

## DESERET NEWS,

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Blanks, Circulars, Labels, Invitations, Hat  
and Watch Ties, &c., &c., &c.

[From the Missouri Republican of 1826.]

## News from the Internal Regions.

Some months ago a Canadian, of the Rocky Mountain party, to whom I had rendered some services, brought to me a bundle of papers, of which he gave me the following singular account. He said that beyond the mountains he fell in with a party of the Hudson Bay Company. With this party he found a brother that he had not seen for many years. His brother gave him the bundle of papers, and informed him that about two years before, he had been on a hunting party, east of McKenzie's River, where he fell in with a tribe of Esquimaux Indians, from one of whom he received the bundle in exchange for a knife. The Indian told him that a long time ago, his band was encamped on the sea shore, a great distance to the north-east; that one day a strange man was seen on the ice, coming toward them; that the stranger was greatly exhausted from hunger and cold; that he took him to his tent and gave him food, but he died the next day, and left the bundle of papers, securely wrapped up in skins.

If my curiosity was excited at this singular history of these papers, it was much more so when, on examination, they proved to be a narrative of a travels and extraordinary adventures of an American by the name of Jonathan Wilder. The papers are in a greatly decayed state, and appeared to have suffered from the rude hands through which they had passed. The narrative is written partly on common paper, and partly on rude parchment, and what appears to be the bark of a tree.

It appears that Mr. Wilder was many years ago, wrecked on the coast of Africa; was taken prisoner by the natives, and was carried into the interior of the country; that he passed through many nations of Africa, as a slave to a black merchant; that he eventually fell in with, and was rescued by, the celebrated Mungo Park, whom he afterwards accompanied on his travels. He states that Mr. Park, himself and three slaves, were descending a large river, (the name of which is rubbed out in the manuscript, but presumed to be the Niger,) they came to a large city, at which they proposed to land, but were diverted from it by the hostile attitude of the natives, who appeared on the bank in immense numbers. They passed the city, followed by the natives on the banks, hallooing and using singular gestures, which added to their apprehension that mischief was intended. In a short distance, the river became contracted, and the current greatly increased, which induced them to attempt a landing at all hazards, but it was now too late, the river became a perfect rapid; rocks and whirlpools bore them on all sides, and they soon lost all control over the direction of the boat.

A large monster appeared directly ahead, with a chasm in its base, gaping to receive them. The three natives had jumped overboard on the first alarm. Park and Wilder clung to the boat, and awaited their fate, which they saw was inevitable. They soon lost all sense of their situation, and eventually found themselves thrown upon a small island within the bowels of the mountain. Here they remained some time, subsisting on dead animals and fish, which they found in abundance, cast upon the island. Their eyes had a little time, become accustomed to their new situation, and they were enabled to see and feel the horrors of their situation. The rocks rose perpendicular from either shore, and formed an arch overhead, which effectually precluded all idea of an escape. Grown desperate, in a situation which destroyed all hope of ever again seeing the light of Heaven, and fearing too that that desolate island, they determined to embark in their boat, which had sustained no great injury, and submit themselves to providence, believing that no fate could be more horrible than that which awaited them in their present abode.

They accordingly once more launched themselves into the foaming current, and were carried along with inconceivable rapidity, until they became entangled in the roots of a small island, where to their great astonishment they found an old negro, who by signs gave them to understand that he had been forced down the river and thrown on the island when but a boy, where he had ever since remained his solitary tenant. They again embarked accompanied by the old negro, who gladly joined his fate with his new acquaintances. The current gradually became less rapid, and they occasionally landed for repose. One party now began to entertain some faint hopes, and the river, after running under the mountain, would carry them safely out on the other side. After a voyage of considerable duration, to their great joy and astonishment, they were suddenly launched into daylight, in view of an open sea, but in what quarter of the globe they were at a loss to conjecture.

The party now landed to seek repose, after their long and arduous voyage, and congratulated each other on their miraculous escape; and yet they could scarcely satisfy themselves that all had not been a dream. The party remained here several days, viewing the surrounding country, and endeavoring to find out on what part of the globe they were cast; but as no sun, moon or stars had appeared, Mr. Park's instruments were of no avail, and he was obliged to make a chart of their position by the light of the subject.

Reflecting on their late extraordinary adventures, and their present singular situation, Mr. Park was induced to examine a book he had with him, containing some philosophical speculations on the organization of the globe. This book appeared about the 18th century, and supposed to have been written by a Frenchman, under the title of *Tellureide*, an East Indian philosopher. This writer had advanced the singular idea that the waters had once covered the globe; that by some convulsion of nature the earth appeared that mankind sprang from the sea, and originally had tails, which in time dropped off, and the world was left a globe of the present shape, and made of concentric shells. At any other time our party would have laughed at the speculations of this philosopher, as the visionary effusions of a crazed imagination; but, looking back to their late eventful voyage, and their present situation, in a pure, clear atmosphere, and seeing neither sun, moon or stars, the truth flashed on their minds, that they had penetrated the globe, and were then in the Internal Regions.

Full of this idea, our party embarked and coasted along the shore some days, and at last came to a large, well built, populous city. The astonishment of our adventurers was not greater than that of the inhabitants, who looked on them in immense numbers, conversing in a language, to Wilder unknown, but recognized by Park, as the Hebrew tongue; and the people proved to be a colony of Jews. Mr. Wilder gives a long and fanciful description of the city and its inhabitants, and enters minutely into a history of their manners, habits and customs, which do not appear to have undergone any material alteration from the manners and customs of their ancestors, as recorded in Holy Writ. The art of printing is unknown to this people; but they have written records of the great events, from the creation of the world, down to the sacking of Jerusalem by the king of Babylon, and their King and people carried away captive. They have a tradition that when their King Zedekiah fled from the city of Jerusalem to the plains of Jericho, where himself and his army were made prisoners, an Angel appeared to those who remained in the city, and after having selected all the virtuous and faithful led them forth by night and conducted them through many nations, and for many days, until they came to a cave or hole in the earth, which they entered, and through the earth to the world they now inhabit, as a place of refuge, where they are to remain until the coming of the Messiah, who they believe is to lead them back to the land of their forefathers, and as a reward for their sufferings and their constancy, will make them a great and mighty nation, to whom all the other nations of the earth shall be subject. They say it was foretold them, that about the year of the world 5829 a great prophet would appear on the surface of the globe, who would build a city of refuge, and gather together the remnants of the scattered tribes of Israel, preparatory to the restoration.

This people have immense wealth in all the precious metals, and an abundance of domestic animals, the most remarkable of which is an animal much larger than the elephant of the old world, and supposed by Mr. Wilder to be the mammoth, whose bones are occasionally found on the American continent. They have neither sun, moon or stars, but receive light and heat from the reflection of the sun on an immense luminous body placed opposite two holes or openings, one at the North and the other at the South Pole, and

## The light and seasons are regulated by the revolving of the earth.

The inhabitants have spread over the most part of the interior world, but reside principally in cities. Though governed by the same laws, wars and rebellions are very frequent. Their chief city and their seat of government, where the king resides, is called the city of Noah. Whilst Wilder was there, several cities rebelled against Mordecai, their king, but were subdued, and heavy contributions levied on them. Fire-arms have long since been known to them, and they have large magazines of arms and military stores. These magazines sometimes blow up and do great damage to lives and property. Mr. Wilder enters into some speculations as to the probable effect such convulsions have on the external surface of the globe, and arrives at the conclusion that our earthquakes are caused by the blowing up of these powder houses.

Park and Wilder travelled over the greater part of the interior world, and visited both the poles. The South Pole is surrounded by the sea; but at the north, a rim of land surrounds the opening, except a narrow strait connecting the external with the internal seas. This people say that about two thousand years ago a part of the nation rebelled and determined to return to Jerusalem. They journeyed northward, and went out at the north hole, and were never seen or heard of afterwards. This fact led Park and Wilder to entertain a hope of being able to return to their own country by the same route. Wilder makes some pertinent remarks and suggestions as to the probable origin of the Indians of the American continent.

Park and Wilder having finished their exploration of the country, became anxious to return to the old world, and having provided themselves with necessary for their journey, came out at the north pole. They travelled nearly round the polar opening, which they judged to be two or three hundred miles in diameter, and made many attempts to penetrate to the south, but suffered so much from cold and fatigue, that they gave up all hopes of succeeding, and resolved to return and end their days with the new found people. Nothing, however, could subdue the desire in sight of his native continent, and the hope of once more seeing his country and his home. It was now in summer, the strait was frozen over, but appeared open further south. He here makes his last entry on his journal. He resolves to attempt the passage of the strait, and if he succeeded, endeavor to find his way to some Indian nation, or perhaps some of the British posts. It appears he lived to set foot on the British shores, and died, or was murdered by the savages.

In several parts of Mr. Wilder's narrative he touches on the subject of converting to Christianity the Jews of the interior world, and in a note to one of his last chapters, he appears to have formed the design, if he should live to reach his native town of Boston, to prepare himself as a missionary, and return to the people he had left.

I have given but a sketch of some of the prominent parts of this wonderful narrative. The papers are greatly disordered, and as soon as my leisure will permit, I intend preparing them for the press. The work, including maps and drawings, will probably occupy a volume of some three hundred pages. In the meantime, the curious may have an opportunity of examining the singular manuscript by calling on me.

As wonderful as the narrative appears to be, to me it has the stamp of authenticity.

CONELIUS P. BROADBENT,  
No. 179 North Q street St. Louis.

**MORMONISM.**—It may startle some to be told, that Mormonism has actually pressed itself more upon the attention of the world than Christianity had done at the same age. We carry back into the early days of the Gospel's progress the clear light and outline of its later history. We can hardly realize that even for a century, or more, after its first promulgation, it was an object of little interest to the world, and that when it first began to demand a passing paragraph from the historian, it was only as an "*excehilla superlatio*," creating a disturbance barely visible on the surface of society. Of course there is no intention, by any such remarks, to make any comparison between the intrinsic merits of the two systems. A true believer in Jesus, and of "the truth as it is in Jesus," will never suffer himself to be disturbed by any parallel, real or seeming, between Christ or Socrates, or Christ and Mohammed, or Confucius, or the founder of any new religion, or of any pretended social reform, either in ancient or modern times. — *Harper's Magazine.*

**BENEVOLENCE.**—Down east there resides a certain M. D. One very cold night he was aroused from his slumbers by a very loud knocking at his door. After some hesitation he went to the window and asked—

"Who's there?"  
"Friend" was the answer.  
"What do you want?"  
"Want to stay here all night?"  
"Stay there then," was the benevolent reply.

**SMOKING CHIMNEYS.**—The Scientific American states, on what is called reliable authority, that if at (two feet above the throat of the chimney you enlarge the opening to double the size for the space of two feet, then carry up the rest as at the first, your chimney will never smoke.

The flood of emigration from Great Britain, and especially from Ireland, was beginning to excite the most serious apprehensions.

The leading events of the last few days had been the final closing of the Great Exhibition on the 11th October. Much less form, and even order, was observed than might have been expected.

The electric telegraph is to be introduced throughout Turkey by the Government.

The total receipts of the Exhibition, it is calculated, will amount to £470,000. The expenses have been £220,000, and exactly a quarter of a million sterling will therefore remain to be funded.

Messrs. D. Dunbar & Sons had just received the most magnificent of Australian gold. Its value is about £1,000, and it includes several pieces of upwards of a pound weight, in addition to one of 46 1/2 ounces, which is believed to be the largest specimen ever found in any part of the British dominions.

The actions brought against alderman Solomon, for "having voted in the house of commons, without having first taken the oaths required by law," will be tried in the Court of the Queen's Bench early in December, when it will decide the question of the admission of Jews into Parliament.

The French Ministry have resigned, holding the offices now merely until successors can be appointed. The event excites the most lively interest throughout Europe, more especially because the resignations are understood to have been caused by the President's determination to restore universal suffrage, by repealing the electoral law of the 31st of May.

Paris continued tranquil, though the news from some of the departments was of the most alarming character. The peasants of whole districts are known to be members of secret societies, ready to rise at the bidding of their chiefs.

Mr. Hobbs, the great picker of English locks, obtained his first triumph on Saturday, by having his lock restored to him unimpaired, after a fortnight's persevering attempt on the part of Galignani, with the report of the committee affirming its impregnability.

## DESERET NEWS.

"Truth and Liberty."

VOL. 2. GREAT SALT LAKE CITY, U. T., SATURDAY, FEB. 21, 1852. [NO. 8.]

From Poems presented the Utah Library by the author, J. NACK, a deaf mute.

## The Charms of Woman.

The glittering stars we admire,  
And the sun on his throne in the skies;  
And we worship the lovelier fire  
That sparkles in woman's sweet eyes;  
The bloom of the flourishing roses  
Delight to the eyes can impart,  
And the bloom that dear woman discloses  
Has far more delight for the heart.

How sweetly the zephyrs are throving  
The fragrance they snatch from the flowers!  
How sweeter the breath that is flowing  
From the pure lips of woman to ours!  
Whatever around them thou meetest,  
The spell of delight that can lend,  
The brightest, the fairest, the sweetest,  
In woman far lovelier blend.

Her eyes have a heavenly splendor,  
But if virtue have kindled its stars  
In her soul, its resplendence will lend her  
A light that is lovelier far!  
Her breath has a sweetness when blending  
With ours in the pure kisses of love,  
Far sweeter that breath when ascending  
In prayer to her maker above.

When in one all the charms are united  
On the soul and the senses that steal,  
When we gaze on her softness delighted,  
Or when to her brightness we kneel,  
However those beauties may ravish,  
And fetter the soul and the eyes,  
Not on them all our thoughts should we lavish,  
But spare one, at least, for the skies.

If the light of her eyes we admire,  
Oh, what is the glory of Him,  
From whom heaven's eyes had the fire,  
To which even beauty's were dim!  
Who the blaze to Apollo has given,  
Which the stars to behold cannot bear!  
What splendor on earth or in heaven  
Can with its Creator compare?

If all the creation discloses  
Such beauty our homage to claim,  
How awful a beauty reposes  
On the brow of the God whence it came!  
When woman upon you has laid her  
Control, while you love and adore,  
Oh, think of the Being who made her,  
And love him and worship him more!

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## LIFE OF JOSEPH SMITH.

About this time, I received an introduction to Mr. Hewitt, a preacher who had come out from Europe with his lady, to examine this work; and as he stated, was delegated by his church for this purpose. His interview was short, and he left with the understanding he would call again, and renew his investigations; as he did not return according to agreement, and hearing he was at Fairport, the council of the Presidency sent him the following letter:

"June 14th. To the Rev. Mr. Hewitt: Sir, in consequence of your not returning as we understood you at your introduction to us, it was resolved and approved in council, on the evening of the 14th inst., that the bearer, Oliver Cowdery, one of the presiding elders of our church, should proceed to Fairport, and ascertain if possible, the cause of your delay; and this is done as one reason, that we feel an anxious desire for the salvation of the souls of men, and to satisfy your inquiries concerning the religion we profess. If at Fairport it is the sincere desire of the council, that Mr. Hewitt return, that we may satisfy him concerning our religion, and he satisfy us concerning his; for we feel as great a desire for the welfare of his people, as he can for ours. With respect, &c., W. W. PHELPS, Clerk."

Elder Cowdery repaired immediately to Fairport, and on the day following reported to the council that Mr. Hewitt was not in the place; that he left their letter with Mrs. Hewitt, who informed him that her husband had frequently spoken of his wish to become further acquainted with the people whom he had come out from Europe to see; but the next he heard of the Rev. John Hewitt was, that he had opened a school in Painesville, Ohio. Mr. Hewitt was elder of the Irvingite church in Barnsly, England, and received a delegation from that church as expressed in a letter from Mr. Shaw, of April 21st, to visit the saints in America, and ascertain their faith and principles; and if Mr. Hewitt found them as they expected, the saints in America might expect help from them (the church in Barnsly) as they were rich in temporal things, and had received the gift of tongues in their church.

Thursday, June 18th, \$950 were subscribed for the temple, by the saints in Kirtland.—Great anxiety was manifest to roll on the work.

On the 19th, nine of the traveling high council met with the church in conference, at Pillow Point, New York, and resolved that the limits of the conference embrace all the northern part of the State, to be called the "*Black River Conference*." The elders of this conference had been diligent in their callings. Their manner of teaching, in some respects needed correction, which they gladly received.

The church at Pillow Point numbered 21, but did not generally observe the "*Word of Wisdom*." Sackels Harbor numbered 19; Burrville 7; Champion 6; Ellesburgh 33; Henderson 4; Alexandria, 4; Lyme 4; and two in Orleans; 3 in Potsdam; and 6 in Stockholm.

After hearing the report of the churches, five of the council successively addressed the conference, upon the principles of church government, the nature and exercise of spiritual gifts, the Word of Wisdom, and the propriety of choosing wise men and sending them with monies, to purchase lands in Zion, so that they might not gather in confusion; and the conference unanimously acquiesced in the teachings of the council. Adjourned until the 20th, then met, and John Elmer was presented as holding very incorrect principles; such, for instance, that the Spirit of God sometimes took him and threw him down, and that he could die the death of the righteous, and of the wicked; and in order to show his power with God, he also stated that he had passed through a kind of death so as to become immortal, and should exist forever without any other death, or change, only grow brighter and brighter eternally. He persisted in these things, and would not receive teaching from the council; therefore was cut off. On Monday five were baptized, and our public meeting closed.

ORSON HYDE, Clerk.

The twenty-first, being Sunday, I preached in Kirtland on the evangelical order. Thursday, June 25th, there was a meeting in Kirtland, to subscribe for the building of the temple; and \$5,232.50 were added to the list. Joseph Smith subscribed \$500; Oliver Cowdery \$750; W. W. Phelps \$500; John Whitmer \$500; and F. G. Williams \$300 of the above; all of which they paid within one hour; and the people were astonished.

June 29th, six of the traveling high council, (viz) D. W. Patten, H. C. Kimball, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, assembled in conference with the church in Lohorrough, Upper Canada. The church in Lohorrough, composed of 25 members; were uninformed in many principles of the new covenant, not having had the same privilege of instruction as the churches in the States. Bros. Henry and Jacob Wood, who had been suspended and a re-hearing, but were cut off. Elder Frederick M. Van Leuren, was appointed presiding elder, and a number were added to the church during our stay.

On the 3d of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman he gave me the following certificate:

Kirtland, July 6th, 1835. "This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters, in my possession; which I have, in my eminent cities, showed to the most learned, and from the information that I could ever learn, or meet with, I find that Mr. Joseph Smith, jun., to correspond in the most minute matters. Michael H. Chandler, traveling with, and proprietor of Egyptian mummies."

Sunday, 5th, I preached in the afternoon.—Hul Barton or Michael H. Barton, tried to get into the church, but was not willing to confess and forsake all his sins, and rejected. Soon after this, some of the saints at Kirtland purchased the mummies and papyrus, a description of which will appear hereafter—and I, with W. W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics; and much to our joy found that one of the rolls contained the writings of Abraham; another the writings of Joseph of Egypt, &c.; a more full account of which will appear in their place, as I proceed to examine or unfold them. Truly can we say, the Lord is beginning to reveal the abundance of peace and truth.

On the 9th I rode to Cleveland, in company with Elder Cowdery and others. On the 14th a charge was preferred against elder Edmund Bosley, to a council of the Presidency, for unchristianlike conduct, in breaking a certain sacred covenant, made September 4th, 1834. I instructed the council on points of duty, such as observing covenants, &c., and testified to the truth of the above covenant. President Oliver Cowdery testified, that he himself framed the above covenant, and that at the time, Elder Bosley said that he had a witness that it was the will of the Lord that he should consecrate the surplus of what would be for his and his family's support. Bishop Whitney stated that Elder Bosley agreed to let the Presidency and others have money on loan for the printing of the Revelations, if he could control his property, in one year; or, as soon as he obtained it. Decided that E. Bosley broke the covenant which he made September 4th, 1834; therefore he is not a member of this church, unless he make satisfaction to those whom he injured.

Also Isaac H. Bishop was complained of, as having spoken evil of dignities, by saying that "the high council had the wrong tree to bark upon," which was testified to, by J. M. Correll, President Rigdon, &c. It was decided that Isaac H. Bishop shall make public confession to the satisfaction of the injured, and walk as a saint in all things. This curse shall be upon them: the hand of the Lord shall be upon them, until they repent in sackcloth and ashes; and shall affect their temporal and spiritual interests until they repent.

July 17th, the twelve met in conference agreeably to previous appointment, at St. Johnsbury, Vermont. Resolved, That this State be the limits of this conference, and include the branches in Littleton, Dalton, and Landaff, in New Hampshire, to be called the *Vermont Conference*. The St. Johnsbury branch numbered 41 members; Danville 23; Charlton 21; Jay 11; Dalton 15; Landaff 4; Littleton 10; Andover, Vermont, 13; Beneen 7; and Lewis, New York, 17. Six of the council addressed the conference on principles of faith and action. Adjourned to the 18th, when the remaining six embraced the necessity of sending up wise men and purchasing lands, according to the commandments, which they readily agreed to do. Sunday, 19th, our public meeting was attended by more than a thousand people; and during our conference nine were baptized.

ORSON HYDE,  
WM. E. McLELLIN,  
Clerks.

The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practised by the ancients.

August 2d, being the Sabbath, I preached a part of the day.

Kirtland, August 4th, 1835, a high council of the church of Christ of Latter Day Saints assembled in conference, consisting of Presidents J. D. Smith, jun., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and William W. Phelps, and others, to take into consideration certain items contained in letters from abroad; one from Warren A. Cowdery, presiding elder of the Freedom Conference, and one from Elder William E. McLeLlin. The first reads as follows:

"Freedom, July 29, 1835. Dear Brother:—Elder Jared Carter called on this church last Thursday, on his way east soliciting donations and subscriptions for finishing the house in your place. Altho' the subject of such a mission, in connection with his name, had been mentioned in the Messenger and Advocate, still, no other method had been taken to impress the subject on our minds, it had merely passed over, or ceased to make any impression; therefore, we were in some degree taken on surprise. The twelve, the bishop, nor any others clothed with authority have mentioned this subject to us, except incidentally to the recollection of any of the church. It is so very new made a subject of public discussion; as bro. Carter had just reasons to expect it had been, he felt an embarrassment peculiar to such a situation. He undertook to preach to us yesterday, but from the aforesaid

embarrassment, or the deadness, or the correctness of the church, he could get none of the Spirit of the Lord, to assist him. I am free to say that I attributed more to latter cause than the former; yet notwithstanding, we made out in donations, and subscriptions that I trust will be realized, \$341.37 1/2. May the Lord bless and prosper him, and all his faithful servants; and may they find favor in the sight of God and man, is the prayer of your unworthy brother, Warren A. Cowdery. To Oliver Cowdery."

From this short letter we discover that the elders failed in the outset, to fill their great and important mission, as they know the Lord has commanded us to build a house, in which to receive an endowment, previous to the redemption of Zion; and that Zion could not be redeemed, until this takes place; knowing that the committee were to journey for the express purpose of soliciting donations; they have failed to hold them up, and set forth this first important thing; and in consequence God has not blessed them as he otherwise would. We remind you of these things in the name of the Lord, and refer you to the Book of Covenants, 2d Section, 2d part, and 12th paragraph, and ask, did we not instruct you to remember first the house, secondly the cause of Zion, and then the publishing of the word to the nations?

The other referred to is an extract from Elder Wm. E. McLeLlin's letter to his wife, as follows:—

"You say that it will not be in your power to go to school this summer. I am glad that it is not, since Elder Hyde has returned and given me a description of the manner in which it is conducted, though we do not wish to cast any reflections."

This the council considered to be a libel on the face of it. Elder McLeLlin says, "We do not wish to cast any reflections," when the highest insult and reflections are cast, by it, upon the church, the presidency, and those who are held in much higher estimation in the sight of God, and this church, than themselves. The vote of the council was, we hereby inform elders McLeLlin and Hyde, that we withdraw our fellowship from them until they return and make satisfaction face to face. We further inform the twelve, that, as far as we can learn from the churches through which we have traveled, you have set yourselves up as an independent council, subject to authority of the church, a kind of outlaws. This impression is wrong, and will, if persisted in, bring down the wrath and indignation of heaven upon your heads. The other ten are directed to proceed on and finish the conferences; and the two may act their own judgment whether to proceed or return."

President Joseph Smith, jun., read to the council a letter from Elder William Smith, which was approved, and filled our hearts with joy. A letter was presented from Elder Thomas B. Marsh. The council refer him to the commandment, which requires none to leave or bring their families without revelation or decision of the high council. We discover an error in Elder Marsh's letter; he says, "To the abode preaching of Wm. E. McLeLlin and Parley P. Pratt." We conclude that if it had been the preaching of the Lord, as it should have been, he would have had the honor, and not these men. To close, we add that unless this epistle is heeded in all its parts, in its full force, those who rebel against it, shall be dealt with by the Lord accordingly, for we ask, being agreed as touching this thing. We wish you to understand, that your duty requires you to seek first the kingdom of heaven and its righteousness, that is, attend to the first things first, and then all things will be added, and that complaint about your families will be less frequent.—Don't preach yourselves crucified for your wives' sake, but remember that Christ was crucified, and you are sent out to special witnesses of this thing. Men do not wish to hear these little things, for there is no salvation in them, but there is in the other.

Let the hands of the ten be strengthened, and let them go forth in the name of the Lord, in the power of their mission, giving diligent heed to the direction of the Holy Spirit. We say, be strong in the Lord, and in the power of his might; for great things await you, and great blessings are in store for you. Let the power of the two be upon the seventy, until the two make full satisfaction; for the seventy shall be blessed, and are blessed. That man that presumes to speak evil of the dignities which God has set in his church, to his family, or to any body else, shall be cursed in his generation. Remember the 109th Psalm: His bishoprick shall be taken from him unless he speedily repents. Be it known that God is God, and when he speaks, let all the congregation say, Amen: We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in future. Amen.

OLIVER COWDERY, Clerk.

Bradford, Massachusetts, August 7th. Nine of the traveling high council met and decided that the limits of the conference embrace the State, to be called the *Massachusetts Conference*. Elder Chas. had his license and membership taken from him, because of gambling for money; and then breaking bread to the saints before he confessed his sins. Elder Holmes' license was taken from him in consequence of a disagreement between him and his wife, which was of long standing; it was therefore considered that if a man cannot preserve peace in his own family, he is not qualified to rule the church of God.

A letter of complaint was written to Kirtland by Elder Gibson Smith, of Norfolk, Connecticut, against elder Gladden Bishop, upon which he was suspended and referred to the conference at Bradford for trial. No one appeared to substantiate the complaint; he was therefore acquitted on that point; but upon further inquiry it was proved that he had erred in spirit and in doctrine, and was considerably inclined to enthusiasm, and much lifted up. The council therefore took his license from him, until he became more instructed, and also get his spirit and feelings more amalgamated with his brethren. Elder James Patten, of North Providence, Rhode Island, was excommunicated for improper conduct; and refusing to give up his license, he was ordered to be published in the "*Messenger and Advocate*." The people in this region were generally hard and unbelieving, and but little preaching called for, except by the church. The appointment for our conference at Dover, New Hampshire, was recalled on account of the small number of disciples in that place, and no business of importance to be transacted; also the conference at Sao and Farmington were altered so as to close at Farmington one month earlier than the former appointment, and forwarded notice by mail.

ORSON HYDE, Clerk.

August 8th, a council was held in Kirtland for the purpose of laying hands on father Duncan and others, of the sons of Zion.

The High Council of Kirtland assembled August 10th, to hear complaint of President Joseph Smith, jun., against elder Reynolds Caboon, in that he had failed to do his duty in correcting his children, and instructing them in the way of truth and righteousness; which was proved, and decision given accordingly. Elder Caboon confessed the correctness of the decision, and promised to make public confession before the church.

O. COWDERY, Clerk.

## ASTRONOMICAL LECTURES.

BY PROF. ORSON PRATT.

## LECTURE FOURTH.

In our last Lecture we demonstrated upon strict mechanical principles, that the gravitating force which preserves the moon in its orbit, would be entirely insufficient to preserve a body at the distance of the sun in an orbit that should be described in one year.

But should any one feel disposed to doubt that the force that binds the moon in her orbit was extended to the sun, and suppose that the sun revolves around the earth under an entire different force from that exerted upon the moon, then we should be under the necessity of searching for some other phenomena to decide the question whether the sun's annual motion were apparent or real.

Fortunately the great discovery of the aberration of light furnishes us with the most incontrovertible evidence of the earth's annual motion around the sun. Roemer, a Danish astronomer, in the year 1667 from a comparison of the observed times of the eclipses of Jupiter's satellites with their computed times, discovered the progressive motion of light. He found its velocity to be about 192,000 miles per second. A little over a half century afterwards, Dr. Bradley, an English astronomer of great eminence, commenced a series of observations of great accuracy upon the fixed stars to ascertain, if possible, whether they were subject to any minute apparent changes in their relative positions in consequence of the annual revolution of the earth in its orbit. He soon found that there were apparent changes constantly taking place; but not such as should result from the different positions of the earth in its orbit. Each star in the heavens seemed to revolve, once a year, in a very small elliptical orbit whose greatest diameter never exceeded 41s of a degree. Those stars situated near the poles of the ecliptic, or at right angles to the plane in which the sun performs its apparent annual motion, appeared to revolve in small orbits very nearly approaching circles. As you proceed from these polar points towards the ecliptic, the eccentricity of these small elliptical orbits seemed to increase. The major axis in all these ellipses was observed to remain constant, being equal to 40.72 arc, while the minor axis seemed to vary in proportion to the latitude of the stars, decreasing as the latitude decreased. A star situated in the ecliptic seemed to oscillate in a straight line, the minor axis being reduced to nothing. These strange phenomena were such as could not be accounted for upon the principle of the annual parallax of the stars, or upon any other principle then known.

Dr. Bradley, after many trials to reduce these phenomena to a general law, at last happily succeeded in discovering the true causes of these curious appearances. He demonstrated that they were the results of the combination of the motion of light with the motion of the earth in its annual revolution around the sun.

If the motion of light were instantaneous, that is, if it required no appreciable time to come from a distant luminous body to the eye, then all these displacements of the stars in the form of little elliptical orbits would entirely cease, and the stars would be seen in their true places, directly in the centre of those ellipses, whether the earth were at rest or in motion; but the velocity of light is an appreciable quantity, and when combined with the velocity of the earth, it appears to come from a different direction from what it would if the earth were at rest.

This may be illustrated in the following manner: Suppose that the wind should blow directly from the north with a velocity of 30 miles per hour; a weather cock or vane on the top of a railroad car at rest would point out the true direction of the wind.— Suppose now that the rail car should be put in motion due east with a velocity of 30 miles per