

Correspondence.

We have received the following communication from an esteemed lady correspondent, who desires its publication in the News. We have studiously avoided all allusion to the contemptible movement to which our correspondent refers; but as her letter so graphically describes the ends aimed at by the latest clique of "Mormon" apostates, we, on this occasion, depart from our custom, and insert a communication on this subject in our columns:

SALT LAKE CITY, April 9, 1870.

Editor Deseret News:—Long personal acquaintance of a very kindly nature with W. S. Godbe, and gratitude to him for many most noble favors, my respect for H. W. Lawrence and some others, together with the sentiment, "prove all things," etc., induced me to attend, prayerfully, the closing meeting of the Conference of the "New Movement." I was melted to tears in that meeting, to hear applause given to the denial of the atonement of the blood of Christ, to the burlesque on the resurrection of the body, to the ignoring of a place of punishment for sins, and to the extinction of the devil, or, in Mr. E. L. T. Harrison's words, "the devil whittled up."

The atonement of Christ's blood on Calvary denied, the resurrection of the body burlesqued, punishment for sin made a myth, "the devil whittled up" in one evening, Saints may properly ask if one more Conference will not "whittle" God out of the question. If so, or not so, how can the "New Movement" claim to be a religious movement? Can "BRAINS" logically bearing, deduce common, decent respect for Christ our Savior? For the Christian martyrs of all ages? For the testimonies of thousands of living Christians of all sects out of such talk?

The "life forces," not "of the heavens," but of Tom Payne, Voltaire, Carlyle and the schools of France must have concentrated in a "new movement" resurrection to produce a Harrison to decapitate all cardinal, venerated, cherished, revealed principles of the religion of ages, and gain "the liberty of our people" by removing all restraints that fears of punishment for sin, that all dispensations, all ministers, all philanthropists less wise (?) than Harrison have deemed truthful and wise to hold for the blessing of the moral and spiritual condition of humanity.

I confess that last evening's meeting convinced me that the conference was in part what it claimed to be—a "New Movement"—the Zion part was not there. Interesting to many of our people was Harrison. Plain, simple truth food has been their diet; the alcohol of infidelity scarcely ever penetrated our valleys, and the working up of infidel agonies by mountebanks in Pa. is and London has not been common in Salt Lake city. I have seen a half-crown street-mountebank lecturer in London out-Harrison Harrison on infidelity. How people claiming to have been, or to be, Saints, can countenance a movement worked up by a rehash of the infidelity of ages, the master spirit of which is known to have been an ambitious, disappointed, sarcastic infidel for years, only gives one more proof that no man knows the things of God but by the spirit of God.

Most respectfully, &c.,

SHOO FLY! DON'T BODDER I!!

LOGAN, April 6th, 1870.

Editor Deseret News:—Dear Sir.—The Logan Literary Institute has just finished its second term. We have had a very pleasant and profitable time in our meetings this past winter. One of the objects of this Institute was to afford the young men an opportunity of gaining experience in public speaking, and thus prepare themselves to respond with greater confidence and pleasure, when called upon, to address a public congregation, and also to prepare themselves for more extensive fields of usefulness, if ever called to carry the gospel to foreign lands. We studiously avoided subjects that were foreign to the object in view, yet were careful to select such that tended to the development of the intellectual faculties and furnish material for thought.

These meetings have developed the fact that there is considerable latent talent in our young men, which, with care and opportunity, will manifest itself in a potent manner in the defense of right and truth.

WOLVERHAMPTON.

KALAMAZOO, MICHIGAN,
April 4th, 1870.

Bro. Cannon:—Dear Sir.—I mailed you a paper a day or two ago that gives a characteristic review of my lectures. I do not need tell you of the demoniac spirit that prompts the writing of such articles. It is of a piece with such as has met us ever since, at White Pine, we spoke the truth of the Mormon people.

The more I see of our corruptions in contrast with your simplicity,—the more I learn how we propose to uproot, destroy and annihilate the "Mormons," the more I feel that in standing up and declaring the truth respecting your people I am doing God's service. I am not a Latter-day Saint,—if I were I would glory in it, for then I should know I was right. As it is I am an unbeliever. I admit the piety, the morality and the goodness of your people, and to many minds that would be sufficient to convert to your faith; but I must learn and know that Joseph was a prophet. I admit he may have been sent on a divine mission, and if so you are right and we are all wrong.

However, I honor your people, I admire their virtues, and would to God that we were as moral, upright and God-fearing a people as you are. Knowing all this we can but utter these truths respecting you, and in so doing some call us impudent, others rash and many infidel. Well I care but little, so long as I do right and feel that I meet the approbation of my Heavenly Father.

I ought, perhaps, here to say that my wife remains at home in Malden. A young lady whom we have adopted into our family, taking our name, is engaged in delivering our lectures, and with my singer will travel with me. God willing, to Montana, California and then to Sandwich Islands and New Zealand. I shall, in a few days, I hope, meet you. It will be pleasurable to see my Mormon friends. Your people were good to me, and so when I say, in my lectures, I would fight for you, I mean it. I do not talk one thing and act another.

God is with you, my dear brother. I am more than ever convinced of this fact, and a thousand Mr. Cullom iniquities would only result in the upbuilding of a people who believe in God, in purity and a holy life.

My love to Presidents Young, Smith and Wells and to all who know me.

Affectionately and respectfully,

A. M. ST. CLAIR.

SALT LAKE CITY,
Jan. 17th 1870.

Bro. Cannon:—Dear sir. I take my pen to ventilate a subject that I am somewhat interested in. I have often heard it preached by the First Presidency that we should rot our rubbish and weeds and make manure of them by this process. But in the *Juvenile Instructor*, Vol. 4, No. 7, under the head of "Chemistry of Common Things," the children are told to burn the rubbish, the straw and the ugly looking weeds, and this they are to remember, that when they grow up to be men they may be wiser than our fathers. I should like to hear more upon this subject.

GUY M. KEYSOR.

Bro. Cannon:—Dear Sir. With reference to the communication of Bro. G. M. Keysor, with whom I am unacquainted, I am glad to see that an interest is taken in a subject of so much importance.

I have put together a few common place ideas on the subject which if you deem the "ventilation" alluded to by our brother of sufficient general interest and the explanation is clear, they are respectfully submitted to you.

Permit me also to add that a more technical and extended explanation of the nature and use of fertilizers will be prepared, if required, dear sir and brother, by

Yours faithfully,

JOSEPH BARFOOT.

MANURE.

The theory of using manure is to furnish nourishment or food for plants to live on. Experience teaches us that better crops grow when manure is used, and we may not trouble ourselves much about the reason why. But there is a reason. Growing plants remove from the earth certain elements necessary to their existence, not that the bulk of the plants is made up of particles derived from the soil; the moving elements in the air and water furnish the carbon to build up their solid points. Aliment of every kind received into the organs of plants has to be dissolved in water before it can be taken up and made use of as food. Many substances will not dissolve in water unless certain salts are present, in this way those salts become necessary to plants. Again the complete develop-

ment of the roots of some plants cannot be expected without the aid of certain salts. Now, in manure various salts exist which plants can make use of, hence the long established practice of using it; and, in addition the carbon, or solid root can again be dissolved and appropriated.

As to the best mode of preparing manure, that of collecting animal and vegetable matter in the ordinary "dung heap" is decidedly the most economical, because we may thus secure all the salts so desirable and the carbonaceous matter too. We may secure them if the proper steps are taken to do so. For instance, the gaseous portion must be kept in and the water must be kept out; or, the ammonia as fast as it is generated by the decaying process, or fermentation, will escape; and, the salts when set free, by the same process, will be dissolved in the water and carried away. There are certain chemical means by which these things can be "fixed," and mechanical contrivances to prevent these losses, which are not always at hand.

Now it is better that the salts should be restored to the soil than nothing; and they are readily obtained by burning refuse matter. For the salts themselves are not destroyed by the fire, they are merely set free from the carbonaceous matter. This is the reason why the practice of burning weeds and rubbish of various kinds may be made advantageous, the ashes may be collected and placed upon the land, a thing which is not always done. Piles of ashes, amounting in the aggregate to many tons, are wasted in the streets. The salts, which are soluble, are dissolved by the rains and carried away in the creeks; and the insoluble salts (phosphates) are scattered; substances which, if restored to our gardens, would make them more productive.

There are those in this city whose practice it is to bury all refuse matter. This is a very simple and effective mode of utilizing all the elements; and, in a sanitary point of view, very beneficial. Woolen-waste, bones, skins, fragments of leather, &c., if placed in the earth slowly decay and repay us after a time for our labor. If we have a heap of manure, washings of any kind may be added with advantage, provided we take steps to retain them in the heap—nothing should be wasted. The waters of our city should not be polluted by suds and rinsings, nor should they be thrown away near our dwellings to pollute the air we breathe. The manure heap is the place for all refuse; covered, if practicable, from the sun and rain; or, earth may be thrown over from time to time, to absorb and "fix" the volatile and soluble elements.

PINE VALLEY, Utah,
April 3d, 1870.

Editor Deseret News:—Dear Brother—There are some things that need correction in our day and time, that are very vexatious in their present situation, and as I am one of nature's fallible creatures, permit me to find fault with some of my fellow laborers, the postmasters, or some one else, connected with mail affairs. I see many complaints through your columns, and I was hoping that no occasion would bring one from this section of country; but alas! they come. Our mails to this place have been in a bad condition since the commencement of the present year, and they grow worse. The papers were almost a quarter reaching us, and our registered mail matter has been aggravating for some time. I will give you a few items: March 17th, '70, P. M. Moore forwarded a bill to this office from Salt Lake City P. O. stating that on that day he had forwarded seven registered letters to this office; and two weeks have elapsed and no corresponding packages received yet. Yesterday was our mail day and I received a bill from Mr. Moore again stating that three registered letters, from this place, had failed to reach there in the proper time, causing much anxiety to the persons that sent them. All the mails that were sent from here last Monday came back by last mail as an "April fool." (Poor things to fool with). I think if some of our P. M.'s would use more cold water and less "old Rye," "Jamaica," and "Valley Tan," mails would be more prompt, especially at Cedar City, and would make a reform for us.

Your brother in the gospel,

WM. T. SARGENT.

A lady writer in the *Chicago Journal* says: "Take my advice, ye young maidens contemplating matrimony! Never marry a man who is impudent to his mother, snubs his sister, helps himself to the largest piece of cake, or takes the under flapjacket at table, or beats his horse causelessly in sudden temper."

CULLOM AND THE CLERGY.

Selecting the true point of attack, two eminent clergymen of Chicago, Rev. W. A. Bartlett, Congregationalist, and Rev. O. B. Frothingham, Unitarian, devoted themselves to assailing the Cullom anti-polygamy bill, in their respective sermons last Sunday morning. They denounce it as a contemplated blow at religious liberty, and declare that if Congress has the right to prescribe religious creeds for the Mormon, it has the right to do the same thing for the Protestant or Catholic.

This is bold, this is manly. But considering it a waste of powder to discuss the question of right as affecting congressional usurpations of power, we hold that the attempt to destroy Mormon institutions through Federal laws that are known to be "cruel and tyrannous," to be executed with the bayonet, will utterly fail of the object. Instead of weakening, it will result in strengthening the Mormon system. If the Cullom bill were entitled "A bill to perpetuate polygamy by persecution," it would precisely express our idea of its fruit, should it become a law.

As Dr. Stone said of the Chinese idolatry and practices, if Mormonism can stand before the peaceful sway of the religion of Jesus Christ in this land, we say let it go down—the sooner the better. But it is this that we deny. Christianity has shown its power in the world. In free contact with that of Joseph Smith the latter would be utterly extinguished in a decade. No reasonable man can doubt this. Persecution and isolation have been the protection of Mormonism for twenty-two years, but no sooner did the Pacific Railroad expose these people to free access to the world than Schism began a work which, if allowed to progress, would have undermined the whole fabric. It would have required time to reach this result, of course, and for this "the great moral idea" could not wait. The Cullom bill must be brought forth. Unconstitutional and infamous laws, violative of the most sacred rights of the people, must be brought in to check the disintegration that has already commenced, and to give Brigham Young a new hold on power. This is its first effect. Where there were angry dissent and actual schism, healing and unity have already begun, and it is our sincere belief that if the measure now before the Senate shall become law, Brigham Young, and Taylor, and Cannon, and Smith, will find no stronger supporter in resistance to its execution than God himself, the head of the schismatics. *Omaha Herald.*

Original Poetry.

A FEW OF LULU'S THOUGHTS.

What's the great hue and cry!
Does it call for reply?
If so, I would make a remark:
Is the nation asleep,
Or in waters so deep,
That they can't find the way to the Ark?
Lo! bravely she floats,
Long she's sent out her boats,
From the dark waves to gather the few,
Who were willing to share
In the work and hard fare
Of her passengers, captain and crew;
For all who embark
In Redemption's fair Ark,
Will find there is plenty to do.
So much so, indeed,
That all hands have need
To be watchful and toil with their might,
And to ask every hour,
For new courage and power,
From the Noble Defender of Right.
For the sea monsters rave,
And would make our dark grave
In the ocean's cold bed if they could;
But our Father and God
Holds the chastening rod,
And will send just enough for our good.
For God is our guide,
He our follies will chide,
And help us our errors to see;
Those who fight in His cause,
And forsake not His laws,
He pronounces eternally free.
Though hell-hounds let loose,
May pour out abuse,
And knavishly seek to devour,
They may vex and annoy,
E'en the body destroy,
But the spirit defeth their power!