



GEORGE Q. CANNON.....EDITOR

Wednesday, Oct. 27, 1869.

THE APPROACHING DRILL.

On Wednesday morning, the 20th inst., the three days' general muster and drill of the citizen soldiery of this county will commence at Camp Wasatch, on the west bank of the river Jordan, when all, whose privilege it is, according to the laws of the Great Republic, of which we form a part, to bear arms in defense of their homes and country, are expected to be on the ground duly armed and equipped as the law directs.

To some few this "playing at soldiers," as they are pleased to contemptuously term it, may be considered a waste of time, an unnecessary infringement upon daily duties, and the calls of business and profit, effecting but little good, except as a pastime for those who need a slight relaxation from the cares and responsibilities of their daily toils. For ourselves we regard these duties in a very different light. For those who are prepared for the fight the victory is half won, and there is no way in which trouble can be half so easily avoided as to look it squarely in the face and be prepared for the onslaught.

The history of the world is full of instances of nations who would bully a Bomba and cower before a Napoleon. Let the world know that the Union is filled with her citizen soldiers, ready to leap into the breach on the first sound to arms, and none would dare to insult her flag or dishonor her representatives. We feel that in this respect Utah should set an example worthy of national imitation, as she does in true morality and true civilization, and in everything that is praiseworthy and commendable.

We are sometimes amused at the excuses offered by individuals, now and again, as reasons why they do not go out to drill. Some do not seem to understand that they have rights to maintain and homes to defend as well as their fellow-citizens; if they do understand this, they are perfectly contented that others should fight their battles for them, or at any rate should learn the art of war that they may be prepared to do so.

On such occasions, the words of the Prophet Joseph Smith come forcibly before our minds, that honor should be the guide for all men under such circumstances, and the man who does not consider it a honor to serve his country as one of its defenders, should not have the privilege of doing so. Did this spirit burn in every man's bosom, one hundred would be a legion, a thousand might cope with the world. This spirit, this undying love for liberty, we know does burn brightly in the bosoms of most of the citizens of Utah, than whom can be found no purer lovers of their country's laws, nor more enthusiastic advocates of human freedom.

CULTURE AND MANUFACTURE OF SILK.

So much has been said in relation to the culture of silk in this Territory that further mention of it seems altogether unnecessary. The subject is, however, of such great pecuniary importance to the people of the Territory that we are constrained to refer to it again.

At our recent Fair we noticed, among other articles of interest, several specimens of silk produced in this city, the quality of which was excellent, and fully equal, if not superior, to any we ever examined; and we were led to wonder, with such an unexceptional quality of the raw material at hand, and every facility for its successful culture within our reach, that more attention and means have not been given to this branch of industry. Our climate is especially adapted for the raising of silk, and that, too, of a first-class quality, and we know of no obstacle to prevent its manufacture by the people of this Territory being a success in every particular.

Mills for the production of silken

fabrics are being erected in various localities in the Eastern and Western States, and this department of trade is receiving increased and deserved attention, being specially favored by the protective tariff on imported silk goods.

If manufacturers in the East who have to import all the silk they use, can make the business pay, we see no reason why we should not be able to do the same. If co-operative societies would take this matter in hand, erect mills, furnish them with silk-throwing machinery, and supply them with the raw article of home production, we feel confident that, not only would the enterprise be a successful one, in a pecuniary sense, but a field would thereby be opened for the profitable employment of those of our population who are physically incapable of performing other and more arduous labor. It would also prove a source of revenue, as, when fairly inaugurated, we might manufacture goods in sufficient quantities to export. We have every essential among us,—capital, skill, and a climate admirably suited for the purpose. What is lacking is a disposition to give the matter a fair trial.

The necessity of raising material here for exportation is felt and acknowledged by all the inhabitants of the Territory. It is the only method of bringing and permanently retaining a circulating medium, and of doing away with the system of barter and traffic, with its numerous drawbacks and disadvantages, which has so long prevailed.

Sericulture and the silkworm are the means placed at our disposal by Providence, to readily and effectually bring about these very desirable results.

THE ECUMENICAL COUNCIL AND PERE HYACINTHE.

The Ecumenical Council, which is shortly to be held in Rome, is a great event in the history of the Romish Church; nothing of the kind having occurred for centuries. During the sitting of the Council the rights of the Church and the authority of its head, the Pope, will no doubt be clearly defined, and the most urgent measures taken to have them respected by all within and without the pail of the church.

The growing power of Rome, owing to the numerous conversions of late years in this country, and among the aristocratic classes of Great Britain, taken in connection with the advance of Ritualism among the Episcopalians, both in Britain and the United States, may lead to the most arrogant assumptions on the part of the Romish Hierarchy, and to efforts on their part to exercise both spiritual and political supremacy in every country where the Romish church has any foothold.

The Catholics are the most numerous section of what is called the Christian world, largely outnumbering the Protestant sects; but despite this and the efforts that may be made to replace in the hands of the Pope the power once held by those spiritual autocrats, in all its plenitude, the day is past in which such an effort can meet with success.

Among the masses of the people of the continent of Europe infidelity has made great headway within the past fifty years, and the advance of liberal ideas in every country has all but swept away the last vestige of the civil and religious intolerance of the past. The various governments of Europe look with suspicion on the approaching Council. The Czar has forbidden the Romanish Bishops throughout Russia to attend the Council; and Austria,—a Catholic country, by the great increase in religious liberty granted of late, has shown her determination not to be controlled by the ecclesiastical power of Rome. And even within the limited jurisdiction of the Pope, so frail is the authority of the Holy Father, that for years past his seat in the Vatican has only been preserved to him by the presence of French troops in the "Eternal City." Despite these facts, palpable to all the world, a determined effort is sure to be made to restore the prestige and power once held and exercised over the whole of Christian Europe by the "Mother of Harlots."

Among the subjects that will come before the great Spiritual Council, is the case of Pere Hyacinthe, whose defection, just at this time, is creating such commotion in the Christian world. Acknowledged as one of the chief lights of the church, and officiating for several years in the church of "Notre Dame" at Paris, he has been remarkable and conspicuous for his eloquence, piety, and withal for the liberality of his views, the latter having finally rendered

him obnoxious to his spiritual superiors, who have requested him to modify his expressed opinions or to resign his position. He has adopted the latter alternative, giving his views and reasons for so doing in the following remarkable letter:

MY VERY REVEREND FATHER:—During the five years of my ministry at Notre Dame De Paris, despite the open attacks and secret accusations of which I have been the object, your esteem and confidence have never failed me for a moment. I preserve numerous testimonials of them written by your own hand, and which were addressed as much to my preaching as to myself. Whatever may happen, I shall hold them in grateful remembrance. To-day, however, by a sudden change, the cause of which I do not seek in your heart, but in the intrigues of a party all powerful at Rome, you arraign what you courageously censure what you approved, and you require that I should speak a language or preserve a silence which would no longer be the entire and loyal expression of my conscience. I do not hesitate an instant. With language perverted by a command, or mutilated by reticence, I shall not ascend the pulpit of the Notre Dame. I express my regret for this to the intelligent and courageous Archbishop who has given his pulpit to me, and sustained me there against the bad will of men of whom I shall speak at the proper time. I expressed my regrets to the imposing auditory that surrounded me there with its attention, its sympathies, I was nearly going to say its friendship. I would not be worthy of the auditory of the Archbishop, of my conscience, nor of God, if I would consent to act before them in such a role! I separate myself at the same time from the convention in which I have resided, which, under the new circumstances that have happened to me, renders it for me a prison of the soul. In acting thus, I am not unfaithful to my vows. I have promised monastic obedience, but, limited by the honesty of conscience, the dignity of my person, and my ministry, I have promised under the benefit of that superior law of justice and of royal liberty, which is, according to the Apostle St. James, the proper law of the Christian.

It is for the more perfect practice of this holy liberty that I came to ask at the cloister, now more than ten years ago, in the *clan* of an enthusiasm free of all human calculation—I shall not venture to add free of all the illusion of youth. If, in exchange for my sacrifices, I am to-day offered chains, I have not only the right, but the duty to reject them. The present hour is solemn. The church passes through one of the most violent, dark, and decisive crises of its existence here below. For the first time in 300 years, an Ecumenical Council is not only convoked, but declared necessary; such is the expression of the Holy Father. It is not in such a moment that a preacher of the gospel, were he the last of all, can consent to remain as the mute dogs of Israel, unfaithful guardians, whom the prophet reproaches as unable to bark. *Canes muti, non valent latrare.* The saints were never silent. I am not one of them, but, nevertheless, I belong to their race, *fili sanctorum sumus*, and I have always been ambitious to place my steps, my tears, and, if necessary, my blood, in the tracks which they have left. I raise, therefore, before the Holy Father and the Council, my protestation as Christian and preacher against these doctrines and practices, calling themselves Roman, but which are not Christian, and which, in their encroachments, always most audacious and most baneful, tend to change the constitution of the Church, the basis as well as the form of her teaching, and even the spirit of her piety. I protest against the divorce, as impious as it is insane, which it is sought to accomplish between the Church, who is our mother according to eternity, and the society of the nineteenth century, of whom we are the sons according to the times, and toward whom we have also some duties and attachments. I protest against this more radical and dreadful opposition to human nature, which is attacked and made to revolt at these false doctrines in its most indestructible and holiest aspirations. I protest above all against the sacrilegious perversion of the Word of the Son of God himself, the spirit and the letter of which are equally trodden under foot by the pharisaism of the new law. It is my most profound conviction that if France in particular, and the Latin races in general are delivered over to social, moral and religious anarchy, the principal cause, is, without doubt, not in Catholicism itself, but in the manner which Catholicism

as during a long time been understood and practiced. I appeal to the Council about to meet to seek for remedies for the excess of our evils, and to apply them with as much force as gentleness. But if fears, in which I do not wish to share, come to be realized; if the august assembly has not more liberty in its deliberations than it has already in its preparation; if, in a word, it is deprived of the essential characters of an Ecumenical Council, I will cry to God and men to call another truly united in the Holy Spirit, not in the spirit of party, and representing really the Universal Church—not the silence of some men, the oppression of others. "For the heart of the daughter of my people am I hurt; am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jeremiah, viii. In fine, I appeal to your tribunal, O Lord Jesus! *Ad tuum Domine Jesu tribunal appello.* It is in your presence that I write these lines; it is at your feet, after having prayed much, reflected, suffered, and waited much, that I sign them. I have confidence that if men condemn them on earth, you approve them in heaven. That is sufficient for me, living and dying.

FR. HYACINTHE.

Superior of the Barefooted Carmelites of Paris, second preacher of the order in the province of Avignon. — *Paris-Passy*, Sept. 20, 1869.

A SEVERE WINTER.

THE weatherwise, or persons professing to be able to predict the advent and duration of sunshine and storm, are to be found in every community; their predictions, however, are generally worthless, seldom being verified. The science of meteorology, upon which the art of foretelling the kind of weather that may be expected, is still but little known; and the present generation is nearly as ignorant of the power to discern the signs of the times, so far as foretelling and guarding against storms, earthquakes and other convulsions of nature is concerned, as any of its predecessors.

That storms, earthquakes, tidal waves, sunshine and fair weather are all governed and controlled by law, there is no doubt whatever, and sooner or later these laws will in all probability be thoroughly understood, systematized and reduced to a science as exact and reliable as any other. Indeed, great strides have been made in this direction within the last few years. The late Admiral Fitzroy, of London, England, made meteorology a special study for many years of his life, and by means of the knowledge he had derived from long and close study and observation, he was enabled to foretell the state of the weather with a great degree of certainty. Others are continuing his investigations, and the fearful storms that have occurred within the past four or five weeks in this country and in various portions of Europe were foretold, it is said, by one of the disciples of Fitzroy, as early as last December. By this system, though still in its infancy, it is affirmed that the time, duration, rate of travel, &c., of storms can be predicted with tolerable certainty, and already by means of telegraphing to the chief sea ports in the storm line much danger has been averted. Thus, in time, it is reasonable to believe this hitherto very difficult branch of science will be mastered, and be productive of very great good.

The subject is still, however, almost wholly unknown to the people generally; but the annual cry of the weather prophets is again making itself heard, and a hard winter is predicted both on this continent and in Europe. The predictions come not only from hunters and backwoodsmen who, many suppose, are especially gifted with weather wisdom, but it is supported by scientific calculators in Europe. In this country, the prairie dogs and other animals which, by instinct, sniff the coming storm, are said to be making unusually early preparations for their season of hybernation. In Europe the *Bulletin de l'Association Scientifique*, a scientific journal of high standing, predicts that the winter of 1869-70 will be unusually severe on the Eastern Hemisphere. Upon what these predictions are founded we are not informed, but one of the writers in that paper says that since the atmospheric perturbations of 1859-60 the seasons have been warmer clearer and dryer than before; these anomalies, he thinks cannot fail to find their compensation ere long, and every-