

lieve that there are any devils. There are thousands of evil spirits, that are just as ugly as evil can make them. The wicked die, and their spirits remain not far from where their tabernacles are. When I was in England twenty-eight years ago next June, I saw more devils than there are persons here to-day; they came upon me with an intention to destroy me; they are the spirits of wicked men who, while in the flesh, were opposed to God and His purposes. I saw them with what we call the spiritual eyes, but what is in reality, the natural eye. The atmosphere of many parts of these mountains is doubtless the abodes of the spirits of Gadianton robbers, whose spirits are as wicked as hell, and who would kill Jesus Christ and every Apostle and righteous person that ever lived if they had the power. It is by the influence of such wicked spirits that men and women are all the time tempted to tell little lies, to steal a little, to take advantage of their neighbor a little, and they tell us there is no harm in it. It is by the influence and power of evil spirits that the minds of men are prejudiced against each other, until they are led to do each other an injury, and sometimes to kill each other.

We are the sons and daughters of God if we are faithful and honor our calling, and He has respect unto one as much as unto another. In a revelation given to Joseph Smith, it is written: "And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter of them and they serve him obediently, and he saith unto the one, be thou clothed in robes, and sit thou here; and to the other, be thou clothed in rags, and sit thou here, and looketh upon his sons and saith, I am just?" In this way the Lord looks upon this people, and I feel to say, God bless this people with all the power I have got, and with all the good feeling, and with all the priesthood of the Son of God I bless you in the name of Jesus Christ, and I pray for you and for all this people; Oh, how I desire for us all to be one, for if we are not one we must see sorrow. Br. Brigham says, if we live our religion, and keep the commandments of God, we shall never be moved. That is true, if we are ever disturbed again by our enemies, it will be because we are unfaithful. The first Presidency of this church and others, may be just as righteous and holy as our Father in heaven, and yet a portion of this people can by their wrong doing, bring sorrow and suffering upon us. The first Presidency and thousands of others in this church are not guilty of crime; we have done right all the time, and we have to suffer for those who are punished for their sins. When one or two among a family are wayward, and break the laws of the land, see what sorrow and tears and disgrace it brings upon the whole family. It is just so with us. But, oh, my desires are for you to do right, and honor your calling, and work faithfully under the dictation of President Young, and others who are co-workers with him in the great work of the last days.

I feel that I would be willing to work day and night to do my brethren and sisters good. I want the rising generation to come forth and secure their blessings in the house of the Lord, that they may be saved from the evil into which they might otherwise fall. If our sons could fully and clearly see the propriety of living their religion, they would from this day cease to mingle with wicked persons, and our daughters too, if they understood the consequences, would never be found giving themselves in marriage to wicked men. As parents and teachers we should try with all of our ability to impress upon the minds of our young people, by precept and example, principles of truth, that they may not remain uncontrolled and exposed to all the allurements of sin. We should tie them to us by the saving principles of the gospel. I want to see this people established in peace, and in a way that they can sway the sceptre of King Immanuel over the whole earth before I lay my body down to sleep a short time in the grave.

Let us remember that the liberal man deviseth liberal things, and by his liberality he shall live. I can tell you a hundred instances, where I have been poor and penniless, and did not know what course to take, and the evil one would tempt me, and seek to make me bow down in sorrow, but I would rise up in the name of the Lord, shake off my cares, exclaiming, I know that my Father in heaven lives and has respect for me; then I have been blessed and my way has been opened before me. "Seek and you shall find, knock and it shall be opened unto you. Draw near to God and He will draw nigh unto you." Oh, what a great comfort it is to know that you live in the favor of your Father in

heaven. If I am faithful, I know it is not in the power of any man upon earth to throw an obstruction between me and Him.

Truth has sprung from the earth, and righteousness has looked down from heaven, and they have met and have kissed each other; they are one. It should be just so with those who possess the Holy Priesthood of the Son of God; it never will lead one man to contend against another, and the angels of God never will cause any person to contend about any of the follies of this world, for all the glory of this world is perfectly worthless without God. The life of man is but a few days, and these few days well spent, will be spent to secure a place in the haven of eternal rest. Seeing that we have only a few days allotted us to secure so great a blessing, why can we not be faithful every day and every hour of our lives; and why do we yield the point to wicked influences, and spend our precious moments in that which yieldeth no profit.

We shall soon pass away, and return again with renewed and immortal bodies that will not be subject to sickness and death; then shall we have plenty of time and opportunity to adorn the earth and make it glorious, as we should be doing now in order to gain an experience by which we may be profited hereafter. We came here into this world to gain an experience and to serve God and keep His commandments. May peace be with you, and comfort and consolation be multiplied upon you and all the saints in these valleys and in all the world. I do not fear the wicked, they can do nothing against the truth; let us be troubled about doing right ourselves, and I am willing to risk all the rest. Amen.

THE COLLINS OVERLAND TELEGRAPH.

Referring to this enterprise, the San Francisco *Alta* says:

While the British are engaged in the important enterprise of attempting to lay a telegraphic cable across the Atlantic, to connect Ireland with Canada, the citizens of the United States have commenced work on the Pacific side of the world, on a line to connect California with Manchuria, by way of Behring's Strait. This latter line is called the Collins Overland Telegraph, and the work is undertaken by the Western Union Telegraph Company, which is the largest telegraph corporation in the world, having a capital of \$35,000,000, and owning more than thirty thousand miles of telegraphic line in the United States. The company have obtained a right of way through British Columbia, Russian America and Eastern Siberia, and they have a franchise from the Russian Government authorizing them to connect at Nicolaieffsky, on the Amoor river, near the mouth, with the transcontinental telegraphic line which that Government is now constructing. The distance from St. Petersburg to the mouth of the Amoor river is 110° of longitude, nearly one-third of the circumference of the globe, though in that high northern latitude the distance in a direct course is not more than five thousand miles. The Russian Overland Telegraph has already been completed from St. Petersburg, in longitude 30° east to Irkutsk, in longitude 104° east, and it is supposed that the line from Irkutsk to the Nicolaieffsky, in longitude 140° east, will be completed within one year from this time.

The Russians go eastward; the Americans westward. Each nation has a wide continent to travel over. We completed our telegraphic connection between the Atlantic and Pacific three years ago, and are now engaged in extending the line northwesterly along the coast. The line has reached Seattle, in latitude 48°, and within a month or two will be finished to New Westminster, at the mouth of Fraser river, in latitude 49°, and longitude 123° west.

Thus we have the two outer telegraphic stations of civilization—Nicolaieffsky and New Westminster—the latter in latitude 49°, the former in 52°, with 97 degrees of longitude—about 3,500 geographical miles—intervening between them. It is a singular fact, that the shortest course between the two points would be by the segment of a great circle, passing over Behring's Strait, and that is the general direction which the Collins Overland Telegraph will follow. The details of the route are, however, not yet determined, and cannot be determined until extensive explorations shall have been made. The coast of America, north of 49°, is full of inlets, from which the land rises rapidly to high and rugged mountains, with numerous and rapid streams. Such a country is so unfavorable for

telegraphic purposes, that it has been determined to follow up Fraser river, and if the topography of the county is favorable, to go on northward, keeping 200 or 250 miles from the coast, along Peace, Pelly and Youcon rivers, to the mouth of the Youcon or Kwichpak, in latitude 62°, thence across the northern part of the Sea of Kamschatka, where it is about 400 miles wide. Behring's Strait is only 36 miles across, but the bottom is rocky, the water is shoal, and the strait is often filled with ice, which scrapes the bottom. None of these obstacles is found 150 miles further south. A distance of 500 miles on the Youcon, or in its supposed course as laid down on the maps, must be explored, and also an equal distance from the Gulf of Anadir, across to the Gulf of Penjinsk, west of Kamschatka. From Penjinsk to the Nicolaieffsky, a distance of 1,000 miles, there are numerous Russian, Cossack, or semi-civilized inhabitants, who have roads which the line will follow. Colonel Charles S. Bulkeley, who is now in this city, in charge of the enterprise, has men now at work in British Columbia, and others engaged to start out soon as explorers. The construction of the line in Fraser Valley will be commenced when the ground thaws. Colonel Bulkeley will, in a few days, take a trip to Sitka, to visit the Russian Governor there, and seek information, and employ laborers familiar with the country, and for the trip will use the steamer Shubrick, which has been placed at the disposal of the enterprise by the Government.

VICTOR HUGO AND HIS POOR NEIGHBORS.

The Guernsey (England) *Mail* gives an account of M. Victor Hugo's Christmas fete to the poor children who live in his neighborhood. In the course of the entertainment at Hauteville House M. Hugo delivered an address. He said: "The poor child is under a moral fatality, and we should ask, 'What can I do to remove it?' Some take one way, some another—I take this—to improve it. The commissioners appointed by the republican government of France to examine and report on the cause of sickness and death of so large a proportion of the children of the poor born in that kingdom, stated in their report that the chief cause, was the want of nourishing food. They added that, if even one good substantial meat dinner, with one glass of pure wine, were given monthly to each poor child, their health and strength would be greatly promoted, and their lives preserved. It struck me that it would be well for one to carry out the suggestions practically. But the public duties which I had to fulfil in Paris prevented my doing so then. I have to thank M. Louis Bonaparte that, owing to my exile, I have been enabled to do so, now that I am away from the bustle and political duties of Paris. He has thus unconsciously been the means of enabling me to do what was in my heart.

Forty-one children whom you see around you, come in two divisions, to twenty of whom we give a dinner each Thursday of the week, so that each of them has, to my knowledge, not one but two substantial meat dinners every month of the year. In all of them we see marked improvement; their health is good, their strength much greater. The physical improvement is, at the same time, moral and mental improvement. It is a well-known fact that the robust and healthy child will possess a superior degree of moral power and intellectual development to the weak and sickly one. We further insist that all those who would continue to be our guests must learn to read, or else they will have to be replaced by others; hence their anxiety to learn. We wish to teach them the divine doctrines of equality and fraternity. To do so we, the members of my family, wait upon them and serve them at table, so that finding themselves waited upon by those whom they are taught to look upon as rich and noble, they may in early life understand the sublime doctrine of the equality of mankind, the divine fraternity of the human family.

There are some philosophers who find sixteen or seventeen original Adams. I do not participate in such views; I hold to the Scriptural doctrine of one Adam only, the father of all mankind. We are thus one family, one sacred brotherhood, sprung from one stock, partakers of one nature; hence there is not, properly speaking, the rich and the poor, for all are from one original father; the difference being that one brother has more of this world's goods than another, which, however, is of an uncertain, fleeting and transitory nature. Indeed, I have sometimes thought that if 'one Adam' had not been made known

to us it would have been necessary to invent or at least to desire one. Well, if during their prosperity they have ministered unto others, and some of these poor children may become rich and noble, they may then remember these days; and from these they may be prompted to act in a similar manner towards the poor children of their future years.

But we do not forget that the children of the rich have their toys at this festive season of the year; nor can we forget that poor children love toys equally as much as their more fortunate brothers. We provide them with clothes, as you see; first, because necessities, before all things, should be provided and bestowed, and when these have been distributed we shall proceed to a distribution of toys. I said that this weekly meal was a small seed sown, and that already it has borne fruit. I am happy in being informed that from it similar institutions on a large scale are in active operation in South America, in Sweden, in France, in Switzerland, in England, and in several other countries. A report of one establishment in London by a worthy clergyman was sent me yesterday, with a drawing of the room and children at table (the drawing was then handed round for inspection to the company present,) in which, as you will find supported by generous contributions, two substantial dinners are given weekly to fourteen hundred children."

YOUNG CALIFORNIA—HINTS TO PARENTS.

Whither are we tending? is a question which rose to my mind a few days ago, while passing along the street and seeing a nicely dressed urchin of perhaps seven summers wading in a mud pool. The circumstance in itself would not have attracted particular attention, but for a colloquy that ensued:

The mother coming to the door near by, called out, "Eddie, come in."

The defiant youngster answered, "No; I won't."

"Then I'll punish you," she replied.

"I ain't afraid of your punishment," he rejoined.

"Do come in, Eddie."

"No, I won't," said Eddie.

Upon which the mother with a look of resignation at her inability to enforce her command, closed the door and left the triumphant youngster to pursue his pleasure, which he did by plunging deeper into the pond.

There! thought I, foolish mother, you have laid down your authority, for that child will continue to defy you, and parental authority once successfully resisted will be followed by resistance to teacher's discipline, and later, by a defiance of the laws of his country.

This instance is but one of many that daily occur, where parents too lazy or indifferent to control their children, turn them out on the streets to persecute animals, pelt Chinamen, and develop all their worst passions unrestrained. Mothers—and this is equally addressed to all, whether dwelling in a hovel or a mansion—do you realize that when you allow your children to pit their will against yours, you are preparing sorrow and anguish for yourself, and committing a sin that shall be measured only by the influence of those children upon society? I often hear mothers say, when speaking of their rebellious youngsters, "Oh! he don't mind me, but he is afraid of his father." Now, suppose death or any other circumstance remove that father's restraining influence, who then is to govern the child if he have not been taught to obey his mother?

Mothers have more to do in sustaining the future of this Republic than its armies; for a government may for a while be propped up by bayonets, but unless founded upon principles of obedience to authority, truth, honesty and justice, no government under heaven can stand. If, therefore, children are allowed to set all these principles at defiance when young, it is scarcely reasonable to expect that they will begin to practice them when they grow older. —[San Francisco Bulletin.

A PARENT.

—Louisville must be the paradise of rogues and the terror of good people. The *Journal* of that city says: "The city is infested with thieves, and robberies are committed in open day as well as at night,—Persons are knocked down and robbed on the most frequented places. Larcenies in stores, petty thefts, and highway robberies are chronicled every hour of the day.

—Josh Billings says: "To bring up a child in the way he should go—travel that way yourself."