

ed to perform this work may be looked for at any time by the citizens in every portion of the Territory; and as a fine can be imposed for refusing to answer the questions contained in the various schedules, or for rendering false returns, we propose to post our readers regarding the principal items of information which they will be required to give.

The census takers are the employes of the U. S. Marshals. They will visit every dwelling house, manufactory and public institution, and will require the name of every occupant of such residence, &c., on the first of June, 1870. In addition to the names, the age at last birthday, and sex and color will be required, male being indicated by M., female by F.; color, white and black, by the letters W. and B.; M. for mulatto, C. for Chinese, I for Indian. The profession, trade or occupation of all persons, male or female, must also be stated and the amount of real estate and personal property they possess. On this point the people are requested to state, not the value as fixed by the assessors of taxes, but, the cash market value as near as it can be ascertained.

The query next in order relates to the nationality of every resident. If natives of the United States, the State or Territory must be given; if of foreign birth the name of the country must be given. The nationality of parents will also be required, and if one be native and the other foreign born the fact must be stated. Under the head of "Constitutional Relations," which includes questions nineteen and twenty, will be required information as to the number of male citizens in the United States, of twenty-one years of age and upwards, whose right to vote is denied or abridged on other grounds than rebellion or crime. The foregoing questions are the principal ones included under schedule No. 1.

Schedule No. 2 is devoted to inquiries as to how many persons, if any, have died in the year ending June 1st, 1870. As in the preceding schedule the number of persons in each family is given, and then the name of any and every person who has died within the year, whose place of abode, at the time of decease, was in the family inquired of. In addition to the name and number of such persons, their age, sex, color, nationality, trade or profession and also the cause and date of death must be given.

Schedule No. 3 is full of important inquiries pertaining to the rural districts; and it requires first, the name of agent, owner or manager of property, and the number of acres of improved, unimproved or wood land. Then follow inquiries as to the cash value of the estate or farm, and of the implements and machinery belonging thereto. The amount of wages paid to the hands, the value of their board per year must also be stated; and under appropriate sub-heads, the number of head of every kind of stock.

Next in order must be stated the produce of the farm for the year ending June 1st, '70. This includes the number of bushels of spring and winter wheat, of rye, Indian corn, oats, barley and buckwheat, pounds of rice and of tobacco, bales of cotton, estimating 450 pounds to the bale; pounds of wool, bushels of peas and beans, and of Irish and sweet potatoes. In addition the produce of the orchard must be given in dollars, the number of gallons of wine produced, and the amount in dollars of the produce of market gardens. In the matter of dairy products, butter and cheese must be recorded in pounds, and milk sold in gallons. Hay must be given in tons, and seed clover and grass in bushels. Of the other productions of a like nature, hops must be reported in pounds, hemp in tons, flax in pounds, flaxseed in bushels, and silk cocoons in pounds. Sugar comes under a separate sub-head, and must be reported so as to give that manufactured from maple by pounds, and that from cane by hogsheads of one thousand pounds each. Molasses is to be reported by gallons. The products of bees, comprising wax and honey, must be stated in pounds. Forest products, value of home manufactures, value of animals slaughtered or sold for slaughter, it is necessary to report in dollars. After all these inquiries have been answered, the estimated value of all farm production, including betterments and additions to stock, must be given in dollars.

After the inquiries as to agricultural products come those in relation to manufactures, etc., and under this head will be required the name of every individual, company, or corporation producing the amount of \$500 annually; the name of business; the description of power used, whether hand, wind, horse, water or steam; and, in either of

the latter, the number of horse power. The name, number and description of all machines used must also be given; also the number of hands, their age and sex and the amount of wages paid; the amount of fuel and material used, and other minor inquiries.

Schedule five is devoted to social matters, and includes inquiries as to the amount of pauperism,—the number of paupers, native and foreign, and the cost of maintenance; the number of criminals convicted in the year, and in prison on June 1st; the public debts of counties, towns, parishes and boroughs; and all kinds of taxation, except national.

The remaining inquiries relate to the number of libraries of every kind, in cities or townships; the number of newspapers and how often published; the average rate of wages to artisans and laborers, of both sexes, with and without board; and the number and kind of schools, colleges and educational establishments. The last query relates to religion, and under this head will have to be given the number of churches, the denominations to which they belong, the number of communicants, and other particulars of minor importance.

In just two weeks from the time the devouring flames swallowed up the Missouri Republican office, at St. Louis—an establishment that has been reckoned among the largest and best appointed in the United States—that paper was issued in a complete dress of new type, and considerably improved in its mechanical appearance. It cites this as an evidence of the extensive character of the business, and the ability, on the shortest notice, of the firms of whom its material has been ordered, to meet any demands upon their several establishments.

The Republican says that it feels stronger, more vigorous, more determined, and with a surer and better footing than ever before. It views the late burning of its office as a blessing in disguise.

LINES

In memory of Sister Mary Jane Merrill, who departed this life May 11, 1870.

Young and fair and bound to life
By many a golden stay,
Daughter, mother, sister, wife,
Why hast thou passed away!

Let the weary one rest in the quiet repose
Which death to the faithful hath given,
And Hope be the angel of comfort to those
Who feel their life interests riven.

The young and the goodly are passing from earth,
From its pains, its temptations and strife,
But this death is the door to a glorious birth—
The beginning of immortal life.

Oh! who would not rest from their labors and feel,
That their works in the flesh were complete

When God by the spirit doth plainly reveal
Other missions, celestial and sweet!
Not that the fair planet created below
For mortals to wander upon
Hath no gifts, or blessings, or light to bestow,

Our earth is a beautiful one!
Formed by the same Author, in mercy and love,
By the self-same intelligence plan'd

As those of more splendor and glory above
Where the righteous may finally stand;
But here there are trials so long and severe,
That the spirit, o'erburdened and worn,
From its own earthly kindred, still cherished and dear,
May freely and gladly be born!

And the dear ones departed, our Father doth bless
In a region of infinite joy,
Oh! here is the weeping, the pangs, the distress,
There, the bliss without tears or alloy!

Though lovely and bright, yet our world hath its woes,
Let us live for a mansion in Heaven!
Let the weary one rest in the peaceful repose
Which death to the faithful hath given.

LULA.

Smithfield, Cache County,
May 12, 1870.

Indecision mars all success; there can be no good wind for the sailor who knows not to what port he is bound.

DISCOURSE

By President BRIGHAM YOUNG,
delivered in the New Tabernacle, Salt Lake City, May 8th, 1870.

[REPORTED BY DAVID W. EVANS.]

We have now been together in a Conference capacity for four days. It seems a very short time; we would like to stay a little longer, if it were prudent. This is the place to give general instruction to the Latter-day Saints. It is good when the Saints meet together to look at each other, to hear the brethren bear testimony of the truth and to feel the fellowship of the Holy Ghost. This makes our hearts joyful and glad. It will be prudent for us now to bring our Conference to a close, and, after I have spent a few minutes in speaking, we shall adjourn until the sixth of next October at 10 o'clock in the morning at this place.

There are many things which we would like to talk about; I would like to do a great deal of talking if I had the opportunity and were able to do so. There are many little items pertaining to what are called temporal matters, which it would be well for the people to understand in order to promote their happiness here on the earth and to aid them in securing eternal salvation. It is not those who are hearers of the word only who are blessed and who secure to themselves the blessings of eternal life; they who secure eternal life are doers of the word as well as hearers. If we hear the word and do not perform the labors indicated by it, it will profit us nothing. To hear the word, as the Latter-day Saints do, and then to perform the labor devolving upon them, requires a great deal of wisdom; and to bring the people up to this standard much labor and instruction from the elders is necessary.

If we can remember what we have heard at this Conference, and carry it out in our lives, it will profit us. I hope and trust that we may. Let us apply our hearts to the wisdom that has been exhibited before the Conference, and observe the little duties of every-day life, that we may be prepared to receive more. It is not possible for a person to learn all the will of God in an hour, a day, or a week; it requires much time and attention to do this. The Lord gives a little here and a little there, a precept now and a precept again, and by close observance of these things in our lives we grow in grace and in a knowledge of the truth.

We are thankful for the privilege of talking a little. We ought all to be very thankful that we have the privilege of the gospel and of the ordinances of the house of God, for by applying them to the duties of life we can increase in knowledge, wisdom and understanding. We are thankful to see the increase that there is in the midst of the people.

You very well know that it is said by many of those who wish to traduce the character of the Latter-day Saints that we are a poor, miserable, ignorant people. If we are, there is a great chance for improvement. We will acknowledge that we are very ignorant, and that the Lord has taken the weak things of the world to confound the wisdom of the wise. He has picked up the poor of the earth and brought them together, because they seek after Him; while the hearts of the rich and the proud, the high and the noble, are lifted up, and they cannot hearken to the principles of the gospel and receive them and obey them. They feel themselves too good; they know too much; while the poor and needy, those who suffer from hunger and nakedness, and from hard labor and taskmasters, are the ones who naturally seek after the Lord. The Lord is just as willing to bless, and to pour out His Spirit upon the king on the throne, as upon the beggar in the street; but the king has sufficient—he does not feel after the Lord; but the beggar cries unto the Lord for his daily bread. Hence the Lord gathers the poor. When we are gathered together, if we will improve ourselves, by and by we will be filled with wisdom.

When we look at the Latter-day Saints and remember that they have been taken from the coal pits, from the ironworks, from the streets, from the kitchens and from the barns and factories and from hard service in the countries where they formerly lived, we cannot wonder at their ignorance. But when they are brought together they soon become scholars. Many of them become farmers and merchants, and they soon learn to procure a sustenance for themselves and families, and gather around them the necessaries and comforts of life. They also learn the object of their being, of the creation of the earth, and how to organize the elements so as to subserve their own wants and necessities. This is a blessing, and we are proud to see the industry of the Latter-day Saints, and also their improvements and faithfulness. If we are ignorant, let us become wise; if we are poor, let us gather around us the comforts of life. I look around among my brethren and I see scholars. The world say we are ignorant; we acknowledge it, but we are not as ignorant as they are, although they have had opportunities of education perhaps that many of our brethren have not had. We study from the great book of nature. We are driven to this of

necessity. Where is there another people who have done what this people have done in these mountains, by way of making improvements in their own midst—upon the soil and in their cities and towns? They are not to be found on the face of the earth. If this is not intelligence—if this is not good, hard, sound sense, I wish somebody would come and teach us a little. If we are taken from the poor, ignorant, low and degraded, and make ourselves wise and happy, it is a credit to us.

There are causes for this which some may not have thought about. I often think of them. You take, for instance, a father, who has, say, four, ten or twelve sons. He may have abundance to dispose of to each and everyone; but he dislikes some particular one, and perhaps feeds and clothes eleven, but the twelfth, whom he hates and despises, he turns out of doors to provide for himself. This one son goes forth weeping, and says: "I am forsaken of my father and his house; now I have to look after myself. I have the earth before me; I have to live; I do not want to kill myself, and as I have life before me I certainly must make my own future. I will go to work and accumulate a little of something so that I can purchase me a piece of land. When it is purchased I will put improvements upon it. I will build me a house; I will fence my farm; I will set off my orchard and plant out my garden; and I will gather around me my horses, my cattle, my wagons and carriages, and I will get me a family." Pretty soon here is a boy who knows how to live as well as his father does. How is it with the rest of the family? They are fed and clothed by their father; they know not where it comes from or how it is obtained, and they scarcely know their right hand from their left with regard to the things of the world.

This illustrates the history of this people. We have been under the necessity of learning every art—to cultivate the soil and how to provide for our own wants under the most adverse circumstances. We have been compelled to do this or go without, for none would do it for us. We have been forced to study mechanism, all kinds of machinery, how to build, and how to provide and take care of ourselves in every respect. I thank the parent and the boys for turning us out of doors. Why? Because it has thrown us on our own resources, and taught us to provide for ourselves. We have a future before us, and God will take care of us. In my meditations I say "Shall I complain of father? No. I will not complain at all, he has done the best he could for me, though he knew it not. If he had made my house, opened my farm, planted my orchard, seen to my planting and ploughing as well as the gathering; and then had brought my food to my chamber and appointed a servant to feed me, what should I have known about getting my living? How could I have known anything about raising fruit or anything else? I could not have known. I might read books until doomsday, and unless I apply the knowledge thus obtained I should know but little." Without the application of knowledge acquired by reading, it makes mere machines of us; we can tell what others have done, but we know nothing ourselves. Then speak evil of no man, and acknowledge that it has been a blessing to us to be cast aside and compelled to take care of ourselves.

When we left our homes in the East and started for the Rocky Mountains the feeling in regard to us was, "There is starvation before you Mormons; but if you do not die of starvation the Indians will kill you." We knew that they would do no such thing; we knew that we could live when we got here, and we also knew that we could travel twelve or fourteen hundred miles with our cows, calves, colts, lame cattle, our seed grain and provisions and farming utensils on wagons, carts and handcarts without an ounce of iron on some of them. It was said that we could raise nothing when we got here, but I said "We will wait and see; we know that God has led us out here, and we will wait and see what He will do for us." You can see what He has done, and thank His name and be humble. Shall we speak evil of others? No. Why? Because the result of their treatment towards us has made us better and greater than we could have been otherwise. It has brought us closer together than we could possibly have come without a great deal more revelation than we have had. Our enemies have pushed us together; and it is excellent to be surrounded by circumstances that will bring us close together. We learn then whether we have fellowship one for another. Let us thank God, and speak evil of none; and instead of finding fault with father, let us thank him for turning us out of doors, for we have learned a great many useful lessons in life that we could not have learned without. We can read just as much as the inhabitants of the earth, and after reading we can practice a thousand times more than many of them.

I wish now to say a few words in relation to a subject which is attracting the attention of thousands of people in the world. I refer to what is termed infidelity. We are very well aware that a statement made in reference to this matter in this Conference is true,—namely, that the inhabitants of the earth are drifting, as fast as time can roll, to infidelity. I do not profess to know a great deal; but some things I do know. Shall I take the liberty of telling you the story of the boy who went to the mill? He was looking at the miller's hogs, which