

DESERET NEWS.

W. RICHARDS.

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For the News.

IMPROMPTU TO THE SAINTS.

Awake! for the day is approaching—
The morn is beginning to dawn;
Arise, shake yourselves from the dust, and
Put the garments of righteousness on.
Avoid all appearance of evil— [pure,
With clean hands and with hearts that are
Lay hold on the life that's eternal,
And strive to the end to endure.
Hark! hark! the small voice of the spirit
Of Eloheim whispers around;
List! hark, for the pow'r of salvation
Breathes forth in its sweet gentle sound.
Seek not for the gold of the mountain,
But lay up a treasure above—
Hold fast to the strong 'rod of iron,'
Drink deep from the fountain of love.
Seek not, like the wrath-smitten Uzzah,
To steady the ark of the Lord,
But with what your authorities counsel
Let judgment and feelings accord.
No fellowship hold with such spirits
As basely engender distrust;—
With a confidence firm and unshaken
Acknowledge the Priesthood is just.
Thus like clay in the hands of the potter,
The master can mould you at will—
He will fashion you vessels of honor,
Responsible stations to fill.
And the life-giving spirit of Jesus
In your bosoms will ever reside;
And from year unto year in your dwellings
Will peace and salvation abide.

E. R. S.

For the News.

o Saints of God should shun three things:
Slander, tattling, and hypocrisy;
They're like the Upas Tree, which brings
Death and accompanying misery.

ree others they'd do well to own:
Truth, virtue, and integrity;
These, like the angels in their homes,
Bring joy, and peace, and harmony.

HOMER.

SHAM HAYS, AND HIS RACE.

me forty years ago, the managers of a
course near Brownsville, on the Monon-
gahela, published notice of a race, one mile
long, on a particular day, for a purse of one
hundred dollars, "free for any thing with four
legs with hair on." A man in the neighbor-
hood named Hays had an ox that he was in
habit of riding to mill, and he determined

to enter him for the race. He said nothing
about it to any one; but he rode him around
the track on several moonlight nights until
the old fellow had the hang of the ground
pretty well, and would keep the right course.
He rode with spurs, which the ox considered
particularly disagreeable, so much so that he
always bellowed when they were applied to
his sides.

On the morning of the race Hays came up-
on the ground 'on horseback' on his ox. In-
stead of a saddle, he had a dried ox-hide, the
head part of which with the horns still on, he
had placed behind. He rode to the judges'
stand and offered to enter his ox for the race;
but the owners of the horses that were enter-
ed objected. Hays appealed to the terms of
the notices, insisting that his ox had "four
legs and hair on" and that therefore he had
a right to enter him. After a good deal of
'cussin' and discussin,' the judges declared
themselves compelled to decide that the ox
had the right to run, and entered accord-
ingly.

When the time for starting arrived, the
ox and the horses took their places. The
horse-racers were out of humor at being both-
ered with the ox, and at the burlesque which
they supposed was intended, but thought that
all would be over as soon as the horses got
started. When the signal was given they
did start. Hays gave a blast with his horn
and sunk his spurs into the sides of his ox,
which bounded off with a terrible bawl, and
at no trifling speed, the dry hide flapping up
and down, and rattling at every jump, mak-
ing a combination of noises that had never
been heard on a race course before. The
horses all flew the track, every one seemed
to be seized with the sudden determination
to take the shortest cut to get out of the Red-
stone country, and not one of them could be
brought back in time to save their distance.
The purse was given to Hays under a good
deal of hard swearing on the part of the own-
ers of the horses. A general row ensued,
but the fun of the thing put the crowd on the
side of the ox. The horsemen contended
they were swindled out of the purse, and if it
had not been for Hays' horn and ox-hide,
which he ought not to have been permitted
to bring on the ground, the thing would not
have turned out as it did.

Upon this Hays told them that his ox could
beat any of their horses anyhow, and if they
would put up a hundred dollars against the
purse he had won, that he would take off the
ox-hide and leave his tin horn and run a fair
race with them. His offer was accepted and
the money staked. They again took their
places at the starting post and the signal was
given. Hays again made use of his spur, and
the ox gave another tremendous bellow.
The horses remembered the horrible sound
and thought all the rest was coming as before.
Away they went again, in spite of all the ex-
ertions of the riders, while Hays galloped his
ox round the track, and again won the mon-
ey.

From that time they nick-named him Sham
Hays. He afterwards removed to Ohio, but
his nick-name stuck to him as long as he
lived.—[Spirit of the Times.

SPREAD OF THE ENGLISH LANGUAGE AND
LITERATURE.—One of the Baptist missiona-
ries to the Cherokees, says: "Nearly, if not
quite one half of the Cherokees can speak
the English language, and the number is so
rapidly increasing, that in my opinion the
time is not far distant when the native tongue
will be obsolete. There are now among the
interesting tribe, about fifty schools, embrac-
ing upwards of one thousand scholars, all of
whom are instructed exclusively in the En-
glish language; and it is a very common
thing to meet Cherokees, both old and young,
who cannot speak their native tongue. It is
one of my strongest desires to supply, as far
as possible, this interesting portion of the
tribe of Indians, to whose eternal well being
I have devoted my life, with good religious
books and tracts."

A DOMESTIC TELEGRAPH.—A member of
the Society of Friends has rendered the nov-
el material of gutta percha tubing subservi-
ent to an important saving of time and foot-
steps in the domestic circle. In consequence
of the peculiar power possessed by this tu-
bing for the transmission of sound, he has
applied it for the conveyance of messages
from the parlor to the kitchen. Even a
whisper at the parlor mouth-piece is distinct-
ly heard when the ear is applied to the other
end. Instead, therefore, of the servant hav-
ing to answer the bell as formerly, and then
descend to the kitchen to bring up what is
wanted, the mistress calls attention by gently
blowing into the tube, which sounds a whis-
tle in the kitchen, and then makes known
her wants to the servant, who is able at once
to attend to them.

THE AGE FOR LEARNING TO SING.—The
earliest age, that of six or seven years, is the
most appropriate for learning to sing; voice
and ear, so obedient to external impressions
are rapidly developed and improved, defects
corrected, and musical capabilities awakened.
With several children a few weeks' practice
suffices to change the entire character of their
voices; which, though at first weak and in-
different, and of almost no extent, become
strong, extended, clear, and in some cases of
fine quality. Such instances are best calcu-
lated to dispel the prejudices existing against
musical instruction at an early age.—[Music
and Education, by Dr. Mainzer.

"Why is it," said Mr. T., a distinguished
lawyer of a city of New England, to his
friend Mr. H., a clergyman of high reputa-
tion in the same place, "why is it that you
ministers, who are professedly the light of
the world, are always quarrelling with each
other, while we lawyers, wicked as we are
represented to be, are remarkable for our
courtesy, and seldom disagree among our-
selves."

"Is it possible that so fine a classical schol-
ar as yourself, Mr. T., should be under the
necessity of asking that question? Hear
what an answer Milton gives you:

'Devil with devil damned
Firm concord hold; Men only disagree