

## CORRESPONDENCE.

## MISSIONARY WORK.

PITTSBURG, Pa.,  
May 9th, 1887.

Editor Deseret News:

Perhaps a little jotting by the way-side by a roving missionary, will not prove uninteresting. I last wrote you from Sandusky, Ohio, March 30, since which time I have drifted around to Kirtland, and spent the evening of the 5th of April in the Kirtland Temple, hearing a discourse delivered by young Joseph, as he is called, or sometimes denominated little Joseph (of over 200 pounds), as it cannot be in dimensions, it must be in calibre, if I am to be the judge. Having often heard both father and son, I must say of young or little Joseph, in my judgment, that while the one was the real Prophet, the other is merely the shadow. One main feature of the evening was that they were finding grace in the eyes of the people and that he could go and preach where his father was murdered, and where their houses were burned people would flock out to hear him and treated them with kindness, and the world were their friends I was very forcibly compelled to contrast the difference: Father hunted, harassed, hated, mobbed, from the beginning until his martyrdom, I noted and passed on. Our interview with young Joseph was very agreeable. He treated us well, no fault to find on that score. But I felt very much grieved to have him go back on his father, that if he did practice plural "wifery," or spiritual "wifery" as he chose to call it, that his father was a fallen Prophet, for this would cast a fearful reflection on his dying mother's testimony, and on the testimony of Elder Bates Noble, who was knowing to the Prophets having a second wife sealed to him, and the evidence of Mr. L. L. Sobey and Thos. Grover of the High Council, who testify that they heard the revelation read in the High Council by Hyrum Smith while in Nauvoo. Joseph did not deny when I stated to him that his brother David believed these things, and I verily believe that this was the cause of the turning of his brother's brain, who is still in the asylum in Illinois. It appeared to me that young Joseph believed my testimony of my knowledge of his father's career from 1834 until 1844, and that he had not fallen, but died a martyr, and still holds the keys and will soon stand upon the earth with power, and that then young Joseph would have his eyes opened to see as he did not now see.

On the 6th I spent the day to contrast the mode of their conducting conferences with ours and to see and hear for myself. Before opening the conference a move was made to elect a permanent president and vice-president to the conference, which was carried, and it was then moved that Joseph Smith preside over the conference, with Wm. W. Blair as vice-president. Much time was used up to elect all of the officers. Then came testimonies, five to ten minutes long, when the gavel would come down on the longwinded ones. Afternoon business, and a very creditable gospel sermon by Elder Hyrum Rathburn, of Michigan. At the opening I counted eighty souls, but about 200 in the evening.

My other duties called me onward. After viewing the Temple, as repaired, the old Bishop N. K. Whitney store, now occupied, and the old residences of Bishop Whitney, Johnson and others, and looking on the old sign in a rubbish pile with "J. Johnson House" on it, we passed out of sight of the Temple. On a high hill, or a large flat surrounded by a network of deep ravines, our thoughts riveted to many of the scenes of the infantile days of the Church, when the Prophet stood in the presence of Moses, Elijah and Jesus, in this dear old Temple. I felt impressed with the advanced and enlarged Temples built, and in course of erection elsewhere and a whole Territory filled to overflowing with devoted followers of the Prophet Joseph, I could but reflect upon the milk and watery pretensions of the younger with a rap of 16 years between the martyrdom of the Prophet and the claims he made to reorganizing a Church never disorganized.

I spent a few days in Franklino, Pa., with one of my correspondents, through whom I was introduced into the family of Attorney Osmer, where I visited very pleasantly and I hope quite profitably; also with a chemist and others, leaving them with two Books of Mormon and other works for reading and investigating, we felt as through our visit with the people was not without profit. We also visited the oil works, etc., of which we may take occasion to say something hereafter.

The ride down the Alleghany River through hilly Pennsylvania to Pittsburgh, was not without interest. At Coal Valley, an opening was effected by hand bills for four lectures, in the Knights of Labor Hall and the Salvation Army Hall. At Fayette, on the Monongahela River, fifty miles from Pittsburgh, an opening was also made wherein we held two more lectures, one in a Methodist Church, with the minister and his wife as attendants, on the opposite side of the river at Allentown, the bill called about seventy together to hear a lecture on "The final destiny of man." From seventy to one hundred and fifty souls have attended each of those six lectures, and we felt as though the Lord was with us and blessed our feeble efforts in moving from some minds clouds of prejudice that are so

abundant. We are now in the old field of Sidney Rigdon and Wm. Bickerton. About seventy-five of their followers are now rejoicing in the Gospel, having been re-baptized by our Elders. Although they are scattered considerably they are a real good people and kind Saluts, Elder J. W. P. presiding, and with other faithful Elders doing all they can to spread the truth and strengthen the Saints, who have taken great interest in these lectures. Elder P. and I, walking over hills and dales, some groves of timber interspersed with farms, hills and hillsides, with wheat, rye, oats and barley, and meadows, and occasionally dwellings scattered in the lower lands. All looked lovely and green, and without irrigation ditches; and well it is they are not required in this hilly country, or else the hills would yield the husbandman very poor. If any results. About six miles brought us in sight of Peryopolis, an old town of 300 or 400 inhabitants, situated in a lovely valley. Our eye caught sight of an object at a distance, white as snow, a green meadow enclosing it, and thirteen old stacks of hay within. As we approached a little nearer the screech of the peacock, three large painted barns, a beautiful dwelling, a pavilion, lawns, groves and cleanliness revealed to us the enclosures of the beautiful white fence. As we entered the little romantic old town, we stepped into a store and asked if there was a lecture announced for the town that evening. A county paper was handed to us and we read in the Uniontown News that Elder Stevenson had notified the people of Peryopolis and vicinity that he would lecture in Davidson's Hall, May 6th, subject, "Pre-existence of spirits and immortality of the soul," on the authority of the Bible.

There stands an old grist mill which was built by George Washington in the year 1776, but commenced in 1774. It was built of logs. The dam was on Washington's run. In 1844 a small addition was put to it and the mill weather boarded, the old wheel still goes round, and the farmers bring their grain there to-day just the same as they did 100 years ago. Across from the mill was a large stone threshing floor which is still to be seen as it was then. Here the farmers flailed out their grain and brought it into the mill to be ground. The old romantic mill among the trees and rocks, the race tracing down the ravine to the Youghiogheny River make a very picturesque scene.

Over 80 skeletons were taken out of an elevated hill of an Indian burying ground, from the papoose up to the warrior, with them were Indian jewelry, etc. Dr. Fuller had a number of the skeletons articulated for his friends. After further looking into the history of this most romantic town, we learned that General Washington, while surveying in this country, had an eye to business. He was then a young man and ambitious and in 1767 he wrote a letter from Mount Vernon to his friend Captain William Crawford to look out 2,000 acres of good land for a plantation for him. It was located right here in the field of our lecture. The log houses were built and slaves put on, improvements made, a mill built and business began. In order for Washington to obtain so large a tract of land some whitewashing had to be resorted to. He got a warrant for 400 acres and used others as catspaws to obtain the desired 2,000 acres.

The beautiful farm, with white washed fence and peacocks, are a part of the estate which proved rather a failure, and was divided up, and the little town is the result. Many tales are told up to this day of Washington. One being a trade with an Indian boy, in which Washington gave a double bladed pocket knife for an Indian pony which Washington led away after the trade.

This town was named after Commodore Perry, the hero of the great naval battle of Lake Erie.

Just before the telling of the bell announcing the lecture a reverend temperance lecturer came from his supper picking his teeth and picking at us, for he had already learned about us. He became very abusive and said we all ought to be in prison. He used his influence as far as he could against our lecture, and the blowing of a long tin horn during our services rather looked like trouble below for us at the close of our lecture. Our meeting, however, came off all right, about 40 listened very quietly one hour and a quarter. Elder P. opening and Elder Christiansen, of Mayfield, closing and Elder Bodily singing. At closing we told them we had no charges, and no place to lay our heads. One by one they left us to look out for a place to rest. We took a long walk, talk and five cents worth of apples for supper.

A friend, Thomas Young, took the four of us home three miles in the mud, gave us the two beds, and then made a bed on the floor for the family and himself. This bed to rest on, with a little refreshment, caused us, with broken hearts, to feel, thank God the Gospel is to the poor. The next day we held meeting in the family. The man says he will be baptized. His wife shed tears as we parted. We walked nine miles and held two meetings yesterday and to-night hold a lecture at Heckley, five miles northeast of Mount Pleasant, Westmoreland County, Pennsylvania. Here we met Elders Wm. W. Allen, Jr., and Joseph Bidwell, who are laboring hereabouts. Just now we learn the militia are called out and to collect at Hickley where we hold our two lectures, one to-night

and the next on Wednesday evening. They are to collect to-morrow so we are likely to have lecture, strike and militia a little mixed upon Wednesday. It is said 12,000 men are on a strike and about 60,000 souls are dependent for bread. Who knows when the end will come, for come it will by and by—and that scene is most terrible to contemplate.

With hope and patience. E. S.

## RAILROAD DISCRIMINATION.

## A Complaint From Arizona About Fares.

MESA (OR ZENOS) CITY  
Maricopa Co., Arizona,  
May 13th, 1887.

Editor Deseret News:

In the semi-weekly News of the 6th inst. is a timely article on the interstate commerce law, a subject which will bear much more ventilation of the same sort. In relation to passenger rates, the situation here, in brief is this: From Maricopa station (over the Southern Pacific Railroad) to Deming, is 310 miles; to El Paso, 399 miles. From El Paso (over the Texas Pacific road) to Fort Worth, in an easterly direction, 615 miles. Thence in connection with other roads, from Fort Worth either northeasterly, by way of Little Rock, Ark., or northerly, through Indian Territory, by way of Kansas; to St. Louis, total distance is 1,350 miles. Thus over the routes mentioned, from El Paso to St. Louis, you can get a first-class unlimited ticket, for \$40 or at the

## RATE OF THREE CENTS PER MILE.

Throughout the eastern States and Canada the local fare from place to place is, almost without exception, the same, seldom or ever over three cents per mile, while for long distances and round tickets the rates are much lower. This is all quite reasonable.

But to return to the Southern Pacific road. Here is where the contrast between the jewel-consistency—and the soulless lunster—inconsistency—presents itself in unmistakable colors. And to jump this 310 or 399 mile chasm over this road, from Maricopa to Deming and El Paso to a fairer field, and at the same time to keep down a muttering, internal sensation—something like a young volcano in the shape of a curse—to do this and accomplish it is a hazardous undertaking, even for a Saint.

The fare from Maricopa to El Paso is \$33.20. To Deming \$20.40. The cheapest fare (emigrant) being \$25.00. While for this same road for this same figure (\$25.00) you can go from San Francisco to El Paso—1,286 miles—and for \$10.00 more (\$35.00) from San Francisco to New Orleans—2,500 miles. Such is the picture.

I did hope that this inter-state law would make some change here in this matter, but it does not. Such are the figures to date. So you see, to get over this 300 miles to Deming and back, so as to get a look at the country south from there in the sister republic, costs as much as to get back to Ogden, 1,800 miles.

## IN MARYLAND.

## Burning the Saints' Meeting Place to Impede the Work.

GOSHEN, May 16, 1887.

Editor Deseret News:

It may not be uninteresting to those of your readers who are watching the progress of missionary labors to read the following extracts from a letter by Elder Milo A. Hendricks, now president of the Virginia Conference, which includes Maryland, regarding how things are shaping themselves in the first field opened in the latter State.

The letter is dated April 28th, 1887. The reference made to the "Mormon Tabernacle" is thus explained: After the writer and his companion had opened the field last December and held possibly a dozen meetings, sufficient pressure was brought to bear against the trustees by

## PUBLIC PREJUDICE

to cause them to close the school-house. But the Gospel seed had too firmly taken root in many honest hearts to be thus easily choked out by the weeds of prejudice. Mr. Jacob Spiker, an honest inquirer after truth, gratuitously furnished the Elders an empty house, which their friends soon fitted up with benches and a stove. Their enemies, ever on the alert for mischief-making, wrote at once to the county paper that on the following Sunday "services would be held at 2 p.m. at the Mormon Tabernacle." Thus framed and named, the building soon attained a widespread notoriety, a reporter of the Baltimore American coming even three hundred miles to inquire to what extent the "Mormon" plague was spreading. Here are

## THE EXTRACTS.

"I left Irish Creek, Va., on the 16th inst. for this field, and after seeing a great many prominent places and objects of interest, I arrived here in safety the next day, though owing to the distance being greater than I anticipated, and not being overloaded with 'filthy lucre,' I was compelled to fast three meals. However, I arrived at Brother Weimar's about 1 p.m. Sunday, 17th, and after being propped up by a good, square meal, accompanied a number of our friends to the 'Mormon Tabernacle.' Here I met Elders Williams and Mechem, who were very

much surprised as well as pleased to see me. At the close of the meeting we called and stayed over night at Brother Weimar's, and were made happy during the evening by Sister Weimar making the announcement that

## HER HUSBAND

wished to be baptized the next day. You may not have heard that Brother Williams, on April 10th, baptized Matthias Biddinger and wife, John Feik and wife, Sister Durst, Sister Weimar and Sister Spiker, thus making eight members now in the field. Quite a number now earnestly investigating will, we hope, ere long be joined to the fold. \* \* \* Brother Mechem has been released to return home, and a new companion will join Brother Williams here in the near future. You having been on a mission, know that "where the sheep are, there the wolves will howl," and as there have been quite a number initiated into the fold of Christ here, the question will arise,

## WHERE IS SATAN

and what is he doing? Well, let me say, he is still alive and active. After the regular meeting in the "Tabernacle" last Sunday, we gave out another appointment for the following Sabbath, but the question now is, how shall we make our word good? Monday morning revealed the fact that all that was left of the once famous building was an immense pile of ashes and a few smouldering logs. The building undoubtedly fell a prey to wicked and malicious individuals who cannot endure sound doctrine. We do not know what Satan will do next to accomplish his hellish designs; but we know this, that if we lose our lives in the defense of truth, we have the assurance of a glorious resurrection with the just, and the privilege of associating with our Lord and Savior Jesus Christ. Mr. and Sister Spiker "take joyfully the spoiling of their goods," knowing that they have laid up in heaven a better and more enduring substance.

N. L. N.

## REPORT OF THE NATIONAL BUREAU OF EDUCATION.

The last number of the report of the Bureau of Education at Washington compiled under the direction of Hon. Dorman B. Eaton, the Commissioner of Education, lately resigned, contains valuable and interesting statistics of the condition of public education in all the States and Territories of the Union. The volume is worthy of a careful perusal by all who have charge of the training of the youth of both sexes.

In this case, however, we have only space to mention the favorable standing awarded to Utah in this report of national education, covering the period from 1884 to 1885. The following statistics were the same as given by L. John Nuttall, Territorial Superintendent of schools, in his annual report:

No. of youth between 6 and 18 years	50,338
" " school rooms	455
" " teachers	614
Amount of expenditure for public schools	\$228,844
Value of school property	\$459,544
Percent of school youth enrolled	59.20
" " in attendance	36.88
Average number of days in school	145

There was an increase of 1,740 school youth and of \$24,504 in expenditures for public schools, over the two preceding years.

In referring to the foregoing summary, the Commissioner reports the general condition of education in Utah as denoting progress in most respects, and he says further information goes to show that the public school system in Utah more than holds its own. For sustaining the public schools, there was received from state and local taxation \$151,907; this added to the revenue from other sources with the balance on hand, netted an income of \$271,127, being over \$47,000 in excess of all expenditures. New buildings were erected at a cost of \$34,637; improvements and repairs were made costing \$13,762 and furniture purchased at \$6,780.

In referring to the want of secondary or high schools in the Territory, the Commissioner remarked, "School districts having a population of 1,200 or more may, by popular vote, establish and maintain graded schools, or graded departments of schools, where pupils over eighteen years of age may be instructed in branches higher than those taught in common or primary schools. None such, however, have been reported to this bureau."

The University of Deseret is reported in this volume as affording superior instruction to youth of both sexes, as having added a year to its scientific course, new studies having been put in the curriculum, former studies extended, with the power of conferring the degree of Sci. B., with diploma upon graduates from the entire course, and its general standard has been raised. A series of lectures is given upon the elements of law to supplement the course in civil government and political economy, these lectures being intended as preliminary to the final establishment of a complete law department in connection with the University.

In regard to special instruction by the Territory, the education of the deaf comes in for a favorable mention. It is as follows:

"A circular from the President of the University of Deseret, dated September, 1884, states that, at the last session, of the Legislature, an appro-

priation of \$2,000 annually for two years was voted to aid in establishing in connection with the university a department for the education of the deaf mutes. The circular shows that the matter was promptly acted upon by the officers of the university and that, in 1884-5 instructors from the east had been secured and arrangements made for the reception of such deaf mutes as need instruction and are found to be prepared for entrance on the course projected. Further information will naturally come in the report for 1885-86."

## LABORING IN GEORGIA.

## Interesting Missionary Experience in the South.

AUGUSTA, Georgia, May 4, 1887.

Editor Deseret News:

For the benefit of those who may wish to know of missionary labors in the "sunny south," I take the liberty of giving you a brief synopsis of my journey in a "new field."

On the 5th day of April, 1887, I was joined by Elder David Bennion, of Vernon, Utah; while Elder John M. Browning, of Ogden, joined Elder Balfantyne of the same city, who had been my co-laborer for the preceding six months. On the 13th we bid Lumpkin County adieu, and started for this place, (Augusta) intending to preach in the city, but when we arrived at Blair, (a station ten miles west of Augusta,) the Spirit said unto us, "Stop here." This seemed to be contrary to what we had prearranged. We had bought our tickets through to Augusta, but we felt positive that it was the Spirit that had spoken and we quickly obeyed.

Next morning we were on our way and, by enquiry, found that there was a

## METHODIST CHAPEL

in the vicinity which belonged to the "Methodists North," and had not been occupied to any extent since the war. We were further informed that a Mr. Lewis Reid could give us permission to preach there. We called upon Mr. Reid, where he was teaching school, and calling him to the door, requested a moment's conversation. He dismissed school, and upon learning our request, said there be no objection to our preaching in the chapel, as no one had a right to object. He told us to go home to his house and inform his folks who we were, and they would get us dinner. We thanked him and gave out notice for a meeting for Sunday, April 17th. The children were to tell their parents.

And they did "tell their parents," too, and their parents

## TOLD THE PREACHERS;

and they commenced to howl in every corner. Our meeting was well attended on Sunday, and we gave out another appointment for Tuesday night. After meeting we accompanied Lewis Reid to dinner, and it was no sooner eaten than in came a Methodist preacher on a run, exclaiming: "I have a boue to pickl with you" Just then he entered the door, and noticing us, excitedly gave vent to: "Oh!—I suppose you are the gentlemen who preached at Goodwin's chapel this morning."

"We are the gentlemen," I answered. "Don't you know that your doctrines won't take in this country," he yelled.

"It will take the honest-in-heart out of this country, sir," I replied. "This abominable doctrine you teach of a man having several wives—"

"Well, sir, we do not preach that principle any more than Jesus did; and he said unto them, verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in world to come life everlasting."—Luke 18, 29, 30.

"Well, I see there is no use trying to show you your error, but I would advise you to quit preaching such doctrine and go home. You had better be careful or the people will not stand to have you around." And uttering those words he popped out of the house as if he had been shot out.

He found that it was no use to argue, as he stated, so he determined to try another plan—violence. He went around and informed the ruffians of the vicinity that he would be responsible if they would

## BREAK UP OUR MEETING,

and run us off. When one dog barks, all the rest in hearing follow, not knowing what they are barking at. So the Augusta Evening News takes up the cry of "break up their meetings."

I send you a clipping from that paper:

"The good (?) men of this place did come and break up our meeting on Sunday night, (April 24) as the News suggested. A mob came and ordered us to not 'preach any more in that branch, neither in the county.' We asked them if we had preached anything 'unscriptural?' 'No,' they replied, 'but we just don't want you to preach, that's all.' We tried to reason with them but to no avail.

Every man left the building, but us, and we had

## NO PLACE TO GO TO,

and as we were meditating upon the Savior's words: "I send you forth as lambs among wolves," etc., a Mr. Columbus Anderson stepped to the door and asked if we had any place to stay, and when he found that we had,