

Are you faithful to your covenants? I am looking to see if you are wide awake, serving God and keeping his commandments. I know you are not obeying counsel as you should. Br. Brigham says if his counsel had been listened to he would have made a bushel of wheat produce seventy yards of cotton cloth, or \$7 in money. Then if you had wanted three or four dresses we would not have found a word of fault, or if you had worn hoops nine feet in diameter or twenty-seven feet in circumference. What is the use of going to these petted merchants to get their rotten cloth and put their big hoops on? The goods they bring here are mostly rotten; they are principally goods that are unsaleable in the east having lain on the shelves of the merchants there until no one will buy them, and then they are brought here and palmed off upon us as new goods. I would stop that business until I could get goods upon principles of justice and righteousness, and in accordance with the dictation of the Holy Ghost.—This is what I would do. There is no fear of starving to death, or of freezing from going naked. No, there is no necessity of it. Why in the early part of my life I never thought of wearing anything but common tow pantaloons and a tow frock, in the summer season, and we can get along without a great many things that we now think we must have.

I have been in this church nearly thirty years; I have been faithful in preaching the gospel to the nations of the earth. Through President Young, myself and others you now exist, and are here. We were Joseph's apostles, and when we came into the church we went to preaching, baptizing and building up churches before we saw Joseph, and in this business we have been busily engaged from that day to this. This great people are gathered together from the graft that God placed in Joseph, and Joseph in us, and we in you; and in this way the work spreads, the graft or life going from one to another. You can read in the Bible, and also in the Book of Mormon how God performs his great work. We should all be like limbs of the one great tree. Now, it is not the tallest nor the highest limb that is the head of the tree, but if you find the head you will have to go down to the root, there is the head or fountain of life, whence the nourishment springs to give life to the tree. Some think that this is not the head, but I tell you that the root is the fountain of life.

In the days of Joseph men strove to get above the fountain, such for instance as John C. Bennett and the Laws; we had to lay all our energies together to thwart their wicked designs. This people have been driven, scattered and peeled for over twenty years, and some of these great men would come and stay with the church five or six years and get so big that no person could do anything right but themselves they thought, and these men would scarcely notice me and the rest of the twelve apostles, but after a while they froze to death. Instead of them being at the root of the tree, striving to learn the power, authority and attributes of the great tree of life they begin at the top, they are just like a squirrel jumping from limb to limb, and knocking off all the fruit from the tree. I have seen more of these characters than I have of skunks, and I do not like them.

It is my duty to be a live member, to be active and lively, doing my duty as a servant of God, and encouraging others to do likewise. Now, what harm would there be in cutting off a dead limb from a tree? Would it not be better to cut it off from the tree, than to bring wickedness into every branch and member of it? Of course, it would. Do not fret yourselves; if any man has done a wrong deed, do not undertake to kill him without knowing whether he has done right or wrong; wait till you have ascertained the facts in the case. Now, ye Elders of Israel, why are you not subject to that priesthood which you have acknowledged and raised your hands to heaven to sustain? You were the means of driving your Bishop into the mountains; now, you take care that you are not driven into the mountains to pay the debt; I mean you that are guilty of doing this; but to you who have been faithful to your covenants, I say, God bless you, brethren; God bless your land, peace and salvation be upon every man, woman and child. I bless you with the blessings of the heavens and of the earth. I also include myself in this blessing. It would be singular to have a priesthood that would not enable me to bless myself. I have laid hands upon myself when I could not get access to other Elders, and I have been healed just as soon as if anybody else had done it.

I feel disposed to refer to a blessing I had from father Joseph Smith. He was ordained a Patriarch in the early rise of this church, by his son Joseph the Prophet. The old gentleman blessed me twice, but I never got them written. Just as I was going to England with President Young, I went to father Smith, and said, "I wish you would bless me;" but he said, "I do not feel as if I could. Go and write one yourself," he said; "put everything in it that is good that you can think of in heaven or on the earth," and said he, "I will sign it, and every word of it shall come to pass. You may go to father John Young, or any other Patriarch, Apostle or Bishop to lay hands upon you and bless you, and everything they promise will come to pass if you will act on your part. In addition to this, I know that every thing in heaven and on earth is mine, if I live my religion."

I feel to-day that I want to live humble and be like clay in the hands of the potter, so that my President can mould me and fashion

me as seemeth him good, that in due time I may become like the Son of God, that my President may be able to do anything with me.

I have no fears of anything myself; I do not fear all the devils in hell nor on the earth. I have seen the time, whether in the body or out of it I do not know, but I saw legions of devils; they came by thousands and tens of thousands, and thousands of men will, no doubt, give way before them and yield the field; but when they came against me and my brethren, we, having the priesthood, had power to withstand them all, for we were of God. You have heard President Young preach that a man, with the power of God upon him, all the devils in hell could not do anything with him; but if a man enters into the spirit world in his sins, the devil will have power over him to lead him captive at his will.

Brethren and sisters, God bless you and lead you in the way of life and salvation, is my prayer, in the name of Jesus Christ. Amen.

[For the Deseret News.]

### REASON AND INSANITY.

BY ALEXANDER OTT.

The development of the sensorial faculties is gradual and in a natural order, providing no detrimental influences have thwarted the noble design of the Creator.

Whatever is associated in the mind with the bright, beautiful and sublime works of Nature;—what-*ever* nurses the soul, and whispers peace and happiness in the ear of man;—whatever lofty and elevated sentiments may through the chambers of solemn meditation;—in whatever gorgeous and glowing colors things may be robed, and thus appear to us like beautiful realities of a better world, all these charming, glorious and noble feelings are realized through the tender mercies of our Heavenly Father, who endowed us with the precious and inestimable gift of reason.

Truly exclaimed the celebrated Dr. Johnson, "O God, take every thing from me except reason." It is through that medium that we are enabled to receive the inspiration of the Holy Spirit and every principle of sacred truth.

What a wonderful process! A fact, a circumstance or an object will cause within us a variety of emotions, of which we had no conception before;—ideas like a busy throng of persons will enter the mind as the diversified, prismatically colored embodiment of an endless variety of feelings hidden in the innermost recesses of the soul, but now brought to life; or thoughts will arise within as few and scattered, which like the wonderful winds of the African desert, assume the most fantastic shapes, supplying the mind with an inexhaustible fund of pictures, both in a waking and dreaming state.

Reason or judgment holds the highest office in the temple of intellect; without it a man ceases to be an intelligent being, and is on a level with the brute creation. Without reason we are like a vessel tossed about by the boisterous waves of a stormy sea, that is to say,—we are a prey to trains of thoughts which are entirely of false impressions of the outer world, and over which we have not the least control. Here is the difference between a mentally healthy and an insane person; the ideas of the former are under subjection to his volition and reason, but the latter is at the mercy of his thoughts.

It is very true that an insane person may reason, but it is either on false premises, or if sound, by distorting them, in consequence of his diseased imagination, or sometimes by simply taking, as remarked before, a very partial view of the question.

The lowest class of human beings destitute of reason constitute the idiots, who are only to a certain extent able, to comprehend the most common calls of nature, such as hunger, thirst, &c.

As deplorable instances of this kind, I mention here the so-called Cretins in Switzerland, who are afflicted with a large swelling or wen round or at their throat. They are very numerous, and may often be seen by the tourist in different places. Basking themselves in the sun, and staring with a vacant gaze at the ground, apparently unconscious of everything around them. Some who have a little light of intellect, are able to perform a few of the ordinary duties of life and follow a mechanical avocation. This terrible scourge is supposed to be originating in the peculiar mineralic parts of certain springs, and not alone in a predisposition of individuals, because strangers otherwise quite healthy are frequently attacked on partaking of such water, by a swelling, which, if not speedily removed by a proper medical treatment, will in the course of time develop the true character of Cretinism.

It is often remarked, that an idiot reasons incorrectly on sound premises; but the fact is, he does not reason at all, that is to say, it is utterly impossible for him to understand the relationships of the most common things.

The different gradations of shattered and impaired reason are often quite nice, and it takes sometimes considerable skill to detect in the seemingly brilliant intellect and imagination of the maniac. One of those remarkable and interesting phenomena relative to insanity, consists in being quite sound, with the exception of a certain point or idea. Professor Dr. Braniss, in his lectures on psychology, mentions a gentleman of more than medium intellect, of great literary attainments, who imagines being a boot, and who, whenever

walking in public, was very anxious to avoid the passers-by, for fear he might be put on. In Prussia, I knew a wealthy, aristocratic lady, possessed of great conversational powers, and of all the accomplishments of refined life, who to all appearance was in a sound state of health; but the fact that once every week she and her servants were dressed in full, and had everything in her mansion prepared to receive whom—why, the king of Prussia—proved her insanity. It is important to state to the mental character of such a person, that the non fulfillment of her fixed idea during more than twenty years, did not correct her error, but she continued in her mania up to her death.

While reflecting on the wonderful mechanism of the human intellect, my mind is involuntarily drawn to the construction of a piano-forte, in which strings and cords over so-called sounding boards are systematically arranged, so as to produce a series of harmonious vibrations. As long as the instrument is in sound condition, the skillful application of fingers on the keys will easily produce an endless variety of beautiful sounds, but the least injury either by weather or otherwise, will disturb the magic of harmony, so in relation to reason and intellect. As long as the healthy state continues, a person will be competent to check the flight of imagination, his ideas will be within the bounds of common sense; he will realize his true identity, that is to say, Mr. L., the shoemaker, will know himself to be such a one and nothing else. The least disturbance, however, of that delicate medium called intellect, will derange the harmony of impressions, whether of an external or internal nature. With a sound mental construction, we will realize a table, a chair, a house, etc., nothing else but a table, a chair and a house.

Excitement and fear and sometimes even joy will disturb however the judgment and produce images on the eye and mind, which are often absurd and ridiculous.

An eminent physician relates that an interesting young lady, having retired to her room for the night, and while lying on her bed, was suddenly struck with such a fear at the sight of a white phantom trying to get through the open window into her apartment, that she lustily screamed, "H! help! murder!" The whole house was, of course, immediately aroused. Her father, brothers and servants hurried into her sanctuary, with every variety of weapons, in order to assail, and if possible to slay the nightly intruder, when to their astonishment they found the cause of this serio-comic intermezzo of domestic quietude, to be a harmless towel, which was suspended from a nail at the open window. To the excited imagination of the lady, who must have been of a very nervous temperament, this innocent but essential article of every household, assumed at first a strange form, till by looking at it steadier and steadier, it shaped itself in one of those dreadful beings who are supposed to be engaged in the interesting and delightful pursuit of haunting people's houses and frightening them out of their wits, providing they have any.

To see truth as it is, to know how to doubt and how to believe, is one of the most essential items of a sound intellect, because it requires an unbiased, open mind; which with a quick and instantaneous conviction of what is wrong and right, comprehends intuitively correct principles without any process of reasoning, as the very phenomena of nature and the peculiar moral feelings within, will lead a person to grasp things at once. Every true, genuine Latter Day Saint knows, if he examines himself closely, that the truth of the gospel of Jesus Christ dawned upon him not by means of much reasoning, but by a spontaneous conviction through the Holy Spirit which exists in every uncorrupted mind, enabling it to receive the revelations of Heaven without requiring many arguments; for, as rays of light at the retina of the eye, affect directly the sensorial organs, conveying them to the mirror of the mind, a series of images, and we see for instance a chair, a book, as a chair and a book, without doubting, questioning and reasoning on the matter, so the Holy Spirit conveys to him whose mind is like a blank sheet, principles of eternal truth without any other experience than that the recipient of such blessings is convinced, satisfied and happy.

To gain faith or belief by mere arguing is often very treacherous, because the argument *a priori*, or that which opens the argumentative train may be nothing but an erroneous conception or proposition, and nothing is so easy as to overstep the bounds of correct reasoning by a desire of exhibiting our mental acumen, and thus become entangled in the error of caviling and wrangling.

Reasoning is an analytic process of the intellect by means of which a series of propositions is being advanced, but every series of propositions is not reasoning, however correct each proposition may be by itself. The half of thirty-two is equal to the square of four—the specific gravity of sulphur is 1.98—all men have to die. It is evident that these propositions have not the least bearing upon each other, that is, one is not the inference of the other, but each expresses separate conclusion.

Here in this point, the same man differs from a maniac, the latter in his ideas or propositions, is scattered, being entirely void of that mental arrangement in which thoughts present a mutual and legitimate relation of the successive subjects and predicates.

It is very true, the different propositions and arguments may be put together with casuistic subtlety, and deceive many a person,

but on examining the links of the logical train, we generally find them based on false premises. From the foregoing, I infer that reasoning and arguments are not always required to convey knowledge to us, especially relative to so-called primitive truths. The idea of a straight line, for instance, is so simple that it can be understood without any or much reasoning, but the proposition of equilateral, equicrural and scalene triangles is complex in its nature, requiring the knowledge of a series of principles and axioms on which the genius of those mathematical figures is founded.

### SWEET HEALTHY BED.

Of the eight pounds which a man eats and drinks in a day, it is thought that not less than five pounds leave his body through the skin. And of these five pounds a considerable percentage escapes during the night, while he is in bed. The larger part of this is water; but in addition, there is much effete and poisonous matter. This being in great part gaseous in form, permeates every part of the bed. Thus, all parts of the bed, mattress, blankets, as well as sheets, soon become foul, and need purification. The mattress needs this renovation quite as much as the sheets.

To allow the sheets to be used without washing or changing three or six months, would be regarded as bad housekeeping; but I insist, if a thin sheet can absorb enough of the poisonous excretions of the body to make it unfit for use in a few days, a thick mattress which can absorb and retain a thousand times as much of these poisonous excretions, needs to be purified as often certainly as once in three months.

A sheet can be washed; a mattress cannot be renovated in this way. Indeed there is no other way of cleansing a mattress but by steaming it, or picking it to pieces, and thus in fragments exposing it to the direct rays of the sun. As these processes are scarcely practicable, with any of the ordinary mattresses, I am decided of the opinion that the good old fashioned straw bed, which can every three months be changed for fresh straw, and the tick be washed, is the sweetest and healthiest of beds.

If in the winter season, the porousness of the straw bed makes it a little uncomfortable, spread over it a comforter, or woolen blankets which should be washed as often as every two weeks. With this arrangement, if you wash all the bed covering as often as once in two or three weeks, you will have a delightful, healthy bed.

Now, if you leave the bed to air, with open windows during the day, and not make it up for the night before evening, you will have added greatly to the sweetness of your rest, and in consequence to the tone of your health. —[Dr. D. Lewis.]

### A METHODIST DOG.

"Burleigh," of the *Boston Journal*, tells the following tale of a dog:—

In the ancient and beautiful town of Chatham, N. Y., is a very remarkable dog, whose characteristics and behavior would excite the admiration of that lover of dogs, his honor, the editor of the *Nashua Telegraph*, and mayor of the city. On week days he is a dog of like passions and behavior with other animals; but on Sunday his peculiarities and sectarian principles shine out. Unlike the crow, he can count, and knows when Sunday comes. He is not the same dog as on other days. He indulges in no pastimes. He encourages no company and no familiarity. He says by act and words, to the vain and trifling race, "Six days shalt thou play and do all thy sports."

The family are all Presbyterians, but the dog is a Methodist. On Sunday mornings he attends the family on their way to church, leaves them at the door of the house of the Lord where they attend, and then holds on his solitary and unbroken way until he comes to his church, which is a little further on. When he has reached his church, he goes up stairs, and has a particular place in which he sits; and when an intruder gets into his place no belle or madam of fashion who comes sweeping up the aisle of Grace and finds a plebeian in her elegant pew can give more decided indications of annoyance and displeasure than does the dog. His seat yielded he attends to the service with decorum, and pays dogmatical attention to the words of doctrine. Every Sunday he can be seen on his way to church—in foul as in fair—and his denominational preferences are as well known as are those of any gentleman in town.

A SCOTCHMAN'S EXPEDIENT.—Some time since, three residents of Dumbarton, Scotland, left on a pleasure trip for Paris. One of the party took a stroll alone, in order to see the sights of the city, but missed his way back to the hotel, the name of which he had forgotten—a predicament rendered worse by his ignorance of French. After searching fruitlessly for some hours, he hit upon the expedient of purchasing from an old fruitseller her stock of gooseberries, with which he patronized the streets, shouting, "Gude Scotch grossets, a penny the pint." Words so outlandish to Parisian ears soon collected a large crowd round him, among which was a resident Scotchman, who straightway accosted the amateur fruitvender, and after hearing the "fix" he had got into, piloted him safely to the hotel.