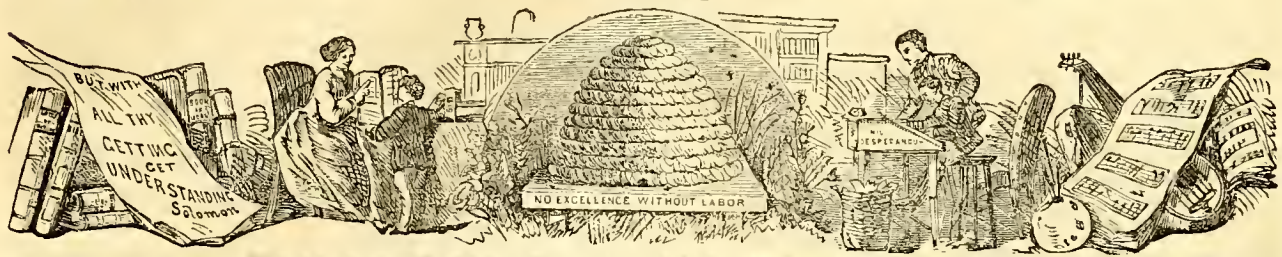


# The Juvenile Instructor



VOL. 4.

SALT LAKE CITY, SATURDAY, JULY 31, 1869.

NO. 16.

## INTERESTING INTERVIEW.

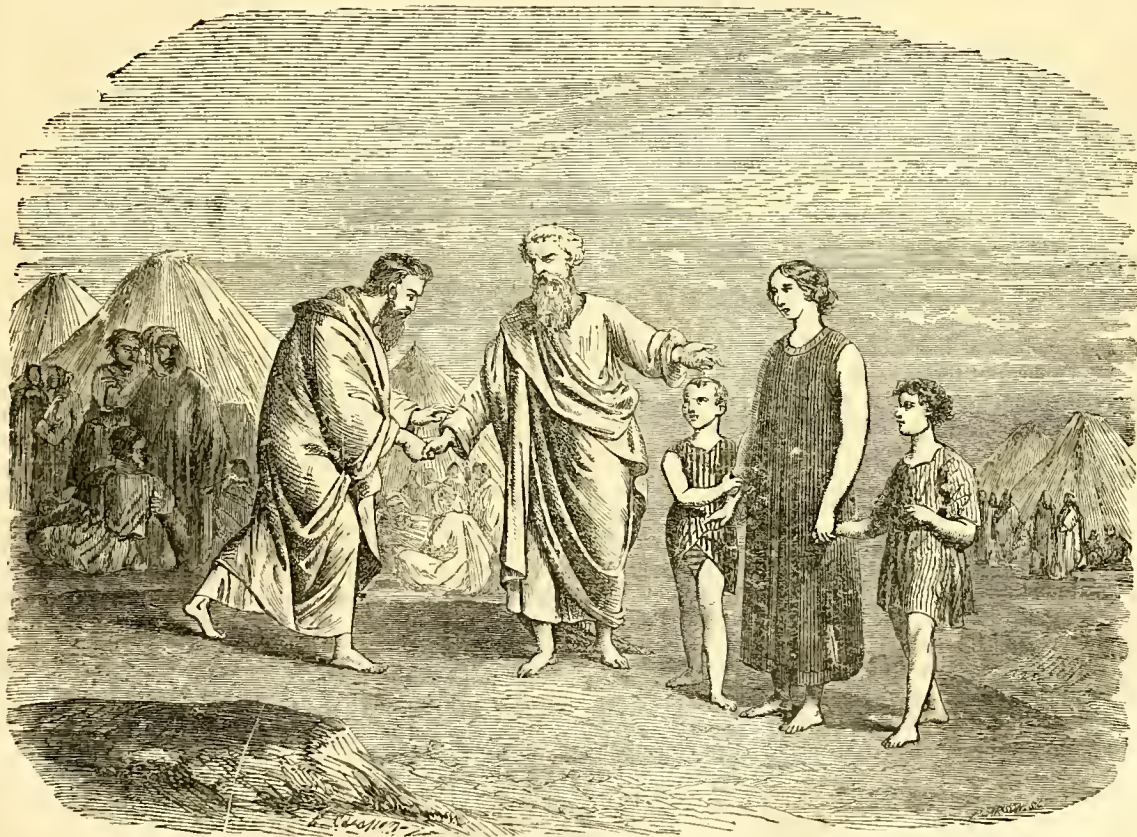
**I**N the accompanying engraving we have an interesting scene—the interview between a husband and his wife, a father and his children, a son-in-law and a father-in-law. Their names and an account of the meeting are all found in the Bible; can any of our readers inform us who they are?

The Bible contains sketches of lives of more romantic interest than any book with which we are acquainted. Where can one find any biography more fascinating than that of Joseph, con-

carry out despotic measures. The Hebrews had more liberty than he wished them to have. He wanted them to feel his yoke, to know that he was their master. So he commenced by appealing to the fears and selfishness of his people. Said he:

“Behold, the people of the children of Israel are more and mightier than we:

“Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they



tained in the Bible? Daniel's, too, what interest centers around it! But it is of Moses that we now wish to write.

After the death of Joseph and the king whom he knew and served there arose another king of Egypt, a Pharaoh also, who knew not Joseph. He saw the prosperity and increase of the Hebrews, as the children of Israel were called, and he was jealous of them. He was evidently a tyrant, who wished to

join also unto our enemies, and fight against us, and so get them up out of the land.”

The plan they took to prevent the Hebrews from multiplying and prospering, was to enslave them. They set over them taskmasters, drove them to their labor and compelled them to build cities for the king. From their former condition of prosperity and independence the children of Israel were reduced to bondage.

Their lives became bitter and cheerless to them, in consequence of the hard labors which they had to perform. But, though their work was severe and they were made to do all manner of service in the field they increased in numbers. In fact, we are told that the more the Egyptians afflicted them, the more they multiplied and grew. This did not please the king. As he had adopted a cruel policy towards them and showed plainly to them that he was their enemy, it would not answer his purpose now to have them multiply. Their increase must be checked. Half-way measures would not do; for by enslaving them and still suffering them to multiply, the very result which he professed to dread would more surely be brought upon Egypt, namely, in case of war they might join its enemies and fight against their enslavers and obtain their freedom.

So he commanded the Hebrew midwives to kill all the sons which should be born to the Hebrews, but to keep the daughters alive. Having commenced his tyranny he did not stop at murder, or any other crime, to accomplish his purpose. But the midwives feared God more than the king, and they saved the children. Finding that he could not get the male children killed through them, he gave charge to his own people to take every son that was born to the Hebrews and throw it into the river Nile. By this means he hoped to destroy the Hebrew people, probably expecting the daughters who were to be spared alive to marry Egyptians. The Latter-day Saints have been persecuted, and their enemies have tried a great many plans to destroy them, but they have never had power yet to practice such cruelty towards them as the Egyptians did to the children of Israel.

Belonging to the tribe of Levi in these days was a man by the name of Amram. He had taken his father's sister to be his wife, and her name was Jochebed. They had a daughter by the name of Miriam and a son named Aaron. It is probable that Aaron was born before Pharaoh gave command that the sons of the Hebrews should be killed. He was three years old when another son was born to his parents. This boy was a very fine, good-looking child. His mother did not want him killed, so she hid him three months; but she could not expect to hide him always, and she adopted a singular plan to dispose of him. The Lord, without doubt, inspired her to take this course. She made a little ark or boat of bulrushes, and daubed it with pitch to make it watertight, put the child in it, and laid it in the flags at the edge of the river. And Miriam stood off at some distance to see what would become of her little brother.

It seems that the daughter of Pharaoh was in the habit of washing herself at the river, and she and her maidens came down that day while the child was lying there in his little ark. She soon saw this curious object among the flags, and she sent one of her maids to bring it to her. To her surprise, upon opening it, she found a child, and the little fellow, when he saw her, wept. She pitied him, for she knew it must be a Hebrew child whose mother had taken that method of disposing of it to save it from the cruel decree of her father Pharaoh. By this time little Miriam had drawn near, and she asked the princess if she should call a Hebrew woman to nurse the child for her. She told her to do so, and she went and brought her mother. The princess requested her to take the child and nurse it for her and she would pay her wages. This was a labor of love which Jochebed would gladly have performed without reward; and Miriam, too, how delighted she must have been to have had her little brother restored to them again!

Pharaoh's daughter adopted the boy as her son, and she called his name Moses. The Bible does not give us much information about his mode of life while in Egypt. Stephen, the martyr, in his discourse to the Jews, just previous to his death, says, that

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

It was altogether likely that, being brought up as the son of the princess, he had all the advantages which such a rank would confer upon him, and was learned in all the wisdom of that nation, the most famous on the earth at that time. The Jewish historian, Josephus, says that Moses was chosen as a general of the Egyptian armies and he led them to victory and was a mighty man among them. Paul says, that

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

He remained in Egypt until he was about forty years old. One day he was out where the Hebrews were and he saw an Egyptian beating one of them. He watched his opportunity and killed the Egyptian and hid him in the sand. Another day he went out, and he saw two Hebrews contending. He asked the one who was in the wrong, why he struck his fellow. The wrong-doer turned upon him, and inquired

"Who made thee a prince, and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?"

This surprised Moses, and he thought his killing of the Egyptian was known. Pharaoh did hear of what he had done, and he sought to kill him; but Moses fled into the land of Midian.

In Midian he married a daughter of Jethro, a man who held the priesthood, and by whom Moses was ordained. Here he lived until he was about eighty years old. The Lord then appeared unto him and called him to go back into Egypt and deliver the children of Israel from bondage. He also commanded his brother Aaron to go with him and be his spokesman, for Moses was a man slow of speech; but Aaron could speak well. The Pharaoh who was king when Moses was in Egypt was dead; but his successor was as much bent upon keeping the Hebrews in bondage as the former Pharaoh had been. The Lord performed many wonderful works through Moses, to convince Pharaoh that he ought to let the children of Israel go into the wilderness. After sending ten plagues upon Egypt, the last of which was the killing of all the first-born in the land, from the first-born of the king on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle, Pharaoh let them go. So universal was this plague that there was not a house belonging to the Egyptians where there was not one dead! But Pharaoh was not satisfied when they had gone. He and his servants were astonished that they had let Israel go free from bondage, for they looked upon them as their slaves. So he and his army followed them in chariots. The Lord made a passage through the Red Sea for the children of Israel; and Pharaoh and his host tried to follow them; but when they were in the middle he caused the water to return and they were overthrown and were all drowned.

Zipporah was the name of Jethro's daughter whom Moses married. They had two sons named Gershom and Eliezer. After Moses started on his mission to deliver Israel out of Egypt he sent his wife back to her father. Jethro and his daughter and grandsons waited patiently, doubtless, to hear news from Moses. He was dear to them all. At last the tidings of all that God had done for Moses and for Israel reached them, and Jethro took Zipporah and the two boys and went to the camp of Israel.

The engraving which we give represents the meeting of these loved ones; but how faint an idea does it give of their happiness! With what joy would Moses meet his father-in-law, the man of God through whom he had received the priesthood, and his wife and sons! He had left them on a perilous and mighty

mission, he and his brother alone to deliver a nation of slaves from the midst of the most powerful monarchy on the earth, and he had returned, having successfully accomplished that great work! They knew him last as the keeper of his father-in-laws' flocks; but now how different his position! He was the head of a great nation! It is written that Moses went out to meet Jethro, and did obeisance, and kissed him. The meeting was an affectionate one, and Jethro gave Moses very excellent counsel.

Our readers can now know who are the husband and wife, the father and sons, the father-in-law and the son-in-law.

*For the Juvenile Instructor.*

G I A N T S .

WHERE is the boy who does not like to read about giants? or which amongst them, who has read about "Jack the giant killer," or of the "Giant with the seven league boots," has not rejoiced in the triumph of right over might, as Tom slew his burly foes one after another, or trembled with sympathy for tiny Hop O'my Thumb when the terrible monster was pursuing him over hill and dale seven leagues at a leap? But we will leave these fairy tales to others, and to day chat about some giants and giantesses who really lived upon the earth.

It does not appear that men, as a rule, were any bigger in ancient times than they are to day, though it is possible that men of large stature were then more numerous than now, while some races, like the present inhabitants of Patagonia, in South America, seem to have been much taller than the rest of mankind. Such a people were the Anakim, of whom Og, King of Bashan, was about the last. We have spoken of these people and their giant cities in No. 9 of the present volume. Some silly philosophers have striven to prove that in the days before the flood men were of enormous size, and that they have gradually grown less from then until now, in about the same ratio as the length of their lives has decreased. Thus, one of these would-be-wise men, asserted that Adam was very nearly 124 feet high, whilst Eve was only 5 feet less. Then "growing small by degrees and beautifully less" Noah was *only* 27 feet, while Abraham only stood 20 feet in his stockings, and Moses could only boast of being 13 feet tall. But the best contradiction to this nonsense is the fact that human bones found in the oldest graves in the lands first peopled by mankind show that men, as a general thing, were but very little taller then than they are in these days. If there be any doubt remaining on the subject, we have but to refer to the words of the prophet Joseph Smith, he having seen Adam in vision, and he speaks of him as being about six feet in height.

But for all this, records exist of men of extraordinary size. Such a one was Goliath of Gath, whom David slew. He was about 10 feet high. Another of about the same size was the Jew Eleazer, of whom Josephus speaks as being sent as a hostage to Rome by the King of Persia.

Then again, there was the Roman Emperor Maximus, 9 feet high. His shoes were a foot longer than those of other men, and his strength was so great that he could pull a wagon that two oxen could not move. He usually drank six gallons of wine and devoured forty pounds of meat each day. It was a good thing for him that he was an emperor, or he might have starved.

In more recent times we have accounts of various giants. Frederick, king of Prussia, had a whole regiment of them. Big men were his hobby; he scoured all over Europe to hire, or kidnap them, and to-day many of their descendants of unusual size can be seen at Potsdam and the neighborhood, where they

were principally quartered. About two hundred years ago a Dutch giant nine and a half feet high, was exhibited in London, whilst many yet living can recollect James Toller, eight and a half feet high, and an American, named Freeman, seven and a half feet.

But we will now turn to the ladies. In the reign of Henry VIII of England, there lived in London a very tall woman, known as Long Meg. She has the reputation of having thrashed a carrier, a vicar and a bailiff, fought with a Spanish knight, beat some thieves, and behaved with much courage at Boulogne, in the war with the French. Ben Johnson thus refers to this lady's lower limbs:

"Or Westminster Meg  
With her long leg;  
As long as a crane,  
And feet like a plane,  
With a pair of heels  
As broad as two wheels."

Again there was the monster girl of Basle, in Switzerland, who lived in the seventeenth century. At five years old she was as big as a full grown woman. Her thighs were thicker than a horse's neck, and the calf of her leg was thicker than the thigh of a good sized man. She died young, before she was full grown.

In 1845 a tall Saxon woman was exhibited in England. She is said to have been seven feet high.

One of the empresses of Austria once took a whim to collect, under one roof, all the giants and dwarfs in her kingdom. Great care was taken to preserve the dwarfs from the giants, who it was supposed would terrify the little fellows. But the contrary was the case. For the mischievous little men, so bullied, teased, insulted and even robbed their big brothers, that the overgrown boobies with tears in their eyes, begged protection from their stunted tormentors. And sentinels had to be placed in different parts of the building to look after these men and women in miniature. In our next we will have a cosy talk about these same tiny creatures.

G. R.

MILK AT SECOND-HAND.

WE find this amusing anecdote in a recent number of HOURS AT HOME:

Willy and Freddy both were very fond of milk, and a mug of it always completed their supper. But while in the country last summer it so happened that they one day saw the girl milking.

"There, Willy," said Freddy, "you see that, do you? I don't want any more milk after the cow's had it;" and he withdrew, very much disgusted.

That evening when their mugs of milk were placed on the table, both stood untouched. A reason of this being asked, Freddy simply declared that he didn't want any milk after the cow had had it, but further refused to explain. Willy, however, told of the discovery of the morning.

The mother then explained to them that the milk did not come to them second hand; that the cow ate grass, which was changed into milk by a wonderful chemical process, akin to that which produced everything in nature. In the light of this explanation Willy was satisfied, but Freddy still turned up his nose at milk.

After supper, Willy, who, on these important occasions, always acted as expounder, took his brother aside into a corner.

"It's all right, Freddy," he said, "and you can just go on drinking your milk again. The cow eats grass, and that's what makes it. Now, if the cow didn't eat the grass, you'd have to, you see. That's what the cow's for."

Freddy resumed his evening draughts. To his mind the only alternative was eating grass, and from that he shrank.

## The Juvenile Instructor.

GEORGE Q. CANNON, : EDITOR.

SATURDAY, JULY 31, 1869.

### EDITORIAL THOUGHTS.

CAN we say anything to our little friends about eating green fruit that they will remember and act upon? This is the time when green fruit is plentiful, and the little folks look upon it with longing eyes and wish it was ripe, they would so like to eat it. The temptation to eat fruit is very strong with nearly every child, and many do not know any better than to eat it green, they are so fond of it. This is very unhealthy for strong persons who are grown; but for children such fruit is positively dangerous. We have known of several children bringing on sickness which resulted in death through this practice. Many who have not died have been made sick in this manner, and have paid very dearly for the short enjoyment they have had in eating such stuff.

Let our caution be remembered, children, and do not, on any account, eat green fruit. Control your appetites, and wait until it gets thoroughly ripe, and then you can eat it without danger and enjoy it. It is your duty to think about the bodies which God has given you, and to take care of them. No child should do anything to hurt his body or to injure his health. Such conduct is very wrong. When you grow older and understand the value of life and health, and how much more useful and happy you can be if you are perfectly healthy and sound, you will see how necessary it is that your parents, teachers and the JUVENILE INSTRUCTOR should teach you on this point.

*For the Juvenile Instructor.*

## AMONG THE ICEBERGS.

### CHAPTER III.

#### INCIDENTS—FIRST BERG.

WE are now off Newfoundland, sailing along briskly over a smooth sea. The past month has been pleasant and delightful. We have learned to forget our own personal discomforts in the pleasures around life on shipboard! How curious to be cast adrift upon the waters. To glide along day after day so gracefully and easily, and yet hardly feel that we move, unless a gale sets in; and then we do not need to be told that we are getting a shaking, for we are well aware of it, if we may judge from our feelings. We have got used to such treatment, and do not mind it, except to think sometimes of the possibility of being shipwrecked. Such a thought calls up all the disasters at sea that we have ever heard of; and causes us to think of the many hapless beings who have found a watery grave, and to shudder at the thought of meeting such a fate ourselves.

Thus far our voyage has been more or less monotonous; nothing but a distant sail occasionally has appeared to attract our attention, until yesterday, as we came in sight of Cape Race, something large and white was seen floating on the water and glittering in the sunshine. It was our first iceberg. What a rush there was on deck to get a sight of the magnificent wonder. "How large is it?" and "how did water ever manage to freeze into such an immense looking thing as that?" "Why, I should think it much larger than the Tabernacle in Salt Lake

City!" and many other expressions were heard from our youthful company.

Not being near enough for our artists (we have two on board) to sketch it, we soon found use for our rubber boats, and a party went to visit it, promising to bring back a drawing of it. After sailing entirely around it, and viewing it on all sides, they returned to the vessel in high glee, each one trying to describe its beauties, all sparkling and shining, rough, rugged and precipitous. Our captain smiled in his good natured way, and assured us that in a few days we would see plenty of bergs, and perhaps come in closer proximity to them than we would think necessary for our safety. And we had not long to wait, for, this morning, sure enough we saw them to our satisfaction: we were almost hemmed in by them, and could scarcely find a passage way through them.

We have been separated from our friends on board the JUVENILE all day. We wonder how they are getting along; and if they are as gleeful as ourselves, and do they enjoy the novelties of their position as we do ours? or are they becoming weary of this cold country and do they wish themselves at home again? Ah! we see them now. They are making signals. I suppose they mean for us to slacken our speed that they may overtake us. Perhaps they have met with some ill luck since we have seen them; or perhaps had a few thumps from some of those huge ice mountains from which it has been our luck to escape so nicely. We shall see. Here they come, gliding up along side.

"Well, what have you been doing all this time?" we ask, "and what has kept you so long?" "Doing indeed! when you have passed such a night as we have, then you will know something about it. We have been entirely hemmed in and surrounded by icebergs, and almost despaired for awhile of ever getting clear of them; and have been almost thumped to pieces during the darkness of the night."

Well, we will not soon forget our adventure with the mountains of the sea. But I suppose this is only another of the things we must expect. People who visit the Arctic Regions must not expect to find a smooth sea all the way. A few thrilling adventures, provided we remain unharmed, will only add to the interest of our expedition, but we prefer not to meet with such occurrences every day; if we have no more such narrow escapes during the voyage we shall not care, we can do just as well without them. We would respectfully inform Mr. Iceberg that we did not come up here to get knocked about in any such a manner, and we would just thank him to give us room to pass.

The next thing that attracts our attention is a shoal of finbacked whales, wallowing and tumbling around the vessel, rolling over each other and cutting as many pranks as possible for such great ugly things to be capable of. Now, if we had the least anxiety for another adventure there would be no difficulty in having one. These ugly fellows would just as soon as not tip us into the sea, but we do not care about ducking so near the Frigid Zones, neither do we relish a resting place like Jonah's in ancient times, and, therefore, we will not get on terms of too great intimacy.

RAMTHA.

*(To be Continued)*

A VALUABLE DOG.—There is a large and strong dog, named Carlo, in Dubuque, Iowa, that has saved the lives of four persons. He dragged a creeping babe from under the feet of a pawing colt, pulled two drowning girls out of a lake, and seized his master's coat tail, one dark and stormy night, and held him back just as he was about to step into a river where the bridge had just been carried away.—*Hearth and Home.*

For the Juvenile Instructor

THE REED WARBLER.

THE nest of this bird is a very beautiful structure; it is of an elongated form, and very deep, so as to entirely conceal the bird when sitting. It is formed of the seed tops of reeds and long grass, and is attached to the growing stalks of three or four adjoining reeds, to which it is bound by long strips of grass, interwoven with the structure of the nest.

Thus suspended, it is liable to be swung to and fro as the reeds bend to the wind; indeed Montague states that he has seen this bird sitting on the nest when the wind blew so hard that every gust forced it almost to the surface of the water. Under such circumstances, neither the eggs nor the bird would keep their place in a shallow nest; and hence, the nest is made unusually deep. The color of the eggs is greenish white, spotted with olive and brown.

In Holland the Reed Warbler is very abundant; but it is principally to the south-eastern portions of England that its summer visits are extended. Its song is varied and pleasing, and though delivered hurriedly, has few harsh, wiry sounds.



THE DOG.—I once read an account of a Newfoundland dog who, when his master went away on a journey, did what he never had done before—came up at night and laid himself in front of the chamber door of his mistress, and would not let even the servants, with whom he was familiar, go into the room; would let no one go into the room; constituted himself her protector until his master returned. Telling that story, I have

met with two persons who have informed me that they had Newfoundland dogs who did exactly the same thing. Is there not something nobler than mere animal love in that? Is there not something like soul in that? Is there not something akin to us in that? Is the Indian very far wrong who—

“Thinks, admitted to that equal sky,  
His faithful dog shall bear him company?”

AVOID NEEDLESS PERIL.—A gentleman who wished to test the character of some men who had offered themselves for the situation of coachman, took them to a narrow road which bordered on a deep precipice, and inquired of them how near to the dangerous verge they could drive without fear. One named a few inches, another still fewer. The gentleman shook his head and dismissed them. They might tempt danger instead of seeking safety. He could not risk his life with them.

A third was taken to the precipice; and, in answer to the question, “How near this edge can you drive in safety?” drew back, replying, “I should drive as far from it as possible. The place is dangerous. I should avoid it altogether if I could.” He was employed. He could be trusted, for he valued safety, and was too wise to encounter needless peril.

RIGHTEOUSNESS exulteth a nation.

For the Juvenile Instructor.

Chemistry of Common Things.

NITROGEN.

THIS gas is also invisible, tasteless and without smell; but it differs greatly from oxygen and hydrogen; it neither supports life nor flame, nor will it burn. It is also sluggish or inert in its nature. In the atmosphere it exists mixed with oxygen, not combined; it is said to be mechanically not chemically mixed. To give an idea of mechanical mixture, get a little powdered carbonate of soda and mix it with some white sand, grind it as fine as you will it will not chemically combine. To separate it you have merely to dissolve the soda with water, when the sand will remain. Allow the solution of soda to stand awhile, and the water will evaporate and the soda will remain. If you

want to unite the sand and soda *chemically*, you must put them in a crucible and melt them together, when glass is formed. Suppose, instead of soda and sand, you mix soda and tartaric acid; although they are only mechanically mixed you cannot separate them. If water is added, they chemically combine, and a refreshing beverage is formed, “soda water.” Now nitrogen and oxygen exist in the air with no direct affinity for each other, like the sand and soda; it is only by chem-

ical means that they can be united. In nature this goes on in a manner which exhibits great wisdom, when substances which contain nitrogen decay, the nitrogen at once unites with the first element it can combine with or it escapes into the air, the great reservoir of that gas. Thus, no terrible catastrophes result from the operations of an element which would otherwise be very destructive to life. For, the salubrious air which we inhale every moment of our existence is made up of the same elements, only in different proportions, that form the nitric acid, a fluid destructive to organic substances, and the nitric oxide, a gas which produces spasms and death.

This change in the nature of things by the different proportions of elementary constituents is necessary to be understood, and the combinations of nitrogen and oxygen give a good idea of the principle. The mixture of about one part of oxygen with four parts of nitrogen, is atmospheric air. Besides this, there are five distinct compounds of these two gases: 1st, protoxide of nitrogen. This is the celebrated “laughing gas,” of which mention has been made before. This appears to be two volumes of nitrogen to one of oxygen. Hence, we see the great increase of the proportion of oxygen, which may account for the distinguishing feature of this gas when breathed, producing a kind of intoxication. 2nd, dutoxide of nitrogen (two of O to one of N.) This is the nitric oxide, formerly called “azotic” acid because of its deadly qualities. 3rd, hypo-nitrous acid (3 O

plus N.) 4th, nitrous acid (4 O plus N,) and 5thly, nitric acid, or aqua fortis (5 oxygen plus nitrogen.) All these combinations of nitrogen with oxygen should be examined and remembered by the student, as similar changes are produced by this "law of proportions" among other elements. This may be seen in the union of nitrogen with hydrogen; when organic substances decompose. Nitrogen is very susceptible of change, at the moment of separating, if it meets with free hydrogen gas it unites with it, forming Ammonia, the pungent odor of which we are familiar with in our "smelling bottles." Here hydrogen and nitrogen, which are without smell, form a body remarkable for its odor. By another proportion of nitrogen and hydrogen (N 2 H) a *crystalline* compound is formed.

Should the student wish to procure this element he may do so by setting fire to a piece of phosphorus and covering it with a glass, which must stand in a plate containing water, so as to exclude the air. When the whole of the oxygen is burned white flatulent particles will be seen in the glass; these are "phosphoric acid." After a time these particles will subside, upon which the water in the plate will rise into the glass, proving that the volume of gas is diminished. The remaining gas is nitrogen, which is not free from smell as the pure gas is, on account of the odor of phosphorus. Of the various experiments in the gases to test their properties we shall now be prepared to speak.

BETH.

(To be Continued.)

## Biography.

### JOSEPH SMITH, THE PROPHET.

**O**-OPERATION is a subject which has been considerably discussed of late, and the necessary steps have been taken to carry the principle into practical operation among us. As long ago as March, 1844, however, this principle was agitated among the Saints in Nauvoo, the subject was fully investigated, and the benefits of such an institution was clearly pointed out. The leading features of the institution were to give employment to the mechanics among the Saints, by supplying the raw material, and manufacturing all sorts of domestics, and furnishing the necessaries and comforts of life on the lowest possible terms.

Many were the comments which were made by the public journals throughout the United States when Joseph's name was published as a candidate for the Presidency. Some of these were very favorable. They contrasted Joseph's frank avowal of his principles with the shuffling policy and course of the other prominent candidates. These were all politicians, and who ever heard of a politician, running for an office, being honest and candid in declaring the policy which, if elected, he intended to follow? It was said by Talleyrand, a famous French diplomatist, that in his opinion, language was not to be used for the purpose of conveying ideas, but of concealing them. This appears to be the opinion of politicians when they are candidates for office. They have a great aversion to candor and plain speaking, and they do not like to have to answer questions.

Joseph's course was in such striking contrast with Henry Clay's, Martin Van Buren's and John C. Calhoun's and the other prominent politicians' that there were many men in the nation who noticed it, and who, doubtless, would have voted for him, though they did not believe in the religion he taught. It was a common practice then, as it is in these days, when travelers were on steamboats and railroad cars to take their votes for the various candidates. During the Spring of 1844, on steamboats on the Mississippi, this practice was frequently resorted to, and in many instances a majority of votes was cast in favor of Joseph for President.

Though some of the journals made favorable comments on the prophet's views of national policy, they were exceptions. There were three classes of men from whom Joseph could look for no favors. He had never received honorable or decent treatment from any one of them as a class, at any time of his life, and, at the period of which we write, they particularly feared him, and were determined to do all they could to prevent his success. They were Priests, Editors and Politicians. The priests knew full well that, if he succeeded in his labors, they would lose their salaries, for the people would not pay them to preach to them. Therefore, they hated and persecuted him, and were the most active of the devil's agents in warring against the truth. With the priests the editors and politicians were generally united. These latter classes had a horror of being unpopular. Popularity was the idol of their worship. They abjectly knelt at its shrine, and it had the place in their hearts and affections which should alone have been occupied by the God of heaven. They have not changed in these respects since the days of Joseph. Editors will publish any lie, no matter how transparent, if they can suit the popular taste by so doing, and they will refuse to publish the most important truths if they are unpopular. Politicians also, having an eye to re-election, will never knowingly advocate an unpopular measure, however just and pressing it may be. When a subject is presented to editors and politicians for their action, the question should be: "Is it just and right?" But that is not the question which they generally ask; it is: "Will this be popular? Will it suit subscribers? or, will it suit voters?"

These three classes thought that their common interest required that they should oppose, ridicule and hate the prophet. We have told you why the priests disliked and lied about him; they felt as they did respecting Jesus and his apostles,—that their craft was in danger. Editors and politicians were so closely united with the priests, that whenever the latter took a pinch of snuff the former always sneezed.

But the enmity of all these people united together could not be compared with the hatred which apostates in those days felt against Joseph and the work of God. William and Wilson Law, Chauncey L. and Francis M. Higbee, Dr. Robert D. Foster, and others, were rank, bloodthirsty apostates. They were leagued together, and had for their associates men who were resolved to kill the prophet if they could. "Anti-Mormon" organizations and mobs could have had but little influence if all who had made profession of being Latter-day Saints had been true to their brethren and their religion. But these men had transgressed the laws of God, they had indulged in adultery, whoredom and lust, and had, therefore, lost the Spirit of the Lord.

Besides these open and avowed apostates, there were men still remaining in the Church who sympathized with them, and who, at heart, were traitors to Joseph, and the work of God. Prominent among these were Sidney Rigdon, William Marks and Austin A. Cowles. There were many others, also, of lesser note. One of these was a man by the name of James Blakeslee. We recollect very distinctly hearing him, one Sunday during this Spring (1844,) speak from the public stand, and in

the course of his remarks he bore testimony to the truth of the work of God and that Joseph was a prophet of God. It was the afternoon of that same day, or if not that day it was directly afterwards, he went and united himself with William Law's party and became an open apostate. Law at that time was declaring that Joseph was a fallen prophet, and was trying to form a church of his own.

You recollect reading in No. 10 of the present volume of the JUVENILE INSTRUCTOR of William Law and William Marks being frightened at Joseph's statement about there being a "right hand Brutus." Marks had seen a fire on the bank of the Mississippi river opposite his house, and it had frightened him. He thought he was the "Brutus," and that the police had the design in view of killing him. His conduct proved that he had no confidence in Joseph and that he was destitute of the light of the Spirit. Yet, strange to say, he and Blakeslee are now two of the most prominent men in an apostate organization which claims to believe Joseph was a true prophet while it denies the doctrines which he taught!

Joseph's enemies were alarmed at the idea of his being a candidate for the Presidency. While they ridiculed and abused him, they were very uneasy at the prominence which he was gaining in the nation. If he did not become President of the United States at that election, he was but a young man, only thirty-eight years of age, and he might succeed at some future time in reaching the Presidential chair. The thought was a bitter one to them. They were angry because he dared to do what every American citizen, however humble, has the right to do, namely, to offer himself as a candidate for the suffrages of his fellow-citizens. But, in addition to this, there was another cause which apostates had for anger against him. He had revealed the principle of celestial marriage. Law and others were familiar with this revelation. Their impure souls could not comprehend or receive this great principle, and they rebelled against it. Joseph was perfectly aware of all the consequences which he incurred by teaching this doctrine. He knew that he taught it at the peril of his life. But his great soul never faltered. From the commencement of the work he had braved death without hesitation, and he did not shrink now. There was no principle which he had brought to the attention of the human family, that was welcome to the masses of men. Those which he taught that the Christian world had long accepted, such as faith in Jesus and repentance, they preferred to hear from other lips than his; those he advanced that were new to them, men, with few exceptions, rejected. He was, therefore, familiar with all the difficulties of advancing truth to a priest-ridden, revelation-denying generation. God had led him along, step by step, until the proper time had come to reveal the sublime doctrine of eternal marriage, eternal increase, and the path in which man should walk to be exalted in the presence of God. Greater devotion to God and to truth could not be exhibited by mortal man than was evinced by Joseph in relation to this principle. Let the cost be what it might he was determined to do God's will, confident that in the end he would receive an ample reward for all his faithfulness.

Children, now that this principle is taught to the world, and is to a great extent established on the earth, you cannot know by personal experience the difficulties that had to be contended with, and the courage and faith which were required to enable a man to teach and practice this doctrine in the beginning. The craven souls of corrupt men were appalled at the bare thought of such a doctrine being practiced, and they deserted and opposed the prophet. It required pure, faithful and courageous men to stand by him in this critical time. And they were not wanting. They were conscious of the purity of their own hearts and motives, were full of faith in God, and were willing, if

necessary, to meet a world in arms. God did sustain them, and His arm is still around them to preserve them. Men so true to God as Joseph and those who stood by him were could not fail to be acceptable to Him. He loved them for the godlike qualities which they exhibited, and the prosperity and the many blessings which the Latter-day Saints have enjoyed for the past twenty years and upwards, are due to God's favor towards them for their unfaltering devotion to the truth which He revealed through His servant Joseph.

The greatness of the work which Joseph and his fellow-servants accomplished is not at present widely acknowledged, but the day is not far distant when mankind will bless their memories and greatly honor them for their fidelity to God and to principle.

*(To be Continued.)*

## THE SILK MANUFACTURE.

*From "TRIUMPHS OF INVENTION AND DISCOVERY,"—Published by T. Nelson & Sons.*

IN the reign of the Emperor Justinian, a couple of Persian monks, on a religious mission to China, brought away with them a quantity of silk-worms' eggs concealed in a piece of hollow cane, which they carried to Constantinople. There they hatched the eggs, reared the worms, and spun the silk,—for the first time introducing that manufacture into Europe, and destroying the close monopoly which China had hitherto enjoyed. From Constantinople the knowledge and practice of the art gradually extended to Greece, thence to Italy, and next to Spain. Each country, as in turn it gained possession of the secret, strove to preserve it with jealous care; but to little purpose. A secret that so many thousands already shared in common, could not long remain so, although its passage to other countries might be for a time deferred. France and England were behind most of the other states of Europe in obtaining a knowledge of the "craft and mystery." The manufacture of silk did not take root in France till the reign of Francis I.; and was hardly known in England till the persecutions of the Duke of Parma in 1585 drove a great number of the manufacturers of Antwerp to seek refuge in that land. James I. was very anxious to promote the breed of silkworms, and the production of silken fabrics. During his reign a great many mulberry-trees were planted in various parts of the country—among others, that celebrated one in Shakspeare's garden at Stratford-on-Avon—and an attempt was made to rear the worm in that country, which, however, the ungenial climate frustrated. Silk-throwsters, dyers, and weavers were brought over from the Continent; and the manufacture made such progress that, by 1629, the silk-throwsters of London were incorporated, and thirty years after employed no fewer than 40,000 hands. The emigration from France consequent on the revocation of the Edict of Nantes (1685) added not only to the numbers engaged in the trade, but to the taste, skill, and enterprise with which it was conducted. It is not easy to estimate how deeply France wounded herself by the iniquitous persecution of the Protestants, or how largely the emigrants repaid by their industry the shelter which Britain afforded them.

Although the manufacture had now become fairly naturalized in England, it was restricted by their ignorance of the first process to which the silk was subjected. Up till 1718, the whole of the silk used in England, for whatever purpose, was imported "thrown," that is, formed into threads of various kinds and twists. A young Englishman named John Lombe, impressed with the idea that their dependence on other countries for a supply of thrown silk prevented them from reaping the full benefit of

the manufacture, and from competing with foreign traders, conceived the project of visiting Italy, and discovering the secret of the operation. He accordingly went over to Piedmont in 1715, but found the difficulties greater than he had anticipated. He applied for admittance at several factories, but was told that an examination of the machinery was strictly prohibited. Not to be balked, he resolved, as a last resort, to try if he could accomplish by stratagem what he failed to do openly. Disguising himself in the dress of a common laborer, he bribed a couple of the workmen connected with one of the factories, and with their connivance obtained access in secret to the works. His visits were few and short; but he made the best use of his time. He carefully examined the various parts of the machinery, ascertained the principle of its operation, and made himself completely master of the whole process of throwing. Each night before he went to bed he noted down everything he had seen, and drew sketches of parts of the machinery. This plot, however, was discovered by the Italians. He and his accomplices had to fly for their lives, and not without great difficulty escaped to a ship which conveyed them to England.

Lombe had not forgotten to carry off with him his note book, sketches, and a chest full of machinery, and on his return home lost no time in practising the art of "throwing" silk. On a swampy island in the river Derwent, at Derby, he built a magnificent mill, yet standing, called the "Old Silk Mill." Its erection occupied four years, and cost £30,000. It was five stories in height, and an eighth of a mile in length. The grand machine numbered no fewer than 13,384 wheels. It was said that it could produce 318,504,960 yards of organzine silk thread daily; but the estimate is no doubt exaggerated.

While the mill was building, Lombe, in order to save time and earn money to carry on the works, opened a manufactory in the Town Hall of Derby. His machinery more than full filled his expectations, and enabled him to sell thrown silk at much lower prices than were charged by the Italians. A thriving trade was thus established, and England relieved from all dependence on other countries for "thrown" silk.

The Italians conceived a bitter hatred against Lombe for having broken in upon their monopoly and diminished their trade. In revenge, therefore, according to William Hutton, the Historian of Derby, they "determined his destruction, and hoped that of his works would follow." An Italian woman was despatched to corrupt her two countrymen who assisted Lombe in the management of the works. She obtained employment in the factory, and gained over one of the Italians to her iniquitous design. They prepared a slow poison, and administered it in small doses to Lombe, who, after lingering three or four years in agony, died at the early age of twenty-nine. The Italian fled; the woman was seized and subjected to a close examination, but no definite proof could be elicited that Lombe had been poisoned. Lombe was buried in great state, as a mark of respect on the part of his townsmen. "He was," says Hutton, "a man of quiet deportment, who had brought a beneficial manufactory into the place, employed the poor, and at advanced wages,—and thus could not fail to meet with respect; and his melancholy end excited much sympathy."

(To be Continued.)

THE answers to the Charades in No. 12 are NEW HAMPSHIRE and PHILADELPHIA; to that in No. 13, LORENZO SNOW, and to the one in No. 14, TUNNEL MACHINE. We hope our little readers will excuse our oversight in not publishing some of the above answers in previous numbers.

NEVER overlook any one when reading or writing, nor talk or read aloud while others are reading.

## Selected Poetry.

### A PICTURE.

Little, waxen, dimpled hands,  
Pure as flakes of snow,  
Fluttering, with caressing wiles,  
Toward the sunshine or the smiles  
That reach her cradle low,  
Are the hands of Baby May—  
Our Baby May.

Soft, brown waves of silken hair  
Parted o'er her brow;  
And a pair of violet eyes,  
Always full of pleased surprise,  
Or startled wonder now;  
These are hair and eyes of May—  
Our Baby May.

Brow and neck, and cheeks and chin,  
Like lily petals fair;  
Little ears like pearly shells,  
Lips like tinted honey-cells  
Of half-oped flow'rets rare;  
These are charms of Baby May—  
Our Baby May.

Precious, darling, little one,  
Naught on earth's so sweet;  
Beautiful and perfect all,  
From her deep fringed eyelids' fall  
To her dainty feet;  
"Like all babies," some may say;  
But, oh! to us she's Baby May—  
Our Baby May.

For the Juvenile Instructor.

## CHARADE.

BY J. R. CLARK.

I am composed of 16 letters.  
My 6, 15, 5, 6, 15, is the name of a river in Ohio.  
My 9, 7 10, is the name of a tree.  
My 14, 11, 10, 13, is the name of a common bird.  
My 4, 2, 3, 3, 7, 2, is a lady's name.  
My 1, 2, 14, 14, 2, is a name given to a pretty young lady.  
My 1, 2, 8, is a familiar nickname.  
My 16, 15, 14, 2 is the name of a river in Africa.  
My 5, 12, 13, 14, 2, is a part of the leg.  
And my whole is the name of a celebrated American Philosopher.

## JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory

EVERY OTHER SATURDAY.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

Single Copy, per Annum.....\$3 00

Single Copy, for Six Months ..... 1 50

It is expected where agents forward names they will be responsible for the papers thus ordered; and when Cash payments are made, they will please forward them with the letter containing the names of the subscribers.  
Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.  
Grain brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESE ET NEWS BUILDINGS.