

ment seemed to be very great. One gentleman remarked to me, that there was one feature at least, connected with our institutions and our community that certainly convinced him that there was some unknown power sustaining us, that was our rapid growth and development in the midst of so much persecution.

The Oneida Community, which in some respects he seemed to regard as similar to ours, was broken up without the necessity even of a legislative enactment; but we had lived and thrived amidst proscription of every kind for upwards of fifty years, and gained strength all the time. To admit that God had anything to do with us, was contrary to his education from childhood, but there was something there besides the "crystallization" of human wisdom which he could not understand.

During our stay in New York, we attended the Conference of the Williamsburg or Brooklyn Branch, as it has since been named, and had a pleasant time with the Saints. We also visited many points of interest in the great city, and at 4 p. m. of Tuesday, the third day after our arrival, embarked upon the steamer *Wisconsin* for Liverpool. Our party now numbered twenty-three. The first two days of our voyage were very pleasant but the latter part was extremely disagreeable. In addition to the horrors of sea-sickness we had driving winds, fogs and rain at frequent intervals during the balance of the journey. We reached Liverpool at 11 p. m. on Friday night, a little over 10 days after our departure from New York, and on Saturday went ashore.

We were very kindly received by President Carrington and the brethren at "42" and by noon all but two of our number had received our appointments and were off to their ultimate fields of labor. In company with Pres. Carrington, Bp. Whitney and Elders Felt and Manning, I went to Birmingham, to attend the Semi-annual Conference, which was to occur on the following day. The Saints convened in one of the leading public halls of the city, which had been rented for the occasion, and a series of very interesting meetings were held at which a great many strangers attended. The forenoon was occupied by the traveling Elders and Elder Felt of the Liverpool Office; the afternoon by myself and Bishop Whitney, and the evening by President Carrington. The conference, which had been under the presidency of Elder Ormsby for some time past, appeared to be in an excellent condition. It numbered 500 members, 65 of whom had been baptized during the last three months.

On the following Tuesday I repaired to London, my present field of labor. I was assigned to the Whitechapel branch by President Cooper, where I labored for about six weeks, and had the pleasure of baptizing a few honest souls into the Church. Upon the departure of Elder Tucker, who succeeded Elder Cooper in the presidency here, I was called by President Carrington to preside over the London conference. The Saints of the North London branch gave a concert on Thursday evening last at their meeting hall, and on Sunday the usual district meeting of the London conference convened at Whitechapel, President Carrington and 12 Utah Elders were present.

The reports of the traveling Elders were quite encouraging, showing a steady increase of members, and a very earnest desire among the Saints to emigrate to Zion at the earliest possible opportunity. Between the afternoon and evening services a large outdoor meeting was held upon Whitechapel Road, and a large number of strangers listened to the varying voice of the Elders. A general invitation was extended to all to meet with us in the evening and a number of tracts and notices were distributed. At half-past six the Orson Assembly Rooms were completely filled, every seat being occupied, and President Carrington discoursed for an hour and a half upon the fulfillment of prophecy and the nature and character of the latter-day work. A great many strangers were present at the very best attention was paid throughout.

In my experience thus far, I have found the world of mankind to be enshrouded in the darkness of mediocrity, with regard to the correct principles of Christianity. While their advancement in all the other departments of human learning is remarkable, their theology is a mere phantom, filled with all manner of incongruities and absurdities and subject to the severest

criticisms and ridicule by the more liberal, intelligent and reflecting of the human family. Hence we often find the smartest and most talented men allied with the infidel or non-religionist elements, and carrying on a telling warfare upon the churches of modern Christianity. Between the two elements, those blended by the silly traditions and idolatry of the churches, and the open blasphemers of all that appertains to religion, we find but few to listen to the Gospel and to accept of the testimony of the truth.

May God bless and prosper Zion and all her interests, is the fervent prayer of your humble servant,  
JOSEPH A. WEST.

MONTICELLO, Wright Co.,  
Minn., July 24th, 1882.

#### Editor Deseret News:

Since our last Conference, the Elders, six in number, have traveled mostly in new fields, meeting but little opposition, have held a great many meetings and baptized several. We found a great many friends, the most of whom are emphatically convinced that Congress made a serious blunder in taking up the sword of vengeance against the Latter-day Saints, which causes them to investigate the doctrine for themselves.

We have just returned from a trip into the northwestern part of this State, from having walked upward of 500 miles among strangers since the 22d of last May. We have only been refused one house to preach in. We have held a great many meetings and in most cases have been urged to return as soon as possible and hold more. Have also distributed a great deal of the written word. Much of the country through which we have traveled is settled by Norwegians and Swedes, to whom we are unable to preach, still, they treated us very kindly while stopping with them.

Having been informed by Elders Anderson and Jacobsen that a colony of Mormons was located on Lake Chithral, we made it our business to call on them. On our arrival at that place we learned that Chancey Whiting had charge of the colony. On entering his house we introduced ourselves to him as Elders from Salt Lake he received us in a very friendly manner. We very soon got into conversation about the origin of his church, and from his own lips got the following information in regard to their organization and travels: Alphaeus Cutler having been called through the Prophet Joseph to take charge of the missionary labors among the Indians, having permission of the Twelve, left Winter Quarters with a small company in the spring of 1848, and started a settlement on Silver Creek, Iowa. In the year 1850 he went to Kansas and labored among the Indians, while there he built a saw-mill and returned to Silver Creek in 1853. Whiting said that "the Prophet Joseph organized a quorum of which Cutler was the seventh. The six having relinquished their claim in favor of the Twelve Apostles. Alphaeus Cutler took two counselors and claimed to be president of the Church of Jesus Christ in the whole world, and Edmund Riber, with two counselors was made president of the Stake. In the year 1854 Cutler died; his first counselor having apostatized it now became my (Chancey Whiting) duty to assume the leadership of the Church. We numbered at this time about 100 souls, being somewhat crowded by outsiders who were crowding in upon us. It was made known to us by the gift of tongues and in other ways that we should make a move to the north. Consequently we sent a few men to hunt us a location. They chose a place on the north bank of Lake Olitheral, in Ottotail County, Minn. We all arrived here on the 31st day of July, 1865. This was at that time a wild country, only occupied by Indians, there was not a white settler within 40 miles. We lived in peace a great many years until other settlers came in, railroads, etc., to disturb us, and we have become broken up so that we hold no meetings nor Sunday schools.

Elders Whitney and others with whom we became acquainted during our stay of three days, treated us with the greatest respect and kindness, and invited us to hold meetings which we did, and we had a large congregation. We differed from them on some points of doctrine. They deny the revelations on celestial marriage and also claim that the Prophet Joseph sealed the testimony to the gentiles with his

blood, and that we were doing wrong by preaching to this nation. They have been waiting for orders to preach to the Jews and Lamanites. There are still some few of them that are firm believers in the Prophet Joseph, and wish to be remembered to the Saints in Utah.

On our arrival at this place, the 22d inst., we had the privilege of meeting President Palmer and Elders J. L. Jensen and J. R. Belknap, and of meeting with the Sabbath school of this branch which is in a good healthy condition under the fatherly superintendency of G. W. Riggs, also a meeting at 2 p. m. and a day of rejoicing and feasting upon the good things of God. We here met the gaze of a living witness of the power of God made manifest in our day through the ordinances of the priesthood in the person of Charles Riggs, who was sorely afflicted with a complication of measles and lung fever, and afterwards with pneumonia and neuralgia of the heart. The doctors and all surrounding friends said he could not live unless the power of God was made manifest in his behalf, but God, has through the administration of the Elders made him whole, of which he and a great many others are living witnesses. The Elders all feel well and desirous to do all they can to forward the cause of Christ. Ever praying for the welfare of Zion and the spread of truth, we are your true brethren and fellow-laborers.

H. WALLANTINE,  
DENMARK YENSEN.

P. S.—We, the undersigned, Elders and members of the Church of Jesus Christ, of Latter-day Saints, do testify that Charles Riggs, aged 17 years, was prostrated with a complication of measles lung fever, pneumonia and neuralgia of the heart (said the doctors) and was very low and given up by doctors and friends to die, and that through the anointing with holy oil, the laying on of hands and the prayer of faith he is restored to his health and strength and we give God the glory.

Elders—Wm. M. Palmer, James L. Jensen, Gilbert R. Belknap, Christian Wallantine, Denmark Jensen.  
Members—George W. Riggs, Jr., Almira D. Riggs, Charles Riggs, Houghton Riggs, Geo. W. Riggs, Jr., Deborah R. Riggs, Louisa S. Noot.

ST. DAVID, Cochise County,  
Arizona,  
July 26th, 1882.

#### Editor Deseret News:

The people of St. David and neighboring friends enjoyed a festive time in their new and commodious school house—53 x 30—on the national day. Also on the 35th anniversary of Presidents Young, Kimball and Richards, entering the Salt Lake Valley with their noble 143 pioneers.

Songs, recitations, toasts, singing by the choir, firing of cannon (i.e. anvils), speeches by the orator of the day, Col. P. C. Merrill. Dancing by the children in the afternoon and adults in the evening were the entertainments given.

Since the lamentable fire at Tombstone in May, times have been rather dull. Now that the Hancock water works are completed and put out a blaze of three buildings in less than 20 minutes after the hose was turned on men of money will rebuild Tombstone and it will be in advance of its previous appearance.

The Indians and cowboys are very quiet in these parts. In Tonto Basin and near Salt River and on the Gila they have committed some depredations.

The corn and potato crop of St. David, for a beginning, will be very good.

The health of the people is generally good, there being no chills or fever that I know of.

With kind regards, I remain your brother,  
D. P. KIMBALL.

6, BELLEEK STREET, Hulme,  
Manchester, July 11, 1882.

#### Editor Deseret News:

Since my arrival in England I have been laboring in the Manchester Conference. The minds of the people have become very much prejudiced against us on account of the various newspapers misrepresenting us, and for this reason it is very hard to get them to our meetings. We are continually holding open-air meetings, and once in a while we find a person with a heart honest enough, to embrace the truth, notwithstanding the fact of its being so unpopular.

I am laboring at present in the Tyldesley district, in company with Elder M. F. Brown. We have held quite a number of open-air meetings,

and as a rule we have been successful in having large numbers of people listen to us. At two small villages, where we held meetings, we were invited to pay another visit, and on doing so at one of the places, at the close of the meeting, one young man expressed his intention of being baptized, while others exclaimed, "God bless you, come again."

But we occasionally meet with a far different reception. At times we are surrounded by a congregation who as soon as they discover who we are, cry out, "Can any good come out of Salt Lake City," or words to that effect, and as a rule we receive from this class the "grand bounce."

Many are the inquiries concerning people who have gone from these parts to Utah, and I am afraid some have forgotten the promises they made to their friends about writing to them on their arrival in Zion. Should these lines be read by any who have made such promises I would say, take down your Bible turn to the 25th chapter of Proverbs and mark well the 25th verse, get the spirit of it on you, then do your duty.

I am feeling well and am enjoying my labors, which I believe to be the case with all the Elders I have the pleasure of meeting.

Ever praying for the spread of truth.  
Your brother, etc.  
BEN E. RICH.

#### A VETERAN'S GRIEVANCE.

I, Robert Wimmer, was born in the State of Pennsylvania, on 11th December, 1805. And am therefore a natural born citizen of the United States.

Both my grandfathers, Jacob Wimmer and Robert Sherley fought in the war of the revolution and drew pensions from the United States government.

My father, Peter Wimmer, served under General Harrison in the war of 1812, and also drew a pension from the government.

My father-in-law, David Wilkinson, was one of the seventy-five horsemen who cut down Tarleton's Troops at Cowpens. He also drew a pension.

Two of my brothers-in-law, William and David Wilkinson were Kentucky Rangers. In the disastrous affair between Dudley and the Indians, they were amongst those who went into the bull ring, when one of them was shot.

And now in my old age, with all these glorious and patriotic associations and recollections I am deprived of my citizenship, my suffrage

and my rights under the Constitution, in this nation which my ancestors and kindred have done so much to establish. And why? Simply because my religious faith is an unpopular one. And Congress, in answer to blind popular clamor, has passed a law which affects me, as it does many other truly loyal citizens, most disastrously as well as most unwarrantably. No other reason can be given, as I am the peer of any man in this nation both by birth as a citizen and my life as one devoted to my country and its interest in all my days.

Respectfully,  
ROBERT WIMMER.

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