

CORRESPONDENCE.

THE WORK IN NORTH CAROLINA.

WATERLOO, Union Co.,
North Carolina,
March 26, 1887.

Editor Deseret News:

For the last two months my companion, Elder Parley P. Brigham, and I, have been operating in Buford, and Jackson townships, Union Co., N. C., endeavoring to open a new field. Our labors have elicited considerable interest among the people, and all things considered, our efforts have been crowned with encouraging success, the endeavors of our adversaries to the contrary notwithstanding. A couple of weeks since we had the pleasure of baptizing three of our friends, two of whom had been members of the Baptist church some forty odd years. Elated over having embraced the true Gospel, they communicated the intelligence to their relatives residing in Chester Co., S. C., with a view to having us pay them a visit in the near future. On our return from a brief visit to the Indian nation a few days ago, we were shown the reply to their letter, which was nothing more than what we had anticipated. The following is a verbatim copy of the communication:

"Wiles Mills, Chester Co., S. C.

Dear brother and sister—I received your letter a few days since. Glad to hear from you all and know you were all well. The intelligence that you and Mary had joined the Mormons astonished me. It would not have hurt me worse to have heard that you were both dead. A people pretending to be Saints of the Lord Jesus Christ and yet their church is composed of adulterers and fornicators. Their church allows any male member to have as many wives as he wants. When the first wife begins to look old and ugly they turn her into a little house and make her work in the cornfield like the negro women do here. Then there is a new wife brought into the house to take the place of the one just turned out. This is frequently repeated until many have five or six wives and have become the father of thirty or forty children. My dear sister, I advise you never to go to Salt Lake City with Nathan. He would have to do like the others, and perhaps he might come to the conclusion to turn you off and get him a young wife. I hold the opinion that no man or woman belonging to the Mormon Church and strictly adhering to its principles can ever get to heaven. You said something about their coming over in our country. They could not go through Old Chester County if they were known to be Mormon Elders. Some months ago two of them went through York County, got some three or four ignorant women to join them; they repaired to a small creek after night, stripped them as naked as they were born and baptized them. They had a pine knot fire burning on the bank, I suppose to see how well they looked. The boys got after them and they left. If any such cattle wants a coat of tar and feathers, let them come over to Old Chester. I am thankful that none are so ignorant here as to believe such damnable doctrine. Dear nephew, may the good Lord open your eyes before you have anything to do with them Elders, devils in sheep's clothing, they will destroy you both soul and body. I was surprised at your father becoming a Mormon. I would suffer death at the stake rather than become a Mormon. As soon as people become Mormons in the full sense of the word then they are fit subjects for their master the Devil. I should like to write more but I am so outdone about your father falling in with them devils. Samy write soon and give me all the news. Yours in love."

The writer of the above letter has evidently a good reason for withholding his name. The object which he designed to accomplish by slandering and vilifying us and the cause which we represent must be plain to the most casual observer. It is remarkably strange that men calling themselves Christians and professing to follow the admonition of the Savior and His apostles can resort to such vituperation. Such lying and vilifying has scarcely a precedent in heathen China. Why do not those who lift their hands in holy horror at the atrocities of Mormonism approach us and endeavor to prove our doctrine false? An attempt in this direction has never been made. On the contrary these modern Pharisees have continually been throwing their mud from behind the strongly fortified redoubts of popular prejudice. The modern white-washes of the outer sepulcher are good subjects for missionary efforts, their protestation to the contrary notwithstanding.

JOSEPH THORNTON.

WELCOMING THE RETURNED BRETHREN.

FAIRVIEW, IDAHO TERR.,
March 31st, 1887.

Editor Deseret News:

During the past few days it has been my happy lot to spend an enjoyable time with the Saints of Mink Creek. This little ward in the mountains, obscure and retired from the rest of the world, has been recently the scene of rejoicing and heartfelt thanksgiving to our Heavenly Father, the cause of which being the safe return of four

brethren of this settlement who have been suffering cruel imprisonment for having obeyed the laws of God. Brother R. C. Petersen served a six months' term in the Boise Penitentiary, where he was sick much of the time; the other three brethren—Thos. H. Wilde, Neils Graham and Hans Rasmussen, were sent to durance vile in the Detroit House of Correction, with several other brethren, all of whom returned with them but one. The brethren feel well spiritually but have suffered in the body from ten months' close confinement and continuous hard labor of at least (and sometimes more) ten hours a day. Sunday last they each addressed the Saints, giving some account of their prison experience. They bore a faithful testimony to the truth of the Gospel and expressed their sincere desire to continue faithful in the cause for which they had suffered incarceration. We all rejoiced in the knowledge that persecution had not weakened, but strengthened and more thoroughly confirmed the faith of our beloved brethren, and consequently our own.

On Tuesday, the 29th, in accordance with preparations chiefly conducted by the Relief Society sisters and assisted by the authorities of the ward, the people assembled at the schoolhouse. The Brethren from Detroit and Boise had been requested to be at the meeting house at 7 p. m. that day, but not suspecting the object of the request, were completely surprised when they entered the building to see two long tables lengthwise of the hall before them, capacitated to seat about fifty people. Soon the tables were spread with the bounties of life of great variety and quantity—roasted and boiled chickens, fried fish, boiled beans, and stewed carrots, potatoes, pies, cakes and puddings, as well as many other things too numerous to mention. The seats at the tables were more than twice filled by the numerous company and all partook with hearty relish. After partaking of this bounteous repast the tables were cleared and removed, the benches placed in order, and occupied by a large congregation. An excellent programme was then rendered, consisting of addresses, songs, instrumental music, etc. Two pieces rendered by the choir were composed by one of the sisters of the ward, appropriate to the occasion and full of touching sentiment. Each of the returned brethren delivered a feeling address, describing the experience he had gone through in the different departments of the Detroit chair factory prison. After the programme, a two hours' recess was had, when the people, old and young, again assembled, and enjoyed themselves in the merry dance, interspersed with songs and speeches. All enjoyed themselves and the whole affair was a grand success. The people unitedly showed their respect and love for those who have and are willing to suffer for the vindication of righteous principles. The occasion was one long to be remembered.

We have read on the pages of history of the forbearance, patient suffering, imprisonment, and martyrdom of men and women for conscience sake; we have read their noble expressions as among the choicest and noblest of sentiments which have fallen from the lips of mortals; yet there are few indeed who appreciate the condition of the age in which they live. The appreciation has ever been left to unborn generations. And even Saints may not fully realize the great truth that we live in an age when the sublimity of history is being repeated; moreover, when we consider the pretended advancement and liberty of the present age, the records now being made by the suffering experience of Latter-day Saints will be read by future generations as being unparalleled in the history of mankind.

M. F. COWLEY.

TRAVELS IN THE SUNNY SOUTH.

PAINTSVILLE, JOHNSON COUNTY,
Kentucky, March 26th, 1887.

Editor Deseret News:

Sunshine has been very scarce here this winter but we have been blessed with an abundance of rain and it had been almost impossible for us to get around much for mud. I was called a little over four months ago from Virginia to labor in Kentucky in connection with Brother J. E. Johnson. We have labored more or less in four counties, with some success, in allaying lots of prejudice, and are in hopes of adding some to the fold in the near future. We begin to hear threats hurled against us from all sides, and the other day received a warning by a friend that a mob was coming after us, but when they came we were not there. We are moving slowly along, holding meetings whenever we can get a house to preach in. We opened a meeting some little time ago and notified the people, and at the time appointed Brother J. and myself and one other man comprised the congregation. That man said the reason that the people did not come was because they did not believe our religion. He said the President and all of the officers and the people were against us and they did not want to hear us. We bore him our testimony and left for a place 15 miles away.

I feel proud that I am one of the fishers and hunters that Jeremiah speaks of, for I can see that prophecy being fulfilled in my case when I see myself wandering over these rugged hills and mountain passes. Some say they are satisfied we are the only true

Church, but they dare not embrace it for they would lose their good names. Then we cite them to St. Mark, 8th chapter and 16th verse, when they say they would be hated as much as we are. We then refer them to the 15th of St. John, 18th and 19th verses.

May the Lord bless all the faithful Saints, in the prayer of your brother in the Gospel of peace,

JOHN F. LAUB.

A FAMILY IN DISTRESSING CIRCUMSTANCES—NOTES.

WILFORD, Blugham Co., Idaho,
March 27, 1887.

Editor Deseret News:

Mr. James Powell left this place one year ago, with his family and settled in a place called Island Park, forty-five miles from here. The place is surrounded with mountains. On Dec. 22, 1886, his wife was taken sick and died, leaving him with five small children, some of them sick at the time. Mr. Powell had no one to help him, his nearest neighbor being 20 miles distant. He got a boat, made a coffin from it, and buried his wife in the snow. He has been confined to his house for three months, with his little children. Finally a trapper passed that way, and Mr. Powell got him to stay with the children while he came out to bring the sorrowful news to his brother, E. A. Powell, of Wilford. He came out on snow shoes on the 20th of March. The readers can better imagine his feelings than I can describe them. I did not learn the cause of Mrs. Powell's death.

The health of the people in Wilford is good. After so long a winter spring has come at last and we have begun plowing. The people are poor as a general thing. There is still plenty of room for new comers. Shoemakers and blacksmiths are invited and also a lady school teacher that can wait for pay till after harvest.

JOSEPH JOHNSON.

IMPROVEMENT ASSOCIATIONS ANNIVERSARY.

PLEASANT VALLEY,
Emery Co., Utah,
March 31st, 1887.

Editor Deseret News:

On the 26th inst was the fifth anniversary of the organization of the Y. M. and Y. L. M. I. Associations. On the 29th inst the anniversary meeting was held in the Ward meeting-house. A good programme was rendered in speeches, singing and dancing. An excellent picnic was given. Prof. Thos. M. Richards, who has been leader of the ward choir for the last two years, supplied the entertainment with music in fine style. Everything passed off happily and the entertainment closed at a reasonable hour.

Respectfully, EVAN S. THOMAS.

WASHINGTON.

But Little of Interest Going on—The Anti-"Mormon" Campaign—Kate Field's Crusade—Plans Franks—Work for the Future, Etc.

News' Special Correspondence.]

WASHINGTON, March 30th, 1887.

It is singular how soon interest in this city dies with the death of Congress. That is, interest of a national character. There are always those who deem the undying welfare of the nation depends upon a given appointment; and that all manner of calamities must befall the greatest country on earth should some idea they deem all essential fail of adoption. These are everywhere, and I do not suppose that the session or adjournment of Congress makes any noticeable diminution in the numbers of these that so infest the White House and infect the President. So far as your people, however, are concerned, I presume that

ALL INTEREST

of an absorbing nature terminated when that iniquitously designed bill became a law. What growth of interest may follow its operation, time and the machinations of the political strumpets who infest the Federal offices in your Territory, may sufficiently develop. Still, lightning does strike in strange places, and notwithstanding the wallings and defenses of the organ of iniquity in your midst, it might not be surprising if Mr. Meears should bag his man. I am told he is a capital shot; one of the best; that as a hunter he concedes few if any superiors, and I shall be surprised if he does not bag something. The noise already made shows him to have winged some of the filthy birds. Singular that a democratic administration should be so loth to part with

REPUBLICAN SCOUNDRELS;

but there is a time that overtakes the most confident. Gentlemen of the Ring, it cometh! I have heard of the mills of the gods grinding slowly, and paraphrasing the remainder of the quotation into the modern parlance, one might add, "But they get there just the same."

The postoffice war in Utah and wherever Mormons hold postoffice appointments, continues. Proof may be and doubtless is wanting, but there can be little doubt of a conspiracy among a few of the political pups in Utah, headed by one whelp in particular, to have every Mormon ousted and

his place filled by a bitter anti-Mormon. Protests seem to avail but little if at all, though I was informed that the postoffice officials at Washington have

REPEATEDLY PROTESTED

the unwillingness to sympathize with any such policy.

Singular about Mr. Barratt, too. He was understood to be after the appointment to the Salt Lake office at the time Mr. Browe received it; but he did not get it. Mr. Browe dies, and before Mr. Barratt has his papers or application at headquarters, his appointment to the office appears in an evening paper. Mr. Browe had the respect of the people; I am told that Mr. Barratt has had it for long years, and there can be no doubt he will continue to keep it. People are not likely to be deceived in a man who has lived among them over fifteen years, as I am told Mr. Barratt has in Salt Lake.

KATE FIELD

could not make a success of her Mormon lecture here, nor has she been able to do so elsewhere. I have noticed that people, as a rule, cannot be induced to take medicine of this kind gratis when they will not pay money for it; and by the way, a query worthy of note occurs here: Whoever that undertook to make money lecturing against the Mormons has made a success of it? But I was about to remark that the Rev. M. T. Lamb has been in Washington for a couple of weeks back, speaking in several of the churches on Mormonism. I heard him one morning. He is, perhaps, the most truthful speaker against Mormonism I have heard, and his remarks for this reason fell with a large degree of insipidness on the congregation. Being

MORE TRUTHFUL.

but not much less mistaken, we can forgive his conceit. Indeed, I find it difficult to expect good sense or reason in a man who builds his faith—his reasonable faith—on baptism and can have the hardihood to assert that baptism is not for the remission of sin; I was not surprised at his lack of power. Of course, his object was money. He wants to raise \$1,500 to print a given quantity of his books in which he undertakes to demolish all idea of the divine authenticity of the Book of Mormon. If, so his theory runs, he can destroy belief in this book, the

WHOLE STRUCTURE

of Mormon theology proves a falsehood. Though Mormons, confident of the inability of human reason and ingenuity to accomplish so stupendous a feat, may be willing to accept such a proposition, for argument's sake, the proposition is, nevertheless, insufferably fallacious. However, Mr. Lamb, with a nature characteristic of his name, so asserts and so obtains money. His purpose is charitable, however senseless he may be; for he announced it as his intention to give away all the copies he could get printed for the \$1,500, I think 10,000 was the number so to be given away, and stranger still, his design is to give them away

AMONG MORMONS.

The announced intention is a real, bona fide conversion of Mormons through the gratuitous distribution of this book which dynamites, if I may be pardoned the word, the Book of Mormon. Mr. Lamb can be no friend of the filthy and instinctively thieving mob of officials out there, for he expresses decided lack of sympathy for their plans. He is disposed for peaceful ways, and while lacking the mental calibre to appreciate the religion he assails, he makes a feint at fairness and seems to be as truthful as his lack of knowledge and his purpose will permit. One inconsistency only need I recall. He frequently stated that the Mormons hated heartily the ministers of other denominations than their own in Utah. Later, he stated how kindly they

HAD TREATED HIM

at Bonafitful; that they had given him an opportunity to speak at their Sunday School, at their Sabbath meeting, and had taken active steps to assist him in advertising his meeting which was to be against their own faith. I simply asked him at the close of his meeting how he reconciled the two statements, so palpably at variance with each other, and I was surprised that he should be confused, and I could not, in kindness, press for an answer where no answer other than humiliating excuses could be possible. I do not think, despite Mr. Lamb's belief that he is called of the Lord to the work, that he is likely to make a serious rent in the Mormon garment, either in Utah or out of it.

THE IGNORANCE

on Mormonism is not alone pitiful; it is painful. Is it possible (as the thought must occur to all Mormons) that all the great journals are as woefully ignorant on every topic on which they express opinions as on the subject of Mormonism? Editorials on this subject such as appear almost every day, are not calculated to inspire respect, among those who know, either for the mind or the heart of the writers. I see both the *Herald* and *Tribune* of New York are at it. They will persist that Mormons who take the oath required of voters, but who are excused as jurors because of belief, must be perjurers; and no amount of explanation can or does get it otherwise into their triple-plated skulls or

TRIPLE-PLATED HEARTS.

Wrong does must fatten on ignor-

ance and the delirious lies published in your city are accepted away and reiterated with a vehemence that grows with age, until the erroneous impressions are infaceable. No amount of denial nor reason can alter the opinion of those set already, like the Scotchman who was willing to be convinced but explained that he would like "to see the damn man that can convince me." There is truth in the axiom that truth is mighty and will prevail. But it does not often prevail until untruths have accomplished what is well nigh ineradicable wrong. If it be possible to prevent it, no lie should be allowed to go unchallenged. For by these multitudes of untruths spun from

TIRELESS LOOMS

by indefatigable weavers, public opinion forms apace and gradually crystallizes about the opening of each session of Congress. Then your people undertake to refute. They bring the truth; but it is too late. Opinion has been formed by time and that which has taken time to produce can not, in this direction at any rate, be destroyed at will. It takes time to unlearn people and time to form new opinions; so time to crystallize these opinions favorably; and to this end no time should be lost. The traitors to truth and loyalty in your country who cover themselves with the dim of honor and split the ears of the groundlings with wallings about loyalty are present everywhere by their

INQUITOUS SPIRIT.

The spirit of truth must give battle to the spot and there conquer. It would seem that the time had passed when men could trust to the innate fairness of man. We reason largely as we judge, from prejudice. There needs come no ghost from the grave to tell of that prejudices are imbedded as we inhale the air—as readily and imperceptibly. The work is great, but it is in behalf of principle.

WALTON WOLD.

A PLEA FOR WATER FOR THE CEMETERY.

Whenever the subject of furnishing a water supply for the City Cemetery is brought up in the City Council, seems to arouse a feeling of opposition so pronounced as to almost lead one to believe that it would be perpetrating a great wrong to use water for that purpose, in view of the urgent need there is for the living to be supplied with that very necessary element. According to the arguments of some until that supply is made ample to the needs of all the living the resting places of our dead should remain as they are to-day, desolate and forsaken, for they must ever remain so unless water can be obtained from some where.

Our municipal officers have manifested a strong desire to supply the want which has been exhibited in several attempts to increase the volume of water in Dry Cañon by enlarging the springs there and conducting them all into one channel, also in their persistent effort to obtain a supply from the artesian well, and which has cost quite a large sum of money. Now that the pipes are laid within a few feet of the cemetery and a committee recommend that they be carried through the graveyard and a supply of water be furnished those who desire it and will pay for it, thus enabling them to decorate the graves of the departed dead, a protest is at once entered against any such extension and many suggestions are made in regard to furnishing this water from other sources than the only practicable one up to date, (for it is just outside the gates of our cemetery,) thus deferring the chances of supply for an indefinite period and leaving our cemetery the same barren spot that it has been for nearly forty years past.

Says one, "Why not pump the water out of the artesian well and put up engine of sufficient capacity to continue the boring at the same time, for it is claimed by some that an ordinary pump could not exhaust the feet of water now in the well and which is all sufficient for cemetery purposes. Another suggests that while the dry cañon water is unit for culinary purposes, it is excellent for irrigating purposes and recommends the building of an aqueduct or the laying of pipes to convey it to the cemetery."

Now the former looks feasible and the latter practicable, (upon paper), but what would the people of Butteville say if the waters of Dry Cañon were all gathered together and exclusively appropriated to cemetery use, or the people of the people of the earth bench say if the water from the artesian well, when brought to the surface was not allowed an uninterrupted passage to their gardens? I fancy I hear the same refrain which we hear to-day. We all have a right to our individual opinions upon matters of public interest, but I think the judgment of our City fathers who have given to this subject a great deal of study and considerable experiment, looking to the interest of all concerned, should certainly have some weight with us.

When the location was made for new water tanks at a point considerably higher up the cañon than where our present ones are situated in order to increase the volume of our present supply by order of the Council, the cemetery necessities were then considered and measurably and proportionately provided for, and the late recommendation of the committee to