

Correspondence.

Two Days' Meetings—Organization of the Kanab Stake of Zion.

KANAB, Kane Co., Utah,
April 17, 1877.

Editor Deseret News.

At half-past twelve p.m. the following members of the Twelve Apostles, viz., John Taylor, Orson Pratt, Lorenzo Snow, and Erastus Snow, who followed soon after, together with Bishops John L. Nuttall, Samuel Roskelly, and Geo. W. Ward, arrived at this place to fill an appointment.

Arrangements had been made by Bishop Nuttall for distributing the members of the company, and there was no lack of attention on the part of the good people of this far off settlement.

At two p.m. the new and commodious brick school-house was well filled by the Saints, including many from other and distant settlements.

After singing and prayer, Elder Orson Pratt addressed the Saints, referring to many circumstances connected with the early history of the Latter-day Saints in Utah, and plainly showed that the prediction of Isaiah was fulfilled by the Latter-day Saints in their city, being a "city low in a low place." "My people shall dwell in peaceable habitations," &c. The people in this southern country were enjoying peace. They had not the wicked influences to contend with that the Saints had in some of the northern settlements; and it was to be hoped that this people would so instruct their children that if wicked influences were introduced God would so overrule that the youth of the Saints might be preserved in the faith of the Gospel.

This people had raised the standard of Truth to all nations, and had invited all persons seeking light and truth to embrace the Gospel of the Lord Jesus Christ, which gave them liberty indeed.

Elder Lorenzo Snow was pleased to see so many improvements made since his visit to this place about eighteen months since, and thought the well-proportioned new school-house exhibited a liberality of soul worthy of commendation. The mind of President B. Young at the late Conference was drawn out on behalf of the Saints, advising them to prepare to sustain themselves when our resources from Babylon were cut off, and combine our labor in making our clothing, leather, boots and shoes, furniture, &c. The speaker understood that Brother Howard O. Spencer was trying at Orderville to solve the problem of equality and self-sustenance. In Brigham City they were also making an effort in trying to become self-sustaining. It was very small in the commencement, but had gradually gained, and added branch after branch to their industries, until to-day they had about forty departments, each controlled by Latter-day Saints, praying men, men of faith and energy, and men who would teach the youth good principles and useful trades. The young ladies were engaged in making artificial flowers, and the people felt determined to cut off importations that could be supplanted with home manufactured articles.

Singing and benediction.
Adjourned till Wednesday at 10 a.m.

Wednesday, April 18, 10 a.m.

After singing and prayer, Elder Erastus Snow said the Latter-day Saints were spreading to the east, west and south, and President B. Young had desired the Twelve to come here and organize a stake of Zion, with Kanab as headquarters. Men would be chosen and set apart to preside, and he hoped that the Saints would sustain those that might be appointed to preside over the quorums of the priesthood, and also unite with them in manufacturing as fast as possible all that was necessary to sustain themselves and cease to import all articles that could be made at home. He exhibited some excellent home made cloth produced at the Washington factory, and declared that such institutions had been and were a blessing to the community, and hoped this stake when organized would follow as closely as possible the example set us by Brother Lorenzo Snow and his noble band of brethren and sisters of Brigham City, and become independent of Babylon. Our manufactures must be honestly made, and the deception of the Gentiles must be ignored by us as a people, so that an article made

by our mechanics could be relied upon by the purchaser as genuine and not spurious. Our labors must be classified, and every person should labor in that department which he was best adapted for.

Three years ago we were organized in the United Order with headquarters at St. George. Having an inexperienced board of management, our experience had been one of great profit to all concerned and he trusted would result in our future good.

Elder John Taylor said it was proposed to organize the branches of the Church in this region of country into a stake of Zion, to be known as the Kanab Stake of Zion, and presented the following names—

L. John Nuttall, for President; Howard O. Spencer, First Councillor; James L. Bunting, Second Councillor.

John Rider and James Lewis of Kanab; Richard Robinson of Upper Kanab; Sextus E. Johnson, of Johnson; John Oakly of Kanab; Edward A. Noble of Kanab; James Leithhead, of Glendale; Thomas Chamberlin, of Orderville; Henry B. M. Jolley, of Mt. Carmel; Edwin Ford, of Kanab; Edward Pugh, of Kanab; Allen F. Smithson, of Pahreah; High Councillors.

John Rider for President of the High Priests' Quorum. A. D. Young for President of the Seventies' Mass Quorum. Philip B. Lewis, for First Councillor to A. D. Young. Francis M. Hamblin for President of Elders' Quorum. Zedock K. Judd for President of Priests' Quorum. James H. Lewis for President of Teachers' Quorum. Zedock K. Judd for President of Deacons' Quorum.

All of whom were sustained in the usual manner.

Elder John Taylor gave some excellent instructions showing the nature of the various offices and the duties pertaining thereto.

Singing and benediction.

Adjourned till 2 p. m.

Wednesday, 2 p. m.

After singing and prayer Elder Erastus Snow said the following named settlements would be included in the Kanab Stake of Zion, viz., Windsor, Moccasin, the settlements in Long Valley, Kanab, Johnson, Pahreah and the settlements north of the Colorado River.

Elder John Taylor referred to the labors of President George A. Smith in establishing settlements of the Saints in this southern country, the repeated calls that were made from the north, many of whom would come and stay a few months and then return like a knotless thread which would not stay where put. He advised the Saints to organize themselves in the United Order, which was designed to control our energies, temporal and spiritual, and hoped the Saints in this Stake would unite with the people in the north in building temples to the Most High God, and that the people would educate their children and secure the services of good Latter-day Saints for this purpose.

Elder Erastus Snow motioned that James L. Bunting be sustained as Superintendent of the Sabbath Schools in this Stake of Zion. Carried by unanimous vote. He asked the Relief Society to plant mulberry trees and fill the mission given them at the late conference, viz., to raise silk, and thus add another branch to our home industries in the south.

Singing and benediction.

S. R.

President and Party—Preaching—Windmill—Union—Rains—Colds.

ST. GEORGE, Utah,
April 22, 1877.

Editor Deseret News:

On Monday morning last, President B. Young and party left our quiet little city en route for Salt Lake. The people have enjoyed their teachings during the past winter, and no doubt will be benefited and improved from the effects of the teachings of those Elders.

The President of this Stake seems to be alive to the work placed upon him, also his two counselors. The people seem as a rule ready and willing to listen to the "still small voice" when it rests upon the leaders, and they dictate by its inspiration.

President E. Snow has left us for a time to preach in the northern counties, where he will no doubt prove a blessing to the Saints, as he is a good counselor and a wise

leader, the evidence of which can be seen in the building up of this southern country. The good feelings of the people attend him in his ministry northward.

Quite an item of interest to the youth at present is Bro. A. F. McDonald's windmill, situated east of our city, which pumps the water from a well upon the parched earth surrounding. It is quite a success, and we think more of the same kind will prove useful in this valley.

Several bishops and their counselors were appointed and sustained to-day as local bishops in St. George.

To-morrow night all the woodworkers and painters meet to consider the feasibility of uniting their labors. On Tuesday night the leather workers meet with the same object in view. I think this is a step in the right direction, and all concerned should strive to obtain and retain the spirit of God, and then we would have no trouble to "do unto others as we would have them do unto us." This we must learn to do, if we are successful in becoming one, and Jesus says, "Except ye are one ye are not mine." Then Latter-day Saints should learn to be one in spirit and in works.

The last few days we have had beautiful rains, causing the sturdy farmers and gardeners to assume a genial smile as they think of the full bins, and ripe luscious fruit. Our prospect for fruit is splendid, never better.

Colds and sore throat are somewhat prevalent among children, and one or two deaths have occurred of late.

AMRAM.

Official Jokes.

Editor Deseret News:

The polished organ of the growers in this city has got fearfully into trouble over the statement made in its columns concerning ex-secretaries Black and Baine, alluded to recently in the NEWS. The gentlemen accused of intending "to put up a job" on Delegate Cannon by issuing an "irregular" certificate to Mr. Baskin, are evidently "let in" by their overzealous mouthpiece, and having found themselves compelled to either rise and explain or get the aforesaid organ to retract, that amiable sheet laughs and calls the whole affair a joke. It cannot be denied that it was a joke, and a good one too, on the secretaries, to accuse them in a newspaper of contemplating and expressing a most egregious fraud in their respective *ad interim* positions as acting governor, but the real part of the fun is the statement that these gentlemen, one of whom now holds a most important office in the Territory, contemplated perpetrating this outrage as a joke on Mr. Cannon.

The very idea is funny. Fancy an Hon. Secretary of State taking advantage of the Governor's absence to get off an official joke in his Excellency's name, and attaching the "great seal" of the Territory to attest its legality. We have heard of April fools before, but we never expected to hear anything so sublimely rich as a *poisson d'Avril* carried into the executive department. Then to think what a joke it would have been on Congress, too; how the official punsters of Salt Lake would have chuckled, if they had succeeded in making April Fools of that august body, by foisting on their notice, with a *prima facie* title to a seat, the "great uncombed" of Utah. Quite a national joke! Almost as good a joke as the wholesale disfranchisement proposition. Both little games are of a piece, and emanating from the same party manifest more than the usual consistency exhibited by its adherents. (S.)

Flax Raising and Manufacture.

PEOA, Summit Co.,
April 25th, 1877.

Editor Deseret News:

At a meeting held in PEOA on the 21st inst., called by Bishop S. F. Atwood for the bishops and leading men of the ward, preliminary steps were taken towards forming a company for the purpose of raising flax and the manufacturing of the same. A committee of two from each settlement were appointed to commence the raising of flax, and to make arrangements for a meeting to be held early in May to complete the organization, after which it is hoped the whole of Kamas Ward will co-operate in this enterprise.

The meeting was lively and interesting, and all who were present spoke in favor of the enterprise. The committee were instructed to see that flax was raised in each settlement, and to get all the instruction they could in relation to the growing and working of this article.

Most of the land in this ward is better adapted to the raising of flax than wheat, and we have no doubt the enterprise will be a success, if the people will only take hold of it in earnest, and at no distant day we will be able to supply the Territory with shoe thread, etc., and that it will not be long before we shall have machinery capable of manufacturing all the linen needed for home consumption. Some of the brethren engaged in this undertaking have had some little experience in this branch of industry.

Bishop Atwood has tried for the past two or three years to start this business, knowing that it would be beneficial to the interest of the people, and although he has heretofore failed, he now feels confident that it will yet be a success.

Any communication through the NEWS from those acquainted with the raising, curing and working of flax will be thankfully received and appreciated by those interested in the same.

Respectfully yours,
O. F. LYONS, Sec'y.

EDUCATION VS. INFORMATION.

Education means to draw forth, to discipline the mind, to establish principles, and regulate the heart, while information is only that part of education which furnishes the mind with knowledge. Without doubt the common estimation of education is to acquire knowledge, regardless of order, time or quality, and consequently the chief duty of the teacher is to inform or communicate.

A school conducted under this conception of education would be aptly pictured by this illustration—conceive, if you please, a room with one great vat, supposed to be full, standing conspicuously on a platform, from which syphons extend to each of some sixty or seventy little kegs arranged in rows, and supposed to be empty, more or less. The great vat gives and gives, and the little kegs receive and receive and receive, until the great vat is exhausted, or the little kegs are filled, and then the work is supposed to be completed.

This illustration is not very elegant, but it scarcely exaggerates the crude notions of many with regard to education and schools. Knowledge is not education, nor is the getting of knowledge the end of education. It is true, it is an inseparable means, but not the thing itself. No one can be truly educated without being well informed, but any one may be the possessor of vast treasures of knowledge, and still be uneducated. The true end of elementary mental culture is to enable a child to use, with promptness, precision and effect, the faculties which God has given him. He who can so use his intellectual powers, which are ever on the alert, is educated, be his knowledge more or less. He whose faculties have not been thus trained for use, whose powers are not thus available in the time of need, and in the affairs of life, is not educated, though his knowledge be of encyclopedian extent. What a man can do or achieve, in thought or physical strength, is the true test of education. The question is not what does the man know, but what can he do. A man's power to acquire knowledge may be much greater than his ability to use it. Very frequently do we see men whose minds are filled to repletion with knowledge, yet they cannot do anything with it. Such men are not educated, they are simply filled. A man may be said to be educated only as far as he can put into use the knowledge he has acquired, and no farther. In the language of another, knowledge may be heaped up as wood is heaped up, but education is the capacity to work the wood into various forms and uses. Knowledge is clumsy. A great many men bury themselves in knowledge, so that they are never heard of afterward. They know and know and keep on knowing, till they lose their power of doing. Up to a certain point, knowledge is food for strength, but if you disregard the proper limit, and go on knowing and knowing and knowing, the mind gets stupid.

The stupidest people in the world are those who know everything, but do not know how to do anything. True education consists in the power of using the faculties so as to achieve beneficial results; but mere knowledge may not only do this, but exactly the opposite.

Much is said, and very properly too, about waking up the minds and reusing the dormant faculties of our pupils, and getting them to work. This is all very well, but this is only the first step. You may be gratified by those sparkling eyes that gleam in admiration and manifest interest for your quaint lectures and illustrations; you may tell them about the plants; you may inform them of the human system; you may instruct them in grammar, carefully demonstrating every point; but, unless you train them to use this knowledge, it will be of no avail. The teacher may arouse the minds of his pupils from a ruthless lethargy, and give his school a mighty impetus, such as will carry it on and on, and it may work wonders for a time, but sooner or later it must come to rest and will be able to do nothing more of itself; no more than the cannon ball, which, impelled forward with terrific violence, works havoc for a time, but is finally overcome by opposing forces, and ceases to act forever, unless new impulses are given it. Waking up the mind is the first step; these mental forces are still to be trained, and this is the hardest as well as the most essential part of education. Teaching and training are by no means alike. Many can teach, but few can train; and hence many are taught, but few are trained, and only the latter are educated.

In Holy Writ we find, "Train up a child in the way he should go," and immediately follows the promise, "When he is old he will not depart from it." Observe that it is *train*, not *teach*. A child may be taught ever so well, and he may not depart from it, but it is rare indeed that he will depart from those things to which he has been effectually trained; for the continued using of a faculty ends in the confirmed habit of using. Here lies the great secret of education; it is the hope and peril of the same, for the law of habit applies to wrong training as well as to right training. If the channels of feeling, thinking and acting, be cut in the rock of habit, nothing less than the Creator can change their course. Train up a child in the way he should go, until these habits of right-thinking and doing are established, and then we may be certain that he will not depart from them, but go on in the same way, steadily, firmly, and surely.

It is this great law of mental growth that makes it a matter of vast importance that none but masters in the art of training and educating should be placed in the schools, and lowers into insignificance the idea that would place blunders and imperfectly educated persons in the schools as teachers. How often do we hear remarked, "Oh, our school is small and not very far advanced; the scholars are nearly all quite young; we can't afford to pay much; almost any one can teach our school." What fallacy? What a stupendous error! There is nothing which should be so studiously avoided as such a policy. Deny your children the high school, cheapen the academy, abridge all their future course, but do not commit this error. The early part of their mental cultivation properly begun, and it matters but little with regard to the latter. You can scarcely imagine the mischief that may be done. Day by day, week by week, the sad work goes on. Faculties are being aroused, habits are being formed, careless repetition hardens into unalterable habit, the pliable twig becomes the unbending oak, and mental distortion and imbecility become the inheritance of your child forever. There stands your boy, his mind, tender and plastic, ready to be shaped and molded into form, there he stands, ready for his intellectual guide. What a wonderful mechanism is that—his mind, of all in God's creation, the mightiest, most delicate, and intensely grand, containing germs of thought, feeling, power and action, now fresh from the hand of its Creator, like a new bright coin from the mint, it is ready to begin its immortal career. Will you be indifferent as to who shall guide its first steps? Would you expect to place that intricate and powerful piece of machinery, the steam engine, in