

## Poetry.

[For the DESERET NEWS.  
DIXIE.]

BY E. R. S.

I love the land of Dixie—  
Our mountain Dixie land;  
Where peace is in the atmosphere,  
And wealth, amid the sand.

I've seen its gorgeous mountains,  
Of every form and hue;  
Where huge volcanic craters yawn  
Upon the gazer's view.

Black rocky beds of lava  
Discolor nature's face—  
The product of tremendous throes  
Of hers, in by-gone days.

As if, in earth's deep bosom,  
Prometheus' stolen fires  
Were fanned till blazing billows flow'd  
In flaming, cloud-topp'd spires.

Imagination pictures  
Where Vulcan's forge has stood:  
If burning heat can purify,  
Our Dixie must be good.

Where lofty barren summits  
Supply a bold redoubt;  
A winding, mountain fissure path  
Leads you abruptly out

Upon a lovely landscape,  
That's nurs'd by purring rills;  
Those veins of nature, flowing from  
Her everlasting hills.

Emerging from the rudeness  
That marks a desert way;  
Those little Edens, to the view,  
Seem like the break of day.

We seek in tiny parcels  
For things of precious worth;  
And here, between the rocky cliffs,  
We find rich spots of earth.

These spots are merely patches,  
Like gold dust on a leaf—  
Like distant stars that gild the night—  
Like orbits on a reef.

I love the land of Dixie,  
The nursery of the vine:  
'Twill yield an independency  
Of cotton, oil and wine.

'Tis full of gold and silver  
As well as wine and oil:  
The shining wealth will be brought forth  
By dint of faith and toil.

It was thro' man's transgression,  
The soil of earth was cursed;  
And now, by man's obedience,  
It will be reimbursed.

Success to loyal Dixie,  
Fair Utah's sunny land;  
Where faith and industry will soon,  
A mass of wealth command.

Extend your large investments  
To that exhaustless mine:  
The gold is in the cotton plant—  
The silver in the vine.

G. S. L. City, Oct. 1864.

RESPECTFULLY INSCRIBED TO  
BR. HENRY MAIBEN.

To live a Saint—a Saint to die,  
Perfected the aim of mortal life—  
Secures the key to courts on high,  
With all the powers of being, rife.

Thus when a parting, lingering look  
Of that dear gemless casket form,  
Which in the coffin lay, I took;  
This thought diffused a soothing charm.

For she was faithful, to the end—  
In life's associations, true—  
An upright, kind, confiding friend—  
A faithful wife, and mother too.

Peace to her dust: your Caroline  
Lives where no earthly ills betide:  
In brighter spheres, her graces shine:  
She lived a Saint—a Saint she died.

E. R. SNOW.

G. S. L. CITY, Oct. 17, 1864.

## REMARKS

By PRESIDENT BRIGHAM YOUNG, G. & L.  
City, Oct. 8, 1864.

[REPORTED BY G. D. WATT.]

The text I have chosen upon which to found a few remarks you will find written in the book of man, by the inspired pen of nature, and reads as follows: "Fun and Frolic." I shall not pretend to discuss the various points pertaining to the disposition that dwells in mortal beings; but I will notice a few items relating to this subject as they shall be presented to me in the course of my remarks. The Latter-day Saints are, or should be, Christians in the strictest sense of the word. Our eyes have been opened to see, our ears to hear, and our hearts have been touched by the Spirit of inspiration to under-

stand. The book of man presents to us an extensive and very interesting history, and many things have been revealed from the heavens by the Spirit of inspiration, to ancient and to modern prophets, relating to the organization of man, and his position upon the earth. If we understood the truth as it is, we could behold in ourselves the germ of every attribute, passion, and sensibility that dwells in our Heavenly Father and in the holy angels. So far as we have had revelation on the subject, it is clearly revealed to us that we are His sons and daughters—His offspring. We must view man as he is—a mortal being situated in a world of sin, darkness and error; he has not yet arrived at that state of perfection anticipated by us. Man, in infancy, is of all God's creatures the most helpless and dependant; yet beneath this utter helplessness and ignorance is concealed the germ from which will grow and mature, under proper care and training, the intelligence and power of a God. Divinity is implanted in the organism of man, which divinity is designed by the framer and upholder of all things to swallow up mortality in immortality and eternal life, and, where ignorance and darkness held their sway in the mind, to establish, forever, illimitable knowledge and eternal wisdom. I can read divinity in the faces of my fellow beings; I see the same trait in all, appearing in eternal variety in the physical formation and temperaments of the human family; yet we are in a world of sin, vanity, darkness and ignorance. We are filled with vanity; it lies thick upon our pathway, and forms a ruling element in our short mortal sojourn here.

We are viewing man as he is, not as he wishes to be, and as he will be. God has created man, and made him Lord over all his creations here. He has planted in man senses to receive impressions of pleasure and pain, and shall we say that God has no right to demand of us strict obedience to all the laws of life which He has instituted for the growth and perfection of His creature, man? We find within us a disposition to "Fun and Frolic," which, under certain conditions and circumstances, it becomes necessary to gratify in order to insure the perfect health and harmonious working of the whole human organism. I like to laugh occasionally, and I have seldom seen a person who does not like to laugh; although in the course of my life I have come in contact with many who, under the influence of false religious notions, have tried to look grave and long-faced, and who, if nature should now and then exert her prerogative over unnatural restrictions, and a smile should be the consequence, would spend days and weeks in mourning, and praying for forgiveness. Now, this is a violation of one of the great laws of life; while, on the other hand, mirth and laughter, "Fun and Frolic," indulged in without just restrictions and proper government, become great evils in the physical economy of man. The Lord has said, through Joseph Smith, "Remember the great and last promise which I have made unto you; cast away your idle thoughts, and your excess of laughter far from you;" etc. We should encourage every practice, and allow every indulgence which will enhance health and life, and lead the creature to virtue, holiness and the fear of God.

The intelligent parent and school teacher are not ignorant of the fact that the body and mind of the child can be perfectly ruined by constant application to study and being denied the necessary leisure for physical recreations and exercises, and thousands, through the same cause, have become confirmed lunatics. The mental and physical organizations of man are inseparably connected, and both need their proper and appropriate nourishment and recreation. The lungs should be inflated with pure air, and the muscles receive reasonable exercise to insure a healthy circulation of the blood. Air is the first and foremost element in the life of man, and water is no less important, connected with many substances which constitute corporeal food. These are of this world, and are organized to be disorganized, in order to attain ultimate sanctification and eternal duration.

Many people have thought that a Saint should never laugh, but it is written "A time to weep, and a time to laugh; a time to mourn, and a time to dance." Again, "Blessed are ye that weep now; for ye shall laugh." And, "That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." These, and similar scriptures that might be quoted, show to the intelligent and enlightened reader that the inhabitants of the earth, and the inhabitants of the

heavens, are of the same race—have sprung from the same source—their only differences having their origin in their relative stages of progression, and perfection, and in their different geographical conditions. They are all endowed with the same faculties, senses and powers, from which springs an endless and eternal variety of physical form and expression, as well as degrees of mental power and brilliancy, giving to each his identity, place and influence among his fellows, whether in heaven or on earth, which identity remains after the children of God are sanctified, and every imperfection of mortality is overcome and every impurity cleansed by the power of the Gospel, and the efficacy of the Holy Priesthood through the resurrection of the dead.

Our Elders, in speaking, frequently quote the expression "Ye are not of the world; I have chosen you out of the world." That expression needs explanation. When we say that we are not of the world, we do not mean it to be understood that we are not of the world of mankind; for we are of the earth, earthy, and continue to eat, drink, wear clothing, and dwell in earthly habitations. We have separated ourselves from the wickedness that is in the world—from the practices of those who do not know God nor serve him. Jesus Christ possessed great power in his mortal tabernacle. He could fast forty days, and feed thousands upon a few loaves and fishes. He had power to call from the elements the flesh of fish, and the bread to feed the multitude. We have not yet attained to that perfection and power; we can fast but a short time, and can only obtain our bread through the cultivation of the soil; yet we are trying to separate ourselves from the influence of the wickedness that is in the world, to sanctify ourselves, and obtain faith in God sufficient to control the elements as Jesus did, and learn to use the materials necessary to the extension and comfort of this mortal life to the glory of God and our salvation, and not abuse them to our destruction. Let us not forget our text: the Lord laughs, and so do we; the Lord loves charming music, and so do we; He loves beautiful colors, and so do we; all the capabilities, sensibilities, and powers of the human system are the gift of our Father and God; for it is written, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall he not correct? He that teacheth man knowledge, shall he not know?" The body requires suitable food, exercise and rest to make it healthy and strong, and the mind requires study and relaxation to make it vigorous and powerful. The Lord wishes everything that pertains to life, to goodness, to holiness and to comfort and happiness, to magnanimity and greatness, to nobility and to Godliness to be introduced among the Latter-day Saints. In short, there is nothing of greatness and goodness that the Lord has not designed for His Saints. Everything that will enhance comfort, consolation and happiness in our associations with each other, is ordained of God, that we should have great joy and peace in our intercourse. The science of music is the gift of God for our enjoyment; and our Heavenly Father has covered the face of the earth with an endless variety of color on mountain and plain for the comfort, joy and admiration of His children. The melody of the sweet singers in Israel, and the players on wind and stringed instruments are designed of God for happiness and pleasure to His faithful children.

There is no attribute of body and mind, no faculty of universal nature around us but what is designed expressly to be used by us to His name's glory to prepare us for the enjoyment of the attributes of our nature in a state of perfection in His celestial presence. Solomon says "To everything there is a season, and a time to every purpose under the heavens." And, also, that "Every man should eat and drink, and enjoy the good of all his labor; it is the gift of God." The Latter-day Saints desire to, and should, have every decent amusement that skill and ingenuity can devise for the enjoyment and recreation, instruction and satisfaction of the old, middle-aged, and youth in our community. We have built a theatre in this city for that purpose, and about which I wish now to say a few words.

It is my desire to have every performance that is introduced on the stage of that theatre, and every assembly that goes there to be as orderly, gentlemanly and Saint-like as this congregation is at the present time. When the Saints assemble in the ball room to go forth in the dance, or in the theatre to witness a performance, they are not obliged to take intoxicating liquors with them,

and conduct themselves as the wicked world generally do, while engaged in such exercises; but when they have exercised themselves sufficiently and reasonably, then let them be content, go home at a seasonable hour, say their prayers, and retire to rest. We are not obliged to conform to inconsistencies, and obscene representations in order to make our parties and theatrical performances attractive and interesting. Children who follow their studies continuously at school, and clerks who are confined at the desk, require exercise in the open air, to strengthen their muscles, and give vitality and health to the physical system. I do not know that it matters in what this exercise consists; it may be in riding on horse back, pitching quoits, or cutting fire wood, or the farmer, mechanic, and common laborer, whose employment is altogether manual, will be suited and rested to witness, at proper intervals, an instructive theatrical performance, partaking largely of comedy in its character. After I have sat in this Conference for four days, with my mind upon the stretch, grasping in the affairs of the kingdom of God in all the world, and the unhappy condition of our nation, it requires relaxation and rest. To laugh at some witty and funny representation on the stage would change the exercises of the mind, bring rest and strength, and prepare it with fresh vigor to enter again upon its arduous labors. The management of our theatre have done as well as they could under the circumstances. I have no fault to find with them; but I do think that the parents or guardians of children and young persons that go there ought to teach their children better than to disturb quiet persons who wish to enjoy the pieces presented for their amusement. I have often felt that I would order the curtain dropped, and give a sharp reproof to those who scream, whistle, stamp, and indulge in many other reprehensible demonstrations. We that have gathered together in these mountains have to make our own amusements. We have our religion; God has given it to us, also the earth and its fullness is for us to enjoy; but we must learn to wisely classify and time our labors and our rest, our studies and our recreations, that our whole lives may be filled up in doing good, and in bringing salvation temporally and spiritually to ourselves, to our friends, and to all those who will listen to the words of life throughout the world. Parents should make the schooling of their children one of the important duties of their lives, and if there are persons in this Territory too poor to educate their children, still their children can be educated, for there are provisions made to meet any deficiency of that kind. But I very much doubt there being one family in this Territory that is too poor to educate their children. If there are any such, I think upon examination it will be found that they have not been sufficiently provident of the mercies God has strewed around them, and not made the education of their children an important point in their domestic economy. Let aged persons not suppose that they are useless, and wish they were dead, because their energies have failed them, and they cannot work as they once did. They are useful, for they are experienced and should be wise and able to give good counsel to the young. The aged matron can teach the little girl to knit, darn stockings, sweep the floor, and help her mother in many little household duties. The aged grandfather can be equally useful in influencing the boys to industry, righteousness and goodness. Another word or two on the theatre. That theatre was built for the accommodation and amusement of the Saints; but we respectfully wish them, and others who wish to attend the performances, to behave themselves while they are there; and if they will not in the future, measures will be taken to have them do so, or remove them from the house. I do not wish to see any person perform on that stage, who is not prepared, if necessary, to preach a funeral sermon, or pray if he is called upon to do so; and I never want to see a woman perform there that is not filled with truth and virtue.

Much has been said with regard to this kingdom being led by the spirit of prophecy and revelation. When I first commenced to preach this gospel I was of the opinion, and am of the same opinion now, that no man that has ever lived, or will live, can preach the gospel of the Son of God without the power of God sent down from heaven. It is the privilege of every person in this Church to live so that they can know the mind and will of God for themselves. Let every man live in the light of the Lord, and they will know the voice of the Good Shepherd. That is all I ask of the