

when it is manufactured, with other materials; and by study, reflection and forethought he is enabled to make his boilers and engines, and to construct his boat or locomotive correctly. And when his machine is made, he, by the knowledge education furnishes, can traverse the mighty ocean and thus go to any part of the earth he may wish to visit. We will compare the condition of the civilized educated man with the Indians—the red men of the plains. How much can an Indian carry? Perhaps one or two hundred pounds weight. How much can an educated man carry? From one to twenty thousand tons, and move it about just at his will and pleasure. There, then, is a contrast between education and ignorance, between wisdom and folly, learning and brute force. Many examples of a like character might be adduced; but time will not permit: neither have I the inclination on the present occasion, I merely mention this as one great fact for men to reflect upon, that they may understand the difference between ignorance and knowledge.

Now, we as a community are under the direction of the Lord. The Lord has said to us "seek wisdom both by study and by faith." Seek for wisdom as you would for hidden treasures, and get acquainted with the history of nations, kingdoms and governments, their laws and usages, and so forth.

President Young has said that we, as a people, have been tossed about, driven from place to place, and have not been in a position to acquire the intelligence that we ought to possess in consequence of these unpropitious circumstances; but now we must begin to pay attention to these things, and here comes the word of the Lord to us; for I receive these sayings as the word of God to His people, in Conference assembled. I know it is much easier for men to sit down by the fireside and chat, or to go to some amusement to idle away their time than to bring the faculties of their minds into operation. I know that there is a great deal of mental indolence among this people; and their energies need rousing that they may stand forth upon the earth as beings of intelligence. The advancement and prosperity of this people to-day show what can be done, by united effort, when under the guidance of the revelations of God. We came here shattered, torn, barefoot and poor, yet the Lord has blessed us with wealth, prosperity and abundance. While the nation from which we came has been convulsed from centre to circumference with civil war, and is yet laboring under its deadly throes, the Lord by His wisdom has guided, directed, instructed and preserved us, and we have peace and prosperity in our midst. The Lord has done all this through His servants, and we give Him all the glory for all the blessings we possess. With regard to these things now required of us, do we wish year after year to be dandled on the knee like babies; do we need somebody all the time to lead out and point us to every little path we should walk in? or shall we use the wisdom, faculties and intelligence that God has given us, to elevate and exalt ourselves? How easy it would be for our young men, here, in this Territory, to obtain education! I know there are steps being taken to effect this to a certain extent; but not so generally and extensively as they should be. A man who is educated ought to consider it an honor to train up the youth in the way they should go, and, according to the old saying, "teach the young idea how to shoot." The teacher of youth ought to pray for the spirit of wisdom and intelligence from on high, just as much as an elder who goes to preach the gospel; and then such a man ought to be sustained in his calling just as much as any other men in anything which they embark in. What is there to prevent our young men from being as intelligent and having minds as expansive, conceptions as just, ideas as clear and comprehensive in relation to the general principles of knowledge as men have in any other nation? Nothing. I was pleased with a remark made by the President, the other day, when referring to a saying of Hepworth Dixon, that this people had been taken from the slough of mankind. If we have, then let us exalt ourselves until we shall stand as much above the nations of the earth as they think we are below them. We have already done it in religious matters, let us go to work and do so with regard to the arts, sciences, literature and every branch of knowledge. Why should we not be acquainted with the earth on which we live, its mountains, rivers, seas, oceans, its peoples and their governments? Why should we not be acquainted with its mineral resources, and know how to develop these resources and make them subserve our interests as much as any other

people? Why should we not be as well skilled in machinery, manufactures, botany, chemistry, astronomy, mathematics, horticulture, agriculture, law, equity, government and in all the arts and sciences as others? We can if we only think so and set about it. We do not want to cringe and bow and be subservient to any other people; nor to be under the necessity of securing from them any earthly intelligence; but we want to be as high above them, in all other respects, as we are now in regard to religion and a knowledge of our God. This we are aiming at; this we shall accomplish; for we will study their intelligence and seek wisdom from God, who is the fountain of all intelligence.

I am reminded that time is hastening on, and the motto is "short sermons," which I do not wish to violate. But it would please me to see these things that have been referred to, accomplished.

In the matter of building this Tabernacle, what has a little unity not accomplished? The President wants us to gather five hundred teams, each one to haul three loads of rock. Why, that is only a breakfast spell for us, and yet that would furnish fifteen hundred loads of rock to forward the building of the Temple. Are we all interested in it? Of course we are. Will any faithful man hold back in this matter? No. The people will do it. That is how I feel about it. This people have sufficient energy to accomplish things of this kind when they set about them. This can easily be accomplished, and then when the Temple is built we shall have another monument of the power of union, and we shall be able to accomplish our spiritual designs. First the temporal, then the spiritual, and then again that which is temporal. We have built a house here by combined labor, and now we will be spiritually instructed in it, and then we will derive temporal blessings from these spiritual instructions, and thus we will go on increasing in knowledge and intelligence and in the ways of God until we shall accomplish His designs; and as God is our friend and has manifested Himself to be our friend, we will be the friends of God and will serve Him, keep His commandments and obey His laws that we may be saved in His celestial kingdom, which is my prayer in the name of Jesus. Amen.

Correspondence.

BEAVER, April 4th, 1868.

Editor Evening News:—The past has been the hardest winter known to our "oldest inhabitant." We had sleighing something like two months, which is very unusual here. A larger amount of snow than usual is deposited in the mountains, and the Beaver and its tributaries will undoubtedly furnish a surplus of water. In fact the annual increase of water in the Beaver river is a problem solved only by Latter-day Saints. A few families, some eight or nine years ago, were scarce of water; but now a city of, say one thousand inhabitants, hardly know at some seasons of the year how to control their surplus water. The seasons too are becoming more mild, inasmuch that a region which a few years ago was thought fit only for a herd ground, now brings the husbandman thousands of bushels of grain and choice vegetables. The hand of the Lord is plainly visible in these things.

During the winter the Saints had many enjoyments. What with leap year, birth-day, musical, quorum and other associations, we have had quite our quota of dancing. The "Beaver Young Men's Association" met twice per week, holding lectures and debates alternately. The Spirit of the Lord was with them, inasmuch that several who could not occupy three minutes at the commencement, had to be called to time at the end of ten minutes, after a few meetings. The best of feelings prevailed throughout. They set an example worthy of imitation.

Among the various dancing parties I will only mention one, held on the 16th ult. Sister Eliza Hawkins, assisted by some twelve or fifteen others, got up a "pic-nic," and picked the halt, lame and blind, with the various presiding authorities, such as the Bishop and his Counselors, Presidents of Quorums, also the City authorities, with a few of the usual dancing class. The music was excellent, and the eatables choice, which were served until all were satisfied at about 5 P.M. Among those who served I observed Bishop John R. Murdock, thus forcibly reminding one of the saying of the Savior, "He that is greatest among you let him be your

servant." Bishop Murdock is a faithful and profitable servant to his Ward,—"A man in whom dwells the Spirit of the living God."

We have had four day schools and a Sabbath School, all well attended. The sisters have organized a Relief Society, and with the usual zeal of their sex are relieving the wants of the poor. We have monthly fast meetings, and donations for the same purposes.

Professor Thomas with a portion of the "Washington Dramatic Association" are just now entertaining us with plays, songs, etc. They have crowded audiences, a sure evidence that they please.

We have every prospect of a plenty of grasshoppers, but our trust is in God, who will preserve his people.

DANIEL TYLER.

We hope the accompanying letter from Bro. Thurston, of Wellsville, on the mysterious disappearance of his little daughter, will induce a strict watch to be kept on the Indians north to find if they have taken the child.

WELLSVILLE, Cache Co.,
April 12th, 1868.

Editor Deseret News:—Dear Brother. I write to inform you that on the 7th inst. my youngest daughter, aged two years and five months, marvelously disappeared from home. She had not been out more than half-an-hour before she was missed, and a diligent search was commenced which has continued to the present time, and not the least trace of her has as yet been discovered. We expect the Indians have taken her.

We live at what is called the Mendon Mill, half way between Wellsville and Mendon, which are between five and six miles apart and lie on the west side of the valley near the mountain.

On our east, and near our house, lies a large field, which extends from Mendon nearly to Wellsville, in which a great number of men were engaged plowing at the time of the above named disappearance. Below this field, on the east, is a stream which runs from the extreme southern end of the valley to Bear River.

On the south side of our house, at a distance of seven or eight rods, is a large deep ravine, which extends from eighty rods west of the house to the stream above named. There are springs at the upper or western end of this, which are raised by a dam, which is about twenty-five or thirty rods above the house, and the water is conveyed in a large deep ditch from this point to the mill, which is south of the house, or in front of it.

There were a number of us at hand who immediately searched this ditch, with its outlet into the slough, thoroughly, while others were searching the open country north of the slough towards Mendon.

A little before night I concluded that Indians had stolen her, although none of us had seen any; on enquiry among the men who had been plowing in the field, I ascertained that Indians had been seen in the neighborhood by a number.

I went to Wellsville and sent to Mendon, to see the Indians at these places and employ them in the search. I also raised a company of men, came back and searched all night, or nearly so. We searched the whole country over again in the morning, and also the water. In the afternoon I sent to Logan, requesting them to telegraph all round the country. Bishop Maughan came in the evening, and after viewing the country and hunting, told me I had better go to Logan myself. Accordingly the next day I went, but the telegraph would not work. I told them to send the word as soon as possible; and through the interpreter I offered the Indians a horse to bring the child alive, and a smaller present for her body if dead. The Indians universally denied knowing anything of her, and I was unable to find any one who would believe they had taken her. I accordingly returned home and sent word to Bishop Shumway of Mendon, requesting him to raise his Ward and come and make a search so thorough as to either find the child or place the fact that the Indians must have her beyond the possibility of reasonable doubt.

On the next day the Bishop and the Ward came en masse, and searched the country in systematic order for miles around. They also spent some time searching the water; and through the interpreter offered the Indians, who had come to help, an increased reward,—a horse, a beef steer and ten sacks of flour for the child alive, or a beef and ten sacks of flour for the body if dead. I would here state that the Bishop of Wellsville has offered to assist in making up a reward sufficient to induce

them to bring the child if they can find her.

On the 11th, or yesterday, a company from Wellsville came with a boat and rake, to drag the pond, also a cannon, which they fired at several points. They raked the pond but to no purpose.

Respectfully,

G. W. THURSTON.

KAYSVILLE, April 13th, 1868.

Editor Deseret News:—Dear Brother: The farmers here are busy putting in the crops. They are not letting the land lie idle on account of grasshoppers, but on the contrary, are planting more grain than is usually planted in this settlement.

The people responded in a liberal manner to the call for means to bring the poor saints from the nations of the earth. Some \$4,000 in cash has been paid, and over \$1,000 more promised, which will make over \$5,000 donated for this purpose.

Fish culture is being talked of; also the raising of silk worms. A large number of mulberry trees is expected to be planted this spring. Three saw mills have been erected within the past year. Bishop Layton has commenced work on a new grist mill, which he expects to have in running order before next harvest.

Yours truly,
RESIDENT.

HYRUM, CACHE COUNTY,

April 11, 1868.

Editor Deseret News:—Your valuable paper comes regularly to hand, and is a source of joy and great information to those who read it.

Last year there was very little grain raised here, compared with previous seasons, and, in consequence, improvements have not made so great a headway as we could wish to see them. This spring has opened very favorably; plowing and sowing have been going on for the last two weeks, and there is every prospect of heavy crops.

Last Monday evening the sisters got up a Leap Year Ball for the benefit of our Sunday School, which was a credit to all concerned. The committee were sisters Johnson, Liljenquist and F. Allen; floor managers, sisters Curtis and Williams. We intend to apply the proceeds to purchasing rewards of merit, etc., for the children who attend the Sunday School.

Yours, etc.,
THOMAS POTTS.

Original Poetry.

THOUGHTS OF HOME & FRIENDS

TUNE—"Do they miss me at Home."

When far from the home of my childhood,
From friends and relations most dear,
From scenes which shall long be remembered,
And the voices I so love to hear;
I think of my home and associates,
Though now I am far, far away,
Of the cheerful and happy assemblies
Where the voices were merry and gay.

I think of my travels and roamings,
'Mongst strangers in some foreign land,—
And sometimes the thought steals upon me,
Oh! could I but shake a friend's hand!
Though now I am far from those dear ones,
I do not forget them, don't fear,—
Perhaps some among them are saying,
"Though absent, we still hold him dear."

I can fancy I hear some one whisper,—
"Press onward there's no need to fear,
With our faith and our prayers we'll assist you
While you're forth the glad tidings to bear;
May the blessings of God rest upon you,
May your ways be made pleasant and clear;
Though your enemies scorn and despise you
Press onward, you've no need to fear."

Though far from my home, I am happy,
For the work I'm engaged in is true;
I am anxious to spread the glad tidings,
For the righteous have blessings in view,
When my labors abroad are completed,
And the time of returning has come,
Oh! then, with what joy and rejoicing
Can I meet with the loved ones at home.

J. S. H.
Switzerland.

A man, who was a great stickler for etiquette, having married a widow before her term of mourning had expired, soon after made his appearance with a weed on his hat. On being spoken to on such singular conduct, he remarked that he considered it no more than the handsome thing towards his lamented predecessor.