

have more blessings added to them. When they have proved themselves unworthy, that which they seemed to have, will be taken away, and given to another who is more worthy, that he may have more abundantly.

As respects the wicked actions of the people, while Mr. Morley was speaking, I thought I could tell you things about some men, that you would not want to hear. I will satisfy my own feelings, by way of comparison. I will give you a faint idea of how they look to me.

Imagine all the carcasses of the people who have died of the cholera, and of other loathsome diseases, heaped up to rot in one general mass, under the rays of a southern sun, and the stench of such a mass of corruption would not begin to offend my nostrils, and the nostrils of every righteous man so much as those men do. On the other hand, if every man will do the best he can, and as far as he knows how, it will be well with him, and he will be blessed until there is no room to contain the blessings which will be poured upon him. Sin consists in doing wrong when we know and can do better, and it will be punished with a just retribution, in the due time of the Lord.

Have these people been blessed? They have.—Why can they not understand, that they are organized, and formed for the express purpose of becoming independent in and of themselves, that they may begin to guard against any evil principle, or the suggestions of evil? But you will readily say, "that is in all men, it is natural to them." So Paul thought. He was surrounded with spirits of evil, and was wonderfully troubled with them, so much so, that when he would do good, evil was present with him. I would have kicked them out of doors. He was a righteous man, and died for the gospel's sake, and it was right for him to die, if it were for nothing but taking care of the clothes of those who stood stoned to death. Now says Paul, I would do good, did he not kick that evil out of the way of his doing good? Was he bound to be troubled with it? No, no more than you are.

Are those who are drinking and carousing to-day, and there may be some doing so who profess to be brethren, obliged to break the Sabbath, and make themselves drunkards, and gluttons? No. If the brethren who profess to be saints, and do wrong, would reveal the root of the matter, and tell the whole truth, it would be, "I have a desire to do a great deal of good, but the devil is always at my elbow, and I always like to keep the old gentleman so that I can put my hand upon him, for I want to use him sometimes." That is the reason why men and women are overcome with evil.

Again I charge you with what you will all plead guilty of, if you would confess the truth, viz, you are not quite give up all your hearts to God, and become sanctified throughout, and be led by the Holy Ghost from morning until evening, and from one year's end to another. I know this is so, and yet few will acknowledge it. I know this feeling is in your hearts, as well as I know the sun shines.

We will examine it a little closer. Many of you have fearful forebodings that all is not right in the organization of this kingdom. You shiver, and shake in your feelings, and tremble in your spirit; you cannot put your trust in God, in man, nor in yourself. This arises from the power of evil that is so prevalent upon the face of this whole earth, it was given to you by your father and mother; it was mingled with your conception in the womb, and it has ripened in your flesh, in your blood, and in your bones, so that it has become riveted in your very nature. If I were to ask you individually, if you wished to be sanctified throughout, and become as pure and holy as you possibly could live, every person would say yes; yet if the Lord Almighty should give a revelation instructing you to be given wholly up to him, and to his cause, you would shrink, saying, "I am afraid he will take away some of my darlings." That is the difficulty with the majority of this people.

It is for you and I to wage war with that principle until it is overcome in us, then we shall not entail it upon our children. It is for us to lay a foundation so that everything our children have to do with will bring them to "Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than the blood of Abel." If we lay such a foundation with all good conscience, and labor as faithfully as we can, it will be well with us and our children in time, and in eternity.

What kind of a sensation would it produce in my heart, should I hear at the close of this meeting that the Lord had suffered the devil to destroy my house, my wives, and my children, and committed every particle of my property to the devouring flames—that I am left destitute, and alone in the world? I wish you all to apply this interrogation to yourselves. What would such a circumstance produce upon this people, provided they did not know the Lord was going to send a judgment upon them, as he has done in former times, (tho' you need not be afraid of it) how would you feel? Would there not be murmuring, and fault finding, and writing and plotting with apostates, and some fleeing to California, and some running back to the States?

Or, suppose, when you arrive at home from this meeting, you find your neighbors have killed your horses and destroyed your property, how would you feel? You would feel like taking instant vengeance on the perpetrator of the deed. But it would be wrong for you to encourage the least particle of feeling to arise in your bosom of anger, or revenge, or like taking judgment into your own hands until the Lord Almighty shall say, "Judgment is yours, and for you to execute."

Mr. Morley wished to know if any one could tell the origin of thought. The origin of thought was planted in our organization at the beginning of our being. This is not telling you how it came there, or who put it there. Thought originated with our individual being, which is organized to be independent as any being in eternity. When you go home, and learn that your neighbors have committed some depredation on your property, or in your family, and anger arises in your bosom, then consider, and know that it arises in yourselves.

On the other hand, suppose some person has blessed you when you return home, brought you a bag of flour, for instance, in a time of great scarcity, and some butter, milk, and vegetables, thoughts would at once spring up to bless the giver. The origin of thought, and reflection is in ourselves. We think, because we are, and are made susceptible of external influences, and to feel our relationship to external objects. These thoughts of revenge, and thoughts of blessing will arise in the same mind, as it is influenced by external circumstances.

If you are injured by a neighbor, the first thing of the unregenerate heart is for God to damn the person who has hurt you. But if a person blesses you, the first thought that arises in you is, God bless that man, and this is the disposition to which we ought to cleave. But damnable spirits that would prompt you to injure any creature that the Lord has made, give it no place, encourage it not, and it will not stay where you are. You can tell the black man, or the white man into your house, as you please; you can say, "Walk in," to both of them.

This is a figure. When the white man presents himself, you know him at once by his complexion; the same when you see darkness, and blackness advancing, you know it is from beneath, and you can command it to leave your house. When the good man comes, he brings with him a halo of kindness which fills you with peace, and heavenly comfort, invite him into your house, and make him your constant guest.

I have often told you from this stand, if you cleave to holy, godlike principles, you add more good to your organization, which is made independent in the first place, and the good spirit and influence which comes from the Father of lights, and from Jesus Christ, and from the holy angels, adds good to it. And when you have been proved, and when you have labored, and occupied sufficiently upon that, it will become in you, what Brother Joseph Smith told Elder Taylor if he would adhere to the Spirit of the Lord strictly, it should become in him, viz, a fountain of revelation.

That is true. After a while the Lord will say to such, "My son you have been faithful, you have cleaved to good, and you love righteousness, and have been faithful, from which you have been turned away, now you shall have the blessing of the Holy Spirit, to lead you, and be your constant companion from this time henceforth and forever. Then the Holy Spirit becomes your property, it is given to you for a profit, and an eternal blessing. It tends to addition, extension, and increase, to immortality and eternal life.

If you suffer the opposite of this to take possession of your tabernacles, it will hurt you, and all that is associated with you, and blast, and strike with mildew, until your tabernacle which was created to continue throughout an endless duration, will be decomposed, and go back to its native elements, to be ground over again like the refractory clay that was worked in the hand of the potter, it must be spoiled over again until it shall become passive, and yield to the potter's will.

One power is to add, to build up, and increase; the other to destroy, and diminish; one is life, the other death. Let us then lay a foundation for the rising generation to grow up without being cramped, and by happiness by the superfluities, tradition, and ignorance that have blinded, and hurt us. Let us do the best we can, and if we make a mistake once, seven times, or seventy times seven in a day, and are honest in our confessions, we shall be forgiven freely. As we expect to obtain mercy, so let us have mercy upon each other.—And when the evil spirit comes, let him find no place in you.

I recollect telling the Latter Day Saints that no man could judge the nature of a spirit without first testing it; until then, he is not capable to judge of it. Brethren, love righteousness, and hate iniquity.

May God bless you forever: AMEN.

LETTER

From Elder F. D. Richards to Pres. Brigham Young.

15 WILTON ST., LIVERPOOL.

July 7th, 1854.

Through the loving kindness and tender mercies of the Lord our God, I arrived, with those brethren who left the valley with me for the British Isles, in Liverpool on Sunday the 4th of June.

On the 8th we arrived in St. Louis, one day ahead of the mail, and saw Bro. O. Pratt, H. S. Eldredge, and several of the elders of the Holy City from their missions. After two days in St. Louis we passed via Alton, Chicago, Toledo, Mansfield, Pittsburgh, Harrisburg, and Baltimore, and on the morning of the 15th arrived in Washington city. The valley mail was handed in while we were exchanging salutations with our delegates. The Dr. introduced us to several officers of departments and members of Congress. I had a short chat with Pres. Pierce upon the subject of our Indian relations. Each of us obtained passports, I deemed this important considering the exigencies of war on the Continent, and after witnessing two fierce engagements in the House upon the Nebraska-Kansas question, and sharing the distinguished civilities of our Hon. Delegates for Utah, we left Washington on the evening of the 16th, and arrived in New York at 5 a.m. of the 17th, intending to leave on the "Africa" which sailed at noon of the same day for Liverpool, but her berth had been taken up some time before and our next chance was on the "Canada" to sail from Boston on the 24th.

The crowd of passengers by the "Canada" for the past few weeks has been unprecedented in the history of their transatlantic migration. Passengers who paid their fare on the "Arabia" two weeks before from Boston had been detained all that time on expense and came out on the ship with us.

During this interval I recommended Bro. W. H. Kimball and G. D. Grant to embrace this opportunity and call upon their kindred in York State, as they desired to do so either on their outward or homeward passage, and apprehending that their services might then be required for the emigrating saints, I deemed this the fitting opportunity, which I understood they enjoyed much.

The dense fog with occasional views of icebergs served to inspire us continually with a sense of surrounding danger, and our dependence upon God for a safe passage; the more so, too, because the "City of Glasgow" a screw steamer between this city and Philadelphia had just previously been lost, with no word of how, when, or where. To me it is more than likely she met her fate by collision with an iceberg, an unusual quantity of ice having been seen in the Atlantic this season. Gar ship but just escaped a collision with an iceberg about five o'clock one morning, but we had a safe, and pleasant passage of eleven days.

After a joyful meeting with Bro. Samuel and the Liverpool saints, and a day or two of rest the brethren went to their fields of appointment in fine spirits, and generally in good health.

On every hand the work of the Lord presents a healthy and vigorous appearance. Conferences that have been dull for years are reanimating, and the spirit of this people is more like the spirit of some of the saints in Zion.

The church in Wales had settled down in the idea that the work was about done, but this feeling is now quite reversed, and present prospects are flattering for a great gathering from the principality.

In Ireland the work has progressed somewhat. Those appointed from the valley to labor there have discharged what they conceive to be their duty and abandoned the island, after experiencing much unkind treatment and rough usage.

The French mission, particularly in Paris, seems to be accomplishing scarcely anything, and yet it does not seem to be for want of effort, but the rigidity of the police, with the intolerance of the laity, and above all the infidelity of the people appear to me to constitute the efficient reason.

The Channel Islands' portion is in a more hopeful condition, though it does not increase much at present. There are about a dozen called saints in Paris.

The German mission also seems very difficult of advancement in Hamburg and vicinity, with more is accomplished in the north on the borders of the Scandinavian mission, or south in the neighborhood of the Swiss mission. There are about 70 saints in the region of Hamburg and they are impatient of deliverance.

In Scandinavia the work is onward with life and power, increasing its faith with the increase of its numbers. Recently a church has been organized in Sweden of 40 members, which speaks a more tolerable spirit there than heretofore. Baptisms are frequent and numerous in nearly all parts of that extensive mission. Elder Van Cott seems to be just the man for that place, and I think he will remain in another year from next winter.

The Swiss mission presents a lively and inviting aspect. New branches are being reared with additions to their numbers by baptism continually. The testimonies of the truth are extending and are into the southern borders of the German States with good success, while the mission extends a paternal care for the Italian saints in Piedmont.

The foregoing is, of course, but a meagre representation, still I am assured it is correct so far as it goes.

Elder Cyrus H. Wheelock, James Ferguson and William C. Dunbar arrived in Liverpool on Wednesday the 5th inst., in good health and fine spirits. The lot fell upon Bro. Wolcott to remain in New York till next ship, this being entirely full.

The war operations in the East are not very active. The Turks have won some decisive battles without extensive aid from the powers. The Bear, rather faint from the wounds and loss of blood which he has experienced, has withdrawn across the Danube, and finds something to do to keep things right at home.

While sin and transgression is fearfully increasing in the land, and the wicked wax worse and worse, even to systematizing their abominations, the righteous are increasing their faith and joy in the Lord; notwithstanding hunger and nakedness stare them in the face on every hand. I rejoice in the hope, and pray God to give me power that I may be a means of deliverance to a goodly number of them in these lands, and may the power of the gospel increase upon all the just, but more especially upon those who bear the responsibilities of the kingdom.

If any man have a fault-finding spirit, he will find in himself the most extensive catalogue.

News from our Immigration.

250 MILES EAST OF FORT LARIMER, Near the junction of North and South Forks of Platte River, August 8th, 1854.

PRESIDENT BRIGHAM YOUNG:—Dear Brother: You will no doubt be surprised to learn that the Church Train is so far from Utah, but unavoidable circumstances have detained us. It was found, after proceeding 40 miles upon our journey from Fort Leavenworth, and the scattering fragments of our camp had been collected together, that we lacked some 12 or 15 yoke of cattle for leaders, before we could move all the wagons at once. Capt. James Brown and H. S. Eldredge went back to Jackson Co, about 75 miles, to procure the required number. In the meantime Bro. Pratt and Keeler continued to roll forward the train as fast as they could. They succeeded, by traveling the ground three times over, in getting out one hundred miles from Fort Leavenworth by the time the brethren returned with the additional cattle, with the loss of only a few axle-trees and wagon tongues, which were soon supplied.

After this we were enabled to move forward all the wagons at once, at the usual rate of traveling. Thus we were detained until after the middle of July, with 1150 miles still before us. We continued to be prospered after this so that the last week of our traveling we averaged about 19 miles per day, and the cattle felt well, and we were full of hope, and cheerful with the expectation of still reaching the Valley by the 1st of October.

But alas! our expectations vanished in a moment. On the morning of the 5th inst., we turned out our cattle at 3 o'clock as usual to feed. They had scarcely arrived at their feeding place, some 40 rods from camp, when they became frightened, and a stampede ensued. The guard, instead of alarming the camp as they had been previously and frequently instructed, ran off down on foot, and succeeded in recovering a part of the herd, only about three miles from camp. It was about 5 o'clock before they returned and notified the camp, when Bro. Eldredge, Capt. Russell, and others immediately pursued on horse and foot.—After going about ten miles into the bluffs, they overtook 2 yoke of oxen which had given out; these were so frightened that it took some two or three persons to drive them back. The balance of the horsemen continuing on some five miles farther, on one branch of the trail, overtook nine head more, which they brought into camp.

After getting some refreshments, five men started on horses and mules, with three or four days provisions, to follow the trail. These were all horses and mules that were in the least fit to ride.

On the evening of the same day, Bro. E. T. Benson, Ira Eldredge, Erastus Snow, Orson Spencer and company, arrived in our camp in good health and spirits. The next morning the two Bro. Eldredge and some others went back on the road, with the intention of going some 25 or 30 miles in search. The same day, (being Sabbath) Bro. Benson and Ira Eldredge were acknowledged in their appointment as the leaders, and presidents of the camp, by the unanimous vote of all. As it is time before sundown one of the horsemen returned, being sent back with seven head of cattle which were overtaken in the bluffs, some 30 or 40 miles from the camp.

We found by counting the cattle which remained, that about 120 head were still missing. On the morning of the 7th we sent two men on horseback, with a fresh supply of provisions, and instructed them to go and meet those still on the search. About 11 o'clock two more of the hunters returned, driving Bro. Pratt's carriages before them, and having broken down in the bluffs, and finding the trail, that they could scarcely be got into camp. They reported that they had followed up the trail till it became so scattered and defined that they could follow it no further, and that the men and animals were nearly famished for want of water, that after riding some 15 miles beyond where they lost the trail in the direction that the cattle had before traveled, and after a diligent search upon the highest hills, and in different directions, and could find no trace, they concluded to strike for the road some few miles to the east of our camp. After reaching the road they met the two men with provisions, and four of the company started east, and came into camp. About sundown Bro. Eldredge returned with his carriage, having met the company in the bluffs in a south west direction, in hopes to intercept the trail.

About 11 o'clock Capt. Russell and Ira Eldredge returned and reported that the five persons traversed the bluffs in different directions for some 12 miles back from the road, until they intersected the trail which had already been traveled by the horsemen, when three were directed to camp for the night, and they returned, striking the road a night miles east of the camp.

It is now 10 o'clock a.m. We are getting the cattle well housed, in hopes to move our camp a few miles to-day.

Bro. Benson and Horace S. Eldredge expect to take a carriage and go ahead some two or three hundred miles to overtake six emigration companies, and if possible, procure from each a few yoke of cattle and return with them to help our camp. The Latter Day Companies still behind, and also Bro. Williams' merchandise train, from all of which we shall try to get some cattle; and by these expeditions we are in hopes to work up our train Zion, and if possible, land the train in the valley this season.

We have instructed Bro. Snow, Spencer, and company to keep a good look out for our cattle throughout their journey to the States; and also to inform the companies still behind; and if all, or a part of the lost herd is found, to instruct them to send them to us.

Aug. 8th, 6 o'clock p.m.—We have been able to move our train about 12 miles to-day, but our teams are altogether too light for hills and sandy places. We consider it best to keep moving, if we do not average more than six or eight miles per day.

To-morrow morning, we expect to send back two men who will go to Fort Kearney, to look out for the herd, and to inform the companies still behind. We shall send letters to Bro. Farr, Williams, Emery, and others, authorizing them to procure the cattle for us, should they by any providence, fall into the hands of the garrison, or any other individuals; also a request to the commanding officer at the Fort to use all diligence to recover them for us.

August 9th, 7 o'clock a.m.—Bro. Keeler is about starting with Bro. Benson and H. S. Eldredge; also our two messengers which we send back to Fort Kearney are about ready to start with the letters, &c.

The meat in our camp will soon be gone. We have flour enough to do us until we reach the South Platte. We do not need many wagons sent from the valley, but we do need a plenty of teams. A very few horses and mules to assist in loading our camp grounds, feed, and water, and to run our stray cattle, should there be any, would not be amiss, as we are now very destitute. Our camp is generally in good health, only a few sick. No deaths since we wrote by the last mail.

We remain your brethren in Christ: ORSON PRATT, E. T. BENSON, H. S. ELDRIDGE, IRA ELDRIDGE, F. KEESLER.

THE ITALIAN MISSION.

[Milanese Star.]

SEVERAL BAPTISMS—INVESTIGATION OF THE WORK.

Prasutti, Angrogna, Valle de }
Luserne, Piedmont, March, 1854.

Dear Brother S. W. Richards—I have now been laboring one year among the Waldenses, during which time I have become somewhat acquainted with their condition, manners, and customs. Knowing you are deeply interested in the work of God, which is now assuming a prominent position in the world, and attracting the attention of many people, I forward you the following brief sketch of my mission in this country.

The past year has been a remarkable one to me, as well as to the church in general. The Lord has been with me and has not only

blessed me in my ministerial duties, but has preserved me from those who have sought my hurt. Since I last wrote, persecutors have made strenuous but fruitless efforts to do me violence. I have had many apparently narrow escapes from the hands of my enemies.

One day as I was leaving the village where I had been preaching, I was closely pursued, for a considerable distance, by two rough fellows, who cast stones at me as they ran. Large stones have often come hissing by me with great force, but I have not yet received the first blow, for which I feel thankful to my heavenly Father. I know that I have not been by mere chance that I have not fallen a victim to the rage of ungodly and unprincipled men. Before I had any idea that I should be sent to Italy, the Lord showed me in a dream that I had got a foreign mission to perform, which would be as a hot furnace, but I was given to understand that the flames would not hurt me, inasmuch as I would be faithful.

The more experience I get in the church, the more I see the goodness of the Lord manifested in my behalf, which fills my heart with gratitude to God, and gives me urgent desires to serve him faithfully, and to labor diligently in his vineyard.

I have gained much experience since I came to this country, which I shall find to be of great utility in years to come. It has been with much pleasure that I have labored with Elder Woodward, from whose wise counsels and teachings I have derived much benefit. But as he is now going up to Zion, I am happy to know that I am again under the wise presidency of Elder Stenhouse.

A great majority of the people among these mountains are very ignorant. They are considerably behind the times—a great portion of them can neither read nor write, and many of them do not know any language, they only speak a dialect. Many of their dwellings have no glass in the windows. Paper and sheep skins are used as a substitute for glass.

In my travels I have often met women going into the fields to till the ground, carrying cradle and child with them, and sometimes I have seen them, when overtaken by a storm, catch up cradle and child on their shoulder, and run to seek a place of shelter.

The generality of the peasants are miserably poor; there are some rich people here, but none of them have, as yet, had courage to obey the gospel. I often think of the words of Jesus—"How hardly shall they that have riches enter into the kingdom of God." I have preached in the parlors of the rich, in the humble cottages of the peasants, in school-rooms, and in stables among the cattle, where the people assemble in the evenings for the sake of the warmth. I have slept in the chambers of the rich, as well as in the hovels of the poor, and sometimes my entertainers have been so poor that they have not been able to provide me with a bed, in consequence of which I have been conducted into barns, to take my repose on hay and straw, where I have often been awakened by the cold night winds as they have swept over my face, but I have felt thankful that I had a cover over my head. During the severe weather this winter, I have often been obliged to sleep in stables among the cattle, as it has been too cold to sleep in barns.

Formerly the Waldenses were driven by persecution from these valleys, and they found an asylum in Switzerland, but they were soon led back by one of their ministers. On arriving in their native valleys, they assembled in the open air, and swore they would die before they would change their religion, or again quit their country. This day is annually celebrated by the inhabitants of these valleys. They assemble on the spot where their forefathers stood, and hold a sort of "camp meeting."

At the last anniversary there were a great number assembled to celebrate the "miraculous day." The reverend gentlemen who addressed the vast assembly, knowing that many in their valleys had been baptized into the Church of Jesus Christ of Latter Day Saints, and fearing that others would do likewise, seized the opportunity to exhort their hearers not to change their religion, but cleave to that faith which their forefathers had sworn to maintain. Many of the people will not believe anything that is not believed in by their religious leaders, but still there are those who are determined to use their own judgment in relation to religion as well as other matters.

In spite of the difficulties against which this mission has to struggle, and the opposition with which it has to contend, the work of the Lord has been, and still is, onward. I feel assured that a brighter day is dawning upon the inhabitants of this dark and benighted land. I have baptized several since I last wrote, and many others are investigating the work. The saints are increasing in faith and knowledge, and they rejoice in the glorious hope of one day assembling with the body of the Church in Zion, but they are determined to wait patiently until the day of deliverance comes.

During the few years I have had experience in traveling and preaching this gospel, I have often thought of the words which an angel said to the prophet Joseph, at the opening of this last dispensation, "Those who are not built upon the rock will seek to overthrow the church, but it will increase the more opposed, and spread farther and farther." I have seen these words literally fulfilled, both in England and in this country; and as like causes produce like effects, I expect to see the church spread abroad until it has reached beneath its universal prevalence, every thing that opposes, for the Lord will carry on his work until all Israel are saved—until peace, joy, and righteousness shall abound over all the earth, when superstition, oppression, and misery shall be known only in the records of the past.

That that blessed day may soon come is the prayer of your affectionate brother in the new and everlasting covenant.

G. D. KEATON.

P.S. It is fine weather here, but we have had a severe winter. Frost has continued the whole winter, with but little cessation. A short time ago we were visited by gales of hot wind, which came from Africa, and caused much snow and ice to disappear.

G. D. K.

SUSPENSION-BRIDGE FOR THE OHIO.

The following is a brief description of the proposed bridge across the Ohio river at Cincinnati, designed by D. Griffith Smith, Civil Engineer.

This bridge will consist of one principal opening between two stupendous towers of suspension, the centres of which are 1400 feet apart.

From these towers the roadway will be suspended by three lines of wire cables, at an elevation of 112 feet above low water, leaving the whole width of the river clear and unobstructed.

The roadway will consist of two carriage-ways, separated by the centre line of cables, and four foot-ways; the width of carriage-ways at the centre of bridge, will be 10 feet each, and the foot-ways 3 feet, making the entire width of platform 32 feet in the clear.

The carriage-ways will pass through two magnificent gothic arches in each tower of suspension,

the width of each arch will be 12 feet, and to the crown of arch about 30 feet.

There will be, as we have stated, three lines of cables, and in each line four cables; these cables will pass over rollers in cast-iron saddles, firmly fixed on the summits of the pyramids; the extremities of the cables will connect with strong anchor-chains, laid to the most substantial hydraulic cement masonry.

The grade of the roadway, on the Cincinnati side, will commence at Columbus street, and rise at an angle of five degrees to the tower of suspension. At Front street, an elevation of 16 feet will be obtained. In crossing Front street, it is proposed to construct a "Millstone Iron Bridge," of the Tubular Girder pattern. On the south side of Front street the roadway will commence, and be supported to the shore-cables. The same plan of approach on the Covington side will be adopted.

The entire structure will be so arranged, and united in such a manner, that each of the parts may be taken out and replaced separately, so that there can be no difficulty in repairing any part of the bridge whenever required.

The principal dimensions may be more conveniently examined in tabular form.

SYNOPSIS OF THE CAPACITY OF THE PROPOSED BRIDGE.

	Feet.
Length of main span	1400 "
Total length of suspended platform	1985 "
Elevation of platform above low water	112 "
Total length of cables	2600 "
Number of cables	12 "
Wires in each cable	2000 "

Ultimate strength of cables, 18000 "

Total sectional area of anchor-chains, 8000 superficial inches.

Ultimate strength of anchor-chains, 24000 "

Maximum permanent load, 924 "

" transitory load, 794 "

Maximum tension of cables at the points of suspension, 5325 "

Number of persons that may collect on platform, 12704 "

Number of oxen that the platform will contain, 1588 "

Tension of cables resulting from weight of floor and 1557 oxen, (each weighing 1000 lbs.) 5236 "

Approximate cost of bridge, \$450,000

Time required for its construction, about two years.

The design exhibits a plan of structure far exceeding in strength and grandeur any similar work ever projected either in Europe or America.

When Mr. Telford constructed the suspension-bridge across the "Menai Straits," it was regarded by all Europe as the mightiest achievement of man.

The first stone of that magnificent structure was laid on the 10th of August, 1819. On the 20th of April, 1825, the first chain of this stupendous work was thrown over the "Straits of Menai," and on the 25th of February, 1825, it was opened to the public; its magnificent spectacle, says Dr. Arnold, to behold chains of tenuous iron stretched high across a channel of the ocean, and supporting an admirable bridge-road of safety, all which crowded processions may pass, regardless of the deep below, or the storm which, in winter, ships with a full spread, may pursue in course unimpeded.

Let us now compare this bridge, which was the wonder and admiration of all Europe, with the proposed bridge across the Ohio river at Cincinnati.

DEMONSTRATION OF THE MENAI SUSPENSION-BRIDGE.

Distance between the points of suspension, 379 "

Height of roadway above high-tide, 140 "

Diameter of cables, 43 "

Total length of bridge, 880 "

Maximum permanent load, 489 "

" transitory load, 300 "

Maximum load, 789 "

Sectional area of anchor-chains, 260 "

Two years after the completion of the Menai Bridge, Mr. Telford added another laurel to his justly-acquired fame, by constructing a suspension-bridge across the Conway river, one tower of which stands within the ancient fortress, "Conwy Castle," built by Edward I.

The span of the Conway bridge is 350 feet. Elevation above high tide, 18 feet.

The span of Froberg bridge, in Switzerland, is 967 feet.

The span of the Hammer-smith bridge across the Thames is 440 feet, 3 inches.

The span of the suspension bridge across the Danube, at Pesth, in Hungary, is 1000 feet.

The span of the Vining bridge is 1110 feet.

It will appear from the history of suspension-bridges, that no man has ever been constructed that will rank in magnitude and grandeur with the proposed bridge across the Ohio, at Cincinnati.

Mr. Smith's plans are at the Merchants' Exchange, where they can be examined, by all who feel an interest in the enterprise.—[Pough, Loom, and Aulif.]

The following elaborate table, with the comments, is of such interest that we do not hesitate to copy it.

State.	Popu- lation.	White.	Colored.	Free.	Slaves.
Alabama	428,934	177,123	13,722	15,911	15,911
Arkansas	101,159	92,687	8,472	9,348	9,348
California	91,635	92,957	18,962	19,000	19,000
Colorado	550,028	391,139	45,551	45,551	45,551
Connecticut	318,745	318,745	28,300	28,300	28,300
Delaware	97,541	97,541	51,677	51,677	51,677
Florida	373,069	370,752	47,513	47,513	47,513
Georgia	71,269	91,539	21,021	21,021	21,021
Idaho	47,223	87,415	1,621	1,621	1,621
Illinois	521,572	376,155	58,016	58,016	58,016
Indiana	397,541	351,477	47,064	47,064	47,064
Iowa	917,154	878,615	33,539	33,539	33,539
Kansas	—	—	10,711	10,711	10,711
Kentucky	191,881	129,914	5,771	5,771	5,771
Louisiana	287,418	98,302	37,839	37,839	37,839
Maine	255,419	517,729	41,340	41,340	41,340
Maryland	581,812	583,108	35,000	35,000	35,000
Massachusetts	497,413	593,904	11,010	53,530	53,530
Michigan	945,174	759,531	17,723	17,723	17,723
Minnesota	365,071	387,105	7,550	7,550	7,550
Mississippi	6,808	607	71,619	60,700	60,700
Missouri	295,718	666,586	47,151	12,811	12,811
Montana	522,854	62,944	37,103	10,427	10,427
Nebraska	—	—	12,670	12,670	12,670
Nevada	31,456	21,737	813	20,924	20,924
New Hampshire	31,456	61,547	21,074	21,074	21,074
New Jersey	649,933	3,973,934	67,440	67,440	67,440
New York	4,655,310	3,955,551	6,651	71,440	71,440
North Carolina	—	—	5,987	5,987	5,987
Ohio	1,905,545	1,823,329	39,964	40,000	40,000
Oregon	15,087	12,934	341,443	341,443	341,443
Pennsylvania	2,305,917	2,178,151	12,910	12,910	12,910
Rhode Island	175,815	175,815	19,000	19,000	19,000
Tennessee	25,836	40,000	29,210	29,210	29,210
Texas	184,104	212,592	32,551	32,551	32,551
Utah Territory	11,333	11,333	187,253	187,253	187,253
Vermont	140,210	140,210	61,582	61,582	61,582
Virginia	313,402	314,193	39,101	39,101	39,101
Wisconsin	504,736	3,331,831	52,294	52,294	52,294
Total U. S.	1,955,030	23,918,766	1,316,865	1,316,865	1,316,865