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HISTORY OF JOSEPH SMITH.

OCTOBER, 1842.

Oct.—Saturday, 29.—About 10 in the forenoon I rode up and viewed the Temple. I expressed my satisfaction at the arrangements, and was pleased with the progress made in that sacred edifice. After conversing with several of the brethren, and shaking hands with numbers who were very much rejoiced to see their Prophet again, I returned home: but soon afterwards went over to the Store, where a number of brethren and sisters were assembled, who had arrived this morning from the neighborhood of New York, Long Island, &c. After Elders Taylor, Woodruff and Samuel Bennett had addressed the brethren and sisters, I spoke to them at considerable length, showing them the proper course to pursue, and how to act in regard to making purchases of land, &c.

I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured, and many when they arrived here were dissatisfied with the conduct of some of the saints, because every thing was not done perfectly right, and they get mad and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them, but if they would bear with my infirmities, and the infirmities of the brethren, I would likewise bear with their infirmities.

I told them it was likely I would have again to hide up in the woods, but they must not be discouraged, but roll on the city, the Temple, &c. When my enemies take away my rights, I will bear it and keep out of the way, but if they take away your rights I will fight for you. I blessed them and departed.

Dr. Willard Richards returned to Nauvoo with his family, having visited most of the churches in the Eastern States, and preached to them the necessity of building the Temple and gathering to this place, in obedience to the commandment of God to his people.

Sunday, 30.—The saints met to worship, on a temporary floor, in the Temple, the walls of which were about four feet high above the basement, and notwithstanding its size it was well filled. It had been expected that I would address them, but I sent word that I was so sick that I could not meet with them; consequently Elder John Taylor delivered a discourse. In the afternoon I went to visit the sick, &c.

Monday, 31.—I rode out to my farm with my children, and did not return until after dark.

Tuesday, November 1, 1842.—I rode with Emma to the Temple for the benefit of her health, she is rapidly gaining. In the afternoon went to see Dr. Willard Richards who was very sick at Elder Woodruff's; afterwards, accompanied by my children and William Clayton, rode out towards the farm. When going down the hill near Casper's the carriage got overbalanced and upset, I was thrown some distance from the carriage and all three of the children almost under it; I arose and enquired if any of the children were killed, but upon examination there was no one seriously hurt; Frederick G. Williams had his cheek bruised, which was the worst injury received.

It seemed miraculous how we escaped serious injury from this accident, and our escape could not be attributed to any other power than that of divine providence. I feel thankful to God for this instance of his kind and watchful care over his servant and family.

The carriage was so much broke, we left it, and putting the children in brother Stoddard's buggy, returned. In the evening I rode to the Temple with two of my children.

Dr. Richards had a severe attack of cholera morbus.

Wednesday, 2.—Spent this forenoon in removing the books, desk, &c., from my store, over to my house. In the afternoon rode out to the farm, and spent the time ploughing, &c.

Thursday, 3.—Rode out with Emma to the Temple.

Friday, 4.—Rode out with Lorin Walker to examine his timber, north of the city.

Brothers Hyrum Smith and Wilson Law returned from their mission to the East. They bring very good reports concerning the public feeling, and say that John C. Bennett's exposure has done no hurt but good.

President Brigham Young, H. C. Kimball, Geo. A. Smith, and A. Lyman, of the Twelve, also returned from their missions, and brought a similar report. They had visited the conferences according to the notice which they published on September 12th, and had also visited many of the principal places in the State, delivered addresses to the people, and found a friendly feeling in most cases.

Saturday, 5.—I tarried at home on account of the rain. I received a visit from some Indians, who were accompanied by a negro interpreter. They expressed great friendship for the Mormon people, and said they were their friends. After considerable conversation and partaking of victu-

tuals, they departed evidently highly gratified with their visit.

I told Dr. Richards the Mississippi river would be frozen over in less than a month, altho' the weather was then warm and pleasant.

Sunday, 6.—At home all day, my brother Hyrum preached. Afternoon received a visit from Dr. Willard Richards.

Monday, 7.—Spent the forenoon in council with brother Hyrum Smith and some of the Twelve, and in giving instructions concerning the contemplated journey to Springfield on the 15th December next, and what course ought to be pursued in reference to the case of bankruptcy. In the afternoon Calvin A. Warren, Esq., arrived and I called upon some of the Twelve and others to testify before Esq. Warren what they knew in reference to the appointment of Trustee in Trust, &c., showing also from the records that I was authorized by the church to purchase and hold property in the name of the church, and that I had acted in all things according to the counsel given to me.

Tuesday, 8.—This afternoon called upon Windsor P. Lyons and others to make affidavits concerning the frauds and irregularities practised in the Post Office in Nauvoo. A Petition was drawn and signed by many, and sent by Esq. Warren to Judge Young, with a request that the latter should present the same to the Post Master General and use his influence to have the present Post Master removed, and a new one appointed; I was recommended for the appointment. In the afternoon officiated in court as Mayor at my house.

Wednesday, 9.—Paid E. Rhodes \$436.93, it being the amount of three notes due for the north west quarter of Sec. 9, 6 N. 8 W., and presided in city council, a special meeting to investigate the writ of Habeas Corpus.

Thursday, Friday, and Saturday, 10, 11, 12.—Presided at adjourned sessions of the city council at my house.

Sunday, 13.—I was at home through the day.

"Ship Sidney, New Orleans, Nov. 13, 1842."

Dear Brother:—We have had a passage of fifty six days—fine weather—with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard arm and was killed.—Brother Yate's eldest child, sister Cannon, brother Browne's child, and two children belonging to a man not in the church.

We stuck upon the bar, at the mouth of the river, thirty-four hours; about two hours after we got off the "Medford" came on the bar, where she stuck thirty hours. We landed here on the 11th instant, and the Medford arrived to-day, 13th, she lies about ten yards from us. They have had two deaths; upon the whole a good passage.

We have taken one of the largest and best steamboats in this port; we pay 2 1-2 dollars per head, and 25 cents per cwt. above the weight allowed each person, which is 100 lbs. We are all going up together.

Yours truly, G. D. WATT."

[From Graham's Magazine.]

PROPOSED CANAL AT SUEZ.

BY WILLIAM DOWE.

Looking at the Isthmus of Suez, on the map, people, in general, have an idea that the great canal at that place, so much talked about, is, or would be, or was a way going right across, from one sea to the other, in a direct, or at least, a well defined line. We are apt to suppose such must have been the case with the channel which they say existed there formerly. But it is not so. The track of that old canal is very uncertain; its existence, indeed, is also considered to be uncertain and all this uncertainty would seem to have arisen, not so much for the want of any traces of a canal, but for the number of the canal traces. Nature, in fact, made that part of the world a place of canals or channels, long before the shepherd kings drove their flocks upon its marshes, or Sesostris dug a trench or baked a brick in it.

That Isthmus is a sort of hollow lotus-land, lying where the Nile makes its delta, or its many deltas, and carries its waters, turbid with the earth of Ethiopia, to the Mediterranean. So that, having been in a great measure permeated and overflowed by the river, from the day it first emerged from its lacustrine state, its natural canals must have been used by the earliest inhabitants of such a rich amphibious country, and history, or tradition has accordingly narrated that, over four thousand years ago, the kings of Egypt had begun to dig trenches in its alluvion.

The oldest writers speak of a canal between the two seas, the Mediterranean and the Red Sea. Herodotus says it was made by Necho, son of Psammetichus, and that it was broad enough for three triremes abreast, and a three days' voyage from the sea. Strabo, again, tells us that Sesostris built it, or one of the same character, before the time of the Trojan war; but that he abandoned it in the end, finding that the Red Sea was higher than the Mediterranean. Aristotle says that Pharaoh first, and Darius, the Persian, after him, attempted to complete the canal, but that they gave up the undertaking, fearing the waters of the Red Sea would rush in and drown the land. Pliny's account of it is, that Sesostris, and also Darius, would have constructed and preserved it; but for the same consideration. Herodotus says, how-

ever, that about 400 or 500 years before our era, Darius did actually complete and work the canal, for a certain period.

About 700 years subsequently, in the time of Trajan and Hadrian, when that hollow-land was Roman, there was a canal in existence from Cairo, eastward toward Wady Toumilat, a place considered to be the Goshen of the captive Hebrew family, or somewhere near it. In 639, A.D., the Caliph Omar, finding it neglected or useless, hollowed it again. About 125 years subsequently, the Caliph, Al Mansour, the great Know-Nothing of his day, ordered that it should be choked with sand, to prevent the rascally "furriners" from using it and making a thoroughfare of the country, as they were doing in great numbers.

After all that has been written on this subject, it is not at all certain that any canal was ever made from sea to sea. The canal of Necho, by which is probably meant that or those of which most of the old writers speak, is allowed to have extended only from Suez, on the Red Sea to Cairo on the Nile. It was carried from Suez over or through a ridge of about five miles' broad which lies near that place, and separates the sea from the interior of the country which sinks toward the north, and is full of marshes. It has been thought that, but for the ridge, the sea would overflow that low region.

The canal of which we speak, ran northward to the neighborhood of Wady Toumilat, (the description is a loose one; but it may serve to convey the idea) and there turned westward in the direction of the Nile, at Cairo. When the French invaded Egypt, in 1799, the first consul employed the engineers of the army in surveying the ground of this old water-way, which was chosen as the most practicable. M. Linant proposed to form a canal through the Salt Lakes of the hollow ground, up to Pelusium and the shallow bay of Tineh—a course which would be about seventy-five miles in length. But the fortune of war put an end to the speculations of the French and their great commander. The cannon put a stop to the canal.

Latterly, a society was formed, consisting of English, French, and German capitalists and men of science, for the purpose of working out this idea, and Stephenson, Negrelli, and Paul Thalabot, in 1847, spent some time examining the Isthmus and the levels of the Mediterranean and Red Seas. One of the results seems to be—it is M. Thalabot, the Frenchman, who arrives at it—that there is no such difference in these levels as the world has long supposed—that, in fact, the Mediterranean waters rise nearly as high as those of the Red Sea, and that the old fear of inundation was a vain one. But this scheme hangs. Something is in the way; and the French and other continental do not hesitate to say that this something is the reluctance of England to see this short-cut to the East Indies completed, so as to supersede the system of ship-carriage—round by the Cape of Good Hope—which is mainly in her hands.

The rulers of Egypt would also seem disinclined to see a canal made from Suez up to the Bay of Tineh—for that route would lie aside from Egypt—the current of travel and trade would not greatly benefit that country. Mehemet Ali, (he who raised it to an independent condition) was desirous to carry the thoroughfare through the heart of his dominions; and so employed an army of poor Egyptians, for several years, in scooping out the Mahmoudie Canal, running between Alexandria and Cairo. By this route, the water-way, if completed to the Red Sea, would be about four hundred miles long. The difference between that and about seventy miles, would certainly give an advantage to that on which the French have been setting their minds. They have also, and some English projectors as well, talked of a railroad in the same direction—that is, across the swamps of that lowland region. But the greater part of the way is a wilderness, without water fit to drink, and otherwise discouraging. It is liable to sudden inundations of the Nile, which submerge the hollow plains to a great extent. The whole region is so low and sandy, that it must have been once covered by the waves of the Mediterranean.

We have already spoken of Wady Toumilat as occupying the site of the ancient Goshen, or lying very near it. The children of Israel, on their way eastward, would necessarily pass through that swampy and channeled region we have spoken of, so liable to be covered by sudden inundations. This has led a great many free minds to speculate; and some persons have concluded that the passage of the tribes and the sudden destruction of Pharaoh and his Memphian chivalry, must have taken place in those lowlands where a fierce overflow of the Nile (which seems to have had formerly a more powerful current in that direction) would have produced the historic miracle recorded. Young Bonaparte and his staff were once very nearly drowned in one of those unexpected gatherings of the waters: and it was with difficulty they escaped the fate of the Egyptian leader and his men.

As regards that projected canal, it is probable the Frenchmen are right, and that John Bull has no mind to see it completed. If ships were once to pass that way, from the Mediterranean to the Indian shores and seas, the commerce of Europe would be revolutionized, and the sea supremacy of England would be greatly compromised. The people of the old classic shores of that sea would awake to the energetic trade and enterprise of their ancestors, seeing their way to the east would be so greatly shortened, and the commerce of na-

tions would flow once more before their doors. France would greatly benefit from a change which would inflict a severe blow upon the shipping interest of England, by giving the rest of mankind a share in that lucrative business she has been so long enabled to monopolize.

It is not very probable that the Suez thoroughfare will be soon opened. It is said, the expense of making it might be between twenty and thirty millions of dollars—a pretty round sum. Then, if it were once a ship-way, the commerce of Russia would flow over it from the Black Sea, and thus increase the influence of that dreaded power. There is no doubt that the Czar has his eye on the Isthmus of Suez, as much as any of the other potentates, and makes his calculations accordingly. If he were once master of the Dardanelles, he would look on himself as chief gate-keeper of Suez, and his maritime enterprise to the South, combined with his military establishments in the North would enable him to put a girdle round all Asia, as it were, and hold within that circle the astonished empire of John Bull in the East.

Speculation could easily plunge over head and ears into this subject of the Suez Canal. But it is useless. We must wait to see how the Crimea business is to end. There will be a good deal of fighting, overthrow and wild change in that part of the world, before the people of the pick-axe and shovel will be allowed to go to work in the ditches and salt licks of Suez. The canon will put a stop to the canal, as before.

WESTMINSTER ABBEY.—I went to the famous shrine of Westminster Abbey with a multitude to praise God and keep holy time. In the very grandeur of the fane seemed to be worship. On those noble pillars, vast sheaves of stone, the religious affections climbed up to heaven. In the graceful curves of the groined ceiling, the fascinated imagination slid to and fro for a while, till it was fastened as by a spell, caught in a sacred net of the associations of all beauty. The prayers began with the pure, decorous language of that form, ever the same, save for its manifold little variations in one or another connection and latitude, which has been made so familiar to the ears of Christendom. Very pleasant was the reverent sound. But is it an over-critical—may it not be a truly devotional—spirit that asks, is that endless repetition of a few formulas, all that is meant by prayer—the public acknowledgement of the being and mercies of Almighty God? Is this the mechanical manner, this monotonous speech, into which such stiffly prescribed supplication often almost unavoidably sinks, all that is possible in these momentous addresses of human creatures to Heaven? Can there be no more adaptedness to occasions, and to the actual relations of life? no more personal ardor and sincerity, consistent with the outpouring or attempted excitement of general emotion? and never a spontaneous burst, instead of this dull recitation? Oh! believe it not! Believe it not, you may yourself be inclined to such captivating formalism! The bosoms of men may break out together as well as burn in solitude, with thanksgiving and veneration to the Power that made us; and to shut up all the emotions belonging to him in a prayer book, is as great an affront, though unintended, as it would be to read off the expressions of our affections to one another only from written lines or a printed page. Husbands and wives, sons and daughters, brothers and sisters, will it do between you? Neither will it between us all and Heaven.

AMOS LAWRENCE.—The "Diary and Correspondence" of this distinguished man meets with an extensive sale. The book abounds with sound sense and maxims of practical wisdom. Among its contents we find the following:—

"Take this as your motto at the commencement of your journey, that the difference of going just right or a little wrong will be the difference of finding yourself in good quarters, or in a miserable bog or slough at the end of it."

"It is of much importance, in forming your early character, to have correct habits, and a strict regard to truth in all you do. For this purpose, I advise you never to cheat yourself by making a false entry."

"Avoid rum and tobacco, in all forms, unless prescribed as a medicine, and I will promise you better contracts, heavier purses, happier families, and a more vigorous and youthful old age, by thus avoiding the beginning of evil."

HEROIC STRUGGLE WITH A BEAR.—A large black bear was killed by an Indian on the 14th inst. near the source of Cacter River. The animal weighed upwards of 700 lbs. A desperate struggle, not unusual, however, in such cases, took place between this enormous animal and the Indian who killed him. Being but wounded by the shot he closed upon the Indian, who in the desperate struggle managed to plunge a knife into the bear's heart, although the brave Indian had one arm broken at the time. At Anticosti, where bears are perhaps more numerous than in any part of America, a single Indian or hunter will never shoot at a bear, as he is rarely killed by the first shot, and almost invariably attacks his pursuer if he is wounded. The escape of the Indian, in the present instance, will be regarded as a matter of surprise by his race, who look upon a struggle with a wounded bear as utterly hopeless.—[Toronto Colonist.]