

prosecution of the laws; and if any were guilty of the blood of those who suffered in the Mountain Meadow massacre, let them suffer the penalty of the law; but to this day they have not touched the matter, for fear the Mormons would be acquitted from the charge of having any hand in it, and our enemies would thus be deprived of a favorite topic to talk about, when urging hostility against us. "The Mountain Meadow massacre! Only think of the Mountain Meadow massacre!" is their cry from one end of the land to the other.

"Come, let us make war on the Mormons, for they burnt government property." And what was the government doing there with their property? They were coming to destroy the Mormons, in violation of every right principle of law and justice. A little of their property was destroyed, and they were left to know, not a file, but dead cattle's bones. I was informed that one man brought five blood hounds to hunt the Mormons in the mountains, and that the poor devil had to kill them and eat them before spring to save himself from starving to death, and that he was fool enough to acknowledge it afterwards in his city. This is the kind of outside pressure we have to meet with. Who wanted the army of 1857 here? Who sent for them? Liars, thieves, murderers, gamblers, whoremasters, and speculators in the rights and blood of the Mormon people cried to government, and government opened its ears, long and broad, saying, "I hear you, my children; lie on, my faithful sons Brocchus, Drummond & Co.," and so they did lie on until the parent sent an army to use up the Mormons. Now I say, for the consolation of all my brethren and sisters, they cannot do it; and that is worse to them than all the rest; they cannot do it.

The rank, rabid abolitionists, whom I call black-hearted Republicans, have set the whole national fabric on fire. Do you know this, Democrats? They have kindled the fire that is raging now from the north to the south, and from the south to the north. I am no abolitionist, neither am I a pro slavery man; I hate some of their principles and especially some of their conduct, as I do the gates of hell. The Southerners make the negroes, and the Northerners worship them; this is all the difference between slaveholders and abolitionists. I would like the President of the United States and all the world to hear this.

Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so. The nations of the earth have transgressed every law that God has given, they have changed the ordinances and broken every covenant made with the fathers, and they are like a hungry man that dreameth that he eateth, and he awaketh and behold he is empty.

The following saying of the prophet is fulfilled: "Now also many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thrash, O daughter of Zion, etc." God rules in the armies of heaven and does his pleasure upon the earth, and no man can help it. Who can stay the hand of Jehovah, or turn aside the providences of the Almighty? I say to all men and all women, submit to God, to his ordinances, and to his rule; serve him, and cease your quarreling, and stay the shedding of each other's blood.

If the government of the United States, in Congress assembled, had the right to pass an anti-polygamy bill, they had also the right to pass a law that slaves should not be abused as they have been; they had also a right to make a law that negroes should be used like human beings, and not worse than dumb brutes. For their abuse of that race, the whites will be cursed, unless they repent.

I am neither an abolitionist nor a pro-slavery man. If I could have been influenced by private injury to choose one side in preference to the other, I should certainly be against the pro-slavery side of the question, for it was pro-slavery men that pointed the bayonet at me and my brethren in Missouri, and said, "Damn you, we will kill you." I have not much love for them, only in the gospel. I would cause them to repent, if I could, and make them good men and a good community. I have no fellowship for their avarice, blindness, and ungodly actions. To be great is to be good before the heavens and before all good men. I will not fellowship the wicked in their sins, so help me God.

Joseph Smith, in forty-seven prosecutions was never proven guilty of one violation of the laws of his country. They accused him of treason, because he would not fellowship their wickedness. Suppose the land should be cleansed from its filthiness and the law of God should predominate, if a man or a woman should be found who had corrupted themselves and thereby become diseased, that man or woman would be placed by themselves, as the lepers were anciently, never more to commune with the human family. Purify your flesh and blood, your spirits, your habitations and your country, and then you will be pure before God. This change has got to be before this earth will be taken back into a celestial atmosphere.

Find fault with me because I have wives! They would corrupt every wife I have, if they had the power; and then they cry to the government, "You had better do something with the Mormon; they are deceitful and disloyal!" I am disloyal to their sins, and

filthiness. Cleanse your hearts and the whole person, and make yourselves as pure as the angels, and then I will fellowship you.

I say to every man and woman in this community, suffer not your affections to wander after that which is unholy; do not lust after gold, nor the things of this world. Sanctify yourselves before your God and before one another, until you are pure outside and in and all around you, and see that you faithfully perform every duty.

Now, as we are accused of secession, my counsel to this congregation is to secede, what from? From the Constitution of the United States? No. From the institutions of our country? No. Well then, what from? From sin and the practice thereof. That is my counsel to this congregation and to the whole world.

May God bless everybody that wishes well to his kingdom on the earth. Amen.

REMARKS

By Elder ORSON HYDE, Bowery, Tuesday Afternoon, Oct. 7, 1862.

[REPORTED BY J. V. LONG]

I do not wish to monopolize the time to the exclusion of my brethren, and I do not design to detain you long, still a few remarks, perhaps may not be unacceptable. I thank my Heavenly Father for the privilege and blessing of meeting with the saints, and for allowing my spirit to mingle with yours, to increase each other's joys.

The words of edification and instruction we have had from our brethren are truly cheering to all of us, and I trust that the spirit of the living God may continue to abide with us, that wherein we have received an increase of light and truth we may carry it to our homes, and revive the work of the Lord in our towns and villages, and in short carry this feeling and influence to every quarter and part of the kingdom of God. Truly the remarks made this morning were cheering and good. The spirit of the Lord is calculated to remove every thing that may be in the heart which is opposed to that which is good, to Godliness and peace.

Much is said about the tribes of Israel from which most of us are supposed to have descended. With some there is quite a feeling of choice in regard to the tribe from which they sprang, but let me say that whether we sprang from Judah, Ephraim, Manasseh or from a family of gentile origin, that of all those tribes and classes whoever receive the gospel and are moulded and fashioned by the spirit of the living God, will be entitled to a place in the kingdom of our Heavenly Father. Hence it is written 'For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him.' And again it is written 'And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.'—Col. I. 16 and III. 10, 11.

I feel that in these two particulars we are distinguished from the world, while we are made one by being baptized into one spirit and all embracing the one faith, becoming members of one body, having one common father, even the King of heaven. And by submitting to be guided by his Spirit, and obeying the precepts that are given by him in our daily deportment we are transported into the image of that lovely being of whom it is said that at his name every knee shall bow and every tongue confess.

Brethren, I feel happy and child like in your presence to-day, and I intend to continue in well doing that I may ever have the spirit of the Lord to guide me aright. If, by my labors, I can make others feel as well as I feel myself, it is the joy of my heart, it is that for which I labor and toil. I feel at many times that I would rather sit down and muse in silence than to speak.

When I think of our friends in the east I feel sorrowful; their condition is deplorable. I have no enmity towards any one, but my general feelings heaven bless the Saints, and may heaven destroy every influence that is arranged against Zion. And the Lord will do this; and I will prophesy in the name of the Lord God of Hosts that if we continue to walk in the light of truth, to labor to build up Zion that cup of trembling spoken of by the Prophet Isaiah shall never return to your lips, nor to our habitations, but we will float along increasing in power and strength from day to day, continually rejoicing in the truths of our holy religion.

God bless you all for ever: Amen.

—If there are eighteen men of war after the Alabama, Vanity Fair believes the odds are just "290" to 18 that said ships of war will keep going after the Alabama, instead of getting alongside of her.

—One Reverend Ash, who was in the rebel army in the battle of Richmond, Ky., stated publicly that he had three men to load for him there, and concealed by a stone fence, he killed eighteen Unionists. When asked how he felt afterward he replied that he "preached that night one of the damnest finest sermons" he had ever preached in his life, and never slept better.

—Advice to an infuriated printer—"Compose" yourself.

FALLIBILITY OF HUMAN KNOWLEDGE.

Since the days of the highly imaginative classical ancients who supposed the heavens to consist of brass, and who attributed the solar and lunar eclipses to a danger of those luminaries being devoured by a monster similar to the famous Egyptian Sphinx, much error has been connected with the different sciences.

As long as empiricism unassisted by true knowledge emanating from God, reigns, the march of truth remains a tardy one, being on every side impeded by the greatest incongruities imaginable. Thus, as far as we can trace the intellectual development of different nations, ignorance and superstition mark the principal pages of their history, till Providence produces great men and favors the gifted to bring their intuitive knowledge to light.

Hence the most wonderful discoveries, like that of steam for instance, are often made contrary to the expectations of those directly concerned. Some would-be-wise men of the world, attribute such scientific exploits to mere chance or the ingenuity of the learned, but our sincere belief is that God in His mercy reveals those principles which always existed in the bosom of eternity, at certain times, to mankind.

How many experiments have not been made on the evaporation of liquids, and yet, if we are permitted to credit the words of Baron Von Liebig and other eminent savans, entirely incorrect ideas have been entertained for a long time in relation to that interesting phenomenon.

Here we cannot help making some passing remarks on the extreme liability of the human judgment to err, if unaided by the Spirit of God, but previous to doing so we wish to say, that we do not intend to pronounce diatribes or calumnies against any one, but simply speak on the general principles governing the conduct of men destitute of the divine Spirit, as we find them on the arena of this world.

History is the great source from which the student gleams the evidence for the criterion of the moral and intellectual standard of, and the good and evil embodied in the acts of nations and individuals. We calculate on the possibility of a historian making incorrect statements, but, if men of different nations and periods, of the highest mental and scholastic calibre, and what is more wonderful all of one profession, agree in one point—and that point strange to say, touches the very thing, they should be most interested to conceal before the Argus-eyes of the world, unless they desire to see their fame fade for ever, we must reasonably conclude that they speak the truth *volens volens*, that is, they cannot help making some correct statements whether they or their colleagues like it or not.

The principle on which we accept the testimony of various authors whose veracity and fidelity is not well substantiated by collateral facts,—and we regret to say that men like Herodotus, Polybius, Voltaire and others whose names have shone with a dazzling brilliancy in the literary world, are writers whose testimony the reader has to receive with great caution,—is this, if a man who is either a stranger or bears a character of doubtful veracity, relates circumstances which tend greatly to promote his own purposes, we considering the probability of fabrication reject his testimony; and if we even suspect that he has a purpose to serve, a similar impression is produced. If, on the contrary, we are satisfied that the circumstances are indifferent to him, and that he has no purpose to answer, we give greater credit to his testimony. If, further than this, we perceive that the statement militates against himself, conveying an imputation against his own conduct, or exposing him to contempt, ridicule or personal injury, we are satisfied, that nothing could make him adhere to such a testimony but an honest conviction of its truth.

And this we believe to be the case with those gentlemen whose names we shall cite. They are men whose integrity of character, social position and professional eminence demand respect in whatever sphere they may move. Some of them being professors at Universities, others private physicians of kings, princes and dukes, it will be easily perceived that these gentlemen hold offices which can only be filled by men of more than common intellect and knowledge.

Very few people are so capacitated as to allow reason to act upon an extensive observation, to judge of the uniformity of the sequences and to account for apparent deviations; and not many have an opportunity so ample, a field so extensive, such keen observative powers combined with that spirit of disinterestedness so peculiar to great minds as to guarantee the correctness of their assertions within the wide domain of science. It is not for every one to collect facts, and while examining them with the eye of discrimination, to discover a general fact common to them all, and thus to generalize or induce a general principle. This, viz. the process of discovering a leading or governing axiom or law, is the main object of true science, and other steps are merely preliminary and subservient.

This we know from experience to be no easy matter. How many for instance are able, while solving an arithmetical, algebraical or geometrical problem, to reason on it so as to develop a principle after principle, and thus show the axiom common to the whole.

We are aware that many understand to solve difficult problems mechanically, without comprehending exactly the genius of the same. But how do we account for this? A common observer will simply notice the facts as they

appear before his mental eye, and the immediate relations existing between the same, but a man of genius analyzes the phenomena, and discovers thus the more minute relations.

And where is a greater mental acumen required than in the medical profession where the physician of a variety of questions frequently incorrectly answered, has to form his diagnosis, and yet nowhere do we find greater uncertainty and darkness. We doubt much whether the sayings of the Oracle of Delphi were ever so ambiguous as sometimes are the learned descriptions of physicians.

It is well known, for instance, that what some polemic writers pronounce a *panacea*, is by others considered a *euhanasia*, or an easy manner of despatching people in the other world.

We respect the science of Hippocrates and its followers, but we abhor the idea of being experimented upon by any one for the purpose of becoming a martyr of the verdant endeavors of a tyro-savant. We remember some years back the question being asked by Gagliani's Messenger, an excellent gazette published in Paris, how it was that so many of the portiers of the *Quartier Latin* died? The answer given by another literary contemporary of the great metropolis of the Seine was, that the young medical students who inhabit that famous quarter of the Sorbonne University, in their eagerness for experience in their profession, experiment on these good-natured, ignorant human beings who act as door-keepers and who in order to accommodate their inmates, the wicked and mischievous sons of the Muses, allow themselves to be treated as patients. And so outrageous were the practices of these Esculapian, that the *prefet de police* had a number of them arrested and tried for murder.

To show now the reader that we are not arbitrary in our remarks, but that sometimes men of great erudition and genius, acknowledge in relation to one of the most important professions, viz., medicine, the great mistakes which are being made, we quote the following authorities:

Sir Astley Cooper:—"The science of medicine is founded on conjecture and improved by murder."

Sir William Knighton:—"It is somewhat strange that, though in many arts and sciences improvement has advanced in a step of regular progression from the first, in others it has kept no pace with time. Medicine seems to be one of those ill-fated arts, whose improvement bears no proportion to its antiquity."

Dr. Abercrombie:—"Our intellectual powers in relation to the action of medicines upon the body, are fraught with the highest degree of uncertainty."

Sir Gilbert Blane:—"In many cases patients get well in spite of the means employed; and sometimes, when the physician fancies he has made a great cure, one may fairly assume the patient to have made a happy escape."

Dr. Gregory:—"Medical doctrines are little better than stark staring absurdities."

The great Boerhave ordered at his death, all his medical works to be collected and burned save one, which he declared contained all that was of any value in medical science. The book contained simply these words of advice: "Keep your head clear, and feet warm, and let the doctors alone."

Bichat, a renowned Parisian physician, wrote "the practice of medicine is unworthy of a reasonable man."

Many other scientific celebrities of different countries could be cited, if it were necessary, to substantiate the fact that great fallibility exists in every domain of human knowledge, and that correct principles occur simply sporadically in the world, that is in plain English, in one place one grain of truth is mixed up with six pounds of error, while in another, truth is found in almost infinitesimal doses.

\*The Hindus up to the present day believe that a great monster, called Kalu, attempts during an eclipse, to seize and destroy the sun or moon.

REFORMATION.—They tell a story of two bachelor brothers who lived a sort of cat and dog life, to their neighbors' discomfort, for a good many years, but who had been at a camp meeting, were slightly converted, and both of them concluded to reform.

"Brother Tom," says one, when they had arrived at their home, "let us sit down now, and I'll tell you what we'll do. You tell me all my faults and I'll tell you all your'n, so we'll know to get a mending 'em."

"Good!" says brother Tom.

"Well, you begin."

"No, you begin, brot'er Joe."

"Well, in the first place, you know, brother Tom, you will lie?"

Crack goes brother Tom's double fist between brother Joe's "blinkers," and a considerable of a "scimmage" ensued, until, in the course of about ten minutes, neither being able to come to time, reformation was postponed sine die.

A FOREST OF NUTMEGS.—Intelligence has been received by the Dutch Government that Dr. Burnstein, while undertaking a scientific expedition for the Colonial Government of the Netherlands to the Mlucca Islands and New Guinea, had made a discovery in the Islands of Batjan which may lead to important results in the spice trade. In his ascent of the Sabel range, he discovered at an elevation of from 2600 to 3800 feet above the level of the sea, a very extensive forest of nutmeg trees, laden with nuts of an unusual size and excellent quality.