

whom I knew. My last business transaction, before leaving the State, was with him, 19 years ago. He was killed at the battle of Wilson's Creek, (on the Confederate side) near Springfield, in southwest Missouri, on the 10th of August, 1861, by a grape shot through the neck, ex-Governor, General Sterling Price commanding, the same Sterling Price who had charge of that notable guard mentioned by Parley, (on page 219). Not far from the same place, within the borders of Arkansas, at the battle of Pea Ridge, fought March 6 and 7, 1862, fell Ben McCulloch, of Utah Peace Commissioner notoriety, being in command of the Confederate forces.

Joseph, speaking of the surrender at Far West, says: "General Lucas ordered the Caldwell militia to give up their arms, and the brethren gave them up—their own property, which no government on earth had the right to require." Parley referring to the same, says: (page 218). "The standing army of the conquered nation stack their arms, which are carried in triumph to Richmond." Boggs, in his exterminating order to General Clark, says: "I have just received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aides, information of the most appalling character, etc., etc." While my father was in the hands of the mob in Davis County, I was sent down to Richmond, then in my seventh year. It so happened to my lot to spend most of the winter of 1841-2 with the family of the said Wiley E. Williams, doing chores, etc. On his premises, in a small log cabin were stored the arms referred to. Often I would get in at a window and look at them—sabres, guns and pistols. On some I read the names of the owners, but cannot recollect them now. Finally the door was broken open, and one by one they were carried away, persons helping themselves until all had disappeared. Long afterwards I saw some of the sabres used as corn cutters, by the farmers. Wiley E. Williams was at Jefferson City the winter that I speak of—on business I presume, connected with that military affair, but returned in the spring, and soon after died. Boggs went to California in the year 1846 with a company of emigrants, led by Wm. H. Russell, whose family I was acquainted with in Lexington. After much suffering, most of the company reached the Coast. The Donner family were of the same company, but all of them perished from cold and starvation in the Sierra Nevada Mountains. Their bodies were afterwards found near the lake which now bears their name. S. R.

ENSILAGE.

FARMERS who read have, no doubt, noticed frequent references of late to ensilage, and some of them have wondered what it is. Ensilage is a term used for green fodder preserved for winter use. The mode of ensilaging, is to dig large pits, along square in shape, and pile in green fodder, grass, corn, oats or other kinds, say in September or early in October, and then cover up the pits so as to exclude the air. The pits are not opened until the feed is needed for use, and thus green fodder may be had all winter. Those who have tried this plan say they have been able to keep their stock in excellent condition, and their milk cows and ewes especially have been greatly benefited by the change from dry food.

Ensilage is no new thing under the sun in Europe, but has not been introduced into the United States until a recent period. Some Massachusetts farmers have tried it with great success, and we believe it could be adopted by dairymen in Utah with profit and advantage. After being properly preserved it keeps good from the time it is opened until along in the spring.

EDISON.

EDISON, only a little while ago, supposed to be the most astonishing inventive genius this wonderful century has produced, is fast dropping into the reputation of a third-rate imitator and smart tool of Yankee speculators. The failure of his electric light, his astonishing phonograph which is now nothing but a clumsy toy, and his assumption of

discoveries which turn out to be plagiarisms, have disgusted the scientific world and are becoming pretty well understood by the general public. The following from *Puck* is a lively description of the whilom American wonder:

"There is Edison, for instance. Edison is not a humbug. Far from it. He is simply a man of a type common enough in this country—a smart, per-evering, sanguine, ignorant, show off American. He can do a great deal, and he thinks he can do everything. As a matter of fact, he is so smart that he is the tool of the first scamp that comes along. He would invent to-day in perfect good faith, a three legged stool. He would let speculators organize a stock company to float the three legged stool. Then, when he found that three-legged stools were in common use before he was born, he would cheerfully go to work to invent something else, honestly unconscious of having done any mischief. That is just his position to-day. He has fussed and fumed over his electric light until he has made for himself every variety of failure that other men had made before him. Meanwhile his Wall street friends have put stock on the market, sold it at a high figure, and are now stowing away the difference between said figure and the present, which is somewhere along in the latitude of the Keely motor quotations."

EXERCISE OF AUTHORITY.

SOME of our Methodist friends (?) have made a great deal of fuss over the advice given to the "Mormons" by their leading men, to deal as far as possible with those of their own faith. If they will take the trouble to read the writings of John Wesley, the founder of their society, which are numbered among the standard authorities of Methodism, they will find similar advice enforced just as pointedly as anything that has been advanced from "Mormon" pulpits.

There is another thing which they might also consider with profit. Wesley's claims to the right to direct and govern preachers and members who joined his communion, were just as absolute as anything that they allege and loudly complain against the "Mormon Priesthood." Here are a couple of extracts from the "Large Minutes" of Methodism:

"Observe, I myself sent for them of my own free choice, and I sent for them to advise, not govern me. Neither did I at any time divest myself of any part of the power above described, which the providence of God had cast upon me without any design or choice of mine."

"What is that power? It is a power of admitting into and excluding from the societies under my care; of receiving or not receiving helpers; of appointing them, when, where and how, to help me, and of desiring any of them to confer with me when I see good. And as it was merely in obedience to the providence of God and for the good of the people, that I at first accepted this power, which I never sought, so it is on the same consideration, not for profit, honor or pleasure that I use it at this day."

"But some of our helpers say, 'this is shackling free born Englishmen,' and demand a free conference—that is a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, it is possible after my death something of this kind may take place, but not while I live. For me the preachers have engaged themselves to submit, to serve me as sons in the gospel; but they are not thus engaged to any man or number of men besides. For me the people in general will submit, but they will not thus submit to any other."

"It is nonsense then to call my using this power shackling free born Englishmen. None needs to submit to it unless he will; so that there is no shackling in the case. Every preacher and every member may leave me when he pleases; but when he chooses to stay, it is on the same terms that he joined me at first."

Now, if this was written by some "Mormon" Apostle or President, what an outcry it would raise! "Priestcraft," "Popery" and other pet epithets would be applied, and none would be louder in their shouts of "oppression" than the followers of the author of the above sentences, the famous John Wesley.

The duty of obedience to acknowledged authority, and of brethren sustaining each other in business as well as in worship, are simple obligations the propriety and benefits of which all who wish to can understand. Without the first there can be no true order and progress, without the latter no real fraternity and union. To reject counsel and refuse obedience when the authority is admitted to be divine, is self-stultifying and inconsistent. To turn our backs on our brethren and sustain with financial life blood those who spend their spare strength for our overthrow, is absurd and suicidal. Wesley was wise in his generation, in the recognition of the facts, but in the exercise of the power he claimed, was stricter and far more exacting than can be truthfully claimed of the presiding authorities among the Latter-day Saints.

Correspondence.

From the North.

MARKET LAKE,
Oneida Co., Idaho,
June 13, 1880.

Editors Deseret News:

Not much transpiring in this part of the country, though there might be if about a thousand families were to come here and settle, taking possession of the fine natural advantages presented here to those who have no farms or homesteads. Here there is good land—thousands of acres—waiting for some one to till it, and plenty of water, range, etc., and a good climate for small grain, roots, etc., barring the wind. This is a windy country, though not more so perhaps than Iron and Washington counties, Utah.

Indications are that Snake River will be very high this summer, and the U. & N. R. R. Company are preparing for it. For some 10 miles in this section the river overflows the country and endangers the track; consequently, for about a month, Mr. J. H. Martineau, civil engineer, with a strong force of teams and scrapers has been building a levee and strengthening the railroad embankment with earth, rip-rap, etc. This has already done good service, as the river, though not fully up, has overflowed several low places now protected by the levee.

Great numbers of passengers go daily northward by railway, and an immense amount of freight, keeping the 16 locomotives constantly employed, as well as the hundreds of freight cars.

Near Blackfoot is a "roundup" as it is called—all the cattle within hundreds or square miles are collected into a vast herd, where cattle owners claim and brand the young stock and then turn them loose again for another year. The men employed in this gathering are called "cow boys," and judging from the conduct of some thirty of them at Blackfoot the other day and night, are a wild, rough and degraded class, more so many think than Indians. X.

Foul Brood.

SALT LAKE CITY,
June 12, 1880.

Editors Deseret News:

Much has been said about bees, foul brood and the destruction of the latter, and I really believe much more has been said than done. Bros. Morgan and McKay, as vice-presidents of the Territorial Beekeepers' Association, and myself, by request of the president of the parent association, have taken some interest in organizing branch associations in the various counties, also aiding in the appointment of bee inspectors, to secure a more effectual system of eradicating this great enemy to the success of intelligent bee culture and of making this enterprise a success in this Territory. Foul brood must be cleaned out effectually, or we really well know that instead of success there will be a signal failure. It cannot be otherwise, as the disease is so widely and deeply rooted, especially in Utah, Salt Lake, Davis and Weber Counties.

There are various opinions as regards the cause of this disease; but at present it is sufficient to say it really is right here in our Territory, and is destroying whole apiaries worth hundreds and thousands of dollars. Then our motto is, let us be

doers as well as hearers; less theory and more practice.

While we were in Davis County, we found as many as 27 foul brood hives out of 34 in one apiary, and others slightly affected and occasionally an apiary healthy and doing well. We have to say that the people generally felt disposed to make a clean sweep and destroy those affected bees, hives, combs, honey and all. This should be universally observed, although some would think and say it looks hard to destroy by fire those beautiful hives, and that nice looking queen, cannot we clean those hives and save them? We do not say this is impossible, but we do say that about eight cases out of ten would prove a failure. In one instance a foul brood hive stood empty two years in a cellar; it was subsequently used by putting a healthy swarm of bees into it, and not strange to say to experienced bee keepers, that hive of bees became affected and spread disease through the whole apiary, and I believe that the result is the entire destruction of that apiary. Some, to our knowledge, have tampered with cleansing and curing this disease, to the tune of hundreds of dollars, and to-day are strong advocates of total destruction.

In Salt Lake County we have only one Bee Inspector, and much more than he is able to do; let all who are experienced therefore, lay hold with a helping hand, as missionaries, with a hope of reward and satisfaction of doing a little good in the right direction. Evening before last, unto this end, Bros. Morgan, McKay and myself consigned ten hives from one apiary, bees, hives, honey and all, to the cleansing element of fire, valued in all \$150 to \$200; most of the hives were two story cottage style. Our Territorial law makes all who knowingly keep foul brood hives exposed, liable to a fine of up to \$5 and the second offence to \$50.

For the benefit of many who do not understand how to detect foul brood, we will say that the cap of the cells containing the brood, which is generally in the middle or lower part of the combs, and near the middle of the hive, in order to be kept warm by the nurse bees, will be found of a dark color and shrunken, sometimes perforated with small holes. A penknife or pin will serve well to open or lift the cap of the cell, and if the young bee is perfect it will show signs of life and look white and healthy, although ever so young. But in the first stage of the disease it will be dead and assume a dark or black appearance, and in its very worst features will appear a mass of black corruption, stringy orropy and with a foul smell, something like rotten fish, becoming so foul that the clean habits of the bee cause them often to leave the hive in disgust.

Every bee keeper discovering these effects should at once send for the County Inspector of Bees to decide upon the case, and let all be united with one accord throughout the entire Territory and get a victory, and have plenty of good, pure honey, which is healthy for our children and can be used for preserving, etc., and produced so abundantly that it may be placed on the market at a cost that it may be obtained by the poor much cheaper than other sweet imported. Hoping that an increased interest will be taken, I conclude.

EDWARD STEVENSON.

EDUCATION.

SALT LAKE CITY,
June 9, 1880.

Editors Deseret News:

It is written, "Train up a child in the way he should go." Your excellent leader in the News of the 8th inst., ventilates the subject of education, to the satisfaction in part of one of your many readers at least. It seems to have omitted the remedy needed to remove existing drawbacks to intellectual culture. I do not think there is a man on earth who can read and write, at least, his mother tongue, but considers it a blessing. What we want to avoid are the extreme, not only in education but in all other matters in which man's vital interests are concerned. The blending or uniting of physical and mental education is desirable. If the mental organs, alone, are cultivated for the first fifteen or twenty years of a person's life, there is but little development of the muscular organs, so necessary to be well formed, in order to enable a person to

perform manual labor without suffering bodily fatigue and pain.

Now, I suggest that a farm be cultivated, as part of their education, by the students of all large schools of learning. Thus they would learn the art of agriculture at the same time they are learning the "art of letters." A fine art gallery could be added to the institution and many other branches of business.

The ancient Jews were exceedingly wise in electing as one of their national mottoes the following: "He that learns not his son a trade learns him to be a thief." We find that St. Paul understood the art of tent making and worked at his trade after he became an apostle of Christianity, for his livelihood, at certain times in certain places for certain reasons.

True, "when houses and lands are gone and spent, learning is most excellent." It is equally true that a man is in good position when he is independent in his sphere, by being able to earn his own living, and not have to depend on the will or charity of others for his temporal support.

I would also add the gymnasium to every large institution of learning. Athletic sports would fit the body for labor either at the plow, bench or desk. The girls also should take lessons in this branch of physical education.

I would place in the school room, as instructors to boys, athletic men, men of large stature and commanding appearance. They would be in the eyes of the boys as a good model in the eye of a painter. The actions of the manly man would be imitated by the boys. They would be apt to grow in the likeness of the statue before them. This plan would dispense with the rod.

As a firm believer in the divinity of Holy writ, I think that the Bible, at least, ought to be read, by legislative enactment, in all public schools in Utah Territory; a portion of it once each day. It is not, for God-believers to succumb to infidels, that is the proper word to use in my opinion. Education, temperance, industry are good words in the estimation of all good citizens. Truth, righteousness, faith, hope, charity, are excellent words in the hearts of God-fearing people.

"Wisdom is justified of her children." Let us add to mental culture, physical exercise, reasonable and profitable and delightful exercise, honorable labor.

Yours, very truly,

INDEX.

The increase in the number of suicides is attracting attention in both hemispheres, and it is attributed by many to the increase in the habitual use of intoxicants. A Norwegian writer claims that the favorable figures of his country on this question are in consequence of the stringent laws against drunkenness. Statistics of suicides during the past ten years show the annual suicides per million of inhabitants in Northwestern Europe and Asia to be: Saxony, 300; Denmark, 180; Wurtemberg, 180; Mecklenberg, 167; Baden, 156; Prussia, 123; Austria, 112; Bavaria, 103; Sweden, 81; Belgium, 73, and Norway, 40. During 1879, 6,000 persons committed suicide in France.

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