

dent Geo. A. Smith and party made the settlement at Parowan, Iron County, in January, 1851, then 200 miles from settlements on the North and upwards of 500 on the South, a delegation of Pah-Utes from New Mexico, now Arizona, visited him and besought that the indiscriminate shooting of Indians by emigrants should cease, as they were disposed to be friendly and wished to trade with them. President Smith, of course, could only speak for his own people.

From all that is known respecting the company of Arkansas emigrants, who were killed at Mountain Meadows, they conducted themselves in a hostile manner towards the Indians wherever they saw them. At Corn Creek, Millard Co., President George A. Smith, who was coming from a visit to the southern settlements in company with several friends, found a company of emigrants camped; they had about thirty wagons and a considerable herd of stock. He and his party crossed the creek and camped about forty yards from them. Three of the company visited his camp, and one was introduced as the Captain of the company. After inquiring where President Smith and party were from, he asked if there was any danger to be feared from the Indians who were camped near by. He was told that if his company had committed no outrage upon the Indians, there was no danger. Next morning early, while President S. and party were hitching up, the Captain of the emigrant company again joined them. He pointed to an ox which had died during the night, and wished to know if the Indians would eat the animal. He was told they would; that they were in the habit of eating cattle that died, and that if he would give it to them, they would be thankful. As President S. was starting, one of his party asked him what the Captain was doing over at the dead ox with a bottle in his hand. He replied that he was probably taking a drink.

The Indians ate the ox and ten of their number died. It had, without doubt, been poisoned. A portion of these Indians were Pahvantes and others were Pah-Utes, who lived in the vicinity of the Mountain Meadows, and were on a visit to the Pahvantes. There is reason to believe that this company poisoned the spring also, for thirty head of cattle which drank of its waters died with every symptom of poisoning. The Pah-Ute Indians who survived, returned home with the news of the death of their companions. But the company that had occasioned their death was not lost sight of. Another outrage had been added to the long list which had been accumulating from the days when Fremont had passed through their country, and they were resolved to wreak a terrible revenge. They rallied all the neighboring Indians, and when the emigrants reached "Cane Spring" in the Mountain Meadows, they attacked them.

After the attack was made the first intimation of it received at Parowan was by Indian runners to Ouwanup, a chief of the Pi-edes, in that vicinity, who was summoned to assist them. From the Pi-edes the citizens learned something about a difficulty between the Indians and a company of emigrants, and succeeded in keeping them from joining the Pah-Utes. Rumors still arriving that a battle was going on, a party of citizens from Cedar started for the purpose of relieving the travelers; but arrived too late. They succeeded, however, in rescuing a few children, who had been preserved by the Indians, agreeably to their custom, when victorious, of keeping children to trade.

Another company, which was following the Arkansas company, fired upon some Indians near Beaver and wounded one of them. The Indians appeared determined to destroy them, and they probably would have done so, had not Col. Dame, of Parowan, sent a detachment of militia, who pacified the Indians to some extent, and guarded the company on their road some three hundred miles.

The above is a brief outline of the circumstances connected with this massacre. The determined policy of the enemies of the people of this Territory has been to not investigate this transaction. During the years 1858-9 an army of several thousand men were stationed in the Territory without any employment. The Federal Judges who were here at that time were the open and avowed enemies of the people; and it is probable that, with such a force to back them, if there had been the least probability of criminating the "Mormons," they would have suffered so good an opportunity to pass? The fact is, the newspaper rumors concerning this affair answered a better purpose than investigation, in affording an excuse for keep-

ing up the expense of sustaining troops where they were not needed.

There has never been a time when President Young and the people have not been ready to give every aid in their power to have this occurrence rigidly examined.

THE attention of mining and military engineers, in Central Europe, is at present much engrossed with the astonishing effect produced by the explosion of small quantities of "dualine," a recently discovered explosive agent. Its inventor was for several years engaged as assistant director of the Royal Powder Mills, at Spandau, near Berlin, which position he left to become the technical director of a nitro-glycerine manufactory, belonging to Mr. Nobel, the inventor of that powerful agent. Experiencing, in his person, the dangers attendant upon the fabrication, storage and application of nitro-glycerine, this gentleman sought to discover a new agent that could be handled with greater safety than nitro-glycerine, and yet possess its essential qualities. He and Mr. Nobel invented what is called "dynamite," a substance fully as powerful as a nitro-glycerine, yet in every way less dangerous in its application, fabrication and transportation. There are objections, however, to the use of this new substance, one of which is that, by the development of noxious gases through the firing of blasts, miners are prevented from resuming work for some time. Persons have been known to be made seriously ill from entering a mine fully an hour after the explosion had occurred. Another objection urged against its application is that at a low temperature the substance packs together and cannot be exploded. It is again stated that, like nitro-glycerine it is almost too violent in its action on rock and coal, especially near a blast-hole, crushing it in small fragments, instead of large pieces and lumps.

Not satisfied with this discovery, this gentleman still persevered in his efforts to find an agent that should combine all the advantages of nitro-glycerine, "dynamite" and powder, without possessing the evil effects of any of them.

"Dualine" is said to be such an agent and is thus described:

"Dualine is a coarse powder of a light brown color, looking very much like sawdust, or like Virginia smoking tobacco. It will neither decompose (even by being accidentally brought into contact with acids), nor congeal, nor pack together, nor lose any of its properties during a spell of cold or hot weather. It is immaterial whether the magazine in which dualine is kept be dry or damp, hot or cold.

Dualine, by its explosion, does not cause the development of any noxious gases; miners have been able to resume work immediately after several blasts had been fired in a mine that was not well ventilated.

Dualine, if fired by a flame or coal, will burn in the open air without exploding. Twenty five pounds of dualine, contained in a strongly made keg, over which a large fire was built, commenced burning rather slowly only after the staves had been burnt through. But if confined in a strong enclosure, as in a well tamped blast-hole, in the box of a mine, in a torpedo, etc., dualine can be exploded like powder by a fuse or spark. The stronger the enclosure is, the greater is the effect of the explosion. In open air, or with a tamping of loose sand, or under water, it is necessary to use a cap in order to cause the dualine to explode.

Dualine is so little sensitive to concussion that it may, without any danger of premature explosion, be used for the bursting charge of shells.

Dualine acts on rock and coal less violently than nitro-glycerine and dynamite; its explosion produces in coal a larger quantity of lumps and round coal than even a corresponding charge of powder would produce.

The remarkable insensitiveness of dualine to concussion and friction, and its inexplosive nature, render it much less dangerous than common powder. It may be stored, transported, and applied with hardly any risk at all.

This powerful substance is said to be absolutely cheaper than either nitro-glycerine or "dynamite," and is also relatively cheaper than common blasting powder; for hardly one-fifth of the work and time required for using the latter is needed for successfully operating with "dualine." Combining strength with safety and certainty of action, together with a considerable saving of expense, this new found substance may be destined to take the place of all other explosive agents, in mining and blasting operations. This place it has occupied in Europe since last May, when it was first tested.

Alexandria, Va., is a model city. It has 15,000 people, and not a single billiard table, ten-pin alley, roulette, or gambling saloon.

DISCOURSE

By President BRIGHAM YOUNG, delivered in the New Tabernacle, Oct. 10th, 1869.

[REPORTED BY DAVID W. EVANS.]

I hope I shall be able to speak to the congregation so that they will hear me; to do so the people must cease whispering, or making any noise with their feet, and they must pay close attention. I desire the prayers of the Saints to assist me, to give me strength and wisdom so that I may say a few things which shall be profitable to them and myself.

We have not called the bishops together to instruct them since the commencement of this Conference. I wish to say a few words to them as a body of men who are set to preside, guide and dictate in temporal affairs. While we are partaking of the bread and witnessing to God the Father that we always remember His Son Jesus Christ, let us draw in our hearts to worship Him in truth, acknowledge Him in sincerity and believe on Him with all our hearts, so that we may have the spirit of charity in our bosoms, which will lead us to forgive one another our trespasses that we may be forgiven. Let us endeavor to do this on the present occasion and on all others when the sacrament is administered.

In my remarks to the Bishops, I expect and hope and trust and pray that they will be equally instructive to the Saints composing the wards over which the Bishops preside; for they, equally with the Bishops, are engaged in building up the kingdom of God on the earth. The business or labor assigned to the Latter-day Saints in this, the dispensation of the fullness of times,—the time of times,—in building up the kingdom of God, requires a great deal of knowledge from God. The scanty history or sketches that we possess in the sayings of the prophets and of Jesus and the Apostles give but a very faint idea with regard to the building up of Zion on the earth; and without the revelations of Jesus to His people who are called to perform this work, they would be altogether useless. It would be labor in vain for any people to rely for guidance upon these alone in establishing the kingdom and laws of God upon the earth, gathering the honest in heart from the nations, gathering home and protecting the House of Israel, and preparing the way for the coming of the Son of Man. This great work must be dictated, guided, and directed, day by day, by the revelations of the Lord Jesus, by the Father, an angel, or by some messenger that God shall see fit to send to the people. It is useless for any people to attempt to accomplish this work without the Priesthood.

The Priesthood of the Son of God is from everlasting to everlasting; it is without beginning of days or end of years, or time. It is without father, without mother, without descent; it is the power by which the worlds are and were created, and the power by which they are now held in existence, and by which all that are yet to come will be organized, governed, controlled and sustained. This Priesthood must come to the children of men, in order for them to understand the *modus operandi* of establishing the Kingdom of God upon the earth. This Priesthood must govern and control the people who undertake to build up this Kingdom; and the rule of the Priesthood of the Son of God will extend to every avenue, and will control every department of the labor of those engaged in this great work. This Priesthood must govern and control or else the people will never become perfect.

The Bishops are the class whose labors are more arduous and tedious, more patience-wearing, faith-requiring and love-abounding than any other elders in Israel. No other class of elders require the same amount of wisdom, grace, and the power of God to dictate the affairs of His Zion upon the earth as the class called bishops; and what will be good for the bishops will be good for the people over whom they preside.

It has been said to us, and scripture has been quoted, that "a bishop should be blameless." He should be in all things; he should know how to preserve himself in all integrity before the Lord, in the honesty of his intentions and in the spirit of meekness. If there is any difference among the elders of Israel, I am not prepared to say there is, but if there is, he who is called to act in the office of a bishop should be more perfect than any others; but every creature who has named the name of our Father in Heaven should seek continually to live according to the dictates of the Holy Spirit and in the enjoyment of the light, wisdom and intelligence which proceed from Him. To do this according to the mind and will of God, requires the whole heart, the whole being, the whole man; as Jesus has said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength."

All who hold the Priesthood of the Son of God should devote themselves entirely to magnifying their calling; no matter how seemingly insignificant that calling may be, it requires every effort of which a person is capable. If persons be only lay members in the Church and Kingdom of God, without any particular ordination, endowment, anointing or sealing, it requires their undivided energies, even then, to magnify their membership in the

Church and to be here on this earth before the God of Heaven. It requires every sincere effort and every honest labor to fill up the measure of their creation here on the earth, and to secure eternal life in the celestial Kingdom of God.

The scriptures say that where much is given much will be required. This saying is as true of our day as of that in which it was written, and all persons, in the final reckoning, will learn the fact that they will have to give an account for every blessing that has been bestowed upon them: of all the knowledge, wisdom, light, intelligence and worldly means they have possessed, and also of their standing, and their conduct in their various callings. I do not know of any office more responsible than that of a Bishop.

A great many persons have supposed that, after being honest and sincere enough to repent of their sins, and to be baptized for the remission of them; and humble enough to obtain the spirit of God, that the battle is over, that the victory is won and that eternal life and glory are theirs. All who harbor and foster such a notion will find themselves mistaken in the end. It is true that faith in God and in His Son Jesus Christ, and obedience to the ordinances of the gospel of life and salvation are required; but in addition to all this, we should be governed, guided and controlled by the principles of that gospel and by the priesthood of the Son of God in all our labors, business transactions and acts through our entire lives. Can we, as Latter-day Saints, understand this? If we do not now the time will come when we shall have to do so. The question often arises:

"What has a Bishop to do with the members of his Ward in buying farms, cultivating the ground, keeping a herd, raising stock or grain, in dealing in merchandise, in the pursuit of mechanical labor, or in the arts and sciences?"

A person says:

"What has my bishop to do with me, if I am disposed to traffic and trade and get gain in this, or any other city?"

I merely answer the question, very briefly, he has everything to do with you and me. This may be a strange saying, even to many called Latter-day Saints. There are men and women in the church who have studied the priesthood and its effects until they can understand the economy of God, and His providences to His children; but take the masses of the Latter-day Saints and they are ignorant of them.

If we had Brother Heber C. Kimball here he would explain it in this way: We have had clay in the mill for nearly forty years, grinding, grinding, grinding, bringing it out and working it on the table, and if there is anything on it that should not be, we are ready to cut it out, then mould the remainder, heat it and make vessels of it; or if it is not prepared, and some little things are still wanting, it is thrown back into the mill and ground over again. Besides this, we are all the time digging in the mountains and bringing in new clay in our carts and wagons, and we fling the new clay into the same mill and keep on grinding the new and the old, the old with the new, the new with the old until it is prepared to mould into vessels of honor unto God. This is the way Brother Heber would have explained it.

A word now to the new-comer. We have brought several thousand here this year. Some have come with their own means; but a good many have been assisted. What is the idea of many of these new-comers simply this: I have got home to Zion, I am going to work now to get rich. I am looking about to see where I can get work. They inquire around what does a plasterer get a day? Twenty dollars. What does a paper-hanger make? Twenty-five dollars. What does a common mason get a day for laying rock, brick or adobe? Oh, he certainly wants ten dollars a day. "Well," says the new-comer, "I do not want anybody to know that I used to work for five, ten, eighteen, or twenty shillings per week, for I want to make my five or ten dollars a day now. Where can I get it? Where can I do the best?" This is the chief concern with many, and their minds are on the stretch to make means. Do such persons think of Zion? No, Zion will take care of herself, the King of Zion owns the whole world, and "if I can go," say they, "to work and get rich, that is all I want." Every such mind leaps forth into an unknown sea, and the first thing its possessor will know, he has no faith left in the gospel, and this is the cause of the "isms," schisms, dreams, imaginations and apostasy that abound.

The whole business that the Latter-day Saints have to look after is the building up of Zion on the earth; no matter whether they came here twenty-two years ago or are new-comers; whether they are just baptized or have been in the Church for years. Your labor is to build up the Kingdom of God. Says a man: "I am not ordained." That makes no difference. Are you a member of the Kingdom? "Yes." Well, we want all the men and women in the Church to spend their whole time in building up Zion, saith the Lord Almighty. We have no time, then, to look out for speculation. Sometimes, to illustrate, I have referred to myself. I expect I was about as poor a man as ever gathered with the Saints. The little property I had when I came into the Church I gave to my friends, and I went preaching the gospel everywhere I could until I was called home to the gathering place, and was as poor as any man ever need to be. The first inquiry of mine to