into the solid sand-stone in many places to the depth of three or four feet. The inhabitants travel very little, save it be those who go for salt, which they are constrained to carry on their backs from ninety to one hundred and fifty miles. One may often meet with hoary headed persons amongst them who assert that they have never been to the nearest village, seven miles distant. The farthest they have ever been from home is to the wild potatoe patch, three miles away.

The young women grind the corn, using for that purpose the original "mahtah." This consists of a flat stone of from one to two feet in length, and from seven to fourteen inches in width, slightly hollowed out on one side, and a small round stone about eight inches in length and three inches in diameter. The large stone is placed with one end on the ground or floor of the building, (generally in the third story) while the other end is raised to an angle of about thirty-five degrees. The women kneel when grinding, presenting the appearance of wash-women over a washboard. Using the small stone, or crusher, in both hands by rubbing it up and down on the large stone, as a woman does a shirt on a washboard, they succeed in crushing the corn and produce meal that will compare favorably with that of the best flouring mill.

At one of the towns an extensive pottery is carried on, where a variety of earthen ware is manufactured. Vessels, the walls of which do not exceed half an inch in thickness, sufficiently large to contain eighty gallons, may be seen standing in the store rooms, or granaries, filled with beans or other edibles. The potter supplies every house with a chimney. A number of earthen globes with an aperture at the top and bottom sufficiently large to admit of the smoke passing through, are placed one upon another until they reach above the building, the apertures fitting nicely together so that a continuous opening is formed for the smoke to escape. The potter also produces ware which may be heated to a white heat without injury.

It is not the writer's intention at present, to dwell further on the customs, habits or products of these people, but to relate the following,—one of the many traditions which their old men recite with much feeling and animation:

"Away in the gloomy past their forefathers dwelt northwest of the Colorado River along the shores of a great salt lake, and southward, in pleasant valleys.

They were a very numerous and thriving people, but very "cah-lo-lo-mah" (wicked.) At this time three "We-we-yume" (prophets) appeared amongst them and told them that for their wickedness they would be visited by plagues and the remnant of their people should be driven from the land. They should go to the east and should dwindle away until there would be but few left. They would then be visited by a white people from the west, who would teach them to be wise and good. They should be-

come one with the white people and become a great nation. The prophets remained with them for many days, preaching to them and trying to induce them to do right; but finally left, saying that they would return at some future day."

Where they are gone this people do not know, but they look anxiously yet for their return; for their words thus far have been verified. A short time after the prophets left, the people were stricken with a plague and many died in their houses and remained as they died,—unburied and unwept; for there were none to bury them,—whole towns being desolated. During the prevalence of the plague the Indians (Utahs) from the surrounding mountains came upon them and drove them out and made them go east of the Colorado and agree not to return. The treaty stipulated that they should remain east and the Utahs west of the river. This treaty these people have held sacred, with one exception, to the present time. That exception they look upon with awe and dread, and had it not been that the Utahs have repeatedly violated the treaty by crossing to the east side of the river, they could not have been induced to come west of the Colorado. These traditions, coupled with the unmistakable evidences of there having been, formerly, cities and towns or villages at every available point from Bear river, in the north, to Santa Clara, in the south, lead to the evident conclusion that the Moquis are the last surviving remnant of the once numerous and thriving inhabitants of the ancient mounds of Utah.

M. J. S.

MONA, Oct. 29, 1869.

Editor Deseret News:—The President and company reached Lehi about two p.m. on Wednesday. After dinner we repaired to the Female Relief Society's meeting, which was addressed by Presidents Young and Smith and Joseph Young, sen., Elders O. Pratt, Jos. F. Smith and A. M. Musser. Much valuable instruction was given and some ideas and facts, quite new, were presented by President Young. Sisters E. R. Snow and Zina Huntington, from the city, were present, and I understand, in the forenoon gave, the ladies of Lehi much good counsel.

After meeting Elders Pratt and myself came forward to Pleasant Grove, where, in the evening, we had a very good meeting and a large audience. The remarks were very practical and seemed to be well appreciated. Elders Woodruff and Eldredge held meeting at American Fork, while Prests. Young and Smith and Joseph Young, sen., Elders Jos. F. Smith and Geo. Dunford remained at, and held meeting in, Lehi.

On Thursday we all met again at Provo, where the two Brothers Young and Brothers Smith and Dunford remained for meeting at six p.m., while Brothers Woodruff and Eldredge came to Springville and Brothers Pratt and Musser to Spanish Fork, in which places good meetings were held. At six p.m. to-day meetings will be held at this place by Elder Pratt and myself, at Santaquin by Elders Woodruff and Eldredge, while the remainder of the party with President Young stop at Payson for meeting.

Judging from the terribly dusty roads there has been no rain in Utah or Juab Counties for a good while back.

The people are ever ready to welcome the President and his brethren, and do all in their power to make their visits in every respect, pleasurable; while they listen with breathless attention to what is said. I feel that a great amount of good is done in these "outs." How pleasant it would be, and how much faster the work of reformation would go forward if the visits of the Presidents and Apostles could be more frequent than they are! I can see the good effect of these teachings in my semi-annual visits to the different settlements.

The folks of every settlement are busy in making molasses, threshing grain, husking corn and getting up their winter's supply of wood, for the prosecution of which the late weather is very propitious. I am given to understand that the yield of wheat is even greater than was anticipated, while the potatoes are turning out remarkably fine. Bishop Wilkin, of Spanish Fork, was telling us yesterday that these tubers in his place were never better and that in his patch they were "as large" said he, "as my foot." On examination we found, according to the St. Crispin gauge, his foot to be No. 8, so that many if not most of his potatoes were No. 8's.

Adieu for the present. Your brother in the gospel,

A. MILTON MUSSER.

WASHINGTON, U. T.,
October 25, 1869.

Editor Deseret News:—Sir.—The people of this ward have enjoyed an unusual degree of health during the past summer.

The wheat crop was light in proportion to the breadth of land sown, in consequence of the ravages of the grasshoppers. The corn crop has not met our expectation: it has been injured by the worms. We shall probably lose one-third or more of the crop. The cotton crop will be light. Our crops of peaches and grapes were large, and a medium crop of apples and a few bearing fig trees. It has been a most excellent time for drying fruit. The summer has been very hot and dry. A good spirit prevails amongst the people.

The first annual meeting of the Female Relief Society for Washington was held on Thursday, Oct. 14th, 1869. The meeting was well attended and an excellent spirit prevailed. There was quite a number of the brethren present. The financial and statistical reports of the Society were read and accepted. The meeting was addressed by the Presidentess, Mrs. B. A. Gould, and her counselors, Mrs. E. Mathews and M. J. Whitehead, who made some very appropriate remarks and expressed their determination to build a hall. Elders H. Herriman, R. F. Gould, N. Sorenson and S. E. Pace, returned missionaries, addressed the meeting on the occasion, making short but appropriate speeches. The officers of the Society are energetic, full of enterprise and ambition. The rock and other necessary materials are already on the ground to lay the foundation of the hall.

Yours, etc.,

R. F. GOULD.

For the DESERET NEWS.

MORTALITY AND IMPURE WATER.

From what I glean by reading and observation, it seems to be a matter of wonder and astonishment at home, and of speculation abroad, as to the increasing frequency of mortality among young children during some portion of the summer months, in our cities, towns and villages, by malignant fevers, epidemic diarrhoeas, etc. The minds of anti-polygamists, seem quite fertile in ascribing it to the lack of affection and attention in mothers, want of physical vigor, or to the judgements of an offended God for the commission of so odious a sin as plural marriage, etc. It is not my purpose, at the present time, to enter into a discussion of that subject, but I will simply state that so far as my observation extends, I have failed to discover that parental attachment or care has been wanting, physical or mental strength and excellence lacking, or that those living monogamic lives are more favored in the preservation of their numbers than those who practice plural marriage. But causes do exist why so many hearts are made sad, and home circles broken; and as beings endowed with reason, let us search out those causes and apply the remedy.

It is an established fact that no physical, organic, or other law of the Deity can be trampled upon with impunity, and that to every transgression the penalty will be meted out, whether those violations are committed in ignorance or otherwise. Perhaps in bringing my views on the subject before the public, it will be well to go back in our history to the early settling of our "Mountain Home," and contrast our situation and surroundings then, with those at the present time. Then the climate was dry and arid, but little decaying vegetable matter was present to produce malarial influences; our homes and diet were of a more primitive character, our settlements were along the principal streams and mountain rills, which were but seldom disturbed during the summer months by sweeping torrents, the melting snows of spring and early summer, being the chief sources of earthy deposits from the mountains above the valleys. Sickness was rarely experienced in these times, and the voice of mourning and sorrow for departed loved ones, not often disturbed the quiet of the peaceful inhabitants.

Since then large and beautiful cities, spreading towns and villages, houses and hamlets—have sprung forth as by magic, and these once barren and desolate vales, are dotted in every direction by habitations of the industrious white man. Fruit and shade trees have been produced in abundance, and the country around has been made to teem with various productions of the vegetable kingdom. The rapid flowing streams have been westered from their former channels, and have been divided

and subdivided into narrow streamlets, which thread our cities and villages in various directions; and into the continuous spread of waters have fallen the sere leaf of autumn, the droppings of animal matter, hay, straw &c., thus defiling and contaminating our water for drinking and cooking purposes. Contributions from cattle yards, tanneries, out-houses, cess-pools etc., have too often been made by careless and reckless individuals during the irrigating season, and from year to year accumulations of filth have been allowed to remain and decompose and fester beneath the burning rays of a midsummer sun, thus converting one of the greatest blessings conferred upon man, into an agent of death. A striking change of climate is also taking place, from dry to one of greater humidity, and in consequence these frequent rains in spring and summer, strongly impregnated with both mineral, and decaying vegetable substances, particularly in times of sudden condensations of clouds upon the mountains by strong winds, or antagonistic air currents, have been brought into the valley below or deposited along the margins of streams, rendering the water, in many places, unfit for domestic purposes for several days or weeks, thus increasing the evils before enumerated and upon a more extended scale.

My experience for years past has been that sickness such as fevers, diarrhoea, bloody flux, gastric and intestinal irritations, vomiting, &c., &c., have invariably followed these mountain torrents. What wonder is it then, that the constitutions of our children should give way, while battling against such an array of pestilential evils, more especially while laboring under nervous excitability, generally consequent upon teething, or other debilitating influences.

Exhalations from stables, privies, and other accumulations of filth, even a small cess pool near a dwelling, are frequently sources of disease, but I am satisfied that a large percentage of the disease produced in our climate, results from impurities contained in water. In support of the position I have taken, I will refer to an article in the Saturday Evening Post of the 9th ult., in which facts are adduced which show that in the summer of 1854, a sudden and most violent outbreak of cholera (reaching a mortality of 131 in a single day, within a circle of about 200 yards radius), occurred in London, which was distinctly traced to a well in the centre of the fatal area, that received the leakage of a house drain through which the evacuation of a cholera patient passed immediately before the outbreak of the pestilence. The water of this well, as is often the case with water containing organic impurities, was peculiarly fresh and palatable. On the removal of the handle of the pump, by order of the vestry of the parish, the disease rapidly diminished.

It seems perfectly clear, in this instance, that the cholera poison contained in the evacuations of a single invalid was distributed by means of this well throughout the whole district, dealing death on every hand.

It is stated that a few years since, the overflowing of the filth-vat of the Atlantic House, at Newport, R. I., sending a poisoned stream through the gravel stratum that connects the wells of a large part of the town, gave rise to what was known as the "John Street fever," which proved of the most fatal character. Many wells situated in alluvial deposits, yield water of an impure character, and I fear that so long as the present policy is adopted in watering our towns, so long will we be subjected to a yearly recurrence of sickness and sorrow.

Prevention is better than cure, and a rational remedy would no doubt be to bring water in ducts or piping from pure fountains, and preserved in purity for the use of all; where this is not practicable, make constant use of filters in which charcoal is freely used, at the same time adopting a general healthful course of living.

ESTRAYS.

I HAVE in my possession the following animals—
One Red COW, 8 or 9 years old, half crop off left and crop off right ear; hole in each ear, brand on left hip not visible.
One Light Brown Yearling HEIFER, under bit in right ear.
One Red and White Yearling STEER, brand on both horns not visible; slit in each ear.
If the above animals are not claimed within 20 days they will be sold at public auction.
JOSEPH EGBERT,
Kaysville City Poundkeeper.
Nov. 4, 1869. d294s79w40-1e