

rejecting the word of the Lord, notwithstanding his mighty miracles and fighting the saints,—the whole exhibited as a pattern to this generation, and the nations now rolling in splendor over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, and ruled over by old Pharaoh, king devil of mobocrats, miracle rejecters, saint killers, hypocritical priests, and all other fit subjects to fester in their own infamy.

Monday 6.—I rode on the prairie to view some land, accompanied by brother Yearsley and my clerk; dined at brother Lot's, and returned home; when I approved of a series of resolutions passed by a court martial of the Nauvoo Legion.

Tuesday, 7.—Sold David D. Yearsley a quarter section of land. Quite a snow storm is reported in many parts of the New England and middle States.

Wednesday, 8.—I was about home. Sent Dr. Richards to Carthage on business. On his return, old Charley, while on a gallop, struck his knees and breast instead of his feet, fell in the street, and rolled over in an instant, and the doctor narrowly escaped with his life. It was a trick of the devil to kill my clerk. Similar attacks have been made on myself of late, and Satan is seeking our destruction on every hand.

Thursday, 9.—At home, and about the neighborhood, attending to domestic affairs, and the business of the church.

Meeting of the Female Relief Society, at the Grove, Nauvoo, June 9, 1842. Reported by Miss E. R. Snow.

President Joseph Smith opened the meeting by prayer, and then addressed the congregation on the design of the institution. Said it is no matter how fast the society increases, if all the members are virtuous; that we must be as particular with regard to the character of members now, as when the society first started; that sometimes persons wish to crowd themselves into a society of this kind when they do not intend to pursue the ways of purity and righteousness, as if the society would be a shelter to them in their iniquity.

He said that henceforth no person shall be admitted, but by presenting regular petitions, signed by two or three members in good standing in the society, and whoever comes in must be of good report.

Objections having been previously made against Mahala Overton, they were removed; after which President Joseph Smith continued his address; said he was going to preach mercy. Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another, and overlook small things.

Respecting the reception of sister Overton, President Joseph Smith said: It grieves me that there is no fuller fellowship; if one member suffer all feel it: by union of feeling we obtain power with God. Christ said he came to call sinners to repentance, and save them. Christ was condemned by the self-righteous Jews because he took sinners into his society; he took them upon the principle that they repented of their sins. It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness; but if they repent, we are bound to take them, and by kindness sanctify and cleanse them from all unrighteousness by our influence in watching over them. Nothing will have such influence over people as the fear of being disfellowshipped by so goodly a society as this. Then take sister Overton, as Jesus received sinners into his bosom. Sister Overton, in the name of the Lord, I now make you free. Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

It is one evidence that men are unacquainted with the principle of godliness to behold the contraction of affectionate feelings and lack of charity in the world. The power and glory of godliness is spread out on a broad principle to throw out the mantle of charity. God does not look on sin with allowance, but when men have sinned, there must be allowance made for them.

All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our Heavenly Father, the more are we disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

President Smith then referred them to the conduct of the Savior when he was taken and crucified, &c.

He then made a promise in the name of the Lord, saying that that soul who has righteousness enough to ask God in the secret place for life, every day of their lives, shall live to three score years and ten. We must walk uprightly all the day long. How glorious are the principles of righteousness! We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others. We can only live by worshipping our God; all must do it for themselves; none can do it for another. How mild the Savior dealt with Peter, saying, "When thou art converted, strengthen thy brethren." At another time, he said to him, "Lovest thou me?" and having received Peter's reply, he said, "Feed my sheep." If the sisters love the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate brother Joseph by saying, "O, if I were brother Joseph, I would do this and that;" but if they were in brother Joseph's shoes they would find that men or

women could not be compelled into the kingdom of God, but must be dealt with in long suffering, and at last we shall save them. The way to keep all the saints together, and keep the work rolling, is to wait with all long-suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

Sisters of this society, shall there be strife among you? I WILL NOT HAVE IT. You must repent, and get the love of God. Away with self-righteousness. The best measure or principle to bring the poor to repentance is to administer to their wants; the Ladies Relief Society is not only to relieve the poor, but to save souls.

President Smith then said that he would give a lot of land to the society, by deeding it to the treasurer, that the society may build houses for the poor. He also said he would give a house, frame not finished, and that brother Cahoon will move it on to the aforesaid lot, and the society can pay him by giving orders on the store; that it was a good plan to set those to work who are owing widows, and thus make an offset, &c.

Friday, 10.—Went to brother Hibbard's with my clerk, to purchase some land.

Saturday, 11.—Presided in city council. Council resolved to publish the city charter, ordinances of the city council and Nauvoo Legion, before the first day of next July. Also resolved that the bond given by William Marks, binding him to make a deed for the land purchased of him for a burying ground, for the use of the city, be put on record in the office for the registry of deeds in the city of Nauvoo.

Riots and mobs are multiplying in the land.

Sunday, 12.—Mosely at home. Called at the printing office for some papers.

Monday, 13.—Attended a general council in the lodge room to devise ways and means to furnish the poor with labor. Many of the English saints have gathered to Nauvoo, most of whom are unacquainted with any kind of labor, except spinning, weaving, &c., and having no factories in this place, they are troubled to know what to do. Those who have funds have more generally neglected to gather, and left the poor to build up the city and the kingdom of God in these last days.

Tuesday, 14.—Rode to the big mound on the La Harpe road, accompanied by Emma, Hiram Kimball and Dr. Richards, and purchased a three-quarter section of land of Kimball, including the mound.

The Twelve—namely, President Brigham Young, Heber C. Kimball, Willford Woodruff, John Taylor and Willard Richards, bishop George Miller and Hiram Clark, of the high priest's quorum, in council at the printing office. Voted that Hiram Clark go immediately to England, take a letter to gather means of the churches to go on his journey and take charge of the emigration in England, instead of Amos Fielding; also collect means for building the Temple, purchase goods, &c., and that letters be given him to brother Pratt to this effect. Voted that brother Fielding come immediately to this place with his family after his return to England.

John C. Bennett's defence of the proceedings at Nauvoo, &c., may be seen on the 37th, 38th and 39th pages of the Wasp.

From the St. Louis Luminary.]

A few hints to Editors, Priests and Judges.

* * * * A high minded and honorable man cannot be found to assume the government of the Latter Day Saints in Utah, because it is well known that the present Governor is far more competent and has a hundredfold greater claims than any other man, either Mormon or Anti-mormon.

It was this reason that induced Colonel Steptoe to refuse the appointment, it was neither fear nor cowardice, the Gentile Editors' statements to the contrary notwithstanding; it was the honest convictions of his heart, produced by actual observation, and matured by personal acquaintance, and when he signed the petition to President Pierce to beg the reappointment of Governor Young, he knew perfectly well what he was about, for he was well convinced of this fact, that Brigham Young is the only man that can govern Utah to the satisfaction of the people.

We do not wish wholly to discourage those gentlemen who may be plotting and scheming in order to obtain political distinction and preferment in Utah, let them work out their own discomfiture and disgrace, they will then feel as the nigger felt after he had been whipped, "so much the better after they have done smarting."

Although we have evidence that an honorable man would not accept the Gubernatorial chair of Utah, yet we believe that there are men who would resort to any meanness, perpetrate any villainy, sell their best friends, and plunge the nation into perpetual difficulties and ruin if they could by that means obtain the envied chair, and make themselves a name in the Gentile world.

We should not be surprised if some of the U. S. Judges for Utah should be taken with the office hunting fever and quit their judicial bench, and proceed to the White House in search of preferment. We should judge from the history of gentlemen in the Mountain Territory, that they really need it. We might refresh the memory of our readers by reference to the correspondence of Mr. T. S. Williams which presents the U. S. Attorney for Utah in a most unenviable position, which so identifies the honorable gentleman with squawology that it would not be the least surprising to find him with other kindred spirits on a mission to Washington to seek preferment by which to cover their shame and wipe out the disgrace of their squawly association.

On the occasion to which we have referred sundry articles were demanded of the honorable gentleman in public court, such as blankets, paints &c., in consideration of agreement made between said Attorney and squaw; the objects of such contract we leave our readers to conjecture,

suffice it to say, that we have no brothel houses in the Mountain Territory.

It is not surprising therefore that these Gentlemen find the state of things in Utah as a certain Judge said, "very hard upon them," nor is it surprising to hear of them luxuriating in the charms of the copper colored daughters of the desert; these things are quite consistent with the spirit of anti-mormonism; and if these gentlemen should present themselves to President Pierce as candidates for the Governorship, Secretaryship or other advanced post in the Territory, we shall be happy to back up their application with testimonials from the "Mormon," the "Luminary" and other interesting documents concerning them, for we should like above all things to see them rewarded according to their works.

We recommend all people henceforth to mind their own business, and leave Mormonism to those who can handle it, for all its opponents who have yet entered the field are notoriously incompetent to touch its interests in any manner.

The Latter-day Saints are known to be in good hands, their destiny is with the Almighty, it is his power and influence that has placed Governor Young in his present honorable station, and He will keep him therein as long as 'tis expedient. The Lord has given him sufficient wisdom to cope with this generation; no matter in what position he may be placed he is equal to every emergency. He is a perfect master of Theology in all its branches, as a Politician he is unequalled, as a Tactician he cannot be excelled. He is unquestionably the most judicious, economical and excellent Governor in any territory of the Union.

His influence over the people under his jurisdiction is a hundred per cent greater than that of any other Governor in the United States, and both Saints and sinners endorse him as the most honorable and competent man in all the country, and Colonel Steptoe too—he whom "our very kind friends" hoped would lay the power of Prophets in the dust—even he endorsed the almost universal testimony concerning his superiority over any other man.

We wish the Gentile Priests and Editors and Judges to remember these things, and understand that the tables are turning against them, and no apology or excuse that they can make will ever cover their shame, or mitigate the disgrace of their discomfiture."

British Civilization.

The "shocking and revolting" fact that America has no sympathy with British civilization when opposed to the barbarism of Russia is surprising, while such evidences of the "civilizing" course of British officials in India, as these, are before the public eyes. We quote from the Press, Disraeli's paper:—

"The modes of torture commonly used by the British authorities in India are numerous. A frequent one is to take off a man's turban and clothes, and tie him to a stake, deprived of food and water, and exposed to the rays of a burning sun. A second mode is to put a man in the stocks for days and weeks together, exposed to the sun; and not in such stocks as are used in England.

The ordinary Indian stocks consist of square holes with sharp edges, cut in a fallen tree, through which the feet are thrust, when a peg is driven in vertically, to prevent them being pulled out again, and which fits close to the ankle bone.

Then, as there is no seat for the Indian stocks, and nothing for the back to rest against, the unfortunate prisoner of them finds his feet raised up and his body thrown into a position which, if long continued, is exquisitely painful. A third mode is to bind the fingers of each hand and the toes of each foot close together with twine, and then drive pegs in between them, which is a process of exceeding torture. A fourth plan is to stretch a man out on his back, and, fastening his hands and feet with tent pegs to the grounds to leave him with face upturned to the sun, vertical rays, which literally sear the unprotected eyeballs.

A fifth mode is to tie a man up by the feet, or, as is more general, to fasten to a bedstead or stretcher, and then stand it on end against a wall, so as to leave the sufferer, till he confesses or pays, with his head downwards. A sixth plan, and one which will infallibly make a man do or confess anything, is one which among the police is an especial favorite. This plan is to tie a man's arms behind him above the elbow-joint tightly, so as to bring them as close together as is possible, and then throw the end of the cord over a bough of a tree, and haul the victim up till his toes barely touch the ground.

His shins are then beaten with the butts of the police horsemen's riding whips, or with sticks of any kind, which causes him to raise his feet every moment, and throws the weight of the body with jerks upon the cord. The result of this is, a degree of torture and prostration which in the space of half an hour would overcome the firmness of the strongest man. Murders have been confessed to under this process which it was clearly shown afterwards that the prisoner could by no possibility have been connected with.

There are many other modes of torture used too numerous to mention, some of them such as decency would preclude us from describing; but we cannot omit to notice one method more, which is, perhaps, the most cruel and almost the most common. It is the thrusting a man's head into a horse's leather nosebag in which pounded capsicums, or, in other words, coarse cayenne pepper, have been placed, along with burning charcoal, and the smoke from which entering the eyes and nostrils and mouth, and penetrating to the throat and lungs, is productive at once of

semi-suffocation and of the most excruciating anguish possible."

We think it would take all the Czars, past, present, and to come, to outdo this. Until England succeeds in "civilizing" Russia by fire and sword, the latter cannot hope to progress to this point of exquisite and refined scoundrelism.—[The Citizen, N.Y.]

THE GRAND DUKE CONSTANTINE.—Of the three brothers of Alexander II, the Grand Duke Constantine takes the most prominent part in public affairs. He was educated for the navy, served as a cadet on board ship, even performed a voyage round the world in company with his governor, Admiral Lutke, and seemed to identify himself with the maritime power of the Empire. What his febrile energy of character might have done with a better instrument under his command as Lord High Admiral, it is hard to say, but the experience of the last campaign has proved that he had no confidence in his boasted Baltic and Black Sea fleets. His restless inquisitive mind must have been deeply impressed on his visit to England, in June, 1848, with the wonders of our naval arsenals and dockyards, which he perused, so to speak, in their minutest details and with the most profound attention.

He is the Emperor's junior by some years, having been born in September, 1827, nearly two years subsequent to his father's accession to the throne; a circumstance which, according to Petersburg gossip, gave rise in their young days to a dispute between the brothers, Constantine asserting that he was the eldest son of the Emperor, since at Alexander's birth, Nicholas had only been Grand Duke. The puerility of the distinction insisted on, seems to prove that it was but a boyish caviling, and yet the rumors of a disputed succession, that were so rife two months ago, had probably no better foundation than this anecdote.

In person, Constantine is spare, and, compared with his brothers, diminutive: his features are regular, but stamped with an expression of premature care, quite painful to see: his manners and speech are as bluff as any sailor's need be, and to judge from the lines of his countenance, I would not venture to say that his temper was of the sweetest. It is difficult to pronounce an opinion on the talents of a prince, surrounded by a band of followers devoted to his praise, and rejoicing in the countenance he gives to them as the "Old Russian party," but as yet Constantine Nicolaevitch, though much lauded by his friends, has given no public proof of great abilities.

It has been insinuated that he rules the Empire, over which his brother nominally reigns.—Such statements, however, like those which affirm the existence of powerful opposing parties in Russia, must be received with great caution.

As long as the Czar in the absoluteness of his authority can by a word consign his nearest relative like any other subject to a dungeon, or send him into exile, or appoint him to a distant and sterile command, and of such family discipline there are precedents abundant in the history of Russian sovereigns, so long will it be impossible for any Russian liegeman to exercise ought but a delegated authority, or to foster a party that would have more than a semblance of influence, or indeed of existence.—[Harrison's Nine Years' Residence in Russia.]

MORTALITY AND PUBLIC HEALTH OF ENGLAND.—A blue book of 250 pages, contains the report of the Select Committee on Public Health and Nuisance Removal Amendment Bill. From the evidence of Dr. Farr, who is at the head of the statistical department of the General Register office, we gather that among the working men of London, Birmingham and Manchester, the mortality is probably double what it is in the healthy districts whereby they are surrounded, the mortality of males in Manchester having been from 1838 to 1844, 37 in 1,000, and the mean life-time 24.2 years, whereas Dr. Farr holds that the natural rate of mortality should not exceed 17 in 1,000.

The average mortality in England is 23 in 1,000. "The town population of Great Britain," says Dr. Farr, "is now above 10,000,000, and the mortality is greater in proportion to the whole population than it was in 1821 or 1831. It is found that recruits for the army from the towns are much less vigorous than those taken from the rural districts.

The average mortality in the metropolis is 25 in 1,000. It has been shown that the mortality in London is 24 to 25 in 1,000; in Berlin it is the same; in Turin it is 26 in 1,000; in Paris 28 in 1,000; in Genoa 31 in 1,000; in Lyons 33 in 1,000; in Hamburg 36 in 1,000; in Moscow 37 in 1,000; in St. Petersburg 41 in 1,000; in Stockholm 39 in 1,000, and in Vienna 49 in 1,000.

As a specimen of the state of society in the Austrian capital, it may be stated that more than half the deaths there occur in the hospitals and asylums, and that more than half the children are illegitimate, 3,525 having died in the foundling hospitals in a single year.

The mortality of the different countries is as follows: In England 23 in 1,000; in Denmark the same; in Holland 24 in 1,000; in France 23.5 in 1,000; in Sweden 24 in 1,000; in Prussia 25 in 1,000; in Sardinia 30 in 1,000; in Austria 31 in 1,000; and in Russia 36 in 1,000.—[Ex.]

GREAT RAILROAD ROUTE.—A person can now travel by railroad from Halifax, Nova Scotia to St. Louis, on the Mississippi. The distance from New York to St. Louis is 1,116 miles.