

OUR LITTLE STRANGER.

BY REV. E. CASE, JR.

We have a little sunny stranger,  
Just come down from the skies;  
With the life and light of Heaven,  
Beaming freshly from his eyes.

She came just as the morning  
Was peeping o'er the hill,  
And the glorious floods of sunlight  
Did the heavenly chambers fill.

She brought with her the helplessness  
Of the young and unfledged dove,  
And the sweet and holy innocence  
Of that world where all is love.

You may know how much we love her  
For we fold her to our breast,  
And we wish not daylight's passing hours,  
Nor midnight's broken rest.

And we hush the quiet breathing  
Of the little beating heart,  
And the voices of its helpless cries,  
Cause our own to thrill and start.

And O, no earthly music  
So much our spirit stirs,  
In its wildest, sweetest measures,  
As that little voice of hers.

It comes so fresh from heaven,  
It seems like the last note  
It had caught upon its infant soul,  
That round it there did float.

We mean to watch and guard it,  
And love it more and more,  
And keep it from the taints of the world,  
Of earth's bleak and sinful shore.

And we'll call it by some beautiful name,  
Such as the angels love;  
And such as they'll delight to speak  
In their blest speech above.

And our hearts shall be more blessed,  
And our lives shall be more bright,  
And our path of duty lovelier,  
For this new and heaven-born light.

And if God should call her back again,  
We'll give her up to Him,  
Without a sigh upon its beauty,  
Or a ray of brightening dim.

But, O Father! spare the trial  
That our spirits may not bear,  
And help us, we beseech Thee,  
With a heavenly Father's care.

Richmond, Va., Nov. 22, 1853.

From the Mother's Mag. and Family Monitor for Feb. '54.

**A Patch on both Knees and Gloves on.**

When I was a boy, it was my fortune to breathe for a long time, what some writers term "the bracing air of poverty." My mother—light like the turf upon the form which once enfolded her strong and gentle spirit—was what is commonly called an ambitious woman; for that quality which overturns thrones and supplants dynasties, finds a legitimate sphere in the humblest abode that the shadow of poverty ever darkened. The struggle between the wish to keep up appearances and the pinching gripe of necessity, produced odd shifts and contrivances, at which, we are told, some would smile and some to whom they would teach their own experiences, would sigh. But let me not disturb that veil of oblivion, which shrouds from profane eyes the hallowed mysteries of poverty.

On one occasion, it was necessary to send me on an errand to a neighbor in better circumstances than ourselves, and therefore necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my patched and dilapidated wardrobe, and to conceal the rags and shams which the envious tooth of time had made in them; and by way of throwing over my equipments certain savor and sprinkling of gentility, my red and toil hardened hands were enclosed in the unfamiliar casing of a pair of gloves, which had belonged to my mother in days when her years were fewer and her heart lighter.

I sallied forth on my errand, and on my way encountered a much older and bigger boy, who evidently belonged to a family far below all our own dragging poverty, with none of our uprisings wealth of spirit. His rage fluttered in the breeze; his hat was constructed on the most approved plan of ventilation, and his shoes, which were of venerable antiquity, might have been deemed a pair of fossil shoes—the very ones on which Shem shuffled into the ark. He was an impudent varlet, with a daring swagger in his gait, "I am as good as you" leered in his eye—the very whip to throw a stone at a well-dressed horseman, because he was well-dressed; to tear a boy's ruff, because he was clean.

As soon as he saw me, his eyes detected the practical inconsistencies which characterized my costume, and taking me by the shoulders, turning me round with no gentle hand, and, surveying me from head to foot, exclaimed with a scornful laugh of derision, "A patch on both knees with gloves on!"

I still recall the sting of wounded feeling, which shot through me at these words. To parody a celebrated line of the immortal Tuscan—

"That day I wore my gloves no more."

But the lesson, thus rudely enforced, sank deep into my mind; and, in after life, I have had frequent occasions to make a practical application of the words of my ragged friend, when I have observed the practical inconsistencies which so often mark the conduct of mankind.

When, for instance, I see parents carefully providing for the ornamental education of their children, furnishing them with teachers in music, dancing and drawing, but giving no thought to that moral and religious training, from which the true dignity and permanent happiness of life alone can come, never teaching them habits of self-denial and self-discipline and self-control, but rather by example instructing them in evil-speaking, in uncharitableness, in envy and in falsehood, I think with a sigh, of the patch on both knees and gloves on.

When I see a family in a cold and selfish solitude, not habitually warming their houses with the glow of happy faces, but lavishing that which should furnish the hospitality of a whole year, upon the profusion of a single night, I think of the patch on both knees and gloves on.

When I see thousands squandered for selfishness and ostentation, and nothing bestowed for charity; when I see fine ladies beset and bedecked, cheapening the toils of dress-makers, and with harsh words embittering the bitter bread of dependence, when I see the poor turned away from proud houses, where the crumbs of their table would be to them a feast, I think of the patch on both knees and gloves on.

P. T. BARNUM, Esq., is now engaged writing his own life and adventures. Five thousand dollars have already been offered for the copyright. Although Barnum is one of the cleverest fellows in the land, it is intimated that he will receive ocular demonstration that there are at least half a million of persons ready to "take his life." The first opportunity that is given them. We don't doubt his courage, but, then, we rather reckon he'll pocket the insult. He does generally.—Norwalk Gazette.

DISCOURSE

By Pres. B. Young, delivered in the Tabernacle on the 3d of Oct., 1852, after Elder Orson Hyde had spoken.

With permission I make a few remarks upon some of those principles that have been set forth by Elder Hyde.

First, I will say a few words pertaining to the resurrection. These principles are interesting—A true knowledge, and a correct understanding of them are a source of great comfort and joy to a Saint of God. Br. Hyde, in his remarks, is very cautious, and suggests this, that as a mere opinion; but it is our privilege to know a great many of these things from the manifestations of the Holy Spirit to ourselves, by the revelations that have been given to others, and from the teachings of those who have been with us.

In speaking of the coming of the Lord Jesus Christ as a thief in the night, or like the light of the morning, so that all flesh shall see his glory together; and many more like expressions; combine them all in one, and it creates confusion in the mind.

Again, if we suppose the Savior is coming once for all, and at his first appearance upon the earth he will destroy all the wicked, and cleanse the earth from its blood and corruption; it would conflict with many other sayings in the holy scriptures.

I think a great portion of this people have excellent ideas, and a great many of them have correct ideas with regard to the coming of the Son of Man.

In the first place, allow me to remark, that Jesus is at liberty; he has the power, ability and the right, whenever he esteems it necessary, to reveal himself to an individual, or to a community; to manifest himself to the congregation, or in short to whom he pleases, and returns when he pleases. The very nature of the character of the Savior, as we understand his character, gives him the prerogative of appearing to an individual at noon-day, at midnight, in the morning, or in the evening; where, when, and as he pleases. This is his undoubted right.

In speaking of the resurrection, or of the appearing of the Savior, we read concerning it in the good old Book. When is the first resurrection? In this congregation were to answer this question, what would they say? It is not among those things that are to be; it is in the past; it was when the angels descended and rolled back the stone from the mouth of the tomb where the Savior lay; when Jesus again resumed his body; that is the first resurrection of a mortal being to immortality upon this earth; it is passed long since.

Those angels went there, what to do? To speak to the sleeping dust, not only of the Savior, but of Abraham for one, in all probability for your bodies to awake from their sleep of years and forsake the dusty tomb; and thus many of the Saints were resurrected after the resurrection of Christ; but who believed it? Who knew of it? Who has testified of it? Not any person only the parties concerned. No historian has ever given an account of it excepting those who have written the testimony contained in this book, the Book of Mormon, and the Book of Doctrine and Covenants. These witnesses were personally interested, who are the only testators to this fact. Who believes it in this day? Those only to whom those things have been revealed. Our fathers and mothers have testified to the doctrine as it is contained in the New Testament; our priests have taught us to believe it as it is written there; but who knows it? Those to whom God has revealed it. These my brethren are witnesses that this is my doctrine.

How do we know and understand the things of God? By the light Br. Hyde has been speaking of; Christ is the light of the world, and lighteth every man that cometh into the world, both Saint and sinner; he is the fountain of truth and intelligence to this creation.

I will say further pertaining to the resurrection, or the coming of the Son of man. As I have already said, the resurrection has commenced long since; and how do I know but what many have been resurrected since the time the angels rolled away the stone from the sepulchre, and called forth the body of the Savior? The scriptures say many of the saints arose and appeared unto many; but how many have been resurrected since then I know not. How long will it be before the resurrection commences again? I know not; but I am proud to believe that it is not long; I am happy to believe that the resurrection of the last days is at hand. Who will be raised? The saints—those who sleep in Jesus; those that have manifested to the Father, to the Son, to the holy angels, and to all their acquaintances upon the earth, that they believe in God, and acknowledge him as their Father, and have saved him according to the best of their ability. Will Jesus come? Yes.

We will suppose a case. Let this congregation be prepared to receive a visit from the Son of Man; suppose their hearts be sanctified by the Holy Spirit, and we are met here to worship him, to praise him, where we are enjoying the society of each other, and the gift of the Holy Spirit; secluded from the rude gaze, and confused bustle of the world; retired from all the business transactions of human life, with the doors closed, and Jesus comes into our midst, casts off the veil from our eyes, as he did from the eyes of the two disciples that journeyed from Jerusalem, for they did not know him until he broke bread at supper. Suppose he appears in our midst, and reads the veil from our eyes; you would know him; he would say, here are the prints of the nails in my hands; here is the place where my side was pierced; look at them, my brethren and sisters; for I am here. Every eye would be upon him, and every heart would love him. He remains with us for a time, and he is gone.

We spread abroad upon the earth, and hear testimony of what we have seen. I ask, who will believe our testimony? None unless the Lord deigns to reveal it to them, by an holy angel, or by the manifestation of his own power. We may testify to it until we drop in the grave, to no purpose, unless the Spirit manifests it to them; no person can possibly know it unless God makes it known to them.

This is an item of doctrine I feel to impress upon the minds of this people continually, viz., to live in the light of the Spirit of God, so that every man and woman may have revelations for themselves; for the Spirit of the Lord can instruct you, that you can know for yourselves.

Will the Saints arise from the dead? Yes—Who will know it? But a few. When the resurrection commences, I say but few will know it; and allow me to inform you, when you have seen Joseph and Hyrum, and Father Smith, and many others risen from the dead, and you elders go abroad preaching, you not tell the world of their resurrection, for they will not believe it. You may testify that Father Smith has arisen, that Joseph and Hyrum again possess their bodies; that they again live in the flesh, and they will laugh you to scorn, and persecute you to the death, if they had the power, for your testimony's sake.

Will the saints rise from the dead before the world is converted? Yes. You may despair of ever seeing all creation converted to the Lord Jesus, or to the faith of the holy gospel; but you see the resurrection? Yes; you will be in it, and enjoy it; you will be the first resurrection.

Will the world believe it, and know of it? They will not. Zion will be redeemed, the great Temple of the Lord will be built, whereupon the glory of the Lord will rest, and a cloud by day, and a pillar of fire by night; the Saints will be gathering from all nations, and will walk into the Temples of God, to do the work of redemption for their dead, and saints will be upon Mount Zion to save the house of Esau. But will the nations know of it? They will not. And when the Lord reigns king of nations as he does king of saints, the inhabitants of the earth will not distrust but that it is the power of some great one; that it is the plans of wise men brought into action.

Thus they will be governed and controlled, and overruled, and led by the principles of the holy priesthood, and they will never mistrust but that it is the doing of the wise men at the head of a powerful nation, schooled in governmental affairs, who know how to control their own nation, and thus bring into subjection their neighboring nations, until the whole earth has become subject to them. They will not know that it is the Savior who is ruling king of nations as he does king of saints.

A great portion of the inhabitants of the earth will never mistrust but that it is the effects of the wisdom of men.

The Saints will be instructed how to build up Zion, how to build temples, and do the work of redemption for their dead; and the wicked nations will know nothing about it. When the Millennium is ushered in, no man or woman will know anything about it, only by the power of God. He will reign, and his glory will be in Zion, and the wicked will not know it is in the hand of our God. The saints will enjoy the light of his countenance, walk therein, and dwell in his presence.

These things are understood by this people; and if there is an elder in Israel, or person in this room, who does not believe what I have told them concerning the resurrection, just wait until it comes to pass, and then you will know it for yourselves. I care not whether you believe it or not; but I will tell you what I care for the most, and it is the only thing I do care for—will this people be prepared for it? Will you love the Lord Jesus Christ, and serve him with all your mind and strength?

I do not care what you believe, for it will never affect or alter that which exists. Will the people believe God, and live comfortably, with each other—spread the gospel abroad, and gather the saints? I would not give the wages of a rye straw whether you believe what I tell you about the resurrection, or anything else, or disbelieve it, if you love God and serve him with all your hearts; you may believe what you like, if you will do good continually, and never; if you will never suffer yourselves to commit another sin against God or your neighbor, but always from this morning be full of good acts, serving the Lord with all your hearts.

I will ask the people this morning, before I progress any further, if there are not some few men in the congregation that are so circumstanced as to manifest their kindness by sending out a few men to meet the emigrants, for men and women are suffering in the snow. I want to know if there is righteousness enough here to raise about a dozen teams; if you will do this, I care not what you believe about the resurrection, if I can only get religion enough in the people to accomplish that, it will satisfy me for the present. At the close of the meeting, I wish those who are willing to go and help the suffering, to come forward and say they will find teams for that purpose.

I will say a few words about education. I do not know but Elder Hyde is in the line of his duty when he takes up that subject; and it is no matter to me whether it is on the first or the seventh day of the week, upon which he shall take up the subject. I think he is a member of the Kingdom of the United States of America, and every other man in the community to try and educate their children; and when they are educating their children, not to forget themselves. Learn how to govern and control yourselves, that when anger comes, you may triumph over it, saying, I do not receive you in my bosom; that when malice approaches you, you can walk over it like a king or a queen treading it under your feet.

Suppose you take up a class, and try to instill these principles of education in your own hearts, that when your brother abuses you, return him good for evil, and not evil for evil. Can you get up a class in which to teach these lessons? They are excellent for a community, both for old, young, and middle aged, for male and female. We have a school, a school room, where you may know how to walk and act, and converse upon all things that may be brought before you.

If any of the brethren and sisters need lessons on the principles of economy, it would be an excellent thing to get up a class upon that subject; it is true we may be rich, but you can make yourself degraded, and bring yourselves to beggary. This people live abundantly; the soil of these valleys produces abundant sustenance by the application of a small amount of labor. We have an abundance of all kinds of vegetables, and of the finest quality; and cattle of the fattest kind, which produce beef of the most delicate flavor. There is need for classes to teach the principles of economy.

If you will permit me, I will give a short detail of my school of history. First, on the 1st of January, I was a school teacher, I was 22 years old, and was the most schooling I ever had. Secondly, economy: From the time I was 16 years of age, I clothed and fed myself, and helped some of my friends who could not do it for themselves. I have been in the school of economy since I was 16. I will give you a short item in my history touching my education in economy. I preached the gospel two years before I came to Kirtland. I had a little property, which I gave for the up-building of the Kingdom of God. I said, take it out of my way, for I would not give one dime for all creation; I want to go and preach the gospel. I came to Kirtland with two children, and no wife; all I had in creation would not have brought 35¢. I had distributed everything I had, and dried life, eternal life, to the people.

Said Brother Joseph to me, "Now go to work and aid in building up Kirtland, and never again assist in building up Gentile cities, and gather together something for yourself. I did so. Br. Calhoun knows how wages were when I lived in Kirtland; mechanical labor there was worth one dollar per day, and four sometimes was 1½ per barrel. I worked for one dollar per day in the winter, and preached every summer. When Br. Brigham left Kirtland, he left over 3000¢ worth of property, which he had gathered together.

I could sit down and take a class of children and teach them how to be economists. Br. David Elliot, who has just come in, knows all about it. It is for you not to waste your substance. From the time I commenced teaching lessons in this church, I have paid a dollar or fifty cents, I have acquired of the Lord's love, Father, let me know how to use this, that I may do good with it; that it may increase in my possession, and multiply, that I may return what is given to me with all increase.

That is the way I have lived, and I can teach men and women how to live, and get rich, if they will hearken to me; but it never can be done by wasting, or being covetous of your substance. God, the Saints, and angels, are not pleased with it. But they are pleased when we convert every item of our ability, strength, time, and money to the advancement of the cause of truth and holy principles. I will return again to letters.

There is so much vanity in all there is upon the earth, it is a hard matter to pick out the wheat and let the chaff go. It is like looking for one grain of wheat in five bushels of chaff to get your education. When you get into philosophy, and out of the higher branches of erudition, it is much the same. The world are vain with regard to the matter. For instance, the very foundation of the whole superstructure is vanity. I ask little John, a boy of six years of age, to stand before me; I say to him, John, sleep; he sleeps it in these letters, a-l-e-e-i-g-h, and pronounces it; he might as well pronounce it o-y-o-k-e, for the letters in the word are as like the one as the other. You next take little Joseph of three years of age; he has just learned his letters enough to know them, but has not learned enough to put them in syllables and make words of them; you ask him to spell sleep, and he will spell it s-l-a-g; John could not spell it so because he had been whipped from the school.

The whole creation is gone after vanity, and after false Gods, and false systems, until they are drunken; the lot not with wine, but with their own folly. Who's that can pick out the good, and let the evil pass by; select together true principles, and let the rest alone? It is this people; this very congregation, with the assistance of God, are the people to do it in the last days. For my own diversion allow me to look at this people and lead at the world—what do they say of the Latter Day Saints? Why they say they are a perfect anomaly, a perfect miracle, as well as an anomaly. It is hard for me to divine what they would think about this congregation, in their sober moments. Suppose it were possible to summon the world before this people, what would they find? They would find peace, harmony, union, contentment, strength and power among them. All the big and little kings would exclaim, We are afraid of this kingdom; it is but a little nation; and yet it has defeated them all; it is true, but we are afraid of them.

What is the matter, O ye Kings? Look at your numbers; see the millions you possess; only think of the vast concourse of people that compose the nations of the earth. You may take the

United States, Great Britain, France, Germany, China, you all the world, and the Latter Day Saints are hardly a speck in creation compared with them, and yet they create more terror among the nations than all the rest combined together.

What is the matter? They are united. What says the U. S.? "Let us send a Governor there; let us send our judges there." But what do they cry? "We have no influence or power, for there are other men there who rule, and we cannot help it; they have the reins of government, and turn the people whithersoever they will, and we cannot help ourselves."

What did a gentleman say to Mr. Fillmore? Said he, you need not send anybody there, for Brigham Young is Governor, and he will govern the people all the time; and there is no other man that can govern them." If there is any truth in this, it is, he will do so as long as the Lord lets him.

The Lord is with us; the love of God is in this people; and furthermore, the truth is, we have got more wisdom than all the world besides, if we are what we profess to be, for we have learned to serve the Lord. Is there any man on the face of this earth, abstract from the power and wisdom of God, that can control this people, or lead them, but himself? I say without that power of God, could I do it without that? No. I have got cunning and wisdom enough about me to know that I cannot do this unless God sustains me; that I cannot be sustained by him, unless I live so from day to day, that I can have the Holy Ghost, and the revelations of heaven for myself, and for this people; otherwise I should be of no use to them.

If my brethren and sisters have wisdom enough to cleave to the Lord, and live in the light of his countenance, they will know enough to cleave one to the other; and when men are ordained to preach the gospel to the nations, they will know enough to gather up the poor saints, and especially to go out after those who are in the snow; to build up their emigrants, and the wisdom we need to come up in the resurrection of the just with the sanctified. May the Lord God in heaven bless you; and I bless you: Amen.

From the Mother's Mag. and Family Monitor for Feb. '54.

**Hints on Physical Education.**

No. 1.—FIRST STAGE OF INFANCY.

BY A MOTHER.

Many learned and comprehensive treatises have been written on that all-important branch of woman's mission—the physical training of the young. Such treatises, however, are not frequently read by those whom they principally concern. They are in fact inaccessible to two classes of mothers—those of limited education, and those of limited means. To such, a few plain, homely hints, given from time to time in our Magazine, may prove interesting and useful.

The great business of physical education is to develop the five senses, the bones, limbs, muscles, and all the organs of the human frame to their utmost capability of strength, beauty, and perfection. It is to establish a firm constitution or habit of body adequate to the endurance of mental labor, of bodily fatigue, of hunger, thirst, and the varied vicissitudes of human life. It is so to maintain the harmony of functional action as to insure (under the blessing of God) the habitual enjoyment of that happy condition which we call good health.

The commencement of physical education should date from the moment in which the new born being first beholds the light. And it is a meritorious provision that during the earliest stage of infant existence, when the mother's strength is feeble, and her active superintendence is necessarily delegated to others, the care of the babe involves less personal exertion than at any other period of infancy. The chief point to be borne in mind during the first month of a baby's life is the necessity of assimilating as near as possible the conditions of its present, with those of its previous state of existence. Here is a young heir of immortality newly launched upon the great sea of life, and commencing his perilous journey heavenward. Deal gently with the little timorous voyager. Let not the billows of life break too abruptly on him. Remember what profound quietude and repose, what warmth and nourishment have heretofore been his portion, and let those conditions, so essential to his well-being, be sedulously continued. And first, as to quietude, let noisy talking, strong light, glaring colors, everything, in short, liable to excite strong sensations of any class be carefully excluded from acting on his delicate and as yet imperfectly developed organization. Let no jolting or rough nursing of any kind be permitted. The only kind of exercise allowable is, after the first two or three days, to deposit the infant on a pillow, and carefully carry him a few times round the room. The use of the pillow is to prevent undue pressure on any limb or muscle, and to afford equal support to every part of the body. Some mothers have had an oblong basket prepared for the purpose.

Then, as to warmth, it is essential that the chamber prepared as the reception room of the tiny stranger, should be well and thoroughly ventilated, and yet kept at a warm, equable temperature. Let it be remembered that an infant has in himself no power of generating animal heat, that is to say, he is incapable of keeping himself warm. He should therefore be kept, as much as his mother's strength will permit, night and day by her side, that he may derive warmth as well as nourishment from her. Nature teaches us this. The lion shelters her unduged cubs beneath her wings, and even the young plant spreads its roots in the fostering soil, thereby clinging, as it were, to the source whence it derives its nutriment. So the young child should be placed in as possible, and should not be carelessly disturbed from this his natural resting place.

To assist in maintaining a proper degree of warmth, the clothing of infants should be carefully adapted to the season of the year. In winter, the finest, softest flannel should be used; in the heat of summer, muslin or fine calico may be substituted. Every part of the dress should be loose and easy, and should be so made as to require no pinning whatever, and but few strings or buttons, the fewer the better. A little ingenuity in devising the quickest, readiest method of fastening an infant's dress will be rewarded by this happy result, that the processes of dressing and undressing will be accomplished in the smallest possible space of time, and with the least possible annoyance to the infant. And those who are aware how early the character is acted upon for good or evil, will appreciate any expedient, however humble, by which the temper and nervous system of the infant are protected from irritating influences. It is sad to hear the screams of the little victims of fashion and frivolity when their embroidered robes, garnished, perhaps, with frills and laces, are being adjusted. Anything starved has a tormenting galling effect on the tender skin, and should, therefore, never be admitted in infant clothing.

The use of caps and rollers have for some years been discontinued by experienced mothers. The former are needless if not mischievous; the latter are most decidedly injurious. An old-fashioned roller, generally a yard or more in length, has even a more pernicious effect on the infant than tight lacing on a female. A single strip of fine flannel about four inches in width, and just long enough to encircle the body twice, is the on-

ly wrapper that should be permitted. It should be fastened securely around the region of the bowels, yet so loosely that a finger may be introduced with ease.

The daily washing of infants, especially during the first week or fortnight, should only be entrusted to an experienced nurse. Tepid water, and good, pure soap should be used. The process of drying demands even more care than that of washing, for if any moisture be left in the folds or creases of the skin, chafing is very likely to ensue. The towel should be of the softest drape, or it would be better still to use fine old linen rags. Sometimes, when the skin is very tender, a little powdered starch sifted through fine muslin may be used; but this substance is apt to clog the pores of the skin, and therefore, though sometimes very useful, it should not be resorted to unnecessarily.

Another point of great importance to the health of the infant is that the clothes worn during the day should be exchanged for others at night; and that the night clothes should be replaced by clean ones in the morning. Above all it is essential to keep the skin of the infant perfectly dry, and to remove the under-clothes whenever they become wet. The great need of these precautions will be obvious when we come to treat of the functions of the skin, and of the readiness with which effete matters may be re-absorbed into the system, to the material detriment of health.

The Largest Steamer in the World.—A new screw steamer, called "The Himalaya," said to be the largest in the world, arrived at Southampton from London a few days previous to the sailing of the Arabia, and averaged during the trip 14 miles an hour, drawing 15 feet of water forward, and 18 aft. She has a flush deck, and if a person walking over one side of it and down the other travels over her length seven times, he walks a mile. The funnel is 24 feet in circumference, and is scarcely noticed on the deck.

A person at one end of the deck hallooing over so loud, could not be heard distinctly at the other end. Relays of officers will communicate the orders of the commander to either end of the ship. On the platform, where the commander is stationed, there are a series of bells to communicate with the engine department. Nearly 200 passengers' berths are on board of her, 150 of which are first class, with rooms as large as those at hotels. 200 passengers can dine luxuriously in the saloon.

The fittings-up of this steamer are superb, and the upholstery work is most expensive. All the curtains cost three guineas a yard, and the damask five guineas. The ladies' saloon is a large, elegant, and commodious apartment, with servants' room and bath-room adjoining.

The Himalaya is an iron ship, and cost about £150,000. She would have cost much more had she been built of wood.

The engines are the direct acting trunk engines, such as were fitted into some of the screw line-of-battle ships. They work beautifully, and will give immense speed.

The Himalaya will bring Gibraltar within three days distance, Malta six days, and Egypt nine days. She would take 2000 soldiers a distance as far as the Cape of Good Hope in about three weeks, and 2000 emigrants to America in a week. The Himalaya is 3550 tons register, equal to over 4000 tons burthen, and is of the most extraordinary length of 372 feet 9 inches. The length of keel is 311 feet; breadth of beam, 46 feet 2 inches; depth of hold, 24 feet 9 inches.

These proportions, when contrasted with the dimensions of other ships, give a great advantage, particularly in length, to the Himalaya; for example, the Duke of Wellington, of 131 guns, although of greater beam and depth, is inferior in length by 92 feet to the Himalaya. The screw steamer Great Britain is 335 feet long, or 40 feet shorter than the Himalaya, while the American clipper ship Great Republic, recently destroyed by fire, was only 325 feet long, or of 47 feet less length than the Himalaya. Although the Himalaya exceeds in so large a degree the length of the Duke of Wellington, yet she is inferior in tonnage to that ship, the Duke being 37594 tons, or about 200 tons larger than the Himalaya.

The superior burthen of the Duke of Wellington is produced by her enormous breadth of beam, which is 60 feet, and her depth, which is 57 feet forward and 65 feet aft, both these qualities being indispensable in ships-of-war to enable them to carry their heavy armament of artillery with the requisite supplies of ammunition, stores, &c. The cylinders of the engines are of 84 inches diameter, with a 32 feet stroke, and the revolutions per minute are from 50 to 60. The screw is a two-bladed one, on the old principle, of 18 feet diameter, with a 28 feet pitch, and weighs nearly seven tons.

The vessel is full ship-rigged, and the masts, spars and sails which have been supplied, are those suitable to a clipper sailing ship of 1000 or 1800 tons.

INTERESTING FACTS ABOUT ICELAND.—The island of Iceland is divided into four districts, or Fjorðungs, which are administered by deputies. The ancient laws of the country are still chiefly used; but the law of primogeniture is not known, and land is held either in fee or under long leases from the Crown. The island appears to have been once covered with forests, which are, however, now nearly extinct; only a few dwarf birches and willows are seen, but no trees, and the people are dependent for fuel on turf or peat.

The poorer people suffer much from the severity of the climate and leprosy disease, induced by the dirtiness of their habits, and the coarse unwholesome food on which they subsist. Their chief occupation is fishing and raising herds of cattle. In numbers they have greatly diminished; once there are said to have been one hundred thousand souls—at present, however, the population does not exceed forty-eight thousand persons. As a people, they are of mild, honest, and religious dispositions, and remarkably well educated, much superior knowledge being found among them, which, considering the poverty of the country, is worthy of note. Parents, assisted by the parish priests, are the chief instruments of education, the latter acquiring their means of teaching at a sort of college, or high school, at Beasted, in the peninsula of Altnes.

The Icelandic dialect is (as well known) a variety of the Indo-European family of languages, and belongs to the Scandinavian sub-division. An excellent grammar of it has been published by the celebrated Danish philologist, Professor Rask, who lived in Iceland for three years. This dialect is called by the natives, "laengdaraug."

The Icelanders were early famous for their cultivation of literature, and the skalds, or the poets of the island, have obtained a European celebrity. Many, however, of the oldest songs have been oral, and having never been committed to writing, have perished.

The art of living easily as to money, is to pitch your scale of living one degree below your means.

LAT. 40° 45' 44" LON. 111° 26' 34"

**DESERET NEWS,**  
Published every Thursday, at SIX dollars per annum, payable IN ADVANCE. Single copy, 25 cents.  
Papers delivered at the post office, which will be open each Sabbath, from 12, to 1 o'clock, p. m.

**TERMS OF ADVERTISING.**  
For a square of 10 lines or less, 1st ins., \$1.50. Each subsequent insertion, 25 cts.  
**FOUND AND LOST.**  
Found and lost articles from 1 to 3 lines, inserted once, 25 cts.

**NOTICE.**—Justice's blanks of all kinds, for sale at my office, in the 17th ward.  
april 11-31s H. GIBBS, Justice of Peace.

**NOTICE.**—The person that borrowed my Steelyards last fall, will do me a great favor by returning the same, as I often want to use them.  
april 27-12t S. SNYDER.

**NOTICE.**—All persons holding due bills for merchandise against the firm of J. & E. Reese, are requested to present them for payment by the 10th or 15th of May.  
J. & E. REESE.  
april 27-12-2t P. H. S. B.

**WANTED.**  
AN APPRENTICE to the Carpenter's trade, a young man of from 16 to 20 years—recommending a liberal opportunity will be given. Enquire immediately, at this office, or of C. H. Oliphant, at P. H. Young's.  
april 27-12-2t

**TAKEN UP.**  
ON the 20th March, in the 19th ward, a white sow pig, with some black spots on its face, or five months old; the owner can have it by proving property, and pay charges.  
april 27-12-2t JOSEPH G. HOVEY.

**Cash for Calves.**  
THE Subscriber will pay cash for 50 good calves. Also a good light wagon for sale. Residence 3 blocks west of temple block, in 16th ward.  
may 30-10-41s F. KESLER.

**TAKE NOTICE.**  
THE members of the 33rd Quorum of Females are requested to report themselves by letter or otherwise to the clerk of said quorum, G. S. L. City, immediately, by order of the President.  
april 13-11-31s HENRY W. BAKER, Clerk.

**LOST.**  
APRIL 6th, one red brindle Cow, 4 years old, branded H on the right hip.  
Also one light red new milk cow, 3 years old, branded letter H on the right hip.  
Whoever will return or give information of said cows to JOSEPH L. HEYWOOD, in the 12th Ward, will be amply rewarded.  
april 27-12-2t

**STRAYED.**  
FROM the Welsh Settlement, a small dark brindle cow 7 or 8 years old, branded on both horns.  
J; any person giving information concerning said cow, will be suitably rewarded.  
april 13-11-31s [by JAMES FIFE, 7th ward.

**NOTICE.**  
THE High Priests' Quorum will meet at the Council House, G. S. L. City, during the summer, on the first Wednesday of every month at 1 p. m. The members living in the country are invited to time their visits so as to meet with us.  
By order of David Pettengrew, President.  
april 27-12-31 C. E. BOLTON, Clerk.

**STRAYED.**  
ABOUT 12 months since, from the range at Kanyon creek, a dark red ox, about 8 years old, white belly, a small white spot just above the dew claws, on one hind foot, small horns, points turning up, any person delivering said ox to the subscriber in Little Cottonwood Canyon, will be liberally rewarded.  
THOS. W. HOWL.  
may 2-8-41s

**NOTICE.**  
IS hereby given to the inhabitants, and those holding lots in the 6th ward, that they are requested to call immediately and make such arrangements with the undersigned, as will speedily finish that portion of the City Wall which is apportioned to the said ward.  
Wm. HICKENLOOPER, Bishop  
april 13-11-31s [of 6th ward.

**TAKEN UP.**  
ON the range west of Jordan, a light red calf, and calf, with a mark in left ear of swallows fork, the right ear, light red and underbelly; supposed to be 2 years old last fall. The owner is requested to prove property, pay charge and take her from ISSAC DECKERS, West Jordan.  
april 13-11-31s

**STRAYED.**  
FROM the range west of Jordan, one brindle, three year old heifer, brockle face, left hind leg down, branded L L on the right hip and S W on the left hip; supposed to have a young calf, and taken up by some person. Whoever will bring me the said heifer, or give information where she may be found, shall be liberally rewarded.  
april 27-12-31s D. BULL, 15th ward.

**STRAYED.**  
FROM the Range west of Jordan, one black mooley COW, line back; branded T T on the left shoulder.  
Also, one red COW, star in forehead, with spot on each hip, 4 years old; supposed to have a calf; branded as above. Whoever will bring me said COWS, will be liberally rewarded.  
april 27-12-2t JOHN B. KELLY, 7th Ward.

**Fire in the Mountains.**  
RUN—RUN—RUN.—To Jordan Mills with your grain, if you want good white flour and a big turn out. Jordan New Grist Mill is now ready for grinding, and warranted to make good white flour from the sanitiest wheat. The beauty of milling is first rate flour, and a good turn out. Come and see, and be convinced on the spot, no mistake. ARCHIBALD GARDNER.  
april 27-12-31m Daniel R. Allen, Miller.

**STRAYED.**  
FROM Mill Creek Canyon last fall; a dark brindle bull, about 5 years old; branded "PETER WHITE" on the right horn.  
Also, a dark brindle bull with some white spots on his face, and has a ring in his nose. Also, a dark brown or black ox, half horn, about 8 years old; branded on the right horn with PETER WHITE. Who ever will bring any of the above animals to the subscriber will be rewarded.  
PETER WHITE, Mill Creek Canyon.  
april 13-11-31s

**NOTICE.**  
THE Members of the 17th Quorum of Females are hereby notified that the meeting of the Quorum will be held at the residence of H. B. Clawson, 13th Ward, every fortnight, commencing on Sunday the 30th inst., at 5 o'clock, p. m. Hoped that the members living in the city and vicinity will be punctual in their attendance. Those living at a distance or on missions, please inform the Quorum by letter or otherwise of their places of abode, as the Presidents of said Quorum feel anxious to make a report to the proper authorities.  
J. H. TIPPETS, President.  
april 27-12-31

**PAINTING.**  
IN ALL ITS BRANCHES.—Messrs. POGG & MABEN, Carriage, Heraldic, Sign, Furniture, House and Ornamental Painters, Glaziers and Paper Hangers, beg to announce that they have commenced business in the above branches, and are prepared to execute the commission of their patrons and friends in town or country at the shortest notice, and on the most reasonable terms.  
Gilding, Bronzing, Graining, Marbling and Varnishing in every variety.  
Flags, Banners, and Transparencies painted in any design.  
Walls and Ceilings colored and stencilled and entirely new patterns in lieu of paper.  
[Workshop 14th Ward, nearly opposite S. M. Blair's, (south).  
Residence—14th Ward, next to Bishop Hays' land's, (south).  
april 27-12-31