

measure of his or her creation, by becoming a fond father and happy mother, proudly, honestly and honorably, where physical defects do not intervene to prevent such a desirable condition of domestic felicity.

These are a few of our strong, earnest wishes and hopes. We believe we have found the means to bring about the condition of society, which philanthropists have struggled for, poets sang of, and martyrs died for, during the history of the world. We point to the peace, order, harmony and happiness of society in the cities, towns and villages of Utah, as an evidence of what has been accomplished in this direction in a few years. We invite honest comparison between the social condition of the people of this Territory and that of any other community on the earth. We claim that the Gospel has brought about these results with the power of God made manifest in the midst of the people. We say we know this Gospel to be true. And we ask enlightened people everywhere, are the rifle, bayonet and cannon the proper arguments to bring to bear against us, our efforts and the civilization we are rearing up?

If there is a desire to win us back again to that peculiar civilization, which every true philanthropist in the world mourns over, powder and bullets are not very convincing reasons to the mind. The cannon that halts between two opinions, and can see no God but in worldly wealth, might shrink and hypocritically assume to be converted before their power, but free-souled men and women, who know truth and appreciate it, would meet death with a smile rather than give up one principle which Jehovah had implanted as a truth in their hearts.

There are thousands of men in the Eastern States who can declaim loudly against the enormities of "Mormonism;" men whose profession is to teach their fellows; white-necked, kid-gloved men, with hair parted in the middle, who have studied for years the science of converting by verbal gas. Could they not be employed as a "peaceful influence." Should they come here as missionaries to convert us, we would treat them kindly, gentlemanly, more so than they treat our missionaries in their neighborhoods; and all weak of them is, if they cannot convert us by showing us the fallacy of our position, that, if we overturn their arguments and maintain the fallacy of theirs, they will have the manly candor to confess their errors and become preachers of the truth. But, probably, this would be asking too much of them.

A queer mode of punishment lately adopted by a certain Poughkeepsie school is that of compelling a student to run round the school house 400 times, whole distance five miles. The offender is cured by being made an invalid.

There are sixty-four prisoners in the Ohio Penitentiary under sentence for life. The veteran is John Gull, from Stark county, thirty-three years a convict, now seventy years old; mind long since gone and a wanderer about the yard.

One of the short railroads leading out of New York city has decided to issue a free pass for a term of years to every head of a family building and occupying a house at certain points along the road, in order to stimulate the building up of the suburbs. No doubt the experiment will prove successful.

The climatic influence of forests has also been observed in Australia. In the district of Ballarat it became striking that since deforesting was commenced on a large scale, from the years 1863 to 1868, a regular decrease of the amount of rainfall—from 37.27 inches to 14.23 inches—had taken place. The government, in view of this fact, has created the office of an inspector of the State forests. The business of this office will be to prevent the clearing out of the forests, and to see after the caring for and planting of forests in the various parts of the colony.

There is on exhibition at Leipsic a speaking machine, invented by Fabor, which is a master-piece of art. It is in imitation of all the parts of the human organs of speech, executed in India-rubber and wood. A key-board, like that of a piano, played by a young lady, puts the parts in motion, while by a pedal and bellows the required air is sent through the wind-pipe. The key-board has only 14 keys, representing the sound of a, o, u, i, e, j, r, w, f, s, b, g, d, sh; the other sounds of the alphabet are produced by the same movement, and the admission of more or less air. The

sounds of m and b are produced by closing the lips, n and l by pressing the tongue against the roof of the mouth, etc. The French nasal sounds are produced by a separate contrivance. The laughing, says the *German General Intelligence*, sounds truly diabolical, and very comical is the crowing of a rooster.

SCHOOL EXAMINATION.—A correspondent from South Mill Creek sends an account of an examination of the pupils of the School Districts thirty, thirty-one and thirty-six, taught respectively by Messrs. Jas. D. Murphey, John E. Booth and Jos. L. Rawlins. The exercises consisted of reading, arithmetic, grammar, recitations, singing, natural philosophy, zoology, geology &c., and were of the most interesting and satisfactory character. After the examination, which lasted between two and three hours, a recess was taken, after which the pupils met and had a good time together dancing.

Correspondence.

BEAVER, February 14, 1870.

Editor Deseret News:—Sir, I have been requested by the members of the F. R. Society in this place, which I have the honor to represent, to address a letter to the NEWS. We have had an organization two years the 11th of last January, and have never yet had our names in the papers. We begin to think that in consideration of all our laudable enterprises, and our faithfulness in the cause of humanity, we ought by this time to have obtained a little notoriety; not that we wish to be thought vain, as we consider it no more than our just dues. We have been in active service two years; we have fed the hungry and clothed the naked; we have made, to say the least, a hundred quilts; other necessary articles in proportion; we have bought a lot for which we paid one hundred and fifty dollars; it is well fenced; one hundred mulberry trees have been set out, nearly all have died, but that is not our fault; we bought the cuttings of Brother George D. Watt; Father White is our gardener; he has watered them well; we have built us a good brick house. The building has but one fault, that of all Mormon public buildings, it is entirely too small. On the 22d of January, we had a celebration and picnic in "our own house," all to ourselves, not a gentleman present, during the day. We had previously appointed a president and committee of arrangements, who decorated the house in the most tasteful manner; all the fancy work belonging to the society was suspended on the walls, together with banners, mottoes, pictures, etc.; last, but not least, two orange trees, all in full bearing, one at each end of the room.

It may occasion a little surprise, but we affirm they were the literal productions of Beaver: let who will, solve the mystery. Two hundred ladies filled the house, all members of the society. A programme was written; all who would contribute to the amusements gave in their names, and were called upon in order. A lecture on Celestial Marriage, was delivered by a lady, whose views, though not formed by personal experience, were considered very sublime and rational. A song was composed for the occasion and sung by Mrs. E. M. Thomas and E. S. Pratt. Dialogues, recitations, songs, speeches, readings, anecdotes and toasts, all combined to make up the sum of enjoyment until the time for refreshments was announced.

In the toasts, Mr. Cullom and his confederates were raked over rough ground. In the evening, our two bishops, and several other honorable gentlemen were present. They were politely invited to contribute to the exercises, which they did, by short speeches and spicy anecdotes, much to the amusement of the ladies. They complimented us very highly; they had not expected so agreeable an entertainment. We accepted the flattering encomiums, and felt paid for our trouble. Benediction by Bishop Shepherd, the meeting adjourned *sine die*.

H. E. SHEPHERD, Pres.

L. B. PRATT, Sec.

WELLSBURG, CHEEMUNG CO., N. Y.
January 22nd, 1870.

President G. A. Smith:—Dear Bro:—In accordance with my promise to you when I left, to write you, I embrace the present opportunity. I left Utah station on the 15th of October, to fill a mission that I was appointed to, in the first company that left for the Eastern States. We arrived at Chicago on the 28th, all in good health. There many of us separated, myself and Brother and Sister Carter went to Cleveland, Ohio, from which place I went to Akron, forty miles east, to visit my wife's sister. I was received with much respect by them, and

many acquaintances seemed to be much interested in hearing me talk about Salt Lake. I stayed there one week. I then went to the city of Elmira, my native place, where I was schooled and where I learned my trade. My acquaintance was large. Most of my days were spent in that country. I left two sisters there. I was in hopes of finding them there, but the last one died about six weeks before I arrived. I was received with all the respect possible, and as soon as it was known that I had arrived the neighbors came flocking together to hear from Salt Lake. All seemed to be much edified in hearing me talk. They did not seem to be so anxious to hear about the gospel, but their anxiety was more to hear about things and affairs in Utah,—about the land, crops, timber and waters of Salt Lake, the mineral springs, the high mountains and whether we all starved to death or not in making the first settlements, and whether it was a good country or not. I told them it was a good country for the Latter-day Saints, but no white man would ever live there if he did not believe the gospel, for God had reserved that place for the Saints and no other man had any business there; but if they wanted to embrace the gospel and be saved in God's kingdom it was a first-rate place and I could recommend it to all that would live the religion of Christ.

Bro. Geo. A., it is really amusing to hear people ask questions. Some of them ask the most silly questions that you ever heard, and after the evening is nearly spent sometimes they will say, "Mr. Bird, I would like to ask you one more question. I don't wish to insult you, but I would like to know something about the spiritual wife system; I have read so much and heard so much. I think you must know something about it." I will say to them, "You need not think that that subject would insult me, for that is just what I like to talk about." "Well, then, tell me, has every man got to have more wives than one?" I say, "No." "Then is a woman forced to have a man if she does not like him and does not want him?" I sometimes say to them, "Why do you ask me such questions?" They say, "Because we hear that if Brigham says she must have a man, she dare not say no at the peril of her life;" and they actually think that the sisters are under bondage and cannot leave the Territory under the penalty of death, and that many are put to death for making the attempt. I suppose many of them are honest in their belief because of the many reports that are in circulation.

I have had the opportunity of forming acquaintance with the most intelligent part of this community, and they think that Congress will pass some law this session that will stop polygamy, and that then the law must be put in force and we must submit, though they say they would be very sorry to have us destroyed or imprisoned on account of believing such abominable doctrines, and they think that we had better give it up and then we will be much respected.

Since I came here I have traveled a good deal. I first went to Wellsburg some five miles down the river and then to South Creek and from there to Elmira again, and to Havana and Watkins, at the head of the Seneca Lake. There I went to see Gen. Jackson, a prominent man; he is now judge of the court. He is a man that I once respected much. When I lived here I belonged to his staff in the military. When I met with him he received me with much respect and with the warmest feelings seemingly that could be expected. We soon entered into conversation about Utah and the people there; for said he "Charley what you tell me I can believe." He asked me many questions about the Latter-day-Saints. I answered them candidly and for a long time satisfactorily to him. Finally says he, "tell me about Young," said I, "do you mean President Young?" said he "yes, if that is what you call him." I said, "that is what I call him." Said he, "I want to know how many wives he has?" I said "that is a hard question, I cannot answer it, for I never asked him that question for I did not think it was any of my business." "Well," said he, "I have heard that he has got forty or fifty, some say eighty; but I can't believe it." Said I, "who told you all this?" "Why," said he "I read it in the papers and they would not print all lies." He then said, "tell me how many wives you have got then." "Well," said I, "I have got so many that I don't trouble any of my neighbors and it is a pity that you had'n't." That cut him, for he has not the reputation of being the most moral man. Said he, "Charley do you mean to insult me?" "Oh no," said I, by no means

sir," I, "only say that we have none but our own." But he soon cooled down.

Well that is the way here. They want to inquire about Utah and the church merely to satisfy their curiosity. In all my travels I find that the people don't care anything about the Gospel of Christ, but to ask questions and to lay snares for him that reproveth in the gate. Yet I can say, I thank God that I have not been confounded, but I have been able to answer questions to satisfy all and allay all prejudices, and leave a good impression. Remember me in love to all.

No more from your brother in the Gospel,

CHAS. BIRD.

BENTON, Iowa, Feb. 16, 1870.

Editor Deseret News:—Dear Brother. As the time is approaching, when I will probably leave these lower regions for my mountain home, I send you a brief synopsis of my travels, for the perusal of your numerous readers; especially my more immediate acquaintances.

On the 5th day of November, I left the brethren with whom I had traveled on the cars to Omaha; and struck out through Council Bluffs City, Pottowattomi, Mills and Fremont counties, in Iowa, traveling from house to house, where I was kindly received, and well treated. I omitted no opportunity of conversing on our doctrine and principles, and bearing my testimony, I was listened to with attention, and treated with respect, but only got one opportunity of speaking in public here, as there was little inclination to hear me in that way. I visited the graves of my father, mother and two brothers. On the 24th I returned to Council Bluffs where I expected to meet Br. R. Maxfield according to agreement before I left home, with whom I was to travel, but as he did not come, the next morning I struck out through Iowa for Illinois. On the way I found friends among strangers, and wish to make honorable mention of Mr. Loomis, of Red Oak, and Mr. Lawrence, of Ottumwa, (a cousin), both merchants. They treated me very kindly, and were full of inquiries respecting Utah and the Mormons, and were well pleased with my answers and really seemed to form a good opinion of us, contrasting our manner of living with their own personal observations at home.

I next made my way to Schuyler county, Ill., partially by request of friends in Utah and partially by inclination to visit the remnant of an "old branch," but it was useless as I was forewarned in a dream the night before I got there. The either knew it all and were safe, or they did not care to know.

I next went to St. Louis county, Ill., my former residence, but they did not want the gospel. While there I visited my old friend Austin Grant. He said he was standing on his own bottom, but the people would not want to hear Salt Lake Elders. Perhaps Bro. Geo. D. may have better success as he returns home this way.

I next went to Ottawa, where I joined Bishop Miller and Bro. Peter Madsen. We held a number of meetings in various neighborhoods, where for a time there were full houses and attentive congregations, probably out of curiosity; but some were believing, when we determined that it was best for Bro. Madsen and myself to return to Iowa, and leave the Bishop there, for a time, to see what could be done.

Before I close I want to say that at Harding, Ill., we found the most bigoted creature I have met with, in the person of a Rev. Mr. Swartz, who resurrected the old Spaulding story, and said that if his own father was to testify to him that he had been visited by an angel or a heavenly messenger, he would not believe him.

But I must close. I feel that we have done some, perhaps much, good in allaying prejudice by speaking the truth in much plainness on all occasions where an opportunity was presented, whether in public assemblies, private dwellings, on the cars or at hotels.

Yours in the gospel,

SILAS RICHARDS.

Co-OPERATION EXTENDING.—A correspondent writing from Seipio, Millard County, on the 25th instant, says "the people of Millard County are alive to the benefits of co-operation. A co-operative sheep herd is being successfully carried on and the people of Holden or Cedar Springs have commenced farming on the co-operative system. When I passed through there the field presented a lively scene. Twenty-three teams were busy plowing, turning over at the rate of forty acres per day. It is expected that other settlements in the county will follow the example of this."