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NOTICE

IS HEREBY GIVEN TO ALL WHO ARE INDEBTED TO THE DESERET NEWS OFFICE for Subscriptions, etc., that payment of the same after this date, is to be made to GEORGE Q. CANNON, the present Editor.
April 1, 1868.

BRIGHAM YOUNG.

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NOTICE!

LOST, about three weeks since, one medium-sized Bay HORSE, branded H Co. on the left hip, star in forehead; black mane and tail. Any one giving information of the above animal will be rewarded by

JOHN DOBBIE,
Manti, Sanpete County.

FEMALE RELIEF SOCIETY.

(BY ELIZA R. SNOW.)

This is the name of a Society which was organized in Nauvoo, on the 17th of March, 1842, by President Joseph Smith, assisted by Elders Willard Richards and John Taylor. Although the name may be of modern date, the institution is of ancient origin. We were told by our martyred prophet, that the same organization existed in the church anciently, allusions to which are made in some of the epistles recorded in the New Testament, making use of the title, "elect lady."

This is an organization that cannot exist without the Priesthood, from the fact that it derives all its authority and influence from that source. When the Priesthood was taken from the earth, this institution as well as every other appendage to the true order of the church of Jesus Christ on the earth, became extinct, and had never been restored until the time referred to above.

Last winter President Young instructed the Bishops to organize Female Relief Societies in their various Wards, and at our last Conference repeated the requisition, extending it to all the settlements, calling upon the sisters to enter into organizations, not only for the relief of the poor, but for the accomplishment of every good and noble work. He urged upon them the manufacture of articles made of straw—the cultivation of silk, and the establishing of fashions that would be becoming—such as would be worthy the patronage of sensible, refined and intelligent women who stand, as we in reality do, at the head of the world.

Having been present at the organization of the "Female Relief Society of Nauvoo," and having now in my possession the minutes of the organization and the records of that Society, which is a sample for all others, and also having had considerable experience in that association, perhaps I may communicate a few hints that will assist the daughters of Zion in stepping forth in this very important position, which is replete with new and multiplied responsibilities. If any of the daughters and mothers in Israel are feeling in the least circumscribed in their present spheres, they will now find ample scope for every power and capability for doing good with which they are most liberally endowed.

"The Female Relief Society of Nauvoo," was organized after the pattern of the Church of Jesus Christ of Latter-day Saints, with a Presidentess, who chose two Counselors. These were ordained and set apart by the Priesthood, and were to fill those offices so long as they faithfully discharged the trust committed to them. This quorum was fully authorized to appoint such officers, committees and assistants as were requisite from time to time, either to fill permanent offices or to perform any temporary agency that circumstances might demand. But, to make these appointments legal they had to be sanctioned by vote of the majority of the meeting when such appointments were made.

In organizing Societies, it is necessary to have a competent Secretary and Treasurer—these and all other officers must be nominated, and the nomina-

tion must be seconded, and then a vote of the House called, with opportunity for any to object, if they should feel disposed.

President Joseph Smith told the sisters that he not only wanted them to learn to do business, but he wanted them to learn to do it correctly and in a business-like manner. He set the example, and kindly proffered his instructions, not only through the Presidentess, but often met with the Society and gave much wise counsel and precious instruction and encouragement—copies of which are carefully preserved.

Confidence being the key to union, and union the soul of successful concentrated action, he instructed the Society to be very careful in admitting members, that none be received but those of strictly virtuous character—those who could be received with confidence, and full fellowship; and then they should sustain, and hold each other's characters sacred. In dealing with members, when they sit in judgment on those whose conduct was called in question, they could not be too cautious lest they should falsely condemn—they must imitate the example of Jesus, and like him be forbearing, merciful and forgiving.

Through the authority which President Young has conferred upon the Bishops, they now stand in the same relation with the Societies which have been, and are now about to be organized in the wards and settlements, as President Joseph Smith did with the one in Nauvoo. No Society can overstep the counsel of its Bishop—his word is law, to which, all its doings are amenable.

Should the question arise in the mind, of any, What is the object of the Female Relief Society? I would reply—to do good—to bring into requisition every capacity we possess for doing good, not only in relieving the poor but in saving souls. United effort will accomplish incalculably more than can be accomplished by the most effective individual energies.

As its name indicates, the first grand object of the Society is to seek out, and relieve the wants of the poor. President Smith, in giving instruction to the Society in Nauvoo, said that the sisters could much better look into, and understand the circumstances of destitute families, than the brethren; and as they were more sympathetic in their natures, they could better enter into the feelings of the afflicted, and administer aid and consolation.

Relieving the poor, in most of instances, requires something beyond administering to present necessities. When giving, encourages people in idleness, it has a demoralizing tendency. The sick must be provided for: but to those who have strength to labor, it is far more charitable to give employment and so direct their energies that they can earn what they need, and thus realize the fruits of their own labors. President Joseph Smith proposed deeding a city lot to the Society in Nauvoo, on which we purposed building comfortable houses for homes for the homeless, sick and destitute, and furnish such varieties of remunerative labor as would be adapted to the strength and capacities of such as were able to work. But the sudden death of the Prophet, and subsequent expulsion from Nauvoo, blasted all these fond anticipations, and instead of the generous pleasure of providing and superintending homes for others, we were ourselves homeless until we found an abiding place in the lone wilderness. Although the existence of the Society was short, it accomplished much. During one extremely severe winter, in particular, it was instrumental, through the blessing of God, in preserving the lives of many who, otherwise, must have perished.

The climate of Nauvoo was a very sickly one, it was a climate in which none but a people of faith and righteousness could prosper. The location was beautiful and very desirable, but, in consequence of its unhealthfulness it had been abandoned, by those who had from time to time tried the experiment, as a place that could not be built up. We had been expelled from Missouri, and in our transit subjected to great hardships and exposures, and our systems were more predisposed to sickness

than they would have been under more favorable circumstances, and with all the faith we could exercise, we experienced much sickness. In consequence of this, in connexion with other adverse circumstances, many were unable to obtain those comforts that nature required.

Previous to the organization of the Relief Society, President Smith said that the sisters, by relieving the Bishops and Elders of the care of the poor, would perform a very important work, and be instrumental in doing much good by liberating their hands so that they might devote their time and energies to other labors; he said that such an organization belonged to, and should exist in the Church—that he had long had it on his mind, but had been too much crowded with other duties to attend to it.

The care of the poor was a prominent item in the teachings of the Savior, and it always stands prominently forth among the requirements of our holy religion; and the business of caring for, and attending to the wants of the poor, was a heavy tax on the time as well as on the means of the authorities of the Church, in addition to all the cares and labors incident on commencing settlements in new locations.

In administering to the poor, the Female Relief Society has other duties to perform than merely relieving bodily wants. Poverty of mind and sickness of heart, also demand attention; and many times a kind expression—a few words of counsel, or even a warm and affectionate shake of the hand will do more good and be better appreciated than a purse of gold.

"Evil communications corrupt good manners." Many have apostatized through the influence of bad associations—they come here without the experience that is necessary to know how to estimate character, and forgetting that "the net which is cast into the sea gathers of every kind," they are often deceived by fair appearances and oily tongues. When the Saints gather from abroad, strangers to everybody, and subject to be led astray by those who lie in wait to deceive, the F. R. Society should be prompt in looking after the stranger sisters, and introduce them into the society that will refine and elevate, and above all strengthen them in the faith of the Gospel, and in so doing, may be instrumental in saving many.

It would require volumes in which to define the duties, privileges and responsibilities that come within the purview of the Society. President Young has turned the key to a wide and extensive sphere of action and usefulness. But, says one, Where are the means? The means will accumulate. Do not refuse anything that may be donated, from a shoestring, or patch, or a carpet rag, to an elegant house and lot with all the appurtenances thereof. Go at it (under the direction of your bishop) coolly, deliberately, energetically, unitedly and prayerfully, and God will crown your efforts with success.

For the Deseret Evening News.

FRUITS OF UTAH AND THEIR CULTURE.

ARTICLE III.

Imagine not that now your trees are out no more care is necessary. In reality labor with them has hardly commenced. A very common error is the planting of small grain among trees. Many ignore the existence of their orchards altogether. Entire failure of all hopes of fruit is the result of this course. People who persist in sowing grain among trees, and expect them to thrive, must remove by hand all that grows near them; the ground around for several feet should be kept clean and mellow. No vegetation should grow near enough a tree to rob it of its food, or smother it.

The writer has often seen the ground between trees well cared for, while in their immediate vicinity all was weeds, giving evidence of great ignorance or thoughtlessness. Whatever is worth doing at all is worth doing well. Cultivators of fruit should bear this in mind, and if they are not going to be kind to what should be the especial ob-

jects of care, better let them alone and save money and time.

Large numbers of fine trees are annually killed by over-watering. For the last three or four years, rains and moisture have increased very much. Observing men have noticed this, and governed themselves accordingly, while many have overlooked this entirely, and kept on flooding their trees the same as in time of drought. Thousands of trees have been ruined by this injudicious treatment. When the leaves of trees turn a whitish yellow, dropping off, and the tree assumes a sickly appearance, it is certain there is one of two things the matter—it is either being over-watered, or is set too deep, perhaps both. The remedy for the first is to stop watering till the leaves assume their proper color. The second evil is not so easily overcome. The best treatment in this case is to dig up the diseased tree, and put a healthy one in its place, in a proper manner, as heretofore directed.

A zealous horticultural friend was asked why it was that his trees grew so well and looked so much better than his neighbors. His reply was that he often moistened the earth around them with a few drops of sweat. The inference is easily drawn as to how this was effected. Many trees of good size have been killed by letting the water come in contact with them, while irrigating. The water course should be kept a short distance away, and so arranged as to let the water penetrate to the roots without coming in contact with the trunk of the tree.

Hoed crops can be placed among trees, if kept a short distance away, without injuring them. A gentleman of San Pete County set out a nice orchard, then sowed wheat in it, the result was, according to his calculations, that he lost more in the growth of his trees than the crop was worth after being thrashed.

A very prevalent error is trimming off the side limbs too high up before allowing a top to form. The top should be started low, if a hardy, strong, early bearing tree is wanted. A great variety of views are entertained as to the best time and manner of pruning. Limbs that need removing should never be allowed to attain a size sufficient to require a saw for their removal. The thumb and finger is all that is needed in a young orchard. With these pinch off all shoots as they start, where not necessary; no cross limbs must be suffered to remain, as it makes access unpleasant in gathering fruit, as well as being injurious otherwise. The best time for pruning that I know of, is when the tree needs it, and the time can be spared to do it. The best time and manner I have found for applying manure where poverty requires, is in the Fall: spread on the surface and leave till Spring, then with a fork work it in.

The questions are often asked, How early in the Fall can trees be taken up without injury; and how late in the Spring can they be set out with safety? Trees should not be handled in the Fall till they have finished their season's work, ripened their wood and shed their foliage. Then care should be taken to keep them from frost and drying winds. Sawdust is the best thing to pack in, if going any distance. In the Spring, trees can be set out much later than is generally supposed. However, I would not advise setting out after the leaf is open, yet, with careful management, they can be handled much later than this. Last year I moved trees 350 miles, and set them out as late as the 12th of June, with no unusual loss.

The remarks thus far have been in connection with the apple more especially, but applies as well to all other kinds of fruit raised in this latitude. The same labor bestowed upon a tree as upon a hill of corn gives the most gratifying results. Very many think that when a little hole is dug, the tree thrust in, and the earth stamped down, that their duty is performed; and when failure follows such a course, the fault is laid everywhere but where it belongs. If the simple directions laid down in these articles be followed, there will be no difficulty for the most inexperienced to succeed in raising fruit.

Respectfully,

CHARLES H. OLIPHANT.