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Tales and Traditions of New York.
BY HENRY A. BUCKINGHAM.

THE ENLISTED PRISONER.

In the summer of 1777, the Middle Dutch Church, now the Post Office, was occupied as a hospital for the sick and wounded Americans taken prisoners by the royal army at the various engagements which had taken place up to that time.

The stories of the sufferings—at least, such as ever lived to relate them to their friends in after years—are filled with horrors. The dead, the dying, and those who looked as though they might recover, lay alike together in rows—the dead sometimes remaining where they expired, for two days after.

The stench from this hospital was terrible; so much so, that the inhabitants in the vicinity petitioned at one time the commanding officer in the city, to have the hospital removed elsewhere. This request was finally complied with, and the church became a riding school for the British dragoons.

One afternoon in August, in the year before mentioned, a man presented a pass to the sentinel on duty in Crown street, at the entrance near the old sugar-house, then a prison under the keeping of the ever-to-be-execrated Cunningham. As the sentinel admitted the stranger, he presented arms—for his cockade denoted his rank of Colonel in the Continental Army.

The stranger entered the church, or hospital, and a horrid sight met his view. There were probably some five hundred sick and dying lying on the floor, some on blankets, and others on the bare boards. There was every grade of sickness, from the strong man, slightly indisposed, to the poor, dying wretch in his last struggles, grappling with death, and in his senseless snoring, gnawing chips, or whatever he could convey to his lips in his last moments.

The stranger was a tall, broad-shouldered man, of heavy, athletic build, and a harsh countenance, though there gleamed around his eyes an expression that looked as if at the right time he could enjoy a joke as well as any one. He wore a three-cornered hat, a blue coat faced with silver and lined with red, and a pair of breeches and hose. The man was the celebrated Ethan Allen, of Ticonderoga memory, who was then a British prisoner, with the parole of the city of New York.

"By the great Jehovah! but this is too bad!" he said in a fierce tone, as he advanced a few steps into the interior of the church and looked around. "Is this the mercy that King George extends to the wounded prisoner in his hands?"

"What mercy! rebels to expect, hey?" said a doctor, in a tone of sarcasm as Allen, as he rose up from attending a sick man.

"Are not rebels men?"

"Certainly they are not dogs," was the reply, "for we should knock them on the head."

"Better do that than let them perish by degrees."

"Then you would prefer to see them hung."

"Yes, I would if the rascally doctors could be hung up with them."

"Who are you in that uniform, that dares to talk so boldly here?"

"Ethan Allen, of the Green Mountains."

"Well, Ethan Allen, of the Green Mountains, you've got a bold tongue in your head. Like a free-spoken man, and to tell you the truth, if I had my way, they should hang every one of you who are short of courage—there's the amount of it."

"Well now, since I have told you my name, good doctor, let's hear yours."

"Richard Musgrave, R. C. S., of the 47th Royal Artillery, at your service, Col. Allen. Pity reveal of you before as an eccentric man, and some call me a little eccentric likewise."

Dr. Musgrave, though a blunt man, was really a kind one, and on his visiting-days to the hospital always gave some satisfaction to the poor prisoners, with any other satisfaction. A rough manner often covered a kinder heart.

"Well, Dr. Musgrave, with your permission I'll take a walk among my sick countrymen."

"That's right, Colonel, but excuse my not attending you; you see I have got some patients directly about me that require my attention for some time."

"Thanks, doctor, thank! I honor you for your attention to these poor fellows," and he went further into the hospital. The instant he was recognized by the uniform as a continental officer, many a sick man's eye gleamed with pleasure as they extended their hands for him to shake, when they were almost speechless. The rough colonel's eyes grew very watery as he went on.

What little money he had—and continental officers in or out of prison, had but a bare allowance—was soon distributed amongst his countrymen, who invoked blessings upon his head. He came to a place where two men were lying together. On the brow of one, death had evidently set his seal; the other was emaciated, evidently more from the want of food than anything else. Their resemblance was such, that it was easy to perceive they were brothers.

"Why, colonel, you are doing poorly here," said "Ethan," as he stepped to the foot of the bed, and laid his hand on the forehead of the sick man, who said, "I shall soon be at rest; but I wish there was a chance of seeing home again, perhaps, if he will do as I wish him."

"Ethan,"

"Why, sir, by enlisting in the royal regiments recruiting for the West Indies. Do you think it would be wrong, under the circumstances?"

"What circumstances, my poor fellow?" said Allen.

"I will tell you, sir, for Will is too sick to talk much. We are Pennsylvania; being to the 'Sheep' regiments, and were taken prisoners at Fort Mifflin near a year ago. Both of us were a first confinement at the sugar-house, and all last winter we were confined in a cold, damp place, without fire, and nothing but a ragged blanket each to cover us. Then we were taken down by sickness; and I, being the strongest, managed to keep from receiving the seeds of that disease which has so deeply seated itself in my brother's frame. We were brought to the hospital, and repeatedly have I been urged to enlist in the regiment going to the West Indies. I have told the recruiting officer that I would never see against my country, and he replied that I need not—that service in the West Indies was only a prison duty. I cannot go and leave my brother."

"There is no told you half the story, sir," said the sick man, raising himself upon one arm. "There are but two boys of us living, and there will soon be but one. At home we have an old mother on the farm, who looks to us as the main support to lean on, the older she grows. Then we have a sister—but I shall never see her—that prays nightly for our return. Now, sir, I will appeal to you—is it not his duty to enlist for the sake of his mother and sister?"

The warm-hearted colonel felt a tear rise in this appeal. A hearty look at the sick man was convincing proof that a week at soonest would finish his career, and he replied firmly,

"He should enlist."

"I knew it! I knew it!" said the sick brother, with animation. "Now, you know that this officer is my countryman, and a prisoner likewise; he would not recommend you to do anything dishonorable. You can tell him that I did thinking of them, contented to face the grim tyrant, when knowing that you were still left for their support, and could tell them how I did."

The colonel replied he could endure this no longer, and with the simple remark that he would return in two or three minutes, went to find Dr. Musgrave. He found the blunt surgeon very busy in giving a prescription here, applying a blister there, and rendering his services wherever they could be of avail, much to the gratification of the prisoners. They had but few of the surgeons to regard with favor, so severe was their treatment by some brutes of the profession, in human shape.

"Doctor," said Col. Allen, "may I ask you to step with me to another part of the hospital? I want you to tell me confidentially how many days' life there is in the sick man I shall show you."

"I'll go on, Ethan, for that is the name I understand you went by at Ticonderoga, under the orders of the great Jehovah and the Continental Congress!"—lead on—I follow."

"Well, that's right; I was christened Ethan. Now what's your bandle to Musgrave?"

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LIFE OF JOSEPH SMITH.

Wednesday, 30th, spent the day reading Hebrew at the council room, in company with my scribe, which gave me much satisfaction on account of his recovering health, for I delight in his company.

Thursday, 31st, at home. After attending to the duties of my family, retired to the council room to pursue my studies. The council of the Twelve convened in the upper room in the printing office, directly over the room where we were assembled, in our studies. They sent for me, and the presidency, (or a part of them) to receive counsel from us on the subject of the council which is to be held on Saturday next.

In the afternoon I attended at the chapel to give directions concerning the upper rooms, and more especially the west room, which I intend occupying for a translating room, which will be prepared this week.

The public mind has been excited of late, by reports which have been circulated concerning certain Egyptian mummies and ancient records which were purchased by certain gentlemen of Kirtland, last July. It has been said that the purchasers of these antiquities pretend they have the body of Abraham, Abimelech, the king of the Philistines, Joseph, who was sold into Egypt, &c., &c., for the purpose of attracting the attention of the multitude, and gulling the unwary; which is utterly false. Who these ancient inhabitants of Egypt were, I do not at present say. Abraham was buried on his own possession in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which is before Mamre; which he purchased of the sons of Heth. Abimelech lived in the same country, and for aught we know, died there; and the children of Israel carried Joseph's bones from Egypt, when they went out under Moses; consequently could not have been found in Egypt in the nineteenth century. The record of Abraham and Joseph, found with the mummies, is beautifully written on papyrus with black, and a small part red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c., with many characters or letters like the present (though probably not quite so square) form of the Hebrew without points. The records were obtained from one of the outcombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveler Antonio Sebollo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828, and employed 433 men four months and two days (if I understood correctly)—Egyptian or Turkish soldiers, at from four to six cents per diem, each man: entered the outcomb June 17th, 1831, and obtained eleven mummies. There were several hundred mummies in the same outcomb; about one hundred embalmed after the first order, and placed in niches, and two or three hundred after the second and third order, and laid upon the floor or bottom of the grand cavity. The two last orders of embalmed were so decayed, that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and after ten days' illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler (then in Philadelphia, Pa.), his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, and Mr. Chandler's friends ordered them to New York, where they were received at the custom house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties, and took possession of his mummies. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connection with two of the bodies, were something rolled up with the same kind of linen, saturated with the same bitumen, which when examined, proved to be two rolls of papyrus previously mentioned. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, &c., were found with others of the mummies. When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. "He was immediately told, while yet in the custom house, that there was no man in that city who could translate his roll; but was referred by the same gentleman, (a stranger) to Mr. Joseph Smith, junior, who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters." I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection on to Philadelphia, where he obtained the certificate of the learned, (see Messenger and Advocate, page 235) and from thence came on to Kirtland as before related in July. Thus I have given a brief history of the manner in which the writings of the fathers Abraham and Joseph, have been preserved, and how I came in possession of the same—a correct translation of which I shall give in its proper place.

To show the spirit of the public journals, such as the "Philadelphia Saturday Courier," "New York Daily Advertiser," "Sunday Morning News," and the press generally the past year, towards me and the cause of God which I have fearlessly espoused, I quote the following, as a specimen of the whole, from M. M. Noah's "New York Evening Star":

"Heathen Temple on Lake Erie. That bold faced impostor, Joe Smith, of God Bible and Mormon memory, has caused his poor fanatic followers to erect on the shores of Lake Erie, near Painesville, Ohio, a stone building, 58 by 78 feet, with dormer windows, denominating the same 'The Temple of the Lord.' We should think this work of iniquity erected out of the pockets of his dupes, as it reflects its shadows over the blue lake, and make the waters crimson with shame at the prostitution of its beautiful banks, to such unhallowed purposes." Thus much from M. M. Noah. A Jew, who had used all the influence in his power to dupe his fellow Jews, and make them believe that the New Jerusalem for them was to be built on Grand Island, whose banks are surrounded by the waters of the same Lake Erie. The Lord reward him according to his deeds.

1836. Friday morning, January 1st, 1836. This being the beginning of a New Year, my heart is filled with gratitude to God, that he has preserved my life, and the lives of my family, while another year has rolled away. We have been sustained and upheld in the midst of a wicked and perverse generation, and exposed to all the afflictions, temptations, and misery

that are incident to human life, for which I feel to humble myself in dust and ashes, as it were, before the Lord; but notwithstanding the gratitude that fills my heart on retrospect of the past year, and the multiplied blessings that have crowned our heads, my heart is pained within me, because of the difficulty that exists in my father's family. The devil has made a violent attack on my brother William, and Calvin Stoddard, and the powers of darkness seem to lower over their minds, and not only theirs, but cast a gloomy shade over the minds of my brothers and sisters; which prevents them from seeing things as they really are; and the powers of earth and hell seem combined to overthrow us and the church, by causing a division in the family, and indeed the adversary is bringing into requisition all his subtlety, to prevent the saints from being endowed, by causing a division among the Twelve; also among the Seventy; and bickerings and jealousies among the elders and official members of the church; and so the leaven of iniquity ferments and spreads among the members of the church. But I am determined that nothing on my part shall be allowed to adjust, and amicably dispose of and settle all family difficulties on this day; that the ensuing year, and years, be few or many, may be spent in righteousness before God; and I know that the cloud will burst, and Satan's kingdom be laid in ruins, with all his black designs; and the saints come forth like gold seven times tried in the fire, being made perfect through sufferings and temptations, and the blessings of heaven and earth multiplied upon our heads, which may God grant for Christ's sake; amen.

Brothers William and Hyrum, and uncle John Smith, came to my house, and we went into a room by ourselves, in company with father and older Martin Harris. Father Smith then opened our interview by prayer; after which he expressed his feelings on the occasion, in a very feeling and pathetic manner, even with all the sympathy of a father, whose feelings were deeply wounded on account of the difficulty that was existing in the family; and while he addressed us, the Spirit of God rested down upon us in mighty power, and our hearts were melted. Brother William made an humble confession, and asked my forgiveness for the abuse he had offered me; and wherein I had been out of the way, I asked his forgiveness; and the spirit of confession and forgiveness was mutual among us all, and we covenanted with each other in the sight of God, and the holy angels, and the brethren, to strive henceforward to build each other up in righteousness, in all things, and not listen to evil reports concerning each other; but like brethren indeed, go to each other, with our grievances in the spirit of meekness, and be reconciled, and thereby promote our happiness, and the happiness of the family, and in short, the happiness and well being of all. My wife and mother, and my scribe were then called in, and we repeated the covenant to them that we had entered into; and while gratitude swelled our bosoms, tears flowed from our eyes. I was then requested to close our interview, which I did with prayer; and it was truly a jubilee and time of rejoicing; after which we all unitedly administered by laying on of hands to my cousin George A. Smith, who was immediately healed of a severe rheumatic affection all over the body, which caused excruciating pain.

Saturday morning, 2d, according to previous arrangement, I went to the council at 9 o'clock. This council was called to sit in judgment on a complaint preferred against brother William Smith, by Orson Johnson, on the 23d December. The council organized and proceeded to business; but before entering on the trial, brother William arose, and humbly confessed the charges preferred against him, and asked the forgiveness of the council and the whole congregation. A vote was then called to know whether his confession was satisfactory, and whether the brethren would extend the hand of fellowship again; with cheerfulness the whole congregation raised their hands to receive him.

Elder Almon W. Babbitt also confessed the charges which I preferred against him in a previous council; and was received into fellowship. Council voted that Vinson Knight and Thomas Grover should be ordained elders; and some other business was transacted in union, and fellowship, and the best of feeling seemed to prevail among the brethren, and our hearts were made glad on the occasion, and there was joy in heaven, and my soul doth magnify the Lord, for his goodness and mercy endureth forever.

Elijah Fordham, Hyrum Dayton, Samuel James, and John Herot were also appointed by council to be ordained elders under my hands.

Sunday morning, 3d, went to meeting at the usual hour. President Rigdon delivered a fine lecture upon the subject of Revelation. In the afternoon I confirmed ten or twelve persons who had been baptized, among whom was Malcham C. Davis, who was baptized during intermission to day. Brother William Smith made his confession to the church to their satisfaction, and was cordially received into fellowship again. The Lord's Supper was administered, and brother William gave out an appointment to preach in the evening at early candle-light, and preached a fine discourse; and this day has been a day of rejoicing to me. The cloud that has been hanging over us, has burst with blessings on our heads, and Satan has been foiled, in his attempts to destroy me, and the church, by causing jealousies to arise in the hearts of some of the brethren; and I thank my heavenly Father for the union and harmony which now prevails in the church.

Monday morning, 4th, met and organized our Hebrew school according to the arrangements that were made on Saturday last, as we had engaged Doctor Pioxotto to teach us in the Hebrew language, when we had our room prepared. We informed him that we were ready, and our room prepared, and he agreed to wait on us this day, and deliver his introductory lecture. Yesterday he sent us word that he could not come until Wednesday next; a vote was then called to know whether we would submit to such treatment or not, and carried in the negative; and elder Sylvester Smith appointed clerk to write him on the subject, and inform him that his services were not wanted; and elders Wm. E. McEllen and Orson Hyde dispatched to Hudson Seminary to hire a teacher.

They were appointed by the voice of the school to act in their behalf. However we concluded to go on with our school and do the best we could until we obtain a teacher; and by the voice of the school I consented to render them all the assistance I was able to, for the time being. We are occupying the translating room for the use of the school, until another room can be prepared. This is the first day we have occupied it, which is the west room in the upper part of the Temple, which was consecrated this morning by prayer, offered up by father

Smith. This is a rainy time, and the roads are extremely muddy. Met this evening at the Temple to make arrangements for a singing school. After some alteration, a judicious arrangement was made; a committee of six was chosen to take charge of the singing department.

Tuesday, 5th, attended the Hebrew school; divided them into classes; had some debate with elder Orson Pratt, concerning the pronunciation of a Hebrew letter. He manifested a stubborn spirit, at which I was much grieved.

Wednesday, 6th, attended school, and spent most of the forenoon in settling the unpleasant feelings that existed in the breast of elder O. Pratt; and after much controversy, he confessed his fault for entering into any controversy concerning so small a matter, as the sound of a Hebrew letter, and asked the forgiveness of the whole school, and was cheerfully forgiven by all. Elder McEllen returned from Hudson and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term, to read and translate the language.

A High Council assembled at Kirtland for the purpose of filling the vacancies of the High Council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen high priests and elders present. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four Counsellors, namely, Parley P. Pratt, Orson Pratt, William E. McEllen, and Thomas B. Marsh, had been chosen Apostles, or special witnesses; and Elisha H. Groves was appointed to take the place of P. P. Pratt in the High Council of Zion; Jesse Hitechcock in the place of William E. McEllen; G. M. Hinkle for O. Pratt; Elias Higbee for T. B. Marsh, and Peter Whitmer, junior, for Christian Whitmer, deceased; who were ordained at the time, to their office as counsellors.

Much has been said and done of late, by the United States government, in relation to the Indians (Lamanites) within her territorial limits; and one of the most important points in the faith of the church of Latter Day Saints, is, through thefulness of the everlasting gospel, the gathering of Israel (of whom the Lamanites constitute a part). The happy time when Jacob shall go up to the house of the Lord, to worship him in spirit and in truth; to live in holiness; when the Lord will restore his judges as at the first, and his counsellors as at the beginning; when every man may sit under his own vine and fig tree, and there will be none to molest or make afraid; when he will turn to them a pure language, and the earth will be filled with sacred knowledge as the waters cover the great deep; when it shall no longer be said, the Lord lives that brought up the children of Israel out of the land of Egypt, but the Lord lives that brought up the children of Israel, from the land of the north, and from all the lands whither he had driven them; yes, that day is one, all-important to all men; and in view of it, with all the prophets have said, before us, we feel like dropping a few ideas in connection with the official statements concerning the Indians, from the General government.

In speaking of the gathering, we mean to be understood according to scripture, the gathering of the elect of the Lord, out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Savior comes; yes, where the people shall walk with God like Noah, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and live with him a thousand years on earth, we want all honest men should have a chance to gather and build up a city of righteousness, where even upon the walls of the houses shall be written HOLINESS TO THE LORD.

SPEECHES
Delivered at the Assembly of the Council of Health, on Ensign Peak.

Mr. W. W. Phelps being called upon, arose, and among the remarks he made, the following is a synopsis:

That the remarks that had been made by those who had preceded him, were appropriate, but yet there remained much to be said.

At the distance of more than a hundred miles north appears to our view the snow-capped mountains of Oregon, at a little less than a hundred south, shines the white peak of Mount Nebo; and still beyond these roam the Indian in his degradation and benightedness, like an embroiled pavilion, lay the habitations of the saints, greening to be—the luxuries of life.

But the most important point I wish to touch, is, the great objects of the "Council of Health," whose members, although not a member myself, I am now addressing.

Not as a "board of health" in the Christian cities of the old world, do we appear to inquire into contagious diseases, and give the faculty of M. D.'s a chance to display their learning upon suffering humanity; no! The most important object of this Council is, to learn females how to take care of themselves; to fulfill the first great command of Jehovah, to "multiply and fill up the earth;" and that, too, with healthy, holy beings, that will be fit temples for the Holy Ghost to dwell in; and when they have filled their number of days on the earth, and spend a resurrected existence among the gods.

Let me say a word on the subject of fit temples for the Holy Spirit, or the Spirit. Take one of the bodies of the wandering, loathsome, lousy, degraded savages of those mountains yonder, and introduce to it a spirit from the family of God, would that spirit take such a body for an earthly tabernacle, to prepare it, to become like his Father? No! Nor would a spirit brought up in the light and knowledge of heaven, take a body that corrupts its way on the earth, as was the case before the flood. No, it would not accept of such persons. All that defile themselves, harbor spirits of another place.

This is a memorable day. Just 46 years ago this forenoon, the great eclipse of the sun was visible in North America; so the mind of the learned world is totally eclipsed. The real object of our coming into this world, to the great mass of mankind, is a mystery; and so they tittle with it—corrupt their way with one another, and are in total darkness at noonday, like the great eclipse.

Ladies, take care of yourselves! Now has the hour of light come; improve it; pour out the true knowledge of heaven to your children. Teach your daughters, when they have arrived to the age of womanhood, the object of their existence, according to the great command. Teach your sons, that if they have carnal connection with females before they are legally married, their heads must pay the forfeit.

Cannot the saints, for I am speaking to them, do as well as the beasts of the field, and the fowls of the air? Do they corrupt their ways upon the earth, by carnal connection with one another, out of season? No! All Christians, let alone the heathen, must stand rebuked for their lecherous folly, by the beasts,

birds and creeping things of the earth, as well as the precepts of God.

When Asahel, the king, a decree must go forth to gather the best females, not only of the Gentiles, but also of Israel, that an honorable queen might be selected for the King; and among the necessary preparations for the "virgins" of honor, each one had to be purified "twelve months" before she was fit for the royal favor. If such was the custom of the heathen, in former times, how much more almighty is the duty of purification binding upon males and females in this last dispensation? Adam and Eve, by eating the fruit forbidden, opened the cabinet of corruption, disease, disobedience and death; and the present state of society on the globe, shows the successful result of all these woes, but we, as saints, know the cure; the revelations of Joseph Smith, through the Holy Priesthood, have revealed the powers and privileges of the everlasting gospel—virtue, health, obedience, and lives eternal. Mothers, teach your children these principles, and live long upon the earth.

Remarks of Z. Snow, delivered to the Council of Health of the City of Great Salt Lake, June 16, 1852, at a Meeting held on Ensign Peak of the Rocky Mountains.

BRETHREN AND SISTERS:

Having been, since my arrival here, requested to make a few remarks, I cheerfully comply with that request, though I do not expect to be able to say any thing which will enlighten your minds on the subject of health.

You are aware the sciences of medicine and surgery constituted no part of my early education, and hitherto have constituted no part of my general business. A necessary result of this, I may be so going to be, is, that I am ignorant of what may be thought the best methods of preserving the health of mankind.

It is truly the case with myself, as I have not given any attention to this necessary part of human reflection, other than to reflect on such things as have come under my personal observation in relation to the health of myself and family.

At an early period of my life, I thought it my duty to observe the ill or maladies to which my system and the systems of those connected with me might be exposed, and at the same time notice some of the most prominent remedies for these ills, having in so doing, to become able, in the usual case of indisposition to apply the remedy without consulting the family physician. This I have to some, though limited extent, accomplished.

Persons of common observation may be the time they arrive at my age, so understand their own system as to be able to do much towards preserving their health. By giving attention to this, they will also do much towards promoting their own happiness and the happiness of those within the circle of their influence.

Common observation teaches us that health and happiness in this life go hand in hand. When persons are in ill health, their minds may in some degree be said to be affected or impaired, and as a legitimate consequence, they are fretful, uneasy, and unhappy.

Healthy persons coming in contact with unhealthy ones, are affected thereby, as there is a kind of sympathy existing between the members of the human family.

Thus, while unhealthy persons disturb the quietude of society, healthy ones promote the happiness of all around them.

Next in importance to a knowledge of the laws of our Father in heaven, and to knowing how to regulate our conduct in this stage of existence, so as to secure for ourselves and our little ones eternal life, the greatest gift of God, may be said to be the knowledge of the laws by which our health may be promoted, and with it our lives prolonged to a good old age.

The first duty of man is to yield implicit obedience to the will and laws of his Creator; next to this comes the various affairs of this life; both of which, according to our faith, are blended and contained in the word revelation.

In regard to health, our Father in heaven has said to us, as he said to the ancient saints, "If there any sick among you, let him send for the elders, who shall pray for him, and anoint him in the name of the Lord, and the prayer of faith shall save (heal) the sick, and if he is not appointed unto death, God shall raise him up."

Thus, though not believed by mankind generally, and therefore not practiced, is believed among us, and as we believe it, why should not it be our universal practice.

Surely he who created and preserves this earth with its myriads of inhabitants and all the starry hosts with their inhabitants can instantaneously regulate the human system, when it needs repair, and he has said the prayer of faith shall heal the sick; will he not verify his word?

But he, knowing all things, and consequently knowing there would be times when the prayer of faith would not or could not be made, also commanded, that when persons were sick, and the anointing and prayers had not produced the desired result, they should be "nursed with herbs and mild food."

The duty of nursing the sick with herbs and mild food, and giving advice to the healthy, so as to remove and prevent disease, is the peculiar province of this Council of Health.

But I must be allowed to suggest that herbs and mild food are the remedies to be applied when the prayer of faith has not or cannot be made. The manner of using the herbs and mild food is submitted to the wisdom of those who administer, and to those who are administered unto.

Showing at a glance that skill and judgment in the use of these remedies, is to be expected, and relied upon.

The Council of Health ought therefore to be adepts in the use of remedial agents. To be adepts requires constant application and observation.

The highest ambition of this Council consists in being able to preserve health, and thus the preservation of health is of far greater importance to society than the removal of disease.

Something in regard to health may depend on man's earthly origin. Much I have heard in this place and in the States, of the high, transcendent origin and destiny of man. If what I have heard be true, and there is good reason for believing much of it, it is of the highest importance to attend well to the health of our wives and daughters.

Let man boast as he may of his origin, and his high anticipated condition, still he knows full well his first earthly habitation is woman. From her he receives his life, and often his most lasting impressions; from her he may receive the seeds of disease, or he may receive a healthy, vigorous constitution, and a sound, well-balanced mind.

Taking it for granted what was strongly hinted by the ancient sacred writers, that we are to become sons of God, and joint heirs with Jesus Christ, it must be admitted that our wives and daughters, who are the bearers of such celestial fruit, ought to be well informed, morally and physically in relation to so important a station. Every man is wanting in his duty to himself, wife, and little ones, as well as to society and his God, who fails to use all reasonable means to preserve the health of her who is, and is to be the mother of his babes.

Our Father in heaven has also instructed us that it is unwise in us too freely to eat and strong drinks, and certain kinds of narcotic herbs among which is the Indian weed. This every well-informed medical man knows to be correct in principle.

True, when our nerves are affected, we may often soothe and quiet them by the aid of some of these narcotics, but would it not be far better to teach our children to abstain from all these poisonous substances, than to see them growing up and constantly wasting their physical strength by the use of such noxious and filthy substances?

Do not those who waste their physical strength do injury to their mental and moral faculties, which so surely distinguish man from the residue of the animal creation?

The kind of herbs to be used to remove disease and to be used to preserve health, either in the shape of drinks or mild food, as I before have said, is the peculiar province of this Council to seek out and recommend.

Clothing has an influence on health, so also have customs and habits. We often hear condemned in strong terms, what we are pleased to call the barbarous practice of the Chinese in relation to the compression of the infant foot, so as to produce what probably they call a delicate, bewitching little foot; also the like barbarous practice of the Flat Head Indians, in relation to pressing the head of the infant against a board, so as to produce a flat head; and also the sitting of the nose and ears so as to enable them to hang their ornaments therein. Now these things may look very beautiful to them, but to us they look ridiculous in the extreme.

We have a practice among us that is quite general