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The Lamanites (7 November 1874)

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Abstract: Discusses the prophecy that the Lamanites will become a "white and delightsome people," and conjectures that the Three Nephites are ministering to them.

MANUFACTURES. WHITE LEAD.

BY BETH.

WE are likely to become a manufacturing people, a thing of great importance as we may judge by the efforts being made by our leaders and the frequent attention drawn to the subject by the press. Not that nothing has been done in this direction in days gone by, or that we are insensible to the merit of those who have been pioneers in this good work. Many years ago this particular substance, white lead, was made, and well made too, according to report by Mr. Pascoe, at a time when there were great difficulties in the way of home manufactures; and others, if not as successful, were at least as anxious to prepare this pigment for home consumption. Mr. F. Mitchell went so far as to succeed in preparing chemically pure lead, a very important thing in making good white lead; but there were difficulties in obtaining the requisite earthen pots and other things necessary to get up a good and cheap article. The method adopted by that gentleman to prepare lead, which was melted and run into ingots at Minersville in this Territory, is worth naming, as it shows the very simple means that will enable pure lead to be obtained from the alloys of that metal by a method that has been pursued for many years in manufacturing cities.

A quantity of the lead alloy, which in this case contained silver, antimony and other metals, was melted and then allowed to cool down to a temperature at which the lead began to form crystals which were then ladled out with a strainer as fast as they formed. More lead was then added and the same process repeated until sufficient crystals were obtained.

By this process not only can pure lead be obtained from lead silver alloys, but the remainder of the alloy is made more valuable for the increased proportion of silver it contains, which is known as "lead riches" among manufacturers. This rich alloy by further separation and cupellation, yields up its treasures of refined silver.

If we take some strips of lead and expose them to the chemical action of the fumes of vinegar (acetic acid) in a warm place a change gradually takes place. The vapor of the vinegar attacks the lead, and the carbonic acid of the atmosphere enters into union with the corroded part, converting it into a soft, white, opaque mass, which is carbonate of lead, or "white lead," as it is usually called. In practice this is done upon a large scale by a method exceedingly simple and economical. Pig lead is run through a machine and made up into small plates of the shape of a large buckle, so as to present the largest amount of the surface to the corroding action of the vinegar. These pieces of lead are put into earthen pots or jars into each of which vinegar is put. These jars are then placed in a large building in long rows close together. These rows are covered over with planks, upon which another row of pots is placed which is covered up in like manner, and this kind of packing is continued until the pile is high enough. Then refuse from the tan-yard (spent tan-bark) is covered over the entire pile. To quicken the chemical action of the acids, a gentle warmth is created in the pile by a stovepipe which passes through it. The warmth and moisture also generate carbonic acid by decomposition of the tan-bark. Many hundreds of pots are "put to bed" in this way and allowed to remain for a couple of months or so; when they are taken out and instead of metaline lead, ceruse, or white lead is found in the pots. This part of the process is chemical; corrosive acid, warmth, moisture and carbonic acid from the tan-bark and atmosphere

have effected the changes. The white lead is then removed in clean wooden pails to a part of the building where it is crushed between rollers into a soft mass, which is washed, strained, and afterwards dried upon large flat tables. This is done in a room which no human being need be desirous of entering, as it is filled with poisonous lead particles, in an atmosphere heated to one hundred and fifty degrees. The lead is afterwards packed in kegs for market.

White lead prepared by this method is better than that made by litharge. It "spreads" better when used, that is it is more opaque and the particles are finer, so that "it goes further." If litharge is dissolved in dilute vinegar or acetic acid and a current of carbonic acid gas is passed through it, the carbonate of lead is thrown down or precipitated. This kind of carbonate is of little value; it is known as "French white."

There are many other modes of preparing white pigments which are not so simple as these old-fashioned methods which have been mentioned. The manufacture of white lead is very dangerous; the vapors of lead are absorbed into the system by the lungs and by the pores of the skin. Still, plans may be devised by which much of the danger may be avoided. We have abundance of lead suitable for this manufacture, and we have also peaches, apples and other fruits, as well as molasses, for making vinegar. As a very large quantity of white lead is used in this Territory, it is to be hoped the recommendation of our Brethren will be acted upon, and that we shall soon have our own manufactures of this important pigment.

THE LAMANITES.

BY JOHN NICHOLSON.

THE subject as to who the Indians or Lamanites are has been so frequently treated upon in the INSTRUCTOR that the writer supposes that most of his readers already know who and what they are, and he will therefore confine himself mainly to narrating circumstances connected with and making allusions to what appears to be a great movement that is going on among them at the present in this part of the country. The Elders of the Church of Jesus Christ have preached the gospel among them a good deal, especially in past years, but apparently without any visible effect; but their eyes are now being opened to the principles of truth, and hundreds of them are being baptized.

Here is a quotation concerning the Lamanites; the 12th paragraph of the 12th chapter of the Second Book of Nephi; Book of Mormon:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written, and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God, and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

Let us see whether this prediction of the great prophet is beginning to be fulfilled. The following dispatch was published in the *Deseret Evening News* on the 2nd of June last:

"DEEP CREEK, UTAH, JUNE 2, 1874.

"One hundred Indians were submerged and confirmed into the 'Mormon' faith here yesterday, by Indian Interpreter Lee, from Grantsville, and three others whom he deputized as assistants; sixty minutes were consumed in the operation, a heavy rain prevailing at the time."

The interpreter mentioned in the foregoing is Elder William Lee, of Grantsville, and the assistants alluded to were Elders William H. Lee, of Tooele (not a relative of the other), Edwin Tadlock, President of the Deep Creek Branch of the Church, and James Worthington, of the latter place.

The circumstances which led to the sending of that dispatch to the *News* should be interesting to every Latter-day Saint, as showing plainly that the Lord is working visibly among the remnant of His people, in fulfillment of the predictions concerning them, and in confirmation of His promises to their fathers. The writer will give them, as accurately as his memory will serve him, as he received them from the lips of Elder William Lee, and as he assured him he had received them from the lips of Toobuka, a leading chief of the Goshutes. The narration has also been confirmed to the writer by other parties more or less acquainted with the incidents.

It appears that some time last spring Toobuka and the greater portion of his band were encamped some distance west of Deep Creek, and that one night he had a singular and very pleasant dream, in which he thought he saw a beautiful meadow, through which flowed a fine stream of clear water. He thought he saw Elder Lee, who told him that himself and people must wash in that stream. In the morning when he awoke he had very pleasant feelings. He arose, and, as there was a creek near by, he told his people they must go and wash themselves in it, and they did so, he doing the same himself.

Subsequently Toobuka was sitting alone in his tent, when a man entered, whom he afterwards described as having a white or rather a grey beard, and a very handsome countenance. As may be imagined, he had peculiar feelings on seeing this stranger enter so suddenly. He gazed at this personage for a few moments, when he, the stranger, addressed Toobuka, the substance of his words being that the time had come for the Indians to be buried in water, baptized; that the "Mormons" were their friends; that they had a book which told about their fathers, that Brigham held communion with God, and they must hear him. He also told Toobuka that the enemies of the Indians had driven, robbed, plundered and abused them, but that the time when their enemies could do that was nearly past, that the time had almost arrived when those who had wronged them would be like the "dry wood upon the mountains, that would be consumed, and they," the Indians, "would walk over the ashes."

The stranger then left, and Toobuka, being curious to know in what direction he had gone, walked towards the corner of a bluff, around which the personage had turned, but when he reached that point, so that he could see the open country, the stranger had disappeared, but in what manner Toobuka did not know.

After this two personages together visited Toobuka in the same manner, and, after repeating what the first visitor had said, word for word, departed in the same manner. Toobuka said that one of the two was considerably taller than the other.

Subsequently one of the personages appeared again to Toobuka, making the third visitation, and the things that had

been uttered at the two previous visits were exactly repeated.

The writer understood from Brother Lee that the most of the foregoing was related by Toobuka himself, in the vestry of the Grantsville Meeting House, in the presence of several brethren. Brother Lee interpreting.

Those were the incidents that led to the subsequent circumstances which caused the sending of the dispatch to the *News*; for after those plain manifestations Toobuka soon made up his mind as to how he would act. He gathered as many of his people together as he could reach and started for Deep Creek. On arriving there, about the latter end of May, he caused a dispatch to be sent to Interpreter William Lee, at Grantsville, asking him to come to him, as himself and people were waiting to hear what he had to say, and to do as he should advise.

By counsel of Bishop John Rowberry, Brother William H. Lee took his team and wagon and went with Brother William Lee, interpreter, to Deep Creek, where they found Toobuka and his people awaiting their arrival.

Interpreter Lee preached the gospel to them, explaining the principles thereof in as simple a manner as he could, to meet their capacities. At the conclusion of his remarks he said to them: "All you who wish to do as I have told you, according to the commands of the Great Spirit," or words to that effect, "follow me!" and he walked off towards a stream about half a mile distant, and was followed by all the members of the tribe present, men, women and children.

On arriving at the stream one of the brethren went into the water, while the others stood on the bank, and while he in the water baptized the Lamanites in the name of the Father, Son and Holy Ghost, by authority from Jesus Christ, as they went forward, those who stood on the bank confirmed them by the ordinance of the laying on of hands, those confirmed being seated on a chair, which had been taken there for the purpose, while the ordinance was attended to.

So much in earnest were these poor Lamanites that the women actually held out their little children to the Elder who was in the water that he might baptize them also, and were only satisfied when they were informed that children were not baptized until they were eight years old, but that they could be blessed by the servants of God, and afterwards the little ones were taken in the arms of those Elders and blessed.

While the baptisms and confirmations were proceeding, as stated in the dispatch, the rain commenced to pour down, but this was not heeded, and the good work went on until all had been brought into the fold by the door of baptism, after the likeness of the burial of our Lord and Savior Jesus Christ, and coming up out of the water after the likeness of His resurrection.

Those Lamanites rejoiced, as did also the brethren who administered to them the sacred ordinance of the gospel, a spirit of peaceful solemnity resting upon all.

Besides the baptizing and confirming of over a hundred of those people, as above described, seven of the most intelligent of the men were ordained Elders, and instructed in the duties of the calling of that office, and subsequent events give every indication that they have been very industrious and zealous in telling their brethren in various parts of the things they had received.

As Elders William Lee and William H. Lee were passing through Scull Valley on their return home on the 7th of June, they met with fifteen others of the tribe, whom they then baptized and confirmed, administered the sacrament of the Lord's supper to them, and blessed their children.

(To be Continued.)