

tions were wrongly translated; and now his testimony is in force, for he has sealed it with his blood. As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, jun'r. Who has made this so? Have I? Have this people? Have the world? No; but the Lord Jehovah has decreed it. If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph. If you ever pass through the gates into the Holy City, you will do so upon his certificate that you are worthy to pass. Can you pass without his inspection? No; neither can any person in this dispensation which is the dispensation of the fullness of times. In this generation and in all the generations that are to come, every one will have to undergo the scrutiny of this Prophet. They say that they killed Joseph, and they will yet come with their hats under their arms and bend to him; but what good will it do them, unless they repent? They can come in a certain way and find favor, but will they? No. We paid for lands in Missouri that the wicked now possess. The United States could rise up and say, "you Mormons, come back and we will defend you in your rights;" but will they do this? No, but they will spend their millions to deprive us of our just rights. They might do a great many good things: they might forsake their meanness, if they had a mind to.

If this people will do right and keep the law of the Lord, he will bring them back to the lands of their inheritances. The question might be asked, "have you lands to return to?" Yes, I have lands in Missouri; lands in a number of places; farms that I am the rightful owner of; I am the rightful owner of lands in Illinois; did I occupy them? No. Why? Did I observe the laws? Yes, I lived so entirely above them that to me they were comparatively beneath my feet. "Why could you not live in Missouri, or Illinois?" I believed that Joseph Smith, jun., was a Prophet, and that Jesus Christ was coming to cleanse the earth from pollution and gather the Saints from the four quarters of the world. Because I believed in God the Father, and in Jesus Christ as the Savior of the world, and in the doctrine he taught, and because I practiced that doctrine; and if you say that you believe this doctrine and do not practice it, you can be a good Christian.

The administrators of the government of the United States violated every principle of the Constitution in the very act of making a war upon their own subjects; and if the laws of Congress were carried out, they would be treated as traitors to the Government. I was in Missouri through the troubles. Did this people transgress the law of that State or of the United States? Did they do anything to justify bring the wrath of that State or of the Government upon them? No. This people observed the laws of Missouri, and the law of God more strictly than any other class, and yet the State authorities could issue their orders to exterminate the "Mormons"—to drive or destroy them—every man, woman, and child of them. Suppose the Constitution of that State had been carried out to the letter, every man that had anything to do with that mobbing, at least those in authority, with the Governor at their head, would have been hung.

Every man that used his influence to send an army here, if the Constitution is carried out, and the day will come, as the Lord lives, when we shall be able to carry it out, will be at the disposal of the hemp, if we say so. The day will come, as sure as the sun now shines and the Lord Almighty leads us through as he has spoken from the heavens, when this people will return to the land of their inheritance. Perhaps these parents will not return, but their children will return and inherit the land promised to their fathers, and all the powers of hell and earth cannot prevent it.—If we live our religion, we will enjoy this blessing, either in this life or in the next. That is the consolation the Saints have. If we lay down these tabernacles to rest in the grave, by and by we will take them up again, purified from all inbred corruption and made whole from every power of Satan in our flesh.

Our bodies are now mortal. In the resurrection there will be a reunion of the spirits and bodies, and they will walk, talk, eat, drink, and enjoy. Those who have past these ordeals are society for angels—for the Gods—and are the ones who will come into the Temple of the Lord that is to be built in the latter days, when saviors shall come up upon Mount Zion, and will say, "here, my children, I want this and this done. Here are the names of such and such ones of our fathers and mothers—our ancestors—we will bring them up. Go forth, you who have not past the ordeals of death and the resurrection, you who live in the flesh, and attend to the ordinances for those who have died without the law."

Those who are resurrected will thus dictate in the Temple. When the Saints pass thro' death they can not officiate in this sinful world, but they will dictate those who are here. "Go now and be baptised for the honorable, for those who would have received the law of God and the true religion, if they had lived; be baptised for the heathen—for all who were honest; officiate for them and save them and bring them up. Be baptised for them, anointed for them, washed and sealed for them, and fulfill all the ordinances which cannot be dispensed with." They will all be performed, for the living and the dead, upon Mount Zion.

We can receive the truth, live in it, and enjoy its benefits, or we can reject it; that we have power to do. This generation have power

to reject the gospel, and they are very fervent in so doing; they are as perfectly enthusiastic in that course as any people that ever lived. Nation after nation has had the gospel offered to them—the fullness of the gospel has been preached to them—and they have studiously rejected it. This was the first nation blessed with the gospel in our day, and have they not been fervent to reject it by towns, cities, counties, States, and the nation? They are as determined to reject the gospel, as they are to live and overcome the kingdom of God. Will they overcome that kingdom? No. Every time they persecute and try to overcome this people, they elevate us, weaken their own hands, and strengthen the hands and the arms of this people. And every time they undertake to lessen our number, they increase it.—And when they try to destroy the faith and virtue of this people, the Lord strengthens the feeble knees, and confirms the wavering in faith and power in God, in light and intelligence. Righteousness and power with God increase in this people in proportion as the devil struggles to destroy us.

We cannot help being Saints; we cannot prevent the rolling forth of the work of God; in and of ourselves we have no power to control our own minds and passions, but the grace of God is sufficient to give us perfect victory. The power of the Lord our God help us, and the devil and his emissaries helps us; the one on the one hand, the other on the other hand. We have power to receive the truth, or reject it; and we have power to reject the evil, or receive it.

This is the kingdom of God, and the people have not been preserved by my wisdom, but by the wisdom and power and knowledge of God. He knows how to weaken the armies of the Philistines. They may come here by tens of thousands, and multiply that number by ten and make it hundreds of thousands, and He can make them destroy themselves, until they melt away like the snow upon the mountains in Summer. He can also strengthen this people or weaken them, at his pleasure. And if they are faithful to the covenants they have entered into with their God, they will multiply and wax strong until not a dog in all the mountains of Ephraim, from the Pacific to the Atlantic, and from Hudson's Bay to Cape Horn; dare open his mouth or raise his voice against the anointed of the Lord. Don't you pity our nation? I do. They have not enough knowledge to hold the government together; they have not enough knowledge to act according to their own laws. The officers they send here do not know enough to act according to the laws they were sent to magnify. The nation is becoming imbecile and weak; they are unstable as water; they do not seem to have the wisdom of a child; and every move they make they manifest their weakness before the world, and put themselves to shame before each other. I have said enough about this matter, though I have only dropt a few hints.

I began with br. Hyde's remarks, and I will end with them. He has not been teaching you doctrine. Whether those things he has been speaking about are true or not, who cares? Who cares who takes us back to the land of our inheritance? I have told you my feelings on the subject. If they want to take us back to-day, I say no; I came here without their aid, and I ask no assistance from them. All I ask of them, or ever have, is, when any of them leave this Territory, to pay their honest debts and not steal. Some few come to me, when they are about to leave, and say: "I am going to this or that place, any thing I can do for you, Governor Young, I am at your service." My reply is, I have one thing to ask of you and of all creation, viz:—when you speak of this people speak the truth, and do not lie about them. Will they do that? Some will, and some will not; some will publish a lie from east to west, from north to south. If you would give a dollar a line for publishing the truth, as a general thing you cannot get editors to publish it. Now, lie and be damned, the whole of you; I ask no favors of you.

God bless the humble in heart and those who promote truth and righteousness upon the earth; and let the wrath of the Almighty be upon the wicked and ungodly. Amen.

**WIND WAGONS.**—A Western genius lately constructed a wind wagon to bear him to Pike's Peak, which has realized his most sanguine expectations—carrying him through in twenty days. Encouraged by this success, other parties in the same town set about the construction of the same kind of wagons, and a party of eight started out on the Prairies to try one which had been finished. The wind was blowing a gale at the time, and everything worked to a charm. The occupants, gliding swiftly over the prairies were delighting themselves with anticipation of a speedy and comfortable trip up to the mines, when the velocity of the vehicle created a lively alarm for their safety. The wagon sped onward before the driving wind faster and faster, until the axletrees broke and deposited them on the ground, and in a somewhat damaged condition from broken heads, bruised limbs and bodies. The speed of the machine is said to have been forty miles per hour.

—Bayard Taylor, in a farewell letter to the N. Y. Mercury thus sums up his labors for the past six months: "Two hundred and fifty lectures, thirty thousand miles travel, forty-eight Mercury articles, two books published and one house built."

—Metal finger nails, to protect the fingers from the softness incident to corn husking, are among the last inventions chronicled.

### Proclamation of King Victor Emanuel.

To the People of Southern Italy: At a solemn moment for the national history, and for the destinies of the country, I address my word to you, people of Southern Italy, who, having, in my name, changed the state, send me deputations of every class of citizens, magistrates and representatives of your municipal bodies, asking to be restored to order, blessed with freedom, and united with my kingdom. I will tell you by what thought I am guided, and what is my consciousness of the duties which a man, placed by providence on an Italian throne, ought to fulfil.

I ascended the throne after a great national calamity. My father gave me a lofty example by abdicating the crown to save his own dignity and the freedom of his people. Charles Albert fell, sword in hand, and died in exile. His death associated more and more to the destinies of my family with those of the Italian people, who for so many centuries have given to all foreign lands the bones of their exiles as a pledge for restoring the inheritance of every nation placed by God within the same boundaries, and joined together by the bond of a common language. I educated myself by that example, and the memory of my father was my guardian star. I could never hesitate in my choice between a crown and the word I had given. I strengthened freedom in an epoch not very favorable to freedom, and I wished that as it developed itself, it should take root in the manners of the people, for I could never harbor any jealousy of suspicion of what was dear to my people. By preserving freedom in Piedmont, I religiously respected the heritage which the prophetic mind of my august father had bequeathed to all Italians. By representative franchise, by popular education, by the freedom of trade and industry, I endeavored to increase the well-being of my people. I wished that the Catholic religion should be respected, but also that every man should be free in the sanctuary of his own conscience; and, by strengthening civil authority, I openly resisted that obstinate and scheming faction which boasts to be the only friend and guardian of the throne, but which aims at ruling in the name of kings, and placing between the sovereign and the people the barrier of its intolerant passions.

This system of government could not be without effect on the rest of Italy. The concord between the sovereign and the people in the purpose of national independence and of civil and political liberty, the parliamentary tribune and the free press, and the army, which had preserved its military traditions under the tricolor, raised Piedmont to the rank of standard-bearer and arm of Italy. The strength of my monarchy was not the result of the arts of clandestine policy, but of the open influence of ideas and of public opinion. I was thus enabled to maintain, in that part of the Italian people which was united under my scepter, the notion of a national leadership (*egemonia*), whence was to spring the concordant harmony of the several provinces of one single nation.

Italy was able to understand my conception when she beheld my soldiers sent into the fields of the Crimea beside the troops of the two great western powers. I wished thereby to acquire for Italy the right of participating in all acts concerning the interests of Europe. At the congress of Paris my ambassadors were able to speak for the first time to Europe of your sufferings. It became clear to all men how the preponderance of Austria in Italy was injurious to the balance of power in Europe, and what dangers beset the independence and freedom of Europe so long as the rest of the Peninsula was subject to foreign influence.

My magnanimous ally, the Emperor Napoleon III, felt that the Italian cause was worthy of the great nation he rules. The Italian soldiers fought nobly besides the unconquered legions of France. The volunteers, hastening from all Italian provinces, from all Italian families, under the cross of Savoy, showed that an Italy had invested me with the right of speaking and fighting in her name. Policy put an end to the war, but not to its effects, which went on with their development, following the unswerving logic of events and of popular movement.

Had I been actuated by that ambition which is ascribed to my family by those who do not consider the nature of the times, I could have been satisfied with the acquisition of Lombardy; but I had shed the precious blood of my soldiers, not for myself, but for Italy. I had called the Italians to arms. Several Italian provinces had changed their form of government to join in the war of independence—a war opposed by the princes. After the peace of Villafranca, those provinces asked my protection against their restoration of their former governments. If the events of Central Italy were the consequence of the war to which we had called the people, if the system of foreign intervention was forever to be banished from Italy, I had a duty to recognize, and to uphold the rights of those people legally to utter their vote. I withdrew my government—they made an orderly government; I withdrew my troops—they organized regular forces, and, vieing with each other in unanimity and civil virtues, they rose to so high a reputation and strength, that nothing but the overbearing violence of foreign arms could have subdued them. Thanks to the wisdom of the Central Italian people, the monarchy idea gave a moral guidance to that peaceful popular movement. Thus did Italy rise in the estimation of civilized nations, and it became clear to all Europe that the Italians were fit for self-government.

When I accepted the annexation I knew what European difficulties I was about to meet; but I could not break the word I had given to the Italians in my war proclamation. Those who would charge me with imprudence should calmly consider what would become of Italy on the day in which monarchy should appear powerless to satisfy the want of a national reconstitution. The annexation did not change the substance of the national movement, but it assumed new forms. By accepting from the popular right those fine and noble provinces, I must loyally recognize the application of that principle, nor could I measure it by the rule of my private feelings and interests. In support of that principle, I, for the good of Italy, made the sacrifice which cost my heart the dearest; I renounced two most noble provinces of the kingdom of my ancestors.

I have always given those Italian princes, who wished to be my enemies, sincere counsels, resolving, however, that if those counsels were vain, I would meet the danger to which their blindness would have exposed the throne by accepting the will of Italy. It was in vain that I offered to the Grand Duke (of Tuscany) alliance before the war; in vain that, after the peace, I offered the high pontiff, in whom I venerate the head of the religion of my fathers and of my people, to take upon myself the vicarship of Umbria and the Marches. It was evident that if those provinces, which were only restrained by the arms of foreign hirelings, did not obtain the security of that civilized government which I proposed, they would sooner or later break out into revolution. Neither will I recall the counsels given for many years by the powers to King Ferdinand of Naples. The judgment which was pronounced against his government at the Paris congress naturally prepared the people for a change, if the outcry of public opinion, and the efforts of diplomacy proved to be of no avail.

I offered the young successor of that king an alliance for the war of independence. But there also I found souls closed against all Italian feelings, minds darkened by passion and obstinacy. It was natural that the events in Northern and Central Italy should arouse men's minds in the south. In Sicily, the excitement broke out into open insurrection. A fight began for freedom in Sicily, when a brave warrior, devoted to Italy and to me—General Garibaldi—sailed to its aid. They were Italians. Could I—ought I, to have prevented them.

The fall of the government of Naples strengthened in my heart the conviction that kings and governments should build their thrones on the love and esteem of the people. The new government in the Two Sicilies was inaugurated in my name. But some of its acts caused apprehension lest it should not in every respect well interpret that policy which is represented by my name. It was learned throughout Italy, that, under the shade of a glorious popularity, of a long-trying honesty, a faction should muster which was ready to sacrifice the forthcoming triumph of the natural cause to the chimeras of its ambitious fanaticism. All Italians turned to me, that I might avert this danger. It was my duty to do it, because, in the present emergency, it would be no moderation, no wisdom, but weakness and imprudence, not to take with a strong hand the direction of that national movement, for which I am responsible before Europe.

I have sent my soldiers into the Marches and Umbria, and scattered that ill-sorted mob of people of all nations and tongues which had gathered there as a new, strange phase of foreign intervention, and the worst of all, I have proclaimed Italy for the Italians; and will never allow Italy to become the nest of cosmopolitan sects, assembling there to hatch reactionary plots, or to further the objects of universal demagoguery.

People of Southern Italy! My troops march into your country to strengthen public order. I do not come to impose my will upon you, but to see that yours is respected. You will be called freely to manifest it. May the vote you will deposit in the urn be inspired by that Providence which protects a righteous cause. What ever may be the course of events, I tranquilly await the judgment of civilized Europe, because I am convinced that I have fulfilled my duties as a king and an Italian. My policy may not, perhaps, be useless to reconcile in Europe the progress of the people with the stability of monarchies. I know that in Italy I close the era of revolutions.

VICTOR EMANUEL.

FARINI.

Given in Ancona, this 19th October, 1860.

**PRUDENTIAL CONSIDERATION.**—The lady of a distinguished officer died in one of our colonies, just previous to which she expressed a wish to be buried in England, and was accordingly deposited in a cask of rum, for the purpose of transport home, but remained in the cellar after the officer's second marriage; the detention being occasioned by his expectation that the duty on the spirit imported into England, in which the dear departed was preserved, would in a few years be either lowered or taken off altogether! Strange as this may seem, it is true.—[English Paper.]

—The Brideport (Ct.) Farmer says a man named Vibets, of Bridgewater, killed his two daughters with a hammer, not long since, and then attempted to kill himself by cutting his throat.

—The French Government thinks of making postage-stamps current in payment of taxes and other sums due the State Treasury.