

minister for their dead. They love their fathers although they had once almost forgotten them. Our fathers have forgotten, to hand down to us their genealogy. They have not felt sufficient interest to transmit to us their names, and the time and place of birth, and in many instances they have not taught us when and where ourselves were born, or who were our grand parents, and their ancestry. Why is all this? It is because of that veil of blindness which is cast over the earth; because there has been no true church, priest-hood, or patriarchal order; no holy place, for the deposit or preservation of the sacred archives of antiquity; no knowledge of the eternal kindred ties, relationship, or mutual interests of eternity. The hearts of the children had become estranged from the fathers, and the hearts of the fathers from the children, until one came in the spirit and power of Elijah, to turn the keys of these things, to open communication between worlds, and to kindle in our bosoms that glow of eternal affection which lay dormant in our bosoms.

Suppose our Temple was ready, and we should enter there to rest for the dead. We could only rest for those whose names are known to us. And these are few with the most of us. And why is this? We have never had time to look to the heavens, or to the past or future; so busy have we been with the things of the earth, we have hardly had time to think of ourselves; to say nothing of our fathers.

It is time that all this stupidity and indifference should come to an end; and that our hearts were opened, and our charities extended; and that our bosoms expanded, to reach forth after who? Those whom we consider dead? God has condescended so far to our capacity, as to speak of our fathers, as if they were dead, although they are all living spirits, and will be forever. We have no dead! Only think of it! Our fathers are all living, thinking, active agents, we have only been taught that they are dead.

Shall I speak my feelings, that I had on yesterday while we were laying those Corner Stones of the Temple? Yes I will utter them, if I can.

It was not with my eyes, nor with the power of actual vision; but by my intellect, by the natural faculties inherent in man; by the exercise of my spirit, upon known principles, or by the power of the spirit, that it appeared to me that Joseph Smith and his associate spirits the Latter Day Saints hovered about as on the brink of that foundation; and with them all the angels and spirits from the other world, that might be permitted; or that were not to build elsewhere.

Why should I think so? In the first place what was on this earth have they to be interested about? Where would they be turned, in the wide earth, if not centered here? Where would their hearts and affections be, if they cast a look or a thought towards the dark speck in the heavens, which we inhabit?

Unless to the people of these valleys and mountains, are the other-worlders have the keys for the redemption of the earth? They are else preparing a country for the holy convocation, and the nations pertaining to their exaltation? No verily. No other people have opened their hearts to conceive conceptions so grand. No other people have their sympathies drawn out to such an extent towards the fathers.

No—if you go from this people, to hear the doctrines of others you will hear the diletant sayings: "As the tree falls so it layeth." As death leaves you so judgment will find you. There is no work nor desire, nor knowledge in the grave etc., etc. "There is no chance after death; but you are fixed; irrevocably fixed; for all eternity." The moment the breath leaves the body you must go to an extreme of heaven or of hell; there is no joy with Peter on thrones of power in the presence of Jesus Christ in the third heavens; or on the other hand to roll in the flames of hell with murderers and devils." Such are the doctrines of our sectarian brethren who profess to believe in Christ but know not the mysteries of godliness, and the boundless resources of eternal charity; and of that mercy which endureth forever.

It is here; that the spirit world would look with an intense interest;—it is here that the nations of the dead, if I may so call them would concentrate their hopes of ministration on the earth in their behalf. It is here that the countless millions of the spirit world will look for the ordinances of redemption; so far as they have been enlightened by the preaching of the gospel, since the keys of the former dispensation were taken away from the earth.

Why? If they looked upon the earth at all, it should be upon these Corner Stones which we laid yesterday; if they listened at all it would be to hear the sounds of voices and instruments, and to the blinding of sacred and martial music in honor of the commencement of a Temple for the redemption of the world. With what intensity of interest did they listen to the songs of Zion, and witness the feelings of their friends. They were glad to behold the glittering by-ones of the guards around the Temple ground; and they longed for the day when there would be a thousand where there is now but one. They wish to see a strong people, gathered and united, in sufficient power to maintain a spot on earth where a baptismal font might be erected for the baptism for the dead.

It is here that all our expectations were centered. Whatever they do all the golden palaces, marble pavements or gilded halls of state on earth. Whatever they do all the splendor, equipage, titles, and empty sounds of the self styled great of this world, which all pass away as the dew of the morning before the rising sun? What cared they for the struggles, the battles, the victories, and numerous other worldly interests that vibrate the bosoms of man on either side? None of these things would interest them. Their interests were centered here; and hence extended to the work of God among the nations of the earth.

Did Joseph, in the spirit world, think of any thing else on yesterday? but the doings of his brethren on the earth? He might have been necessarily employed, and subdued as to be obliged to think of other things. But if I were to judge from the acquaintance I had with him in this life, and from my knowledge of the spirit of priesthood I would suppose him to be so hurried as to have little or no time to cast an eye or a thought after his friends on the earth. He was always busy while here, and so we were. The spirit of our holy ordination and anointing will not let us rest. The spirit of his calling will never suffer him to rest, while eaten, sin, death or darkness, possess a foot of ground on this earth. While the spirit world contains the spirit of one of his friends, or the grave holds captive one of their bodies he will never rest, or slacken his labors.

You might as well talk of San King of Israel resting while Israel was oppressed by the Canaanites or Philistines, after Samud had anointed him to be king. At first he was like another man; but when occasion called into action the energies of a king, the spirit of his anointing came upon him. He slew an ox, divided into twelve parts, and sent a part to each of the tribes of Israel, with this proclamation: "So shall it be done to the ox of the man who will not come up to the help of the Lord of hosts."

Ye elders of Israel! you will find that there is a spirit upon you which will urge you to continued exertion; and will never suffer you to feel at ease in Zion while a work remains unfinished in the great plan of redemption of our race. It will inspire the Saints to build, plant improve, cultivate, make the desert fruitful;—in short to use the elements, send missions abroad, build up states and kingdoms and Temples at home, and send abroad the light of a never ending day to every people, and nation of the globe.

You have been baptized;—you have had the laying on of hands; and some have been ordained, and some anointed with a holy anointing. A spirit has been given you. And you will find, if you undertake to rest, it will be the hardest work you ever performed. I came home here from a foreign mission. I presented myself to our President, and enquired what I should do next;—rest, said he.

If I had been set to rest, I would have to dig down a mountain, to go to the ends of the earth, or traverse the desert of Arabia, it would have been easier than to have undertaken to rest, while the Priesthood was upon me. I have received the holy anointing and I can never rest, till the last enemy is conquered, death destroyed, and truth reigns triumphant. May God bless you all, Amen.

DESERET NEWS.

SATURDAY, April 30, 1853.

TO THE SAINTS.

"What for man?" Do he cannot get it, what shall he do? Do the next best thing; eat the next best grain he can get, corn, rye, &c., and if he can get no grain, eat potatoes, vegetables of any kind; and drink milk; and we are credibly informed, some of the inhabitants of Utah county are doing, without being able to procure grain or vegetables. To what extent this state of things exists we cannot say, only from report; and we believe the report is not wholly without foundation; and at the same time, not very extensive.

And what is the cause of this? To answer this we must repeat some things before told; but no matter, we would keep the subject before the people.—The Lord of the harvest has hitherto blessed the harvest of these valleys, beyond a parallel; and it has been such an easy matter to raise grain, that it seemed of little or no value when raised, consequently little care was taken of it; much was wasted before threshing, and much after; and it has been fed to cattle, many times, when they would have been better without than with it; and it is not a week since we heard of a fine horse dying in our city from eating too much wheat. Scarce as it is no matter, if some men have wheat, they would rather give it to their horses till they die, than give or sell to a poor neighbor, for a reasonable sum; they don't want to trade unless they can make something by it; and they think they can make more by keeping their horses fat, than by letting a neighbor have it, who is living on milk alone, because he has not the cash to pay, and "trust is poor pay master."

That is very true; but have you paid the Lord all you owe Him? If you have, you are ready to set up business for yourself, and open a new world or speculation, and we have nothing more to say to you; you are quite beyond us; and if you let your neighbor starve, and his land lie idle for want of seed, because he has not the gold to pay you for it, that you will find will be your business when the chief husbandman calls you to reckon.

We do not anticipate many of this class, who profess to be saints; and we would advise the saints not to contend with these few, raise the cash (that is their god), as fast as you can, and buy them out, and let them start for California as quick as possible, where they can get a big god of their own choice, enough to satisfy them; but let every honest man stay where God wants him, and put in the seed into the earth, and raise grain, and build houses, and plant vineyards and orchards, and prepare for the reception of ten times as many saints, as came last year.

We don't know how many will come this season, but we believe many. The few ten thousand who came last year, helped to exhaust the grain of the land to a considerable extent, and if only twice as many should come this, have you prepared, and are you preparing to feed them.

A year since, our potatoes could scarce be given away, so plenty. "I shan't plant many this year." How rich our blessings when they are gone. Who has a hundred, fifty, or a score of potatoes now, that he don't know what to do with? Just advertise them in the News; and if you don't find a purchaser in a week, send them to the News office, and you shall have your pay.

Late upon line, and precept upon precept: a little here and a little there; the universe is made up of little things; and we cannot urge too strongly upon the saints the importance of raising all the grain and vegetables they can, to prepare for those who are coming to live with them; and if there is a man, professing to be a saint, who has grain, or seeds that are needed to be put in the earth, to multiply for the good of the kingdom, this season; and he will neither sell or give the same to his brethren who can cultivate them, on equitable terms that can be met in reason, mark that man, unless he speedily repent, he will come to want; for it is too late in the day for God to trifle with such avarice. He will not do it; and such men, before they are aware, will feel a famine, gnawing their vitals. We exhort you not.

We have no disposition to enter into a general discussion on speculation; the subject is not fully before us; but some may think we are lifting at it, while we are talking about saints doing as they would be done unto. It is fashionable, the world over, when an article is scarce in market, for the holder of the article to raise as high on the price, as the market will bear, and insure a sale. This is understood to be providing for one's own household, and the man that don't do it, denies the faith, and is worse than an infidel. And if Mr. A. has a horse, or ox, or cow, to part with, and he finds that Mr. B. needs it, and cannot do without it, he is so afraid that he should be thought an infidel by not providing for his own, that he asks two or three prices, all that he can possibly get, he so terribly dreads to be thought an infidel.

Mr. A. and Mr. B. are both controlled by circumstances. The circumstances surrounding Mr. A. force his avarice to take all he can get; and Mr. B's circumstances compel him to pay all he is obliged to. This is the fashion the world over, and who is to blame? Is it not all right? Don't the world do right in these things? Is not this loving your neighbor like yourself? And don't saints do the same things, some few of them, when their mill or farm has produced a few hundred surplus bushels of grain, and their brethren are without anything to eat or sow? Have they not come from the world, learned its customs, and do they not as the world doeth? And is not this all right?

A few more questions by way of answer. When our ancient brethren were starting in the wilderness, and our Father sent them food from heaven, because they had no other provisions, how much did He charge for a pot of manna? Any thing extra, because they were obliged to have it, or did? Was there not as good a chance as men have for a speculation?

When the disciples and multitude followed the Savior, and had nothing to eat, and were an hungry, Jesus, our elder brother, brought forth bread and fish in abundance, and bade them eat. But did he say to them, you must pay me two or three prices, for I have all the bread and fish there is in the market, and if you don't eat now, you will starve? And when he sent the quails into the camp, into the tents, and into the tables of the poor sick saints, who had been driven at the point of the sword, from Navroo, to Iowa's banks of the Mississippi, did he say to them this is your only chance, if you don't turn out the cash you cannot have them, and you must pay me 25 cents apiece for them, for they are scarce, when they were usually worth 6¢, and if you have not got the money, you must let me have your cattle, and feather beds, and the most valuable things you have, for the market is in my favor, and I must provide for my own or be called an infidel?

Let these sick, emaciated, helpless, hungry saints, now living, who experienced the time of which we are now writing, answer, and say if their elder brother who then provided for their wants, made any such demands of them. We know he did not, and all saints know he did not; but those who were then present,

are everlasting witnesses, and their testimony is not to be questioned.

What is the sum total of this matter? The Son doeth nothing but what heeth the Father do; and the voice of the Spirit, through the Son, is to all saints, whatsoever you see me do, that do, that you may be like me, even as I am like my Father.

What is wheat for? To feed men and stay hunger. Will a bushel feed more men or stay more hunger than it would when you could not sell it for a dollar per bushel? If not, what is the extra charge for?

Governor Young left the city on the 20th inst., for the purpose of visiting the Indians located near the southern settlements. A few days previous to his departure, information of some hostile indications was received from Millard County, when the Governor immediately sent a dispatch and interpreter, to produce a quietness, and followed the express, in person, as soon as circumstances would permit; and we understand this out of the Governor, relates particularly to his office as Superintendent of Indian Affairs. Our Governor has always been able to head the Indians of the Territory, in their hostile movements with the loss of little blood; and we believe he will continue so to do; we do not anticipate any serious out break from the difficulties reported by the express, they having entered into a treaty of amity till word could be had from the Superintendent.

Gov. Young was accompanied by, Messrs Kimball, Taylor, E. Snow, Benson, Bullock, Sprague, Judge Snow, Esq. Blair, and some more whose names we have not sufficient for guards, pilots, &c., so that we apprehend no danger on the route, and wish, his Excellency and suite, a pleasant and prosperous journey, and safe return.

The Weather has been mild, mostly since last date. Sunday night, 17th inst., a gentle hail storm, doing very little if any damage. Thursday night considerable rain; and Friday morning, 21st, snow commenced falling about day break, and steadily continued till about noon. The scenery was beautiful. Peach trees, currants and other shrubbery in full bloom, and four inches of snow on our gardens, in the city, at one time; though we judge there was full one foot of snow fell, between 4 and 12 o'clock; yet it was so warm that it mostly disappeared from our set, and we did not discover or hear of any frost during the night, or any damage from chill, snow, or rainy Saturday, 23rd, 5 p. m., every thing in the Valley appears as warm, pleasant, & delightful as though we have had no snow fall for six months; yet a few relics of yesterday's snow flakes, are still visible on the surrounding mountains. 24th, a little frost, in some spots last night, but we hear of no damage to the peach blossom; very pleasant.

The California Mail brings us almost no exchanges. Most of the information by last Mail was from a package sent us by Mr. J. W. Sullivan, Post Office Building, San Francisco. We shall forward him News in return.

Subscribers for the News, in the Territory, desiring to leave, are requested (if they have not already) to pay for the News and jobs they may have had, and take a receipt from the Office, to show to our Agents; for we expect our Agents, each and every one, to see that subscriber's Bills are settled, before it is too late. We have no objections to any man's going to California, or any where else, if he wishes so to do; but we object to men's running away without paying their debts; and we look to all Bishops and Agents to see this thing carried out so far as the interest of the News and Printing Office is concerned.

All advertisements should be in the Office before Wednesday noon, week of publication.

The doings of Conference have attracted so much attention of late, that we have neglected to report the number of new subscribers in several Wards, which are nearly, or quite unanimous.

Since writing the notice of Governor Young's absence we have received his Proclamation, which may be seen in other columns, and learn by Mr. Cain, who returned from San Pete, this evening, 26th inst., that his Excellency and suite left Provo, yesterday morning, for Manti City. Suspicious appearances still manifest themselves, but nothing particular has transpired since the date of Proclamation. About 30 mounted men left our city this p. m., for the southern counties. Let the citizens be on their guard and we will believe, all will end well.

CHRISTIANITY IN CHINA.—In one of our exchanges we find, "that in the year 1635, there was found in the province of Shensi, a stone tablet, ten feet long, and five feet broad, containing the names of seventy missionaries who came from India, to preach the gospel to the Chinese, together with a compendium of the christian faith, all in Syriac characters."

FRUIT TREES.—Look out for your Fruit Trees. 23 inst., near sun set, as our paper was full, ready for the press, we noticed some of our Fruit Trees, transplanted this season, were very bare, and leafless, and took a walk among them for the first time; when we discovered a small black or brown Fly, with long whitish wings, perched on the extreme ends of the twigs. Where we did not find the Fly, the leaves were full, and trees doing well. On the twigs where the Flies perched, no leaves, and many of the ends of the twigs appeared to be diminishing. We to our orchard, apples, pears, cherries, peach and quince; unless they are speedily checked, if we may judge from present appearance. We gently rapped each tree, and left the Flies to roost on the ground; and if any person will tell us instantly, of an infallible antidote for this Fly pestilence, we will publish an extra without delay, for the good of the public.

SUMMARY.

From the California Mail which arrived on the 18th inst. Some of the Californians are for a new Constitution, and some for dividing the State; there being plenty of population for two States, and it is a matter of rejoicing among them that Steamers have dropped down to 50, and 100¢, per passage to Panama, as it will relieve them of much of their surplus population, most of whom are transient persons, only come to fill their pockets and get away as soon as they can.

Napoleon III was expected to be married to a Spanish lady, January 5th.

The election of General Pierce to the Presidency is confirmed.

The President, with his lady and sons, were traveling on the Boston and Maine Railroad, Jan'y, 7th, when an accident occurred on the line, resulting in the instant death of the latter, and seriously injuring Mrs. Pierce; the General did not escape wholly unhurt.

The trial of the Caloric Ship Ericsson, has been very successful; it uses only one tenth of the coal that a steamer does; it will be sent to Washington by the 4th of March.

Nineteen murders in New York City in 1852. The Emperor of Russia has dispatched a squadron to Japan with the object of keeping an eye upon the proceedings of the United States squadron.

Civil war rages in Mexico; the revolutionary army routed that of the government under Genl. Minion.

Another expedition is about starting, supplied with sledges and India Rubber Boats, in search of Sir John Franklin.

The Pacha of Egypt has sent a beautiful Arab Mare to the Emperor Louis Napoleon.

Petition was presented to U. S. Senate for 1,500,000 acres of land, to get up a Telegraph wire from St. Louis to San Francisco, via Salt Lake.

The Pekin Gazette reports an earthquake in the Province of Katsueh: 1000 houses destroyed, 300 inhabitants killed, and 400 injured. Shocks, also, in Manila; many persons, and two churches destroyed; the Palace and Custom houses rendered uninhabitable.

The Atlantic is nearly four miles deep, off Cape Hatteras, say the U. S. coast surveyors.

At a family Congress at Frankfurt, Anselm M. Rothschild, of that place; Solomon M. Rothschild, of Vienna; James M. Rothschild, of Paris; and Charles M. Rothschild, of Naples; decided to renew their co-partnership for three years.

Total fall of rain as published in the Liverpool Albion, England in 1852, 33.17 inches.

The Pope has expressed his gratification at the establishment of the Empire of France, and will visit that country to crown Louis Napoleon.

A decree of the Emperor of France nominating ex-king Jerome, and his sons, as lieutenants to the throne, in the event of Louis Napoleon failing in direct or adopted issue, is unfavorably received.

U. S. Senate passed a resolution appropriating \$50,000 towards an equestrian Statue of Washington.

Five hundred thousand Office seekers from the new administration infest Washington.

A young man named Gwinn murdered his own sister near Winchester Tenn., to get some money (Jany.)

The Legislature of Arkansas passed a Homestead Exemption Bill, which provides that every head of a family shall be entitled to a homestead, exempt from sale or execution,—not exceeding 160 acres of land, a town lot, appurtenances and improvements thereunto belonging.

The Australian Gold diggings are said to yield \$3,000,000, per week. It is computed that about \$50,000,000, have been yielded in Victoria County alone. Two fresh Gold fields have been discovered: great trush to Australia from all parts of the earth.

Loss by fires in California in three years \$60,000,000.

A method of making wrought Iron directly from the Ore, without melting into pig iron, has been discovered.

The London News says that the greater part of the Scandinavia "Mormonites" have decided upon emigrating to America.

Mexico Jan. 23rd. Arista's resignation received, granted, and he retired to his country estate. Anacimilpa, seriously ill. J. B. Ceballos, President of the Supreme Court, proclaimed provisional President. Gen. Minon severely beaten before Guadalupe, by Gen. Uruga, who gave the command to Gen. Vasquez. The Governor of San Luis Potosi was assassinated, whereon his brother revolted, Ceballos headed the revolution and petitioned Congress for a Convention to change the constitution; but the Congressmen not liking the petition, accused the President of treason, when he ordered them to their houses, the next day the garrison joined this peaceful revolution. Great difficulty to get a full ministry. Ex President Bustamante, died. Many new politicians in the field. Conter revolution at Tampico; deputy Rodriguez, shot without form of trial on suspicion that he had formed a plan of annexation to the United States, and his soldiers sent to the Castle of San Juan de Ulloa. Gen. Uruga had been invited to the Capital to consult on measures to meet the views of the revolutionists. And on his march thither, Senators and Deputies dissolved Congress agreed to meet in Puebla to continue business, and named Don Osoria, President of the Republic. Congress declared their intention to fortify Puebla, and defend themselves to the last against the whole nation. The Camanche and Apache Indians are at war with each other; the Apaches having killed the famous Camanche Chief, San Set and his warriors had called on the nation to avenge his death. Much trouble with the Indian on the Rio Grande.

The Prince of Wales has received a military appointment, and with it an addition of \$500,000 to his salaries.

Spring Creek, 7 miles above Box Elder, April 26th, 1853.

DEAR RICHARDS:—Bro. Clawson who has accompanied us thus far is about returning to the city. I improve this opportunity of scribbling on a few lines containing the following information regarding the Train. I left the city in connection with Bros. Grant and Stoddard, on Tuesday the 18th inst., with every thing favorable to our progress towards California. The Cattle, Horses, and Mules were in good order; we traveled the first day as far as Kay's Creek, 20 miles from the city. The following day we were joined by Bro. Wm. Smith, and proceeded as far as Weber River; camped 3 miles above the ford. During the night we had a violent storm of rain and snow, but by placing out an efficient guard, we kept the Cattle from straying. In consequence of the storm we remained in camp during the next day. Saturday morning we left our encampment at an early hour, and succeeded in passing Weber River, with some slight damage, upsetting one wagon in the slough, which was very deep and mirey; camped at Bishop Clark's, and took in a portion of our supplies. The following day crossed the Ozden early in the morning, feeling anxious to get across it as soon as possible, there being danger of the bridge going away; stopped at Bro. Farn's Mill, and finished taking in our supplies; camped at Ozden Hole settlement. The next day traveled and camped on Creek, within 3 miles of Box Elder; here Bro. Smith lost an Ox, pointed by some herd in the bottom of the Stearns. Crossing on this Creek would do well to let their Cattle feed on the mountain side. Tuesday we crossed Box Elder and proceeded as far as the 7 mile Creek, where we camped, being then entirely out of the settlements. We have plenty of hands and every thing goes as we wish to have it.

These Bro. Richards are the leading incidents connected with the Church Train.

I remain yours in the bonds of the New and Everlasting Covenant,

EDWIN D. WOOLLEY.

P. S.—Any other information you wish to get concerning the Train, Bro. Clawson will be able to give, as he has been with us all the time.

E. D. W.

For the Deseret News.

G. S. L. City, April 18, 1853.

The mail left Sacramento on the 15th of March for this place—was taken to Hangtown same day by stage; left next morning on a pack animal, for the head of the South Fork. About 40 miles from Hangtown the snow became so deep that our mule had to be sent back, when it became necessary to put the bags on our backs from thence to Carson Valley, (70 miles distant) over the summit of the Sierra Nevada, through snow banks of 20 and 40 feet in depth. With untiring effort, and almost superhuman endurance, we reached our post in Carson on the 21st.

On the 23rd our party, (consisting of eight,) all well mounted and equipped, commenced our journey for this point.

At the Desert we met a band of Indians; bargained with two of them to accompany the mail: one came with this party, the other is to come with the next; all

so made arrangements with a whole family of Indians, (who were to leave the next day for our trading post) to live with us to herd our stock, and make themselves generally useful; we in return to feed them and clothe them, and make presents to their friends.

We saw great many Indians on the road, and had talks with them all. They bestowed small presents, and gave them food. They were mostly all naked. We promised them presents on our return. They appeared much pleased, and are anxious to be on good terms with the whites. At one time we were in a company of some 200 of these poor beings all of whom appeared perfectly friendly. The upper tribes, when they found that we had an Indian with us, were overjoyed; we could never give them sufficient time to finish their talk. Nothing but a pacific course towards these Indians is necessary to secure their friendship. Such is to be our policy.

The waters of the Humboldt were never higher; all the tributaries are swimming. The Indians' horses have mostly all perished to the snows. All the mountains are covered with snow; consequently, the waters will keep up for a long time. We not only had to swim every stream, but wade through extensive bottoms for miles up to our knees, and often our ankles in mud and water.

Mr. Ferguson and myself left our party on Goose Creek, to listen in with the mail. We found but little snow on the mountains. Teams can go as far as Goose Creek now, but no further for a month to come. Grass good all the way.

It is the determination of the mail contractors to spare no pains, trouble or expense, in forwarding the United States mail to and from California. They have made such arrangements and adopted such measures, that success is inevitable.

On my return to Carson Valley, we shall start out a company to explore a new route, whereby 300 miles travel can be saved, which will shorten the distance that a failure of this mail cannot happen.

Respectfully yours,

E. L. BARNARD.

For the News.

G. S. L. Botanic and Flower Garden.

DEAR SIR:—Permit me to solicit your aid in forwarding a subject which I hope may serve to increase the social and moral improvement of this community.—I mean the establishing of more properly speaking the beginning of a Botanic and Flower Garden, which to me seems to be useful in this place. I have therefore in order to make a beginning, laid out in convenient beds, a part of my garden for the above purpose; of sowing the seeds and planting of native plants; medicinal and pot herbs, exotic flowers, shrubs and any variety of plants I can collect.

I intend to have in separate beds, the different varieties labelled with their proper names in order that visitors may make themselves acquainted with herbs and flowers. (more especially native plants of which we have very pretty collections.) By so doing I hope to collect most kinds of plants indigenous to the Valleys and the mountains; and indeed plants of any other country that are really useful and ornamental. This beginning I hope may in future lead to a more enlarged and scientific Botanic garden, cherished by the state and influence of Congress.

Should this come under the eye of any liberal minded cultivators or collectors of plants; I beg leave to solicit their kindness to forward any seeds or plants that may aid me in this collection; to such friends I will cheerfully collect and forward any native seeds or plants that may serve to increase their collections.

Respectfully yours,

EDWARD SAYERS.

G. S. L. Horticultural Garden.

April 23rd, 1853.

P. S.—I herewith send a few Cucumbers, which you will please to accept as the first of the season with me; this I do as I know you are always glad to see any thing like early productions in the Valley. If the little article on plants meets your approbation I shall feel much obliged if you will give it an insertion in the News.

Doct. Richards, present.

With the above, we received a plate of Cucumbers varying from 1-2 to 3-2 inches; the lot averaging 3-2 inches in length, large enough for table use, or about 1 3-4 inches diameter; the whole covered with a handful of green leaves from 7 to 10 inches in diameter. We are thankful to learn, by this expression that friend Sayers has not forgotten the texture of our eye and taste for early vegetables, though it is many years since we have had the opportunity of realizing in his botanic, flower, and vegetable kingdom. We fully approve of Mr. Sayers' proposition, wish him success, and recommend all who wish to exchange seeds, roots, &c., with the Valley or the Valley or out of the Valley; to correspond with Mr. Sayers, who we understand is devoting his whole attention, to the subject of his Communication, and his works are worthy of patronage by every lover of improvement.

Mormonism in Washington.

It is a peculiarity of our people that every sect must have its organs. We have Whig papers, and Democratic papers, and Neutral papers, and we have likewise scores of public journals dedicated to the defence of the Catholics, Protestants, Presbyterians, Baptists, Israelites and other religious denominations. There are moreover Temperance papers, and sheets published expressly as the recipients of extra mundane communications, and which deem little else than pre-arranged revelations from the tenants of the tomb. We have music, papers, and literary journals in abundance. In short, the periodical press represents an infinite variety of phases, and takes special cognizance of almost every hobby in which the human mind thinks proper to indulge.

One might imagine that with such a superabundance of journalism, the catalogue would be exhausted. Not so, however, for behold Mormonism—the doctrine of Latter Day Saints—a strange medley of material philosophy and transcendental fanaticism invented by JOSE SMITH, and since propagated with astonishing success by his followers—claims its particular organ, & is determined to assert its excellence & spread its tenets by the established agency of a Newspaper, Elder ORSON PRATT—on of the shining lights of the Latter Day Saints—an individual whose name has been constantly mingled with the account of the "signs and wonders" of the present age at Utah; the editor of a new sheet, which is published at Washington, and bears the appropriate title of the "STARS." It seems that brother Pratt has not undertaken this enterprise upon his exclusive responsibility, for according to the Republic, he brings with him a duly accredited letter of appointment signed by BRIGHAM YOUNG, HENRY KIMBALL and WILLARD RICHARDS, certifying him Professor ORSON PRATT, one of the Apostles of the Church of Latter Day Saints, has been appointed by them, with the sanction of a special conference convened in Salt Lake City, on the 28th of August last, to preside over the affairs of the church throughout the United States, and to direct its efforts in North America. This letter is contained in a general epistle from "Brother Pratt," as he is called, to the Saints scattered throughout the countries mentioned. With such authorized sanction, brother PRATT can go on as he pleases, and may confidently rely upon the countenance and support of all the faithful devotees of Mormonism, who may be found on the cis-montane side of the Desert. We presume nevertheless, that their number is not very considerable, it being a special feature of this sect that those who join are always in a desperate hurry to get to the City of the Great Salt Lake, in order, doubtless, to be enabled to carry out practically certain fundamental doctrines of Mormonism, which might, peradventure, encounter decided opposition from those antiquated fogies dwelling in the haunts of civilization, and who in the depths of their ignorance, not only fail to appreciate the sublime tenets of JOSE SMITH and the Golden Book, but entertain a marked aversion to polygamy and such like cardinal usages of the Momoism. Whether the temptation of a multiplicity of wives will make many converts among us "on a barbarian" may well be doubted, as we have some reason to conclude that a majority of the married folks of the republic are fully satisfied that wives should be taken, like LUMBER'S pills, with a special proviso that one's dose.

Our readers may fancy that an analogous plurality of wives is an essential ingredient of the Mormon faith, we are sporting with their credulity, or giving credence to a hackneyed libel. Far be it from us to calumniate such a monstrous delusion as that of Mormonism. The dogmas of the new church have weight enough of sin and wickedness to answer for, without being subjected to the opprobrium of unmerited slander. Polygamy is a practice affirmed and vindicated in the first number of the very paper to which we allude. It contains a chapter on "Celestial Marriage," a revelation on the Patriarchal order of Matrimony, or Plurality of Wives," purporting to have been given to JOSEPH SMITH, the Seer in Navroo, on the 12th July, 1843, followed by an argument in favor of polygamy, in which the practice is attempted to be justified by Scripture, and the power of Congress, or even of any State or Territory, to prohibit it, is denied.

A striking illustration of the wisdom of Mr. J. S. reason's aphorism, that error may be to be eradicated, reason is left free to combat it, may be found in the fact, that a newspaper expressly established as the organ of this heresy & infamous imposture—while preaches a cruel and false and licentious than the sensibilities of Mahomedanism—which allures neophytes by direct appeals to the basest