

I have felt that it was necessary to call the attention of the Saints—the brethren especially, to this subject, because I believe it affects us in various ways. We should come together on the Sabbath day and partake of the Sacrament, and we should do no work but what is necessary to prepare food for ourselves, or to feed our animals. We should observe the Sabbath as a day of rest, and if we do it faithfully we shall live longer; for my impression is, saying nothing about the commandment of the Lord, that nature requires one-seventh of our time for rest, and that when a man has worked fifty-two Sundays in a year, he is at least fifty-two days older than he needs to be, and has not done as much work during the year as if he had worked only six days a week and had rested the seventh. I hope our brethren will hereafter make their calculations to observe the Sabbath and thus act in accordance with the law of God. The evidence is plain on the face of the Book of Mormon, that when men commence to live in accordance with the laws of the gospel, as the people of Nephi did for about two hundred years after the Savior visited the land Bountiful, they shall begin to be stronger and to live longer. Amos, the son of Nephi, kept the records on the plates of Nephi eighty-four years, and his son Amos kept them one hundred and eleven years: Book of Mormon, page 494-6, sections 8 and 11. Previous to this period the Book of Mormon shows that the Nephites were a short-lived race. The observance of the Sabbath, as well as the observance of every other commandment of God, has a tendency to prolong human life. There is nothing to prevent us commencing, by observing the Word of Wisdom, to lengthen our days, in accordance with the words of the prophecies of Isaiah, which says, "for as the days of a tree are the days of my people."

There are several subjects I wish to refer to in addressing my brethren in Conference. One of them is the emigration of the poor from Europe, which was agitated last Fall Conference. Some of the brethren have contributed liberally, and sufficient means has been collected to aid a considerable number; but nothing like what was desired. Yet with what has been raised here, with that which may be possessed by some who are partly able to help themselves, we expect to bring five thousand adults to the railway terminus. We also expect to raise the wagons, mules and oxen necessary to fit up teams, and the necessary provisions and teamsters, guards and arms, to go from here to the terminus of the railroad, and bring home the brethren and sisters and their children who may gather to that point. We also want to make plans and calculations, and every man and woman throughout the Territory should feel that it is a part of their duty to contribute his or her share to accomplish this; and then to lay a foundation for setting all these people to work at something that will enable them to live and acquire a competence as well as return the means expended in bringing them here. Those indebted to the Perpetual Emigration Fund should feel the importance of paying their indebtedness; and those who are not indebted should feel alive and awake to the accomplishment of this object. It is a great and glorious work which we have undertaken, and it will never do for us to be discouraged and leave it half done.

There is another subject under consideration, which weighs very heavily upon the minds of the Saints. The Word of Wisdom recommends us to use the flesh of animals sparingly. The law of Moses prohibited to Israel the use of swine's flesh; but in the Gentile world at the present day it is considered superior, as food, to almost every other kind of flesh. And even among us, with the education and training that we have received, there is a great deal of it used. It seems to be a pretty general idea among the people that swine's flesh can be more easily raised than any other; but there is no doubt that, with proper care and attention, other kinds of meat might be produced with equal facility. For some reason God, by special law, prohibited its use to the children of Israel; and it certainly seems desirable that we should also discontinue its use, as within the past few years in some countries where a great amount of pork has been consumed the people have been afflicted with a kind of pestilence—a disease which is considered incurable. It is therefore wise and prudent for us to adopt plans to procure supplies from other sources. In some countries the culture of fish has recently been introduced. It was commenced, in the first place, by sportsmen for the purpose of increasing the amusement of

anglers; but the French government, under the reign of the present Emperor, have commenced to stock the rivers of France with fish for the purpose of increasing the supply of healthful food to the people. This is being done successfully in New England, where rivers were formerly well stocked with salmon and other varieties of fish, though for many years they have become extinct. Laws have been passed in New Hampshire, Maine and other Eastern States, requiring the owners of mills to construct fishways over their dams, so that fish can pass freely up and down the streams, the dams having heretofore effectually prevented this.

Persons have also been employed to re-stock the rivers, and in this way many choice varieties of fish have been again successfully introduced. The real fact is, they are as easily raised as hogs, if the proper attention is paid to them. Our beautiful lakes—such as Utah Lake and Bear Lake,—our rivers, and even our springs can, with a very little trouble and expense, be made to produce an immense quantity of this healthful food. I wish to call the attention of the Bishops and Elders, at home and abroad, to the propriety of studying this question; and if they lack information on the subject just let them drop a note to the Hon. W. H. Hooper, our Delegate at Washington, and ask him to furnish information on the culture of fish. He has it in his reach through the Bureau of Agriculture, and can send it under his own frank, and that will put you in possession of the information you require. You can feed fish as well as hogs, and they will eat a great many things you are little aware of, and with a little trouble you can procure that which will furnish an agreeable and healthy change in our diet.

I also wish to advise our brethren,—the Bishops especially, to consider the propriety of taking proper measures for the production of poultry. Their flesh is agreeable and much more healthful as food than using great quantities of pork, as we are compelled to do in many instances.

I will also call the attention of the congregation to the subject of raising silk. We are anxious to dress in broad-cloth, and to wear fine clothing; but there is a difficulty in the way of our sending abroad for them, for we have scarcely anything that we can send to purchase the necessary material; hence the necessity of taking measures to raise it here. The revelation given to the Church years ago to let the beauty of our garments be the workmanship of our own hands, although it has not remained a dead letter, has never been fully complied with; and it is time that we, as a people, should be thinking of some new industry by which the kinds of clothing we desire may be produced, and also have a production or staple of some kind that we can send abroad that will bring us wealth in return, instead of sending away all our money, and bringing nothing back.

It has been proven by a few years' experience that the mulberry tree grows in this country; the climate agrees with it, and it grows rapidly and thrives well. It has also been proven that the silkworm is healthy in this climate, and experiments have proven the fact that silk of a fine quality can be produced here in abundance. Now, silk has commanded gold in all ages. It once would pay for transportation overland on the backs of animals from the frontiers of China to the west of Europe; and silk garments have been considered so delightful that they were worth their weight in gold. And in consequence of the high esteem in which it has ever been and is yet held, the trade in silk is still very remunerative. We would like to see our wives and daughters clad in the most delightful silk, but we cannot get it; and yet it can be cultivated and produced by their own nimble fingers, in this climate, just as easily as flax or wool and at very little more expense. Several years ago in the States there was quite an excitement on this subject; but it proved a failure. The reason was that in many of the States where the experiment was tried the climate was too severe for the culture of the proper varieties of the mulberry; they would kill with the winter frosts, and then the summers were too damp or rainy for the healthy production of the worm. Our climate is peculiarly fitted in these respects. Our dry summers and mild winters are both suitable, and there is not a doubt but as fine silk may be produced here as anywhere in the world. President Young has taken pains to introduce the mulberry. He sent to Europe and obtained the proper kind of seed. It can be grown from the seed and multiplied to any extent from

the cutting. Our brethren in every ward should take this matter in hand and plant out these cuttings, and send for the silkworms, and set in operation a new branch of industry, which will employ us some six weeks or two months in the summer time in seeding and taking care of the worms; the residue of the labor—winding and manufacturing the raw material into silk can be conducted through the year. Millions of dollars worth of silk might thus be annually produced in this Territory, from labor that now counts very little.

The feeble, the aged, the lame, and almost any person, no matter how weakly, might be employed at this business; and silk always fetches such a price that it would pay us for sending it abroad, in addition to the amount we might use.

It is just as easy for us to clothe ourselves with silk, the workmanship of our own hands, as to go ragged. Then, I feel it, conscientiously, to be a duty we owe to ourselves as a people, and the obedience we owe to the revelations of the Lord that we should add this industry to the branches we have already commenced.

We should also take care of our sheep, and continue to erect woolen manufactories, and never relax our efforts in the cultivation of flax, hemp and cotton, for all these articles in their time and season are indispensable; and with the whole of them put together—the silk, wool, flax, hemp and cotton, we need ask no odds of mankind for clothes to wear, how ever beautiful we may choose to make them.

## ITEMS.

### FROM TUESDAY'S DAILY.

CORRESPONDENTS writing for publication are requested to write on one side of the paper only.

No notice can be taken of anonymous communications. Correspondents' names must in every instance accompany their communications, not necessarily for publication, but as a guarantee of reliability.

PARAGONAH.—Bro. Silas S. Smith, writing from Paragonah, Iron county, April 20th, says:—

"The people here are busy planting, and do not seem to have the fear of grasshoppers before their eyes. The usual breadth of land will be sown. The past week has been cold, with a north wind and frosty mornings. Whooping cough continues severe with children."

THE DIFFERENCE.—It is quite common for those who indulge in strictures against us as a people, and against the institution of plural marriage, to assert that we defend polygamy by declaring that it is better than prostitution. This, like numberless things said concerning us is simply a slanderous statement. We do not make, nor dream of making, any comparison between the purity of marriage and the corruption of prostitution. But we refer to prostitution as a terrible evil that has eaten into the very vitals of society, and which, existing so wide-spread as it does, renders those among whom it flourishes morally incapable of judging us or the system of marriage practiced in Utah. No comparison, gentlemen; your attention is simply called to that which long familiarity may have all but blunted your senses to the existence of. You are sick, and jaundiced, and unable to cure yourselves. You see us through jaundiced eyes, and imagine we are sick too, when we are well.

THE LATE INDIAN ATTACK.—By the kindness of Elder George A. Smith, we have been put in possession of the following particulars concerning the killing of Lars A. Justisen and Charles Wilson, by Indians, near the Rocky Ford, on the 5th.

The company under Frederick Olson, numbering 22 men and 4 boys, with 15 wagons, were on their way to re-open one of the settlements in Sevier county. On the 5th, early in the afternoon, they found they were followed by Indians, when they immediately corralled their animals to prevent a stampede, and prepared for an attack. The Indians dismounted, at some distance, and took to the cedars contiguous, which formed a kind of horse-shoe bend around the place where the company was corralled. From this point they fired upon the company, the third or fourth bullet striking the edge of a wagon, off which it glanced and struck Bro. Justisen in the back of the head, inflicting a mortal wound. He died in about three quarters of an hour afterwards. Captain Olson had a rifle pit dug in the corral and four pits on the outside to protect their animals. This gave them an advantage over the Indians, who, after the fight had continued two hours, retired on to the hill-side. An express was started to Gunnison and Richfield, one man to the former and two to the latter place. Of the express to Gunnison one man, Adolph Thomson, was mounted on a tired horse, which the Indians soon detected, pursued him, and he had to turn back toward camp. Another party of Indians then tried to head him, when five men from camp went out to his rescue, and he was got in, but not till he had received a ball in his right thigh and an arrow in his left side, neither wound, however, being fatal. The express reached Gunnison, and a party of twenty-nine men under command of Major Frazer, started immediately to their assistance.

The next day George and Charles Wilson were attacked not far from the junction of the Round Valley road with that to Richfield, and Charles was shot, while George escaped, Charles' body being got by the men who came to the relief of Captain Olson's party. The united company returned to Gunnison. How many Indians were killed is not stated.

NEWS!—Some of the papers have a portion filled by telling what is to be found in another part of their columns. This is smart, decidedly, making variety, and is a nice thing when news, is a novelty. It is nearly as clever as publishing items that nobody but the writer knows anything about! This last recalls a sermon which we read one time, and which, as near as memory can serve, ran thus:

"A true 'Sarmin!'—Father O'Reilly mounted his one-eyed, minus-tailed shely and proceeded from his own domicile to the chapel near Castlewellan. Having arrived, he dismounted and tying the four-footed quadruped to the little gate, entered, and mounted the rostrum. When he commenced his sermon, he said: 'My friends, I shall read to you this morning a portion of the epistle of Paul to the Romans. Now, I must tell you, an epistle is nayther more nor less than a letter. And who do you think this letter was written to? Not to the black-mouthed Presbeterans, nor to the rapscallion Unitarians, nor to them other dirty blaggards, the Episcopals; but it was written to you, my friends, to the Romans! My sarmin this morning shall consist of three heads. Of the first I know something and you know nothing; of the next you know something and I know nothing; and of the third head, nayther you nor I know anything at all! In the first place, in coming here to-day I tore a whopping big hole in the knee of my only pair of black trowsers, which none of you knew anything about until I towld you; in the next place maybe some of you know when you're going to be after getting me a new pair, and I know nothing at all about that; and in the last place, nayther you nor I know what the dirty, little, Protestant tailor across the way will be after takin' for them!' Father O'Reilly mounted his one-eyed, minus-tailed shely and proceeded home to his own domicile."

Of course everybody can see the connection! If they can't, why the fault is their own, that's all.

### FROM WEDNESDAY'S DAILY.

CAUGHT.—On the 25th, a couple of horse thieves were caught in Millard county and taken into Fillmore, with fourteen head of horses with them. Look out for these gentry, all over the Territory. More than a few, whose honesty can ill bear temptation, would like to put for the Sweetwater and other places, after a brief sojourn among us, and would not be particular whose horses or mules they used for the trip. Look after them.

FROM SANPETE.—A letter from A. Peterson, of Fairview, Sanpete, says: "The people are well generally, and doing as well as they know how under the circumstances. Our Fall wheat looks quite well at the present time; but how long it will look so is uncertain, as the grasshoppers are beginning to make their appearance. The people are busily engaged in putting in their spring crops."

INFORMATION WANTED.—JOSEPH MULLET, of St. Louis, wishes to learn the whereabouts of JOHN HUBBERD, a young man who emigrated from England to Utah a year ago. Address Joseph Mullett, care of A. J. Kershaw, 2006 North 14th Street, St. Louis, Mo.

FROM THE SOUTH.—We had the pleasure of a visit from Bro. Nelson A. Empey to-day, recently arrived from St. Joseph, on the Muddy. He reports well of the country, and says the brethren who went from here last Fall, in response to the call at Conference, are doing well, having settled themselves squarely down to make homes. They have planted considerable wheat, which was in head when he left on the 6th of April, and would be harvested in May. They have also planted oats, barley, &c., the usual garden "truck," and cotton. He thinks their prospects are very good.

## Original Poetry.

For the Deseret Evening News

TO MR. AND MRS. — (They know who.)

Written on the completion of their twenty-first year of Membership in the Church.

What of twenty-one years? Shall we think it a stage

At which to consider ourselves free?—"Of age"? Or do we more properly call twenty-one, A term of minority merely begun?

You've just entered the school as novitiates now,

And the wreath of probation encircles your brow;

But you've much to encourage and strengthen the heart

That in twenty-one years, you've secured a good start.

You have millions of years yet, in which to improve;

Then onwardly, upwardly, steadily move.

We should never presume on our being of age, So long as the powers of darkness, we wage

With the grace and the wisdom our Father may loan,

Instead of abilities wholly our own.

Each morning and evening for blessings we crave,

And acknowledge dependence for all that we have—

That we are but children, we willingly own,

And with strength insufficient for walking alone;

For an hour—for a moment, we'd tremble to spare

Our Father's protection and fostering care.

We'll not boast of our years, while we've nothing to show

Of a fund self-possess'd we can use and bestow—

While, except by gratuity, subject to fail

Of the bread we partake—of the breath we inhale.

What of twenty-one years?—If they're squander'd away,

In a balance against us, they'll heavily weigh;

The result of the manner each hour is applied,

In the great day of reck'ning, we'll have to abide.

All these twenty-one years joined with twenty-one score,

Are no more than a moiety of what is in store,

Of the boundless eternities yet to be known,

With additional knowledge, eternally strown.

Salt Lake City, April 27.

E. R. SNOW.