

Correspondence.

TOOELE CITY, August 5, 1867.

EDITOR DESERET NEWS:

Br. Robert Todd, sen., who was found dead on Jordan bottoms, about an hour after sunrise, August 3d, by bro's. Wm. Bracken and Samuel Orme, was born in Glasgow, Scotland, in 1789; was baptized in Lanark, by Elder James Houston, about the year 1855; emigrated to Utah in 1864, and was 78 years old at the time of his disease. His residence was in Tooele city, and he was much respected, wherever known, as a good, faithful Latter-day Saint.

Yours respectfully,

A. GALLOWAY.

[From the *Millennial Star*.]

SWISS, GERMAN, AND ITALIAN MISSION.

HAUS AUSBURGER, St. Imier

May 25, 1867.

PRESIDENT B. YOUNG, Junr:

Dear Brother:—Having been appointed by you to succeed brother W. P. Nebeker as President of the Swiss, German and Italian Mission, it becomes my duty, and I also esteem it a great privilege, to inform you of our labors and progress in this Mission.

Since brother Nebeker left Geneva, I have moved the office of this Mission from the latter to this place. It was contemplated, and even decided upon, before brother Nebeker's departure; but owing to certain business it was not convenient to move at that time. By moving to this place, our expenses are much less which is an item of great importance to us, as our finances are not in as flourishing a condition as we should like to see them. It also enables me to spend a portion of my time in visiting the Saints, which I could not do were I in Geneva, on account of the distance I should have to travel before reaching another Branch.

The work of God moves "slow but sure" with us, still we find a few who will believe and obey the gospel. It is a hard job to get the people to believe our testimony; many of them will acknowledge that we teach the Bible doctrine, but they will not come forward with honest and upright hearts, and do as the Bible teaches us. Although our labors are not crowned with the success we could wish, we are not inclined to "get weary in well doing," but are anxious to do all we can towards spreading the truth and gathering in the honest in heart, realizing that if we are faithful our reward is sure.

Brethren Hoagland and Hugentobler are together at present, visiting the Saints in East Switzerland, and holding meetings as opportunities are afforded. I received a letter from brother Hoagland this morning, stating that they were both well, and having a pleasant time together. They have found the Saints generally well, and desirous to serve the Lord, which, I believe, is the desire of most of the Saints in this Mission. There are a few who are not as energetic as I should be glad to see them, but on the whole, they are a good people. The brethren holding the Priesthood are good men, who are anxious to serve the Lord, and assist in rolling on the great Latter-day work.

I believe the Saints, generally speaking, are doing all in their power to procure the means to emigrate with. It is rather hard for many of them to get along, to say nothing about laying up money for emigration, but as the winter is past, and a better prospect for obtaining work is presented, I hope all will be wide awake, and let no opportunity pass unimproved.

As for myself, I feel well and rejoice in the work of God. I feel my weakness many times, and think how incompetent I am, of myself, to fill the position I have been called to occupy; but I trust in Him who is always ready to assist those who are humble and prayerful before Him. If I am diligent and faithful, do all I can, and live humble before the Lord, I feel confident that He will bless me, and enable me to do what is required of me.

When I was in England (in August 1865) and received a letter informing me that I had been appointed to come to this Mission, some of the Saints wanted to know how I liked that, if I understood the language I should have to speak, and if I had expected to go to Switzerland. I told them I knew nothing about the language, and that I did not know where I should have to

labor before I received the appointment, but I left home with a full determination to go where the servants of God said "go," and if I should have to learn a foreign language, other men had learned it, and I believed I could; I was willing to try and do the best I could. I feel like that now—my desire was and is to know my duty, and then do it. I have never seen the day nor the hour that I was sorry I had come on this Mission, and I hope to fill the same as a faithful Elder in Israel, do good both for myself and others, and assist in the great work in which we are all engaged.

Lest I should weary you by writing too much, I will close for the present, praying God to bless you abundantly, and all His faithful children.

With love to yourself, the brethren in the office, and all enquiring friends, I remain your brother and fellow-laborer in the cause of truth,

J. S. HORNE.

Grand Hotel,

Boulevard de Capucine,

Paris, June 5, 1867.

Dear Brother.—Although we have only been in this city about twenty-four hours, we have been favored, in some respects, as many others have not been who have spent a much longer time here.

We did not come, as some seem to have done, to find fault with everything we see or hear, for while we behold much that for frail humanity's sake we heartily wish was different, still there is much of human greatness to admire. We have no hope to see all around us as it should be, until humanity is made subject to divinity; then the Holy Spirit—the mind of God shall govern all that pertains to this lower world.

It is fairly presumable that Paris is at present the most glorious spectacle of human greatness that is to be found on this terrestrial globe. Indeed the idea, though at first startling, is not so wonderful when we reflect that nearly all nations are contributing to make it so, by bringing their best productions of art, and by visiting it in the person of their sovereigns. It is a rare occurrence when two such potentates as their Majesties Alexander, the Emperor of Russia, and Napoleon III., Emperor of the French, ride *tete-a-tete* together in one carriage to the opera, accompanied by a royal cortege in courtly pageant, as we saw them last evening. Nor would it have been deemed possible, one month ago, that King William of Prussia, "Brevet Emperor of North Germany," as some style him; could have experienced an Imperial reception such as we saw extended to him to-day at the station of the Railway du Nord, by Napoleon III. in person.

It was very gratifying to look upon those distinguished personages, and contemplate the mighty influences they wield in the earth. It was delightful to meditate that they were sufficiently at peace with each other, if but for the moment, to extend such munificent regal welcome, and sit down amicably together. Nor is this all, for during the present month the sovereigns of Austria, Turkey and Spain, and several other nations, are to contribute to the grandeur of Paris by the presence of their persons and their retinues.

Delightful and bedazzling as is the view we are permitted to take of worldly greatness in this, perhaps, the gayest city of the world, it suggests terrible after-thoughts. All Europe contemplates the present quietness of continental affairs as but an "armed peace;" and this acme of worldly "howd'ye do" reached by its sovereigns, as but a fitting opportunity to learn each other's purposes, while hiding their own, and to discover each others strength or weakness. How fearfully precarious it is to trust honor or fate to the care of Kings or Emperors, let the inglorious career of Maximilian testify. "Woe to them who put their trust in kings and princes;" for the time has come when the decree of Jehovah concerning these high and mighty ones, and their dominions, has gone forth, that unless they repent and acknowledge the authority of God,—and nothing seems more unlikely at the present time—wars and judgments shall overtake them, and waste them until their full end has come. The *Mene Tekel* of ancient Babylon expresses but a small part of the judgments which the God of the whole earth has decreed in the way of disaster, destruction, and overthrow, upon those who will not acknowledge the right of Jesus to rule over them, temporally as well as spiritually.

While we have witnessed pomp and splendor, we have also in these few hours necessarily observed the "mystery of iniquity" which is rapidly working death and destruction at the foundation and the vitals of all societies, nations, kindreds, tongues, and people, and which must inevitably invoke the wrath of an offended God.

How joyous all the Saints should feel that God has commenced to reign in one small part of this lower world! And He has promised that his kingdom shall extend until it fills the whole earth. O that Emperors, Kings, Queens, and rulers, would turn to the Lord, and render the obedience which is due to Him, that they and their works might not be destroyed, but be made to serve and praise him in his excellent greatness.

I have made several calls to-day, but have not yet seen the Exhibition. Tomorrow the three sovereigns are to attend a grand review of the French troops at the Bois de Bologne.

With love to all in the office, I am your friend and brother in the Gospel.

F. D. RICHARDS.

A FRENCHMAN'S VIEW OF THE "MORMONS."

[To the Editor of the *San Francisco Courier*.]

Ogden, Utah, Feb. 22, 1867.

Sir,—Here I am in the midst of the Latter-day Saints—of course I cannot fail to obtain my salvation. Whilst waiting for my conversion, I am forced to admire this people, who have been so much slandered under the name of Mormons. It is a positive fact that all the country that forms the desert of Great Salt Lake would yet be a wilderness, with no inhabitants save the men paid by the Overland Mail company, to take care of the horses on the road, had not the Mormons fled from persecution in order to enjoy the rights bequeathed by the Constitution, to practice freely their religion, and had they not had the noble energy to leave their fertile fields of Illinois, to cross the desert plains and pitch their tents on this side of the Rocky Mountains, on the barren shores of the Great Salt Lake—which until then presented the wildest aspect of horrid desolation to the bold explorers who visited its shores, that are today so delightful.

The city of Salt Lake, with its twenty thousand inhabitants, is situated to the north-east of a valley which was considered incapable of producing a single bushel of grain. Thousands of farms, sustaining at present more than a hundred thousand people, are scattered on that desert so much dreaded that formerly but few would venture to cross it.

The irrigating canals which abound in the country, produce everywhere abundance and fertility. Those soils which had until then produced nothing but the sage brush, are to-day covered with cereals and gardens of fruit trees; the desert has been changed to an oasis, and not only supports its inhabitants, but furnishes provisions to the neighboring Territories.

All this is the work of the Mormons, the work of a people who came here with no other help but the strength of their own hands. In order to preserve their faith, they have accomplished that miracle with the sweat of their brows. Their hard labor and indomitable perseverance have been rewarded; and now that through their marvellous industry that people have dotted large portions of the country with fertile fields of inexhaustible wealth, is it not a heinous crime to seek to bring trouble on that peaceful and laborious population, and molest them in the enjoyment of their labors, under the pretext that their religious ideas do not agree with those of the people who surround them? The American Government, to which they pay their tax, should it not, as well as the Constitution, give them protection? Why enact laws contrary to their doctrines and manners, when under the boon of freedom, and when they only claim the right to live as honest and peaceable citizens of the United States.

But some will say, "they practice polygamy. That practice is abominable and immoral." Let me say that this assertion must be proved. Polygamy has been practiced by the most civilized people of antiquity, and is now practiced by those who are not Christians. The abomination is not very great. With regard to immorality, I wish some one to give me a precise definition of what is moral, so that I may

at once be able to make a distinction between moral and immoral.

If morality is a unit, as is truth, it has been, is now, and always will be everywhere the same. Howbeit polygamy was considered moral by nearly the whole universe before Jesus Christ, and since his coming has been considered as such by almost half the inhabitants of the earth.

I will admit that Christianity has changed our ideas on that subject, but in a country that professes no religion, and under a Constitution that declares that the government must not meddle with the affairs of conscience, is it not a veritable persecution by the government against a religion of which the Constitution enjoins free exercise.

I am no Mormon, and I am perfectly disinterested in the question. I speak only as a citizen. When one has ways in one's mouth the words Constitution and liberty, and uses them in his own behalf one must give others the same privilege. The stronger should not oppress the weaker, not even in the name of liberty, because liberty would then be only disguised tyranny.

My ideas may perhaps hurt some of your readers, but when one has set down a principle, it must be admitted with all its consequences.

Polygamy is not enforced here, it is entirely optional. A woman marries, man already married of her full consent. She does it of her own free will, and does not complain about it. She does it because it pleases her, and moreover, because she thinks she does right, under the inspiration of her religious convictions, and the laws of her country (Utah) which allow her to do so. Is she more to blame than the young girl who takes the veil, and confines herself in a convent, under the impulsion of her conscience, and in virtue of her free agency? Liberty for all is what the Mormons require, and they have a right to claim it.

Respectfully, &c.,

CH. DE LABAUME.

Through the courtesy of Elder George A. Smith, we are enabled to present the readers of the NEWS with the following interesting letter:

ST. LOUIS, July 5th, 1867.

Hon George A. Smith:

Dear Brother:—Henry G. Boyle, W. N. Dusenbury, John P. Lee and myself arrived in this city on the 2nd inst., in good health. Br. Lee has gone to Kentucky, and br. Dusenbury has gone into Illinois, to spend a few days with his friends. I shall go to-day into southern Illinois, to visit my relatives. Br. Boyle will remain here until Elder Howard Coray arrives, when they will proceed to Virginia.

We found Elder Lorenzo D. Rudd here, laboring for the cause. There is a branch of the Church here, with nearly a 100 members, and baptisms are quite frequent. A good feeling prevails.

We left Great Salt Lake City on the 13th of May, and we had a prosperous journey, though owing to the bad state of the road, we traveled very slowly for a while. We had no accidents or trouble on the way, and all enjoyed good health. We saw no hostile Indians, although we looked closely for them night and day and, if they saw us, they failed to let us know it. Either our vigilance or some kind providence caused them to respect our rights as pilgrims on the plains. We watched closely, prayed fervently and relied upon the promises and blessings conferred upon us, and we passed unscathed. The rascals were all around us. They stole four mules from a station on Bitter Creek, about three hours before we got to it, and the day after they drove off 60 head of horses and mules from the same station. We saw the stations still smoking for seventy-five miles, where they had burnt them a few days before. We saw some fresh graves where men had just been buried, killed by Indians, and mules that were killed in an attack a few days before. Fragments of mail matter were scattered all around.

We traveled so slowly during the fore part of the journey that some got very impatient, for which those afflicted would see no remedy short of Julesburg, where we expected to meet with the cars and go by steam. Upon arriving at Julesburg tickets to Omaha were soon secured for 24 of us. The train was to start, and no time was to be lost; all persons were to be at the water tank and get aboard while a supply of water was taken in for the engine. A general rush