

den, to trespass upon your property, never retaliate, or speak an angry reply, for this will engender a spirit of anger in him. Consider well before you suffer your mind to be irritated in the least; suffer them not to be agitated until your blood is boiling with rage before you are aware; but stop and reflect, coolly consider, and quietly reason with the person or persons who have trespassed upon you, and shew them the nature of their transgression against you. If he continues in the same course of conduct, repress the stronger with him, without quarrelling. Thus bring your passions down into subjection to your will, and cultivate an even untroubled temper until you can perfectly control yourselves at all times, in all places, and under all circumstances. Then your affections and feelings would become congenial with those of the angels of God, and we should continue to increase in that holy spirit which would prepare us for the society of holy beings. This is the school, and a profitable one it is to the elders of Israel.

Why I mention these things is, that you may understand, as quick as you have believed and have been baptized for the remission of your sins, you have then further duties to perform. To be continually repeating is not required of us. If the elders of Israel could do all that is required of them, they would not need to repent, but they would seek continually to walk in the paths of truth, virtue, and holiness. It is not in keeping with their calling to be fighting and quarrelling with their brethren, or treating upon the sacred rights of others; but it is their duty to walk in the paths of righteousness all the day long. And they will be chastened again and again, until they do it.

This is my teaching to the people continually. We do not care about hearing an overgrown gospel sermon preached here, for the people understand it perfectly already; but do they understand the principle of self control, and of properly ordering their lives and course before the Lord? Do the elders of Israel understand all that the Lord requires of them? They do not. This belongs to other branches of the same celestial science. This perfect science requires men and women to be in the school all the days of their lives; and they will not see a single day in which they will not learn some truth which they were not before acquainted. They can learn from themselves—from the world—from the government of heaven—from the management, government, control, doctrines, and laws of eternity, which will yet be exhibited before us. The Lord has established the world with its varied productions, for the education of his children, that they may improve upon little things first, and so continue to increase, grow, and strengthen, until they become perfect men in Christ Jesus. These are the duties, and this the situation of the elders at home.

We have not had much privilege hitherto of meeting together in the valley. Four years ago, when the brethren came into this valley, bro. George A. Smith delivered his first lecture upon the canon, for there were no houses wherein the people could assemble. Since then they have been greatly blessed, yet they have had little opportunity of holding meetings. The first large place we had to meet in was the Bowers; we felt comfortable in it, and I felt as thankful for it as I ever did for anything in my life; but as quick as the falling weather came, it drove the saints away, and rendered it necessary to discontinue the meetings in that place, and to hold them in the different wards; so that it became impossible to get all the people together. Now we have a convenient room, the best hall I ever saw in my life, wherein the people could be convened on any day. I trust we shall renew our strength, meet here to pray, and to praise the Lord, and partake of the sacrament, until our feelings are perfectly pure; for we are where we can sit and enjoy the society of each other as long as we please, and there is none to make us afraid. Let us be industrious in this great school, nor ever slacken our pace.

There are great many branches of education; some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We want every branch of science taught in this place that is taught in the world. But our favorite study is that branch which particularly belongs to the elders of Israel; namely, theology. Every elder should become a profound theologian—should understand this branch better than all the world. There is no elder who has the power of God upon him, but understands more of the principles of theology than all the world put together.

This reminds me of a little circumstance that transpired here a year ago last summer. You no doubt well recollect Elder Day (a Baptist minister on his way to California), who used to preach to us as a minister. I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity at the point touching the character of our Father in heaven, upon which he desired the most to be instructed. I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table he said, "Bro. Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to receive something great and glorious." "What about Bro. Day?" "Why, as you were describing the Deity, and just came to the point, I was the most anxious to have expounded, beheld you waived it, and turned to something else." "I smiled, and said, 'After I had taught them how I wanted the people to add the rest of the sermon themselves.'" He said, "I declare, bro. Young, I would have given anything I possess in the world, if you had continued your remarks until I had obtained the knowledge I desired." I enquired the nature of it. "To know the character of God." I smiled and said, "Are you a preacher of the gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years. I have been a preacher of the gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the being about whom you have been preaching? I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know, bro. Young, it is a very mysterious subject to mortal man." "Now, let me ask you a single question: will you tell me what God our Father in heaven appears like?" He sat a considerable time, while the color on his cheeks ebbed and flowed alternately, till at last he replied, "Bro. Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you, a teacher in Israel, a man who should stand between the living and the dead, and yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance did our father Adam bear to his God, when he placed him in the Garden of Eden?" Before he had time to reply, I asked him, "What resemblance Jesus bore to man in his incarnation?" and, "Do you believe Moses, who said the Lord made Adam in his own image, and after his own likeness? This may appear to you a curiosity; but do you not see, bona fide, that the Lord made Adam like himself, and the Savior we read of, was made to look so like him, that he was the express image of his person?" He laughed at his folly himself. "Why," said he, "Bro. Young, I never once thought of it before in all my life, and I have never been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God!"

There is not one of the faithful elders of the Church of Jesus Christ of Latter Day Saints, but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most

educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, have had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

We are now in the school of theology, and making rapid progress in the study of this celestial science. I admit there are some few dunces in the school; some advance at a very slow pace, and some not at all; it would be difficult to tell whether they enjoy anything or not; or whether they are in the faith or not. But as a general thing, our boys who are from the age of ten to fifteen years, know more of the principles of theology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind is almost entirely ignorant of those principles which to them are of the greatest importance.

You certainly are learning, and brethren, I tell you again, what I have told you repeatedly, if you ever wish to have my good feelings, it will be owing to your conduct, in the strict observance of righteousness, and ceasing from all contentions, from speaking lightly of our great Father in heaven, of our Elder Brother Jesus Christ, of the angels of God, and of any good being upon the earth, from this time henceforth and for ever. If you want my fellowship, cease from doing these things. I may love you, and seek your welfare with all my might; but I do not love the profane speeches, and wicked conduct of some of the elders in Israel. I have no fellowship for men who are guilty of breaking the Sabbath—of drinking spirituous liquors to excess—of contending with each other, and going to law before gentile or bishops' courts to settle their difficulties. There is a better way of settling difficulties than either of these.

I gave the elders a little key lately, to know when they were in the right path; I will now give you another. When a difference of judgment exists between two parties, let them come together, and lay their difficulties at each other's feet, laying themselves down in the cradle of humility, and say, "Brother (or sister) I want to do right; yes, I will even wrong myself to make you right." Do you not think that a man or woman, acting in that manner towards their neighbor, would be justified by the law of righteousness? Their judgments come together, and they are agreed; there would consequently be no need of calling in a third person to settle the difference. After taking this course, if you cannot come together, then call in a third person, and settle it. But for those who bear the name of saints to go into a gentile court to settle their differences, it is a stink in the nostrils of the Almighty. To me it is disgusting, filthy, and loathsome, in every sense of the word. I shudder! Do, for heaven's sake, and for your own sakes, take my counsel, and shew mercy to your brethren, even as the Lord has been merciful to us.

It has been observed that the people want revelation. This is revelation; and were it written, it would then be written revelation as truly as the revelations which are contained in the Book of Doctrines and Covenants. I could give you revelation about going to California, for I know the mind of the Lord upon that matter. I could give you revelation upon the subject of paying your tithing, and building a TEMPLE to the name of the Lord; for the light is in me. I could put these revelations as straight to the line, of truth in writing as any revelation you ever read. I could write the mind of the Lord, and you could put it in your pockets. But before we desire more written revelation, let us fulfil the revelation that are already written, and which we have so lately begun to fulfil.

A person was mentioned to-day who did not believe that Brigham Young is a prophet, seer, and revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a prophet, seer, and revelator as Joseph Smith was? He professed to be an apostle of Jesus Christ, called, and sent of God to save Israel. If you know what the calling of an apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an apostle who magnifies his calling, are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although bro. Willard Richards, Heber C. Kimball, and myself, are out of the quorum of the twelve, our apostleship has not been taken from us. Who ordained me to be first president of this church on earth? I answer, it is the choice of this people, and that is sufficient. If the Lord designated a man, now his cause and kingdom can be best advanced, whose business is it, if it is the mind of the people to follow it? It is ours and the Lord's; but it is certainly not the business of those who are enemies to his cause. I preached considerably upon this point in Navajo, to give the people the understanding of the different callings of men. Joseph Smith was a prophet, seer, and revelator, before he had power to build up a kingdom of God, or take the first step towards it. When did he obtain that power? Not until the angel had ordained him to be an apostle. Joseph Smith, Oliver Cowdery, and David Whitmer, were the first apostles of this dispensation, though in the early days of the church, David Whitmer lost his standing, and another took his place. I have taught the brethren this principle years ago. When a man is an apostle, and stands at the head of his calling, he has the keys of all the power that ever was bestowed upon mortal man, for the building up of the kingdom of God on the earth.

I will now leave these items, and take up another. I hinted to-day at the wisdom of the Lord in opening the gold mines, and said he had one object in view among many others; viz., to try the faith of the saints. By this, his wisdom has been exhibited, and much accomplished by it, among those also who are not saints. Take a view of this community; a portion will not be saints; this has always been the case when there had a church on the earth. They are not all saints who are in the fold, neither are all their minds who bear the name. I wish you to understand, that when the sheep are separated from the goats, they will never again bear the like afflictions they have borne while they mingled with the goats, as long as the world stands. No; neither in this world nor any other. Let the sheep and goats be once separated, and the master of that flock of sheep will never afflict them. When there are no goats to annoy the sheep, the latter will mingle with each other, and go hand in hand in full fellowship. But when goats are among the sheep they beset them with their stings; and they frisk about, and behave so as to actually turn the sheep almost into goats. They will grow short in the hair, look like goats, and stink like them. The master of the flock must, therefore, do something to preserve the blood of the sheep pure, lest they completely degenerate, and altogether become goats; they must be chastened by persecution, to drive out the stinking goats from their midst. The Lord opened the California gold mines to lead them off, and I say to the goats, go! I am glad of it. "But, do you not think the sheep will go too?" Never mind, if they do; they will get well beset with the flavor of the goats, run off and wash themselves, and come back again. Though I speak thus, I do not despise the goats, no, not in the least.

You will perhaps recollect a dream I had in the spring of 1848, when so many were going to California, it seemed as though the whole community would be carried away with the spirit of gold, which caused much anxiety in my mind, and enlightened my understanding. I dreamed I was a little north of the hot springs, with many of my brethren, among some scattered timber. I thought of sending to Captain Brown's, on the Weber River, to get some goats which I had previously bought of him, but while I was conversing with the brethren, I thought the prophet Joseph Smith came up to us, and I spoke to him. I thought I would send for my goats which I had purchased from Capt.

Brown, and bro. Joseph started off to the north, and I thought very likely he would purchase the whole of bro. Brown's stock, but I felt quite recoiled if he did. I thought I stood there some time talking with the brethren, when I looked up towards the road on my right, and behold I saw bro. Joseph returning, riding on a wagon without any box to it, but it had a bottom of boards, and on these boards there was a tent, and other camping implements, etc. as though he had been on a journey of some length. He alighted from the wagon, and came to where we were standing. I looked, and saw following the wagon an almost innumerable flock of sheep, of all kinds, sizes, colors, and description, from the largest, finest sheep I ever saw, down to the ugly decrepit dwarf. The wool on the large ones, I thought, was as white as snow; then the next smaller ones had also nice fine wool on them, and some were black and white, others had coarse long wool upon them, approximating to hair; and so on, until they became even a mixture of goats and sheep. I looked on the strange flock, and wondered. While I was looking, I asked Joseph what in the world he was going to do with such a flock of sheep, and said to him, "Why bro. Joseph you have got the most singular flock of sheep I ever saw, what are you going to do with them?" He looked up, and smiled, as he did when he was living, and as though he was in reality with me, and said, "They are all good in their place." This is the dream.

So it is with this people. If you can only find the place for the goats, they answer the end for which they were made. I have always realized that a half-hearted Mormon is one of the meanest of human beings, for they are always ready to say, "How do you do, bro. Devil," and "How do you do, bro. Jesus?" or, "Bro. Jesus, I want to make you acquainted with bro. Devil." It is no trouble for them to turn unto Baal or unto Jesus; yet at the same time the Lord has a use for them. I have often heard men say that they were convinced that Mormonism is true, and that they would cleave to it, but for their hearts being converted, it is altogether another thing. Mobs never have done one thing against this people, but they could trace them, and have known all about it; for you will always find that the goats will run and lick salt with the sheep; and the Lord who made them has placed them in the world to serve his own purpose. When by these characters, afflictions are brought upon the saints, and they are bereft of all they possess, it is to make them more attached to the cause of truth, while their persecutors are hurled into oblivion; which is the last of them.

It gold is a sufficient inducement to lead men off, to live in the midst of that society in California, after they know and understand the condition of it, it certainly proves that they love the things of this world better than they love Christ. You may say you are poor, and wish to accumulate something to help yourself and your family. "Are you starving to death for want of food?" "No." "All of you have plenty to subsist upon." If those who go to California for gold were full of the Holy Ghost, they would clothe their wives and children with buckskin, and wear it themselves to the day of their death, rather than mingle with the wicked, and be induced to leave the society of the saints. The true cause of their taking such a course is, they do not love the Lord.

There is a class of persons that persecution will not drive from the Church of Christ, but prosperity will; and again, there is another class that prosperity will drive away, but persecution will. The Lord must, and will have a company of saints who will follow him to the cross if it be necessary, and these he will crown. They are the ones who will wear a celestial crown, and have dominion, rule, and government; these are they who will receive honor of the Father, with glory, exaltation, and eternal lives; they shall reign over kingdoms, and have power to be gods, even the sons of God.

Those other classes will take different stations and possess interior glories, according to their works in the flesh. That class who will altogether serve the world, and disregard the cause of truth, will become servants to the sons of God, and be in servitude throughout eternity.

What shall we do? I say, cleave to Mormonism; work with all our might for the Lord, and love him better than any other earthly or heavenly object. And if he requires us to sacrifice our houses, our horses, our cattle, our wives, and our children, let them remain upon the altar; but let us follow him to salvation and eternal life. Amen.

LECTURES ON PHRENOLOGY. No. II

On Tuesday night, Dec 27th, Dr Bourne delivered the second of his series of Lectures on Phrenology, at the Adelphi Theatre San Francisco. He said:

LADIES AND GENTLEMEN—I will resume the subject of my discourse which I left off last night. I proposed to you last night the various plans which Phrenology makes for your acceptance, viz: that the brain is the organ of the mind and emotions—that the brain has a plurality of faculties, and that each faculty has a separate function and forms a distinct portion of the brain—that size is the measure of the brain, other things being equal, and that the conformation of the skull determines almost to a certainty the character and quality of the brain. In other words, it is only a mere mapping out of the human soul contained within the brain.

What is Phrenology? It is a mental and moral science. It teaches man to know himself, and one in which most men are lamentably deficient. It would tell each man the how and why of his acts, and express to him the motive springs. It will open the sweet scent of the garden of the affections, name each flower of love, and tell its peculiar fragrance. In a word, it pictures man's soul as if on canvas, and holds it up to him to look at. It will there point out to him his faults and propensities, and tell him how to curb his passions and quicken his impulses—how to correct his judgment, elevate his sentiments and perfect his character. In a word, it gives him a knowledge that can be entirely changed by cultivation. If this be so, what duties do we owe to our progeny—what duties have been neglected in regard to ourselves? I doubt not that the infantile brain may be placed under a mental training which will change completely, or at least modify the original characteristics which it may have received at its birth. I hope I will not be accused of egotism if I speak of myself in regard to a case which I know, and well know, and cannot well be cheated in. I was a playful, sportive child. My father was a pious minister, who believed that if he spared the rod he would spoil the child. My combativeness was then small. Now I say it is well developed, and I am perfectly willing to enter into any kind of a moral fight at once.—Phrenology teaches that "whom God foreknew he predestinated." There are organizations that are born to sin, and there are others that will be damned as surely as I stand before you. There is no doubt about that. You have all got to face this immutable truth, and need not blink it or wink it. We have seen individuals who would lie outrageously, although at the same time the truth might advance their purpose.—We have seen others who would not lie at all, and others who could be induced to lie or speak the truth on occasions. For the salvation of these wretched mentalities who must sin, we want moral hospitals in which these patients may be restored to moral

health, and not let them run abroad and then when they offend against society pound them to death. Oh! shortsighted lawyers—when shall vengeful punishment cease to exist? Tremble, oh man! and tremble, oh society! for the wretched system of education now adopted and sustained. "Am I my brother's keeper?" say you. Yes thou art. I must address to another fact. The mental and physical qualities of the parents are transmitted to the children. It cannot be denied in our own cases that we would be greatly benefited if in early life our faculties had been sedulously cultivated.—The slow progress of the race towards that perfection to which it approximates, has been owing to the ignorance of the past on this vital point. Phrenology points out significantly these facts, and now its invaluable aid may be courted. Many persons are afraid to investigate Phrenology, lest its truths might conflict with their religion; but said St. Paul—"prove all things, and hold fast to that which is good." The religion that conflicts with it, so much the worse for that religion. Phrenology teaches charity and love and long suffering.—Love is the fulfillment of the law. The propositions of Phrenology that I want you to understand, are—

- 1st. The brain is the organ of mind and emotion.
- 2nd. It is constituted of faculties, each separate and distinct.
- 3rd. Size, other things being equal, is the measure of the brain.
- 4th. The shape of the skull is the index of the shape of the brain.
- 5th. The conformation of the skull defines the disposition, especially where a simple mode of life has been observed.—Accept these propositions, and you are theoretical phrenologists. It is not improper to say that we have forty-two minds, for that is the number of organs now in play, and they all have to discharge their own duties each having its own train of feelings. Each performs its own part, without interfering with the other, except in debate, in which they very often engage. I will now commence at the

LOVING GROUP FAR EXCELLENCE.

Though every faculty may be said to be one of Love; for instance—Self-Love, love of one's self; Amativeous, love of woman; Acquisitive, love of money, etc; thus through the whole range. Man is love—it is his whole nature. And God is love.—Thus man is said to be allied to God, and he can love all that God loves. The organs of Social Group are of the highest importance. These blend society together, husband and wife, parent and child, brother and sister, friend and friend. They are located at the back part of the head. The first of the group is Amativeness. It is the great bond of union between the sexes.—All true and fair men recognise it. It is the primary organ for the reproducing of the species. In rudeness it is coarse, and it renders them vulgar and debased. Among true men its exercise gives man a noble self-sacrificing spirit and generous daring. It will make him tender and gentle to woman (unless he be debased,) and respectful. It gives to woman a happy, sparkling love and power. The abuse of this faculty has been the cause of more crime than any other faculty in the human brain. The wretched ignorance which has hitherto reigned, must be removed, and the future will say to the past, "Araunt, hideous spectre!" The Social Group affords a fullness to the part of the head where they are developed. In man, they form one-fifth of the whole brain; in woman, one-eighth. Some idea of their influence on the organism of man may be inferred from this fact. The faculty of

UNION FOR LIFE

is directly on top. It causes our individual attachments. When largely developed our love for our companion of the other sex is inviolable; and when it and Amativeness are large, unalterable. "Martin Van Buren is one of the most extraordinary specimens of that kind. He has been a widower for nearly forty years; he lost his wife in his early life, and so strong was his attachment to her that he never married again." When this organ is small there is an inclination to love the whole opposite sex, and this brings me to the most interesting part of my lecture to night. I recently made an examination of a head in which the organ of Union-for-Life was scarcely perceptible. I remarked "this man loves every woman he sees," or something to that effect. I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. On learning that, I reviewed the examination that I had made and found it to be perfectly correct. He was a most energetic, untiring, business man—shrewd, and keen, with a reasonable share of the moral and religious; honest; aspiring; ambitious; a warm friend; courageous and resolute; just the very kind of a man calculated to make an earnest, go-ahead, first-rate, good citizen. Yet that man had actually three wives, and intended to have ten more if he could support them. As far as my own organization is concerned, I cannot sympathize in such views as those, nor can I tolerate polygamy. I confess that at first the thought would shock me, but here was a case for investigation, and one too good to be lost sight of. Here was a moral and virtuous man openly confessing to acts at which almost everybody in the civilized world revolts. "What is the cause?" I asked myself. I will give you the solution as follows.—It was the best illustration of the organ "Union-for-Life" ever given, and it establishes more perfectly its existence than any other experiment on the subject. It proved unquestionably that there is such an organ, though it is not even inserted in some phrenological charts. From my examination I find that it is a truthful position that such an organ exists. The religious belief of that gentleman permitted polygamy. There are many here whose religious belief permits a great many curious and extraordinary things: one man believes that it is his solemn duty to be sprinkled; another to be dipped in water, and that he calls baptism; another, that he must take the Lord's Supper—and another, that he must not. There are a great many distinctions and differences among men,—and all springing from religious belief. Well, this man's religious belief is that he can have as many wives as he can honorably and justly maintain. Now, I ask, but at the same time, remember that I am not a defender of Mormonism, who has a right to condemn or oppose his religious belief. I ask you, who has a right to object to your sprinkling or baptism? Ask yourselves, such that question, and do not be afraid. Look every thing right straight in the eye, and right through and through, and if you have gotten a good sight of the truth, stand by it, fodder or no fodder." Well, as I said before, it was his religious belief. It is a duty to him to have as many wives as he can maintain. He obeys only his feelings of duty. Conscience regulates all our good emotions and prompts us to duty, continually crying "duty duty" It makes a

man look right through, and to perform his duty if he has got moral courage. Now what brings me here to-night? not money—that, you can all swear to (laughter)—not for fame, for I do not aspire to it—it is duty. When this organ is large and well developed, it is the most beautiful of the organs. The Mormon loves all women, and would marry all the women on God's earth if he could support them. (Laughter.) Now I say, here is a man who may be set down as a good man in the community—a good member of society, and yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society; he says he has got all the qualifications to make him such, there is only one point of difference between him and the great mass of his species, viz: the organ of "Union-for-Life" was not well developed. I have had it in my power to examine a great many Mormon heads, and I certainly find in some cases that the organ existed. As far as my acquaintance goes with the Mormons, I pronounce them honest men. I examined hundreds of their heads—to be sure I found some of them rogues. The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism. We therefore may adduce this fact, that there is something in their organism that invites polygamy, and the consequence is that Phrenology invites us to a large share of charity—that charity and love which enables us to bear with our neighbor in all he does, and if we seriously believe that he is in the wrong, to labor to remove it, and by all means through kindness. I will here take the liberty of remarking that this people, occupying the middle of this country—the backbone of the continent—have subdued the wilderness around them, and we should treat them with that forbearance which God himself demands, and without which we cannot hope for mercy ourselves. When we think of these people let us remember that we were not appointed their judges—we made not their laws, and have nothing to do with them. Let us let them alone, unless to do them good. I feel privileged to say that as far as I know, this intolerance and bigotry on your part is not warranted by the circumstances.

Dr Bourne then proceeded to examine the organ of two or three gentlemen, and his revelations of character were perfectly satisfactory.

MORMONISM.

About a hundred years since, philosophers congratulated themselves that they had finally "illuminated" civilized nations, and that thereafter the success of religious impostors, pretending to prophetic character by direct communication from heaven, would have to be confined to the barbarous nations. And the congratulation was not entirely unwarranted: one by one old superstitions, beginning with the belief in ghosts, shrank back upon their native night. Year after year saw new light thrown upon science, history, and religion.

The people of the United States were supposed to be possessed of all the enlightenment of the time, and nevertheless some twenty years ago Joe Smith did set up for a prophet in the United States, and found such success as few of those acknowledged to have been worthy of being considered prophets have encountered. As has happened to prophets in all ages, Joseph found but little favor in his own country, and finally sealed with a martyr's blood the faith which he taught, truly or falsely. A close investigation would perhaps show that no founder of a religious belief has met with such success, if all the circumstances be considered. Smith had nothing to commence with save his talent. He had no education, no wealth, no external aid, no propitious circumstances, not even a reputation. He was looked upon as an idle, worthless fellow. He commenced to teach a new doctrine not against a weak, poetical mythology, or a degraded idol worship, in dark ages among ignorant and credulous people, but against a multitude of zealous Christian sects, among a people strongly inclined to be incredulous.

And yet within twenty years Mormonism has grown to be considered one of the most important phases of existing religious belief, numbers more than a hundred thousand believers among civilized nations, and is spreading more rapidly, in proportion to its numbers, than any other faith.

To account for this success is difficult. The best reason that can be given is, that Smith's talent was equal to the task. The Mormon prophets would have us believe that the faith prospered because the Lord looked upon it with favor; but such reasoning would incline us to believe that the Lord has favored many different and inconsistent doctrines. The martyrdom of Smith, for such the execution deserves to be called, could not have had much influence. There was nothing in the Smith blood, or in any other human blood, which could lend wisdom or success to plans formed long before.

Mormonism was successful before Smith died. The true religious favor had already taken possession of the majority of the believers and upholders of the new faith. How little ground for the faith it boasts us not to inquire: the faith was sincere, and persecution could not compel its surrender. By what magic power, by what kind of political management, by what kind of church government Smith gained and preserved his absolute power, it will be the duty of the future historian to explain; for as yet we have no book worthy of the subject. Smith is said, by all who knew him, to have been a man of wonderful talent. He was sociable, and even familiar with all, even the rudest of his followers; plain, straightforward, and unostentatious in his manners, exceedingly bold in his plans, ready in his wit and conversation, a very able talker; not an orator, but an unsurpassable debater, speaking invariably to the point, and with convincing clearness; and sure to make himself master the favor of every person upon whom he exerted his powers.

Though many doubts might be entertained of Smith's talents, upon the testimony of those who knew him personally, there is little room for doubt, after considering the harmony and success of his system, who left the care of others, long after his death. It is, besides, clear that no ordinary man could have commanded implicit obedience from such men as Brigham Young, Sydney Rigdon, Orson Hyde, and Parley Pratt.

When these men acknowledged their faith, the prospect of worldly gain was but dim, and it was so distant that a keen eye was required to see its success; and since then, the path of the Mormon leaders has not been over a bed of roses. The supposition that Smith and his apostles were conscious of being impostors, is not without its difficulties. Imposture is something which does not thrive under dangers and difficulties. It seldom happens that a man will sell a lie for its own sake with his blood; and yet Smith did it. He was in constant danger of losing his life from the time he arrived in Missouri until he was shot in Illinois; yet he never wavered. He might easily have modified his doctrines, and by bending a little before the storm, have adapted himself to the circumstances, so that the Mormons would have lived in peace, and himself become, by the natural influence of votes, a man of high-political im-

portance. He might have made far more use of his power, might have paraded himself before the public, might have bowed before the political parties; but his eye appeared too single to the government of his followers and the success of the unadulterated Mormon doctrine.

The position of the Mormon leaders at present is one which most impostors would shun. Brigham Young has shown no disposition to bow before the majority of the United States; and we know what will be the result if the same sick-necked policy should continue to prevail. Certain it is that in no case can the position of a leader of the Mormons be a sinecure. Neither is the position of an apostle a very desirable one. There are many missionaries in these days, but none are equal in devotion to the Mormons.

To call these men fanatics, fools, impostors, &c. is unwise, unconsoling, unjust, and impudic. Mormonism can be conquered not by force and contemptuous treatment, but only by kindness and fair reason. Many doctrines quite as foolish as Mormonism prevail. The belief in the "Holy Coat of Treves," which found many worshippers in the heart of Europe a couple of years since, was far more foolish. The similarity of the treatment of the Mormons and the early Christians is worthy of notice. The Christians, like the Mormons, were charged with dishonesty and all abominable vices, and the charges found general faith at a distance. It is quite probable that some of the professed Mormons are thieves or worse; but the falsehood of the charge as made against the sect bears the falsehood upon its front. Truth speaks of the Christians in terms very similar to those used by a majority of the Americans in speaking of the Mormons.

Into the future of Mormonism it is difficult to see, but it can safely be said that, come what may, so long as the present organization is preserved and the present leaders retain their power, Mormonism must thrive. Utah, a territory 460 miles long by 350 wide, is under their control. Brigham Young now holds his commission as Governor from the President of the United States, and the appointment was a political act proper. Difficulties may happen when the people apply for admission into the Union as a State. Whether polygamy will be abandoned by the Mormons and permitted by Congress—will be the great question; for that is the great tangible objection to Mormon morality.

From the Daily Alta California.

The Mormons in San Bernardino.

Among the many singular features of California, one worthy of special notice, is the San Bernardino valley of Mormonism, genuine Latter Day Saints, who believe that Joe Smith (not John) had a direct commission from Heaven to come to the earth, and to preach the only true doctrine suited to the advanced position of our times,—and who follow his evangel as their pillar of fire by night and cloud by day, through the wilderness of life.

The persecution of the Mormons in Ohio, Missouri, and Illinois, made them wanderers. Previous to '45 they had sent forth emissaries to seek a Canada, it being nearly plain that they could not remain in peace in the Mississippi Valley.—Some of the emissaries came to California and made a favorable report. In '47 a settlement of Mormons came with Col. Cooke to the Pacific coast, and many of them remained here. A Mormon discovered the first gold, at Sutter's Mill, and the proximity of their settlement at Utah enabled them to be among the first to reap the golden harvest. The families returned to Salt Lake, but carried back with them the fame of the fertile soil and sunny climate of the valley on the California coast. In 1851 they determined to make a settlement near San Diego, to which point they have their earliest and best road to the Pacific.

Amasa Lyman, one of the Twelve, and Elder C. C. Rich, were deputed, with the approval of Brigham Young, to choose the new home for the intended immigrants; and they purchased the San Bernardino Ranch, (on the San Diego and San Luke roads) with cattle, horses, &c., for 70,000. In the fall of 1851 the immigrants arrived, found in a lot of 2000 acres, built a fort for protection against the Indians, put in their grain and built houses. The large enclosure was not common property; but each person had his share to sow and reap. There were some difficulties, quarrels among the congregation, as well as wants and trials, during the first year, but the settlement prospered, as every Mormon settlement has. Roads were made; houses, grist mills and saw mills were built; new immigrants arrived; and '52, before the colony was a year old, they sent flour to the San Francisco market, and made large purchases of San Francisco merchandise.

The present population is something more than a thousand, and it promises to increase. In a portion of the State is there a more busy or thriving settlement, or one which in proportion to number, is working more effectively.

They promise that San Bernardino shall be the most beautiful city of California; and to judge by their beginning, and what they have done elsewhere, their promise will be kept.

By the last Legislature, San Bernardino was constituted a separate county, and the San Bernardino mountains, and the government of their own Jefferson Hunt has been elected of their representative in the next Legislature. Their nominal spiritual leader is their Bishop, Grosby, but Rich is perhaps more influential.

Their valley is an exceedingly beautiful place, with great natural advantages. It is about 30 miles long, by east and west, and 15 miles wide, by north and south. On the east is the San Bernardino mountain, which rises almost to the region of perpetual snow, and from the foot hills of which numerous and beautiful springs flow. Besides a multitude of springs, the valley is watered by the Santa Ana river. About 60 miles from the mouth of the river, Los Angeles being 65 miles, San Pedro 75 miles, and San Diego 80 miles distant.

San Diego is intended to be the principal trading point for the settlement. The distance from Salt Lake City is about 800 miles in a southwest direction. The road is good, considerably better than any other from Bear River Valley to the Pacific. The greater part of the way, there is plenty of water and grass; and in some places there is good timber.

The Saints have already awakened to the importance of a Railroad—to the construction of which the route is favorable; and if once the best route is declared to must be made, then it will be made, and it is not improbable that it will be the first finished portion of the Pacific Railroad.

The Mormons are generally looked upon as good neighbors, and are considered as upright and moral as the majority of the citizens of California. Little is said of the polygamic doctrine; and for the sake of peace they will probably not introduce the practice into the State. Our State is fortunately free from the prejudices and hate against the Mormons, which prevailed in the Mississippi valley—and it is to be hoped that it will continue so.

Their doctrines will command no great reverence; but they are not to be overthrown by persecution or ridicule.

It is worthy of notice, that the discoverer of gold, the first farmer, and the wealthiest man in California, are or were all Mormons.

From the Steamer Alta California.

The Main Purpose of the Fillibustering Expedition.

The statement that the main purpose of the Sonora Fillibustering expedition was to introduce slavery into Sonora has been received with some incredulity; and well it might, for a wretched Quixotic proceeding has not been lately undertaken, than that of forty-six men going forth to take an extensive territory with a population of a hundred thousand, and to change it from a free to a slave State. Unreasonable as the scheme appears at first sight, it may be worthy of examination. We will premise that some of the evidence in our possession is confidential, and we cannot make it public.

It is well known to every person familiar with the history of California during the last several years, that there is a strong party here among professional politicians in favor of the introduction of slavery. This party has had and continues to have more than one public journal in California in its interest. It has had, and it now has, a large