BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

2672
.Smith
v.1-5
Copy 2

HISTORY

OF THE

CHURCH OF JESUS CHRIST

OF

LATTER-DAY SAINTS.

PERIOD I.

History of Joseph Smith, the Prophet.

BY HIMSELF.

VOLUME V.

AN INTRODUCTION AND NOTES
BY
B. H. ROBERTS.

PUBLISHED BY THE CHURCH.

DESERET NEWS,
SALT LAKE CITY, UTAH,
1909.

Copyright by
JOSEPH F. SMITH
FOR
THE CHURCH OF JESUS CHRIST
OF
LATTER-DAY SAINTS.
1909.

HAROLD B. LEE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

CHAPTER XXVII.

STATE OF AFFAIRS IN NAUVOO—WILLARD RICHARDS—A POLITICAL TRICK—ILLINOIS STATE REGISTER—BURDEN OF THE PROPHET'S MINISTRY—DISCOURSE—ENLARGEMENT OF MORMONISM—"BOSTON BEE"—THE PROPHET ON POLITICS—DISCOURSE—MOVEMENTS OF THE APOSTLES.

	PAGE
Letter of Willard Richards to Brigham Young—Detailing Current Events at Nauvoo..	511
The Thirty-eighth Vexatious Lawsuit	518
Unwisdom of Elder Page	521
Political Debate, Hoge vs. Walker	521
Illness of the Prophet	522
Meeting in Pittsburg	523
Conference in Michigan	523
The Prophet's Altercation with Bagby	524

CHAPTER XXVIII.

THE PROPHET ON THE LIFE AND CHARACTER OF JUDGE ELIAS HIGBEE—LIFE AND RESURRECTION—EXPLANATION OF ELECTION DAY TROUBLES—GOVERNOR FORD'S REFUSAL TO PLAY INTO THE HANDS OF MISSOURI—ANTI-MORMON AGITATION AT CARTHAGE—ELDER JONATHAN DUNHAM'S REPORT OF HIS WESTERN EXPLORATIONS.

The Prophet's Remarks at the Funeral of Judge Higbee...	529
The Prophet's Explanation of Election Day Troubles	531
Letter of J. Hall, Missouri, on the Recent Arrest and Trial of the Prophet	538
Editorial Comments of the *Nauvoo Neighbor* on the Foregoing Letter	539
Extracts from Journal of Elder Jonathan Dunham While Engaged on an Exploration in the Western Country	542
Minutes of a Meeting of the Twelve in New York City...	550
Address of the Prophet—Sidney Rigdon's Status—The Priesthood Expounded	553

INTRODUCTION TO VOLUME V.

This volume deals with the History of the Church from May 3, 1842, to 31st of August, 1843. It, therefore, covers a period of about sixteen months. The main external events may be set down as follows: First, exposure of the wickedness of John C. Bennett, and his departure from Nauvoo; (2) the charge against the Prophet Joseph of complicity in an attempted assassination of Ex-governor Lilburn W. Boggs, under whose celebrated exterminating order the body of the Church was driven from Missouri; (3) the attempt of the state of Missouri to extradite the Prophet from the state of Illinois, to be tried as an accessory before the fact to an assault on ex-Governor Boggs; (4) a second attempt on the part of Missouri to extradite the Prophet from the state of Illinois on the old charge of "murder, treason, burglary, arson, larceny, theft and stealing," first brought against him in the year 1838; (5) a preliminary prospecting of the West, doubtless with a view to the contemplated removal of the Saints to the Rocky Mountains.

Of events that relate more nearly to the Church as an organization there should be mentioned: (1) the introduction of the endowment ceremonies and enlarged instruction on the subject of baptism for the dead; (2) an extension of auxiliary organization by bringing into existence the Young Men's and Women's Society.

Another item of great interest in this volume is the manifest development of the character and spiritual strength of the Prophet during this period. The trying experiences through which he passed seemed to discover new qualities of soul power within him, and to emphasize those which he was known to have possessed.

The doctrinal development of the period covered by this volume deals with several items which may be regarded as preliminary to that richer unfolding of philosophical thought to which the last year of the Prophet's teaching was so largely devoted. Let us now consider these several items more in detail.

Dr. John C. Bennett.

At the first glance it may be difficult to comprehend how a character like John C. Bennett could find favor and place with the Church of

Christ. There is a strong temptation, when the whole truth about this man is known, to regard him as an adventurer and a wicked man from the beginning. But those who had, perhaps, the best opportunity to know him held that his motives for coming to Nauvoo were honest, that his intentions in life at that time were honorable, but that he fell into transgression and would not repent. Such were the views of John Taylor, who was closely associated with Bennett in affairs at Nauvoo (see foot note, pages 80 and 81 this volume); and the Lord in the revelation given on the 19th of January, 1841, accepts of him and speaks approvingly of Bennett's love for the work: "And for his love he shall be great. * * * * * I have seen the work which he hath done, which I accept, *if he continue*, and will crown him with blessings and great glory." (Doc. and Cov., Sec. 124: 17.)

It cannot be otherwise, then, but that John C. Bennett in coming to the Saints did so out of love for the work, had a desire to work righteousness but was among those who failed—he did not "continue" in his right intentions. It is possible even for men whose lives are not above reproach to feel indignation at acts of injustice, such as was perpetrated upon the Latter-day Saints by the state of Missouri; and sure it is that John C. Bennett expressed himself very pronouncedly against the injustice suffered by the Church at the hands of the officers and people of that state, and he "proffered his military knowledge and prowess" to the Saints while the latter were yet in Missouri, but undergoing expulsion. His proposal was to go to their assistance with all the forces he could raise in Illinois, as "his bosom swelled with indignation" at the treatment the Saints were receiving at the hands of the cruel and cowardly Missourians. That proffered service, however, was not accepted; doubtless because the Saints depended for vindication of their reputation, and redress of their wrongs upon the officers of the state and nation, rather than upon incensed persons, however sincere and well meaning, who offered their service to wage war upon their enemies. But after the Saints bagan gathering at Commerce, Bennett again expressed a desire to connect his fortunes with them. When he contemplated removing to Commerce, he held the position of quartermaster-general in the militia of the state of Illinois, a position he did not wish to resign. Indeed he expressed a desire to hold the position for a number of years. He was also a physician with an extensive practice, and forwarded extracts to the Prophet from the *Louisville Courier-Journal* which gave evidence of high standing in his profession. Writing of these things to Joseph, he said:

I do not expect to resign my office of quartermaster-general of the state of Illinois, in the event of my removal to Commerce, unless you advise otherwise. I shall likewise expect to practice my profession, but

at the same time your people shall have all the benefit of my speaking powers, and my untiring energies in behalf of the good and holy faith.

In a communication following the one from which I make the above quotation he said:

You are aware that at the time of your most bitter persecution, I was with you in feeling, and proffered you my military knowledge and powers.

While Joseph extended a hearty welcome to the Doctor to come to Commerce, he by no means held out any very flattering inducements to him, as may be seen by his letters in answer to Bennett's expressing his determination to join the Saints. The Prophet said:

I have no doubt that you would be of great service to this community in practicing your profession, as well as those other abilities of which you are in possession. Though to devote your time and abilities in the cause of truth and a suffering people, may not be the means of exalting you in the eyes of this generation, or securing you the riches of this world, yet by so doing you may rely on the approval of Jehovah, "that blessing which maketh rich and addeth no sorrow." * * * * * * Therefore, my general invitation is, let all who will come, come and partake of the poverty of Nauvoo, freely. I should be disposed to give you a special invitation to come as early as possible, believing you will be of great service to us. However, you must make your own arrangements according to your circumstances. Were it possible for you to come here this season to suffer affliction with the people of God, no one will be more pleased to give you a cordial welcome than myself.

Surely this was frank enough, and ought to have dispelled from the Doctor's mind all thoughts of winning worldly fame, or gratifying vain ambition, by linking his fortunes with those of the Church of Jesus Christ. The whole course of the Prophet here outlined, and as further set forth in the parts of this volume dealing with the case of John C. Bennett, vindicates him and the Church from any complicity with the wickedness and vileness of that man.

Bennett's attempted vindication of his course of procedure, and his defense against the action of the Church in exposing his wickedness and excommunicating him is, that from the beginning he came amongst the Saints as a spy, to become acquainted with their alleged treasonable designs against several of the western states, for the purpose of exposing them; all which is set forth in a note at pp. 79, 80 of this volume. All this was ridiculous; and the whole presentation of this view of the matter in his book under the pompous title, *The History of the Saints; or An Expose of Joe Smith and Mormonism*,* convinced nobody, since Bennett's insincerity and putridity of mind is evidenced upon

* Published in Boston, 1842.

every page of his repulsive book. "The role of traitor," says H. H. Bancroft, in his history of Utah, dealing with John C. Bennett:—

The role of traitor is not one which in any wise brings credit to the performer, either from one side or the other. However great the service he may render us, we cannot but feel that he is false hearted and vile. Many of the apostates, though they may not have written books, declare that they joined the sect only to learn their secrets and then expose them. These are the most contemptible of all. There may be cases, where a young or inexperienced person, through ignorance or susceptibility, has been carried away for a time contrary to the dictates of cooler judgment; but the statements of such persons are justly regarded with more or less suspicion. Far better is it, far more honest and praiseworthy, for him who, having unwittingly made a mistake, seeks to rectify it, to go his way and say nothing about it; for if he talks of writing a book for the good of others, as a warning, and that they may avoid his errors, few will believe him. "If he has proved traitor once," they say, "he will deceive again: and if he is sincere, we cannot more than half believe him, for such an individual is never sure of himself." John C. Bennett, general, doctor. methodist preacher, and quack, is from his own showing a bad man. He devotes some fifty pages to the vindication of his character, which would not be necessary were he honest; other fifty are given to defaming his late worshipful patron Joseph Smith, which would never have been written were he true. When a man thrusts in your face three-score certificates of his good character, each signed by from one to a dozen persons, you may know that he is a very great rascal. Nor are we disappointed here. This author is a charlatan, pure and simple; such was he when he joined the Mormons, and before and after. We may credit him fully when he says, "I never believed in them or their doctrines;" although in a letter to Dr. Dyer, dated Nauvoo, Jan. 20, 1842, he declares: "My heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to the great philantnropist and devout Christian, General Joseph Smith. and his honest and faithful adherents." When, however, he affects patriotism and lofty devotion to the welfare of his fellow-men, pretending to have joined the society in order to frustrate "a daring and colossal scheme of rebellion and usurpation throughout the north-western states, ... a despotic military and religious empire, the head of which, as emperor and pope, was to be Joseph Smith," we know that the writer is well aware that it is all nonsense. Nor do we believe that he was induced to print his book "by a desire to expose the enormous iniquities which have been perpetrated by one of the grossest and most infamous impostors that ever appeared upon the face of the earth." We have heard and are still hearing so much of that kind of talk from some of the worst men in the community that it is becoming somewhat stale, and if the general really does not know better than this why he wrote his book, perhaps he will excuse me for telling him that it was, first, for notoriety; second, for money; and third, in order to make people think him a better and greater man than he is. When a man's ambition is pitched so low, it is a pity that he should not have the gratification of success. Bravely, then, the general proceeded to offer himself on the altar of his country, "to overthrow the impostor and expose

his iniquity" by "professing himself a convert to his doctrines;" for "the fruition of his hopeful project would, of course, have been preceded by plunder, devastation, and bloodshed, and by all the countless horrors which invariably accompany civil war." We are still more impressed when we read: "I was quite aware of the danger I ran"—that of being kicked out of some back door—"but none of these things deterred me." Without wasting more time and space upon the man, we are well enough prepared to place a proper estimate upon his statements, particularly when we take into account that, in May of the very year in which his book was published, he went before Alderman Wells and made affidavit that Joseph Smith was an honest, virtuous, sincere, high-minded, and patriotic man. He says himself that he solemnly swore to be true to the Mormons and not reveal their secrets, and now in breaking that oath he has the audacity to ask us to regard him as an honest and truthful man! In some measure, at least, the statements of such men as this, taken up by the press and people, and reiterated throughout the land, have given the Latter-day Saints a worse name than they deserve. Some of his charges are too coarse and filthy for repetition." *

The only description I have seen of Dr. Bennett is given in the *Essex County Washingtonian*, published in Salem, Massachusetts, and that is contained in the issue of the fifteenth of September, 1842. According to that description he was a man of about five feet nine inches high, well formed, black hair sprinkled with gray, dark complexion, a rather thin face, and black restless eyes.

He finally died in obscurity, and also, it is said, in poverty, (Cannon's Life of Joseph Smith, p. 377).

The Attempted Assassination of Ex-Governor Boggs of Missouri.

When an attempt was made to assassinate ex-Governor Boggs of Missouri it was perhaps to be expected that suspicion would fall upon the Mormon people and upon the head of Joseph Smith especially. Surely Boggs had given sufficient provocation to that people to make it probable that some fanatic of their number might undertake in misguided zeal, the act of revenge; and surely there would not be wanting those who would say that Joseph Smith in his capacity as Prophet had predicted the violent taking off of the ex-governor. Joseph Smith, however, in his communication to the *Quincy Whig*, in which appeared the first account of the rumored assassination of Boggs, promptly denied making the alleged prediction, and also denied any complicity whatsoever in the wretched business. It is only just to his memory to say that in all the investigation had upon the subject, historically, or judicially, his denial is not controverted. Even in the case of Orrin Porter Rock-

* Bancroft's History of Utah, pp. 150, 151 *note*.

well who was charged directly with the attempted assassination and taken to Jackson county, Missouri, for trial, it had to be admitted that "there was not sufficient proof adduced against him to justify an indictment for shooting at ex-Governor Boggs, and the grand jury therefore did not indict him for that offense." (*Independent Expositor*, *Nile's Register*, Sept. 30, 1843.)

John C. Bennett labors hard to prove by statements alleged to have been made to him by the Prophet, and subsequently by Rockwell, that they were jointly guilty of this attempted assassination; but there is no weight of evidence in his presentation of the case; nor is there any evidence that the Mormon people or the officials of the Mormon Church approved of revenge by acts of assassination. Bennett in his book "The History of the Saints," (p. 282) makes a quotation from the *Nauvoo Wasp* in which he charges editorial expressions of approval of the deed, as follows:

The *Nauvoo Wasp* of May 28, A. D., 1842, a paper edited by William Smith, one of the Twelve Mormon Apostles, and brother of the Prophet, declared, ["Boggs is undoubtedly killed according to report, but]* Who did the Noble Deed remains to be found out."

This, however, is not an editorial expression of the *Wasp*; but is found in a communication, on the editorial page, it is true, signed by a now unknown writer under the non de plume, "Vortex," who is indignantly taking to task a correspodent in the *Hawk Eye*, a paper published in Keokuk, Iowa, for charging the supposed assassination of Boggs upon some Mormon. It is "Vortex" in the *Wasp* that refers to the then supposed assassination of Boggs as a "noble deed," not the editor. The editorial comment of the *Wasp* on this communication from "Vortex" is as follows: "We admit the foregoing communication to please our correspondent, not that we have any faith that any one has killed Governor Boggs. The last account we have received is that he is still living and likely to live." On the same page of the *Wasp* is published Joseph Smith's denial of complicity in the then supposed assassination of Boggs and also the prediction of his violent death.

The First Attempt of Missouri to Extradite the Prophet.

That Joseph Smith should be accused of the crime of being accessory before the fact to the attempted assassination of ex-Governor Boggs, was perhaps to be expected as soon as a Mormon was charged with the assault. But that his extradition should be demanded by Missouri on the ground that he was "a fugitive from justice from that State" is something at which to be astonished, even when the

* The words in brackets are in the *Wasp* communication, but not in Bennett's book. They are inserted here for clearness.

action is by the officials of Missouri of the period of which I am writing. For surely it must be a true principle of law—since it is a plain deduction from common sense principles—that the alleged fugitive from justice must be such in connection with and in consequence of the crime with which he is charged. It was matter of common knowledge both in Missouri and in Illinois, that Joseph Smith had not been in Missouri for more than three years preceding the assault upon Boggs, nor since the time of the assault; and that on the day the assault was made he was in attendance upon an officer's drill. Finally, then, he was not a fugitive from the State of Missouri in respect of this particular crime, therefore not extraditable under such charge. If, then, Joseph Smith had committed the crime of being accessory before the fact, to the assault upon Boggs at all, it must have been a crime committed in the state of Illinois and not in the state of Missouri. Therefore he was not extraditable for the offense at all, but he must be tried, if tried at all, in the state where the crime was committed, *viz.*, in Illinois. But if astonishment is due that even Missouri should make such palpable blunders in legal procedure in moving for the extradition of the Prophet, astonishment changes to amazement when Governor Carlin of Illinois becomes a party to the attempted illegal extradition. The whole procedure up to the close of Carlin's administration (which went out of existence on the 8th of December 1842), warrants the conclusion that a conspiracy existed between the high state officials of both Missouri and Illinois against Joseph Smith, and that it was the intent of that conspiracy to encompass his destruction. When the Prophet and Orrin Porter Rockwell were arrested (8th of August, 1842) by the deputy sheriff of Adams county, they made no attempt to evade the officer, but immediately applied to the municipal court of Nauvoo for a writ of *habeas corpus*, which was granted, but the deputy sheriff refused to recognize the authority of the municipal court in this case, and leaving his prisoner in the hands of the city marshal, withdrew from Nauvoo. He returned two days later, however, determined to take the Prophet from Nauvoo and deliver him to the agents of the state of Missouri. The Prophet, however, avoided arrest and went into retirement, where he remained—with now and then an occasional appearance among the people—throughout the summer of 1842. In the early days of December, Governor Carlin's administration came to an end and Ford's began, and the Prophet at once petitioned the new executive to rescind Carlin's order for his arrest. Ford referred the matter to the judges of the Supreme Court, who were unanimously of the opinion that the requisition from Missouri was illegal, but advised that the matter be settled in the courts rather than by executive action. The Governor suggested that if the Prophet found it necessary to repair to

Springfield, the state capital, for a judicial investigation of his rights, he did not think there would be any disposition to use illegal violence against him; and the governor pledged himself to protect the Prophet if necessary with any amount of force from mob violence while asserting his rights before the courts, as well as when going to and returning from them. This advice was supplemented by the advice of his eminent counsel, Justin Butterfield; also by his very dear and trusted friend, General James Adams. The Prophet accordingly submitted to arrest and immediately set out for Springfield with a company of his friends.

The matter once before the Circuit Court of the United States for the district of Illinois, Judge Pope presiding, the matter was soon disposed of by declaring the procedure of Missouri and the executive of Illinois, (Carlin) illegal, and ordering that the Prophet be discharged from his arrest, as set forth in detail in the body of this volume.

The Second Attempt of Missouri to Extradite the Prophet.

A second attempt of Missouri to drag the Prophet from the state of Illinois by extradition procedure, was even more infamous than the first. No sooner was Joseph released from arrest and departed from Springfield than John C. Bennett arrived there and wrote some of his friends in Nauvoo his intention to leave immediately for Missouri and obtain a new indictment by a grand jury on the old charge of "murder, treason, burglary, theft," etc., brought against the Prophet, Hyrum Smith, Lyman Wight, Parley P. Pratt *et al.*, in 1838, hoping that upon this charge he might succeed in getting out extradition papers on the ground that the Prophet was a fugitive from the justice of the state of Missouri. It will be remembered that a former attempt was made under this same charge, in June, 1841, when the Prophet was tried on writ of *habeas corpus* at Monmouth, Warren county, Illinois, before Judge Douglas and set at liberty. It was on this occasion that Esquire O. H. Browning declared that to ask Joseph Smith "to go to Missouri for a trial was adding insult to injury" (Vol. IV, chapter XX).

An indictment on these old charges was finally obtained, supposedly at the instance of Bennett and the Prophet's old Missouri enemies, at a special term of the Circuit Court of Daviess county, Missouri, on the 5th of June, 1843. Governor Reynolds, of Missouri issued a requisition on Governor Ford for Joseph Smith, and appointed J. H. Reynolds as agent of Missouri to receive the Prophet from the authorities of Illinois. The story of the arrest and the incidents thereto are given in great detail in the body of this volume, and need not be dwelt upon here. It will be sufficient to say that Joseph finally succeeded in bring-

ing his captors to Nauvoo where he obtained a writ of *habeas corpus* from the municipal court of Nauvoo by which the validity of the procedure of Missouri might be tested. When Joseph was on trial upon these same charges before Judge Douglas on a writ of *habeas corpus* in 1841, the Monmouth court refused to enter into a consideration of the merits of the case, as the judge doubted whether on the writ of *habeas corpus* he had a right to go beyond the writ and inquire into the merits of the case, but ordered the release of the prisoner on the ground of some defect in the writ under which he was held. The same point was avoided by Judge Pope in the hearing at Springfield on the charge against the Prophet for complicity in the assault upon ex-Governor Boggs. But the Nauvoo municipal court had no such scruples, and at once proceeded to try the case *exparte* on its merits, and Hyrum Smith, P. P. Pratt, Brigham Young, Geo. W. Pitkin, Lyman Wight, and Sidney Rigdon were examined as witnesses. Their affidavits before the court concerning events that happened to the Saints in Missouri, afford the most circumstantial, reliable and exhaustive data for the history of the Church while in that state. They will be found in the Appendix to Vol. III of this history. After hearing the testimony of these witnesses and the pleading of counsel the court ordered that Joseph Smith be released from the arrest and imprisonment of which he complained for want of substance in the warrant by which he was held, as well as upon the merits of the case. A copy of the proceedings before the municipal court at Nauvoo and all the papers connected with the case were immediately sent to Governor Ford, as also were affidavits from leading counsel and gentlemen from outside places. I may anticipate a little by saying that about a year later a jury in Lee county, Illinois, awarded $40.00 damages and costs against Wilson, a sheriff in the state of Illinois, and Reynolds, the Missouri agent, for false imprisonment and abuse of the Prophet, a verdict, which while it confirms the unlawful course of those officers, and the fact that their prisoner was abused, insults justice by awarding such an amount for damages.

At the time of the action by the municipal court of Nauvoo, ordering the Prophet's release from arrest, it was a question in Illinois whether said court had the authority to hear and determine writs of *habeas corpus* arising from arrests made by virtue of warrants issued by the courts of the state or of the governor, as in the foregoing case; or whether the clause in the city charter granting the right of issuing writs of *habeas corpus* was not confined to cases arising strictly from arrests made on account of the violation of some city ordinance. The clause in the charter, giving to the municipal court the power to issue writs of *habeas corpus* was as follows:

The municipal court shall have power to grant writs of *habeas corpus* in all cases arising under the ordinances of the city council.

And in addition there was the general welfare provision, which provided that the

City council shall have power and authority to make,ordain, establish and execute such ordinances not repugnant to the constitution of the United States or of this state, as they may deem necessary for the peace, benefit and safety of the inhabitants of said city.

It was maintained on the part of those who believed that the municipal court had the right to issue writs of *habeas corpus* against process issued from the state courts that all the power there was in Illinois she gave to Nauvoo, and that the municipal court had all the power within the limits of the city that the state courts had, and that power was given by the same authority—the legislature. A number of lawyers of more or less prominence in the state professed to hold these views; but little reliance can be put in the support they bring to the case, since all of them were seeking political preferment, immediately or remotely, and would and did in their interpretation of the powers granted by the charter, favor that side of the controversy most likely to please the citizens of Nauvoo. Governor Ford, too, at the time, gave a tacit approval of the course taken by the municipal court in issuing the writ of *habeas corpus*, though he afterwards became very pronounced in his opposition to the exercise of such powers. His acquiescence appears in this, that as soon as Joseph was liberated, sheriff Reynolds applied to Governor Ford for a *posse* to retake him, representing that the Prophet had been unlawfully taken out of his hands by the municipal court of Nauvoo: whereupon the governor refused to grant the petition. Subsequently the governor of Missouri asked Governor Ford to call out the militia to retake Joseph,but this he also refused to do,and gave as a reason that "no process, officer, or authority of the state had been resisted or interfered with;" and recited how the prisoner had been released on *habeas corpus* by the municipal court of Nauvoo. The governor acted in this instance with perfect knowledge of what had taken place, for the petition and statement of Reynolds were in his possession, as were also complete copies of all the documents which contained the proceedings before the municipal court of Nauvoo; and in addition to these sources of information, the governor had dispatched a trusted secret agent, a Mr. Brayman, to Nauvoo, who investigated the case and reported the result to him. It must be held, however, both as a matter of fact and of law, that the grant in the Nauvoo city charter was intended by the legislature only to give power to the municipal court to issue writs of *habeas corpus* in cases of arrest for violation of city ordinances; and that giv-

ing power to the municipal court to test the warrants or processes issued from the state courts was never contemplated by the legislature, and that the passage of any ordinance by the city council that would bring about or authorize any such unusual proceeding was an unwarranted assumption of power, utterly wrong in principle and consequenly subversive of government. But whatever opinion may be entertained on the legal point under consideration, there can be no question but what upon the broad principles of justice the Prophet Joseph ought to have been set free. The state of Missouri had no just claims upon him. He had been arrested and several times examined on these old charges now revived by the personal malice of John C. Bennett, and after being held a prisoner awaiting indictment and trial for five months in Missouri in the winter of 1838-9, so conscious were the officers of the state that they had no case against him, that they themselves connived at his escape. After such proceedings to demand that he be dragged again into Missouri, among his old enemies for a trial on these old and time-worn charges, was an outrage against every principle of justice, and was a course prompted solely by malice.

Prospecting the West with a View to Removal of the Saints.

It may be that what is here set down with reference to prospecting the west with a view to the ultimate removal of the Saints, can reach no higher from the data supplied by this volume than conjecture; but taken in connection with the well-known projects of the last year of the Prophet's life—upon which now our history, even in this volume, has entered—and the facts to which attention is called appear quite significant. These facts are: The Prophet's remarkable and well attested prediction of 6th of August, 1843, that the Saints would yet be driven to the Rocky mountains where they would become a great people (p. 85 and note;) the several visits of delegations of Pottawattamie Indian chiefs to the Prophet, the body of their people being then settled on the Missouri river nearly due west some three hundred miles from Nauvoo; the appointment of Elder Jonathan Dunham, a man of character and judgment, to visit this tribe of Indians, under the Pottawattamie guide Neotanah; and the incorporation of the journal of Elder Dunham within the narrative of the Prophet's autobiographical journal. The concluding paragraph of Dunham's journal expresses disappointment with his explorations,* the object of which since his journey covered something like six hundred miles, and was attended by Indian guides both

*"I have seen much delightful country, but the prospect for bee hunting is no as good as I could wish."

coming and returning, was not "bee hunting;" but most probably prospecting a possible trail and locating resting places for the Saints when engaged in a great westward movement.

Development of the Prophet's Character.

During the trying events of the fifteen months of which this volume is a history, the nature of the Prophet underwent a remarkable development. There never was, of course, any doubt as to the physical courage of the Prophet. From boyhood he had been noted for his fearlessness under trying circumstances, but during the period here considered he was the constant object of assault, both by legal processes, under the leadership of cunning, malicious men, and the physical brutality of officials charged with the execution of the law; and both when facing the maliciously skillful in their proceedings under the color of law, and the threats of physical force from brutal captors, the conduct of the Prophet was most admirable. Also in seclusion, when others were easily excited and manifested symptoms of panic under the ciruumstances of conflicting rumors of impending dangers, it is refreshing to see how calmly the Prophet keeps his balance and rightly judges the true status of many trying situations. But what is most pleasing to record of this period of enforced seclusion while avoiding his enemies, is the development of that tenderness of soul manifested in his reflections upon the friends who had stood by him from the commencement of his public career: for his father and mother, for his brother Alvin, for Emma, his wife, for his brother Hyrum, the Knights,who were his friends even before the Book of Mormon was translated, and especially for the friends who received him and ministered unto him during his retirement from public ministry. No act of kindness seems to go unmentioned. No risk run for him that is not appreciated. Indeed he gathers much benefit from those trials, since their effect upon his nature seems to be a softening rather than a hardening influence; and the trials of life are always beneficial where they do not harden and brutalize men's souls; and every day under his trials the Prophet seems to have grown more tender-hearted, more universal in his sympathies; his moments of spiritual exaltation are superb. No one can read them and doubt that the inspiration of God was giving this man's spirit understanding.

Doctrinal Development.

The doctrinal development of the Church for the period covered by this volume covers a wide range of subjects; the Prophet's definition of the "Kingdom of God," meaning in its narrowest as in its broadest sense, the "government of God, whether represented by a single indi-

vidual, an institution or a great and complex organization (p. 256); the keys by which angelic administrations may be known (p. 267); the virtue of Blood Atonement (p. 296); the physical nature of God, the Father, the Son, and the Holy Spirit (p. 323, 325, 426); the earth becoming a Urim and Thummim to those who shall inherit it in its glorified and perfected state; the coming of the Son of Man; the persistence of acquired knowledge; the impossibility of being saved in ignorance (pp. 323-5). But the climax in doctrine as in moral daring is reached in this volume by the Prophet committing to writing the revelation on the eternity of the marriage covenant, and, under special circumstances and divine sanction the rightfulness, of a plurality of wives. As the time at which this revelation was given has been questioned, and also the authorship of it, extended consideration is given to both these matters in the following treatise:

The Time When the Revelation on the Eternity of the Marriage Covenant, Including a Plurality of Wives, Was Given, and its Authorship.

I.

The Date of the Revelation.

The date in the heading of the Revelation on the Eternity of the Marriage Covenant, Including the Plurality of Wives, notes the time at which the revelation was committed to writing, not the time at which the principles set forth in the revelation were first made known to the Prophet. This is evident from the written revelation itself which discloses the fact that Joseph Smith was already in the relationship of plural marriage, as the following passage witnesses:

"And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me."

There is indisputable evidence that the revelation making known this marriage law was given to the Prophet as early as 1831. In that year, and thence intermittently up to 1833, the Prophet was engaged in a revision of the English Bible text under the inspiration of God, Sidney Rigdon in the main acting as his scribe. As he began his revision with the Old Testament, he would be dealing with the age of the Patriarchs in 1831. He was doubtless struck with the favor in which the Lord held the several Bible Patriarchs of that period, notwithstanding they had a plurality of wives. What more natural than that he should inquire of the Lord at that time, when his mind must have been impressed with the fact—Why, O Lord, didst Thou justify Thy servants, Abraham, Isaac

and Jacob; as also Moses, David, and Solomon, in the matter of their having many wives and concubines (see opening paragraph of the Revelation)? In answer to that inquiry came the revelation, though not then committed to writing.

Corroborative evidences of the fact of the revelation having been given thus early in the Prophet's career are to be found in the early charges against the Church about its belief in "polygamy." For example: When the Book of Doctrine and Covenants was presented to the several quorums of the priesthood of the Church for acceptance in the general assembly of that body, the 17th of August, 1835, an article on "Marriage" was presented by W. W. Phelps, which for many years was published in the Doctrine and Covenants. It was not a revelation, nor was it presented as such to the general assembly of the priesthood. It was an article, however, that represented the views of the assembly on the subject of marriage at that time, unenlightened as they were by the revelation already given to the Prophet on the subject. What the Prophet Joseph's connection was with this article cannot be learned. Whether he approved it or not is uncertain, since he was absent from Kirtland at the time of the general assembly of the priesthood which accepted it, on a visit to the Saints in Michigan (see HISTORY OF THE CHURCH, Vol. I, pp. 243-53).

In this article on marriage the following sentence occurs:

"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

From this it is evident that as early at least as 1835 a charge of polygamy was made against the Church. Why was that the case unless the subject of "polygamy" had been mooted within the Church? Is it not evident that some one to whom the Prophet had confided the knowledge of the revelation he had received concerning the rightfulness of plural marriage—under certain circumstances—had unwisely made some statement concerning the matter?

Again, in May, 1836, in Missouri, in a series of questions asked and answered through the *Elder's Journal*, the following occurs:

"Do the Mormons believe in having more wives than one?"

To which the answer is given;

"No, not at the same time."

This again represents the belief of the Saints at that time, unenlightened as they then were by the revelation received by their Prophet. But again, why this question unless there had been some agitation of the subject? Had some one before the time had come for making known this doctrine to the Church, again unwisely referred to the knowledge

which had been revealed to the Prophet some seven years earlier?

All these incidents blend together and make it clearly evident that the revelation on marriage was given long before the 12th of July, 1843. Doubtless as early as 1831.

In addition to these indirect evidences is the direct testimony of the late Elder Orson Pratt, of the council of the Twelve Apostles. In 1878, in company with President Joseph F. Smith, Elder Pratt visited several states east of the Mississippi in the capacity of a missionary; and at Plano, Illinois, at a meeting of the so-called Reorganized Church of the Latter-day Saints, he was invited by the presiding officer, a Mr. Dille, and the meeting, to occupy the time, which he did. In his remarks, according to his own and his companion's report of the meeting—

"Elder Pratt gave a plain, simple narration of his early experience in the Church, relating many interesting incidents connected with its rise; explained the circumstances under which several revelations were received by Joseph, the Prophet, and the manner in which he received them, he being present on several occasions of the kind. Declared [that] at such times Joseph used the Seerstone when inquiring of the Lord, and receiving revelation, but that he was so thoroughly endowed with the inspiration of the Almighty and the spirit of revelation that he often received them without any instrument, or other means than the operation of the spirit upon his mind. Referred to the testimony which he received of the truth of the great latter-day work while yet a boy. Testified that these things were not matters of belief only with him, but of actual knowledge. He explained the circumstances connected with the coming forth of the revelation on plural marriage. Refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith the Prophet had not only commenced the practice himself, and taught it to others, before President Young and the Twelve had returned from their mission in Europe, in 1841, but that Joseph actually received revelations upon that principle as early as 1831. Said: 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5th, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he

got his information from a wicked source, from those disaffected, but as soon as he learned the truth, he was satisfied.

(Signed) "Orson Pratt,
(Signed) "Joseph F. Smith."

(The above is taken from a signed report of Elders Orson Pratt and Joseph F. Smith of the Council of the Twelve on the occasion of their visit to the East in 1878, and is to be found in the *Millennial Star*, Vol. 40, Nos. 49 and 50.)

Relative to committing the revelation to writing on the 12th of July, 1843, that can best be told by the man who wrote the revelation as the Prophet Joseph dictated it to him, William Clayton; and the man who copied it the day following, Joseph Kingsbury; and from which copy the revelation was afterwards printed as it now stands in the current edition of the Doctrine and Covenants. In a sworn statement before John T. Caine, a notary public in Salt Lake City, on Fehurary 16th, 1874, William Clayton said:

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife, Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'when I have any revelations to write, you are the one to write them.' * * * On the morning of the 12th of July, 1843; Joseph and Hyrum Smith came into the office in the upper story of the brick store, on the bank of the Mississippi river. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take it and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion, and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity and heavenly origin,' or words to that effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could

write on the same subject, but what was written was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846. * * * * *

(signed) "Wm. Clayton.

"Salt Lake City, Feb. 16th, 1874."

On May 22, 1886, Joseph C. Kingsbury made the following statement before Charles W. Stayner, a notary public, in Salt Lake City:

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the *Deseret Evening News* of May 20th, 1886, and particularly as to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney, handed me the revelation above referred to either on the day it was written or the day following, and stating what it was, asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, we compared it with the original which he held in his hand while I read to him. When had finished reading, Bishop Whitney pronunced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as

also the original are identically the same as that published in the present edition [1886] of the Book of Doctrine and Covenants.

"I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife, Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) "JOSEPH C. KINGSBURY."

II.

Authorship of the Revelation.

In addition to the testimony of these affidavits as to the authorship of the revelation, and many more on file in the Church Historian's office, equally positive and unimpeachable, which might be quoted, there is another sort of evidence as to the authorship, not before used, so far as I know, to which I desire to appeal, and which is even more certain and convincing on this subject than the testimony of any affidavit by whomsoever given. I refer to the internal evidence that Joseph Smith, under the inspiration of God, of course, is the author of it. The revelation carries with it so many characteristics of his style found in other revelations given through him, that to doubt his authorship of it is impossible. Let us consider these characteristics.

1. *The Revelation Was Given in Answer to the Prophet's Inquiry—A Characteristic of Nearly All His Revelations.*

The revelation was given in answer to the Prophet's inquiries upon one branch of the subject of which it treats, *viz.*, the justification of some of the Bible Patriarchs and Prophets in having a plurality of wives. It is so generally the case that the revelations the Prophet received came in response to inquiries either by himself or by those who sought to learn their duty or to know some truth, that such inquiries may be considered as a condition precedent to his receiving revelations; at any rate it is plainly a characteristic of the whole volume of revelations which Joseph Smith gave to the world.

The Prophet's first revelation, the one respecting the errancy of the religious world, accompanied as it was by a full view of God the Father, and God the Son, was received in answer to a most earnest inquiry to know what course he should pursue in the midst of the religious confusion then existing—which church should he join. (History of the Church, Vol. I, chapt. 1.)

The first of that series of meetings with the angel Moroni, which

finally resulted in the coming forth of the Book of Mormon, was brought about through the Prophet asking for a spiritual manifestation from the Lord, that he might know of his "state and standing before Him." (History of the Church, Vol. I, chapt. 2).

The series of revelations given during the time the Book of Mormon was in course of translation were chiefly given in response to inquiries on the part of the persons who came to the Prophet seeking to know the will of the Lord with reference to the relationship they should assume towards the work then coming forth. See Doc. and Cov., Sec. 10; History of the Church, Vol. I, p. 23, also pp. 28-33, 36, 45, 48, 49, 51, 53. These revelations are found in the Doc. and Cov., Sec. 3, 4, 5, 6, 7, 8, 10, 11, 12, 14, 15, 16, 17.)

The revelation authorizing the organization of the Church and outlining that organization and some of the fundamental doctrines of the Church (Doc. and Cov., Sec. 20), was given in answer to most earnest inquiry as to how the Prophet and his associates should proceed with the work of organization. "We had for some time made this matter a subject of humble prayer," writes the Prophet, "and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here to our unspeakable satisfaction, did we realize the truth of the Savior's promise, 'ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you'—for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came to us in the chamber." (History of the Church, chapt. 7.) Then follows the revelation on Church organization and doctrine.

I may say that all the great revelations of the Church, as well as those which might be regarded as merely personal, were received in response to earnest inquiries of the Lord. Thus the revelation which in 1831 was regarded as making known the moral law of the Gospel was received after earnest inquiry. (History of the Church, Vol. I, p. 148; Doc. and Cov., Sec. 42, par. 3.) So also the great revelation on priesthood. (History of the Church, Vol. I, p. 287; Doc. and Cov., Sec. 84.) The great revelation on the order of the priesthood and the relations of the quorums to each other was given in response to a formal and very earnest petitition on the part of the quorum of the Twelve Apostles. (History of the Church, Vol. II, pp. 219, 220; Doc. and Cov., Sec. 107.) So also as to the revelation on tithing and the disposition of it. (Doc. and Cov., Sec. 119, 120; History of the Church, Vol. III, p. 44.) So the great revelation setting in order the affairs of the Church at Nauvoo, given January 19, 1841. "Your prayers are acceptable before me," said the Lord to the Prophet, "and in answer to them I say unto you," then continues that great revelation. (Doc. and Cov., Sec. 124: 2.) In

fact, to particularize no further, it may be said that by far the greater number of the revelations received by the Prophet were in response to his petitions and inquiries of the Lord; and therefore the fact that this revelation on marriage was given in response to inquiries by the Prophet, to know why the Lord justified the worthy patriarchs named, and some of the prophets, in their plural marriage relations, is characteristic of practically all the revelations received by him.

2. It Possesses the Characteristic of Frankness in Reproving the Prophet.

Another characteristic of the Prophet Joseph's revelations is the frankness with which the Prophet himself is reproved for his follies and transgressions of the counsels of the Lord. He is never shielded; never justified when he steps aside from the path direct; reproof, chastisement and warnings are administered to him. God in these revelations deals with him indeed as with a son whom he loves, if it be true—and we have warrant of holy writ that it is—that God chasteneth whom he loveth, and scourgeth every son whom he receiveth. (Heb. 12: 6-8.) The following quotations from the revelations will illustrate what I mean. The Lord thus reproved the Prophet in 1829: "And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men. * * * * You should not have feared man more than God. * * * * Thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware, thou wilt fall. * * * Repent. * * * Except thou do this, thou shalt be delivered up and become as other men, and have no more gift. * * * Thou hast suffered the counsel of thy director to be trampled upon from the beginning. (Doc. and Cov., Sec. 3.)

Again in 1829 this: "I command you my servant Joseph to repent and walk more uprightly before me, and yield to the persuasions of men no more. (Doc. and Cov., Sec. 5.)

This was said of the Prophet in a revelation given in 1830: "After it was truly manifested unto this first elder (Joseph Smith) that he had received a remission of his sins, he was entangled again in the vanities of the world. But after repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel," etc. that is, took him again into divine favor. (See Doc. and Cov., Sec. 20.)

Again in 1830: "Thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more." (Doc. and Cov., Sec. 24.)

In 1831 this was said of the Prophet: "There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death." (Doc. and Cov., Sec. 64.)

In 1833, this: "Verily, I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers, and the prayers of thy brethren, have come up into my ears." (Doc. and Cov., Sec. 90.)

In the same year this: "Verily, I say unto Joseph Smith, Jr., you have not kept the commandments, and must needs stand rebuked before the Lord." (Doc. and Cov., Sec. 93.)

In 1841 this was said to the Prophet: "Verily thus saith the Lord unto you my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made, for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth." (Doc. and Cov., Sec. 124.)

It is but in harmony then with the whole course of God with this man that in this revelation on marriage his sins should be referred too. It is particularly Joseph Smith-like that it should be done, and it is done: "Let my handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses wherein she has trespassed against me. * * * * * * Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God." (Doc. and Cov., Sec. 132: 56-60).

Thus it will appear that all the frankness with which the Prophet was reproved in other revelations is manifested in this revelation on marriage; and hence, to the extent of that characteristic, identifies this revelation on the marriage covenant with the other revelations received by the Prophet.

3. The Evidence of the Largeness of Range in the Revelation on Marriage.

The next characteristic to be noted is the largeness of range in this revelation so characteristic of all the Prophet's revelations. His main inquiry was why God justified the ancient patriarchs in having many wives. The answer went far beyond the inquiry, and there was given to the Prophet a new marriage law, so far transcending the conceptions of men concerning marriage, as the thoughts of God transcend the thoughts of men on all subjects. The marriage covenant must be an eternal one, not marriage "until death does you part." The marriage relation will exist in heaven. Pro-creation within the marriage covenant of man is to be an eternal, creative power. It shall people the increasing heavens as it has the multiplying worlds with offspring of the Sons of God. It is to be of the things that shall not pass away, but a means of perpetuating the lives and all their purifying, and uplifting relationships. And the power to establish these relationships is in the Priesthood of God, the keys of which were restored through Joseph Smith.

4. The Evidence of Identical Phraseology in This and Other Revelations.

The recurrence and peculiar use of certain phrases to be found in both this revelation on Marriage and the other revelations given out by Joseph Smith, establish clearly the authorship to be the same. Such, for example, as the peculiar use of "*mine*" instead of "my." In the revelation on marriage we have this: "Behold! *mine* house is a house of order" (v.8); "If a man be called of my Father, * * * by *mine* own voice," etc., (v. 59). "Through the medium of *mine* anointed, whom I have appointed," etc., (v. 7); and are sealed * * * according to *mine* appointment (v. 26); and let *mine* handmaid Emma Smith, (v. 54); "verily I say, let *mine* handmaid forgive my servant Joseph," etc., (v. 56).

Let these expressions be compared with the following phrases from various revelations: "Behold this is *mine* authority and the authority of my servants" (Doc. and Cov. sec. 1: 6); "They have strayed from *mine* ordinances (v. 15); "that *mine* everlasting covenant be established," etc., (v. 22); "shall all be fulfilled, whether by *mine* own voice or the voice of my servants" (v. 38); "it is meet unto you to know even as *mine* apostles" (sec. 19:8); "ye are called to bring to pass the gathering of *mine* elect for *mine* elect hear my voice" (sec. 29: 7); "it hath gone forth * * * that *mine* apostles, the Twelve," etc. (*v.* 12); "it is the workmanship of *mine* hand" (v. 25); "Michael, *mine* archangel, shall sound his trump" (v. 26); "through faith on the name of *mine* Only Begotten Son" (v. 42); "from the foundation of the world through *mine* Only Begotten" (v. 46); "according to *mine* own pleasure" (v. 48). And so on throughout the revelations this phrase occurs. It is used eight times in the revelation on marriage and runs through nearly all the revelations sometimes fewer, sometimes more than this. In section 101 it occurs eleven times, in section 103 six times. But it is always used sufficiently to make it a characteristic of the revelations received by Joseph Smith.

(2) The phrase "as touching," is used several times in this revelation on marriage; "as touching the principle and doctrine," etc., (v. 1); "will answer thee as touching this matter" (v. 2); "and as touching Abraham and his seed" (v. 30); "as touching the law of the priesthood," etc., (v. 5). The same expression is found in Sec. 42—"As ye * * * are agreed as touching this one thing" (v. 3). Also in the Book of Mormon: "He spake as touching all things concerning my people."

(3) Such phrases as "I am the Lord thy God, and will answer thee," etc., are frequent in this revelation. The above is in verse 2; then again, "I am the Lord thy God, and will give unto thee the law," etc., (v. 28); "I am the Lord thy God, and I gave unto thee an appointment (v. 40); the same in verse 57; indeed it comes in almost as a re-

frain of poetic emphasis at about equal distances throughout the revelation, giving them in places almost rhythmic effect. This will be found characteristic of several other revelations, notably section 1: The Lord speaking of His servants says: "I, the Lord, have commanded them" (v. 5); "Wherefore I, the Lord, knowing the calamity which should come," etc., (v. 17); "for, I, the Lord, cannot look upon sin," etc., (v. 31.)

So also in slightly different form the peculiarity will be found in section 12: "Behold, I am God and give heed, etc., (v. 2); "behold, I speak unto you," etc., (v. 7); "behold, I am the light and life of the world," etc., (v. 9). Also in section 29: "Thus did I the Lord God appoint unto man" (v. 43); "wherefore I, the Lord God, will send forth flies" (v. 18); "wherefore I, the Lord God, caused that he should be cast out," (v. 41); "and thus did I, the Lord God, appoint unto man the days," etc., (v. 43). Again in section 50: "Behold, I, the Lord, have looked upon you" (v. 4); wherefore I, the Lord, ask you this question" (v. 13). Also section 52; "Behold, thus saith the Lord unto the Elders," etc., (v. 1); "I, the Lord, will make known unto you" (v. 2); "behold I, the Lord, will hasten the city," etc., (v. 43.)

The peculiar use of "none other," in place of "no other," and of "none" instead of "no one," is an expression both in the revelation on marriage and a number of other revelations about which there is no question of the authorship being Joseph Smith's. In the revelation on marriage we have this: "Abraham * * * abode in my law, as Isaac also, and Jacob did *none other* things than that which they were commanded; and because they did *none other* things than that which they were commanded, they have entered into their exaltation (v. 37). In section 43 we have the same phrase: "There is *none other* appointed unto you," etc., (v.3); "I say unto you that *none else* shall be appointed unto this gift" (v. 4); also in Section 61, the following: "It shall be said in days to come that *none* is able to go up to the land" (v. 16); also Section 82, "and *none* doeth good, for all have gone out of the way (v. 6); and they * * * shall find *none* inheritance in that day," etc., (Sec. 85:9).

The use of the plural "*Gods*" in the revelation on marriage and in other revelations, tends to prove common authorship. In the revelation on marriage we have the following: "And henceforth are not *Gods*, but are angels of God forever and ever" (v. 17); "it cannot be received there because the angels and the *Gods* are appointed there, by whom they cannot pass" etc. (v. 18); "then shall they be *Gods* because they have no end; then shall they be *Gods* because they have all power (v. 20); and sit upon thrones, and are not angels, but are *Gods* (v. 36); in the revelation called the Vision, Doc. and Cov. Sec. 76, which revelation was given in February, 1832, and first published in

the *Eveneng and Morning Star* of July, 1833, (vol. 1, number 2, p. 28) occurs the following: "And are priests of the most high, * * * wherefore, as it is written, they are *Gods* even the Sons of God (v. 58) also in Sec. 121; "Nothing shall be withhheld, whether there be one God or many *Gods*, they shall be manifest (v. 28); according to that which was ordained in the midst of the Council of the Eternal God of all other *Gods*, before this world was" (v. 32).

The phrase, "My house is a house of order," is used in the revelation on marriage (v. 18), also in Doc. and Cov., section 88, the phrase occurs, "a house of glory, a house of order, a house of God" (v. 119); "this shall be the order of the house of the presidency" (v. 128).

In closing the revelation on marriage the paragraph reads as follows: "And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen." This is somewhat characteristic of the closing of a number of revelations in the Doctrine and Covenants. The revelation in section 60 closes with—'Behold, this is sufficient for you * * * the residue hereafter. Even so. Amen." Section 84 closes, "I am Alpha and Omega, the beginning and the end. Amen" (v. 120). Section 94 closes: "And now I give you no more at this time (v. 17). Section 95 closes "Let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith Son Ahman; or in other words, Alphus, or in other words, Omegus, even Jesus Christ your Lord. Amen" (v. 17).

In other revelations the expression Alpha and Omega comes in the body of the revelation as for instance in section 45, "Verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and life of the world" (v. 7). The same phraseology is used in the body of section 63, v. 60.

In section 19 it opens the revelation, "I am Alpha and Omega, Christ the Lord, yea even I am He, the beginning and the end, the Redeemer of the world" (v. 1). "Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end" (section 61, v. 1).

Other revelations close in the same impressive manner and with the somewhat equivalent expressions in English, instead of the use of the Greek terms, Alpha and Omega. Thus section 18 closes: "Behold, I, Jesus Christ, your Lord and your God and your Redeemer by the power of my spirit have spoken it" (v. 47). Section 1 ends, "For behold and lo, the Lord is God and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen" (v. 39).

The same occurs in section 75 and 14; but whether the phrase occurs in the opening of the revelation or the middle of it, or in the closing paragraph, it occurs with sufficient frequency to be noted as a peculiar-

ity of the Prophet's phraseology, and aids in the identification of his inspired style.

The term "forgiveness of sin" occurs in the revelation on marriage as follows: "Behold, I have seen your sacrifices [Joseph's], and will forgive all your sins." This is both a principle and phraseology frequent in the revelations, as an example, section 64: "There are those who have sought occasion against him (Joseph) without cause; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me" (v. 7). Let the spirit of this be compared with the following from the revelation on marriage: "Let no one, therefore, set on my servant Joseph, for I will justify him, for he shall do the sacrifices which I require at his hands for his transgressions, saith the Lord your God" (v. 60). "Again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses wherein she has trespassed against me" (v. 56).

In the revelation on marriage occurs the following phraseology: "Verily, verily, I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens" (v. 46). The same phraseology is used in section 124 in speaking of Hyrum Smith, who was appointed to hold the keys of the patriarchal blessings upon the heads of God's people; namely, "Whosoever he blesses shall be blessed, and whosoever he curses shall be cursed; and whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven" (v. 93). In section 128 the same phraseology is used in describing the power of the priesthood (v. 8). And again in v. 10, quoting it from the New Testament.(Matt. 16: 18, 19).

In verse 26 on the revelation on marriage, this phraseology is found: "They shall be destroyed in the flesh and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God." The same phraseology occurs in section 82. "The soul that sins * * * shall be delivered over to the buffeting of Satan until the day of redemption" (v. 21). The same phraseology occurs in section 78, v. 12; section 104, v. 9, 10. In the revelation on marriage this passage occurs: "I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things." Section 117 practically the some phraseology occurs with reference to William Marks, "Let my servant, William Marks, be faithful over a few things, and he shall be a ruler over many."

Again it is said: "and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection and

enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God (v. 26). "The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death after ye have received my new and everlasting covenant (v. 27). That is to say, the doctrine is here set forth that the murderer hath not eternal life abiding in him (I Jno. 1: 15). There is no forgiveness for him in this world or in the world to come. The same idea is to be found in other revelations of Joseph Smith. Notably in section 42: "Behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come" (v. 18); "if any persons among you shall kill, they shall be delivered up and dealt with according to the law of the land; for remember, that he hath no forgiveness" (v. 79); then again and in connection with breaking covenant, note the following expression: "And this is all according to the oath and covenant of the priesthood. * * * But whoso breaketh this covenant, after he hath received it, and altogether turned therefrom, shall not have forgiveness in this world or in the world to come (v. 39-40.)

The expression "new and everlasting covenant" (v. 4) occurs several times in the revelation on marriage: "as pertaining to the new and everlasting covenant it was instituted," etc. (v. 6); "if a man marry a wife * * * * * by the new and everlasting covenant, and it is sealed, etc. (v. 19). The phrase occurs a number of other times in the revelation, viz., in verses 26, 27, 41 and 42. It occurs also in many other revelations by Joseph Smith: In section 1—"That mine everlasting covenant might be established" (v. 22); "this is a new and ever lasting covenant" (Sec. 22, 1); "I have sent mine everlasting cove nant into the world" (Sec. 45: 9); same in Sec. 49, 9; 66, 2; 76, 101; 78: 11, and in at least a score of other sections

5. The Evidence of Recurrence of Principles in the Revelation on Marriage That are Found in Other Revelations Through Joseph Smith.

Principles that appear in previous revelations reappear in this revelation on marriage: for example, it is said in Sec. 130: "There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." In Sec. 88, occurs the following: "All kingdoms have a law given: and there are many kingdoms; and unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified," verse

36 to 38. In the revelation on marriage this doctrine is set forth in the following passage: "No one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. * * * * * * * * * And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! * * * * * * * * * * * I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was," verses 4, 5, 11, 28. The identity of the principle is complete, and tends to establish identity of authorship.

6. The Evidence of the Particularization of Ideas.

In the revelation on marriage there is a singularity of expression, which, for want of a better term, I will call a particularization of ideas, that is decidedly peculiar to the Prophet, for example: "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth, at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead. * * * * And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God!" (verses 7, 13).

A similar particularization of things is found in verses 15, 18, 19, 26, 30, 59, 61, of the revelation on marriage.

With the above quoted passage compare the following: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you and give you money. And he who feeds you, or clothes you or gives you money, shall in no wise loose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and

cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me." Sec. 84: 89-95. Similar passages of particularizationfrequently occur in other revelations. The following is a notable example:

"All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months and years, and all the days of their months and years, and all their glories, laws and set times, shall be revealed in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the council of the eternal God of all other Gods, before the world was" (Doc. and Cov., Sec. 121: 29-31).

7. *The Evidences of Identity in Grandeur of Style.*

One other pecularity in the inspired style of the Prophet is seen in a certain growing grandeur in statement, by means of repetitions—repetitions, too, that make a paragraph fairly scintillate with prismatic hues as well as giving to it a *crescendo* of emphasis: for example, in speaking of the glory that shall come to those who keep covenant with the Lord, it is written in this revelation on marriage:

"And they shall pass by the angels, and the Gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end;

Therefore shall they be from everlasting to everlasting, because they continue;

Then shall they be above all, because all things are subject unto them.

Then shall they be Gods, because they have all power, and the angels are subject unto them" * (verses 19-21).

With this compare the following:

* I have taken liberty of placing the lines in poetic form, to which they so readily lend themselves, that they may be the more readily compared with the verses from another revelation which follows from Doc. and Cov., sec. 84.

"The power and authority of the Higher or Melchisedek, Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant" (Sec. 107: 18, 19). Also this:

"And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all; art thou greater than he?"

And as covering both the two last peculiarities—particularization of things and a growing grandeur in statement by repetition, consider the following passage:

"I the Almighty have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying—

The Lord hath brought again Zion;
The Lord hath redeemed His people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

The Lord hath redeemed His people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God:
For He stands in the midst of His people:

Glory, and honor, and power, and might,
Be ascribed to our God; for He is full of mercy,
Justice, grace and truth, and peace,
For ever and ever. Amen.

It should be remarked, in conclusion,that these peculiarities of scope, structure, phraseology, re-appearance of principles, texture of composition and the like, which identify this revelation on marriage as the composition of Joseph Smith (under the inspiration of the Lord, of course) are not forced into the revelation. Its composition gives no evidence of being a conglomerate of Joseph Smith's thought-gems held together by some one else's clay. It is all of one piece, it is not patch work. Unity above all things is characteristic of it. Words, phrases, sentences, ideas all blend together, preserving strict unity of style and that style Joseph Smith's. No one else could have written it. The literary peculiarities of that revelation as readily proclaim it to be Joseph Smith's composition to those familiar with his literary style,as the contour of his face, the form of his features, the color of his hair and eyes, the tint of his complexion, the intonation of his voice, together with his form and bearing would reveal his physical personality to those who familiarly knew him in life. There will be no doubt whatever as to Joseph Smith being the author of it in the minds of those who will give it literary analysis. Whatever has come of it, or whatever may come of it in the future, Joseph Smith is the author of that revelation, and is responsible before God and the world for the introduction of that marriage law into the Church—the law that contemplates marriage as an eternal union, and the rightfulness of a plurality of wives under certain conditions and divine sanctions, when permissible under the laws of the land and the law of the Church.

HISTORY

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

VOL. V.

HISTORY

OF THE

CHURCH OF JESUS CHRIST

OF

LATTER-DAY SAINTS.

PERIOD I.

HISTORY OF JOSEPH SMITH, THE PROPHET.

CHAPTER I.

INAUGURATION OF ENDOWMENT CEREMONIES—PERFIDY AND EXPOSURE OF JOHN C. BENNETT—HIS RESIGNATION AS MAYOR OF NAUVOO—EPISTLE OF THE HIGH COUNCIL TO THE SAINTS.

Tuesday, May 3, 1842.—Passed the day mostly with my family.

Wednesday, 4.—I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President

Inauguration of Endowment Ceremonies.

Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.*

Thursday, 5.—General Adams started for Springfield,

* This is the Prophet's account of the introduction of the Endowment ceremonies in this dispensation, and is the foundation of the sacred ritual of the temples. There has been some controversies as to the time when these ceremonies were introduced into the Church. A sect styling itself the "Re-organized Church," even goes so far as to claim that these ceremonies were not introduced into the Church by the Prophet Joseph Smith at all, but on the contrary claim that they had their origin with Brigham Young and the Apostles who followed him in the migration from Nauvoo to Great Salt Lake Valley in Utah. The evidence, however, against such claims, is overwhelming. First, the statement of the Prophet in the text above. Second, a previous allusion to the same thing in his remarks at Nauvoo, on the 6th of January, 1842. (See HISTORY OF THE CHURCH, Vol. IV. p. 492.) Third, the same ceremonies are referred to in the Revelation of Jan. 19, 1841, in which washings, anointings, conversations, statutes, judgments, etc., are explicitly referred to. (HISTORY OF THE CHURCH, Vol. IV, p. 277.) In addition to this evi-

and the remainder of the council of yesterday continued their meeting at the same place, and myself and Brother Hyrum received in turn from the others, the same that I had communicated to them the day previous.

The city of Hamburg, the commercial emporium of Germany, was destroyed by fire, about this time.

Friday, 6.—I attended the Legion officers' drill in the morning, and visited Lyman Wight, who was sick.

Saturday, 7.—

Legion History.

The Nauvoo Legion was on parade by virtue of an order of the 25th of January, 1842, and was reviewed by Lieutenant-General Joseph Smith, who commanded through the day. One year since, the Legion consisted of six companies; today of twenty-six companies, amounting to about two thousand troops.

The consolidated staff of the Legion with their ladies, partook of a sumptuous dinner at the house of the commander-in-chief, between one and three o'clock, p. m. The weather was very fine.

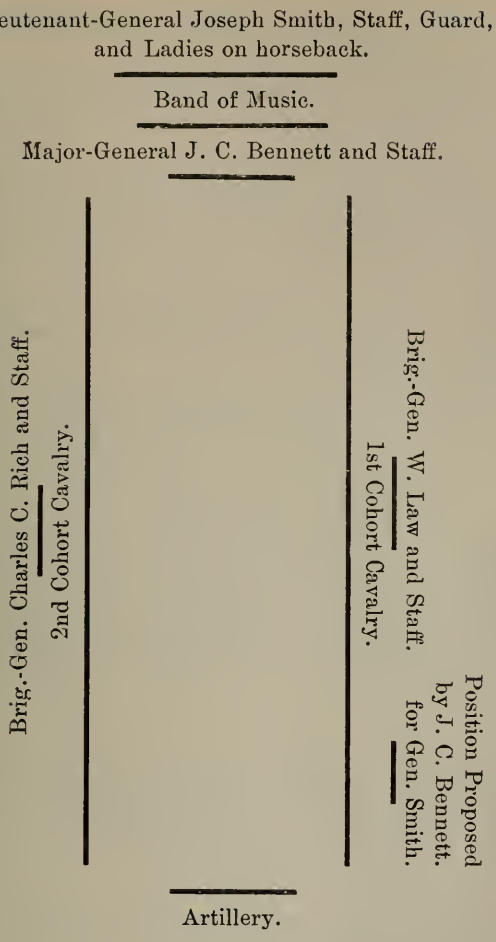
In the afternoon the Legion was separated into cohorts,and fought an animated sham battle; the first cohort under the command of General Wilson Law, the second under General Charles C. Rich. At the close of the parade, Lieutenant-General Joseph Smith delivered a most animated and appropriate address, in which he remarked "that his soul was never better satisfied than on this occasion." Such was the curious and interesting excitement which prevailed at the time, in the surrounding country, about the Legion, that Judge Douglas adjourned the circuit court, then in session at Carthage, and came with some of the principal lawyers, to see the splendid military parade of the Legion; upon notice of which being given to General Smith, he immediately invited them to partake of the repast prepared as above.

dence also, Ebenezer Robinson, associate editor of the *Times and Seasons* when that periodical was founded by Don Carlos Smith and himself, and who at the death of Don Carlos Smith, 1841, became editor-in-chief of that periodical, and so continued until the 15th of March, 1842—declares that such ceremonies as are alluded to in the text were inaugurated by special action of the Prophet as early as 1843. Mr. Robinson subsequently left the Church, but when in 1890, the aforesaid self-styled "Re-organized Church" persisted in claiming that Joseph Smith the Prophet did not inaugurate these Temple ceremonies, he published an article in the magazine he was then conducting, called *The Return*, in which he bears emphatic testimony to the effect above stated,namely,that all these ceremonies were introduced into the Church by the Prophet Joseph Smith at least as early as 1843. [See *The Return*, Vol. II, No. 4, p. 252.]

In addition to this quotation, I would remark that the day passed very harmoniously, without drunkenness, noise or confusion. There was an immense congregation of spectators, and many distinguished strangers expressed much satisfaction. But one thing I will notice: I was solicited by General Bennett to take command of the first cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain A. P. Rockwood, commander of my life guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings toward me are not made manifest to the world in a very short time, then it may be possible that the gentle breathings of that Spirit, which whispered me on parade, that there was mischief concealed in that sham battle, were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment, "Why did you request me to command one of the cohorts, and also to take my position without my staff, during the sham battle, on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?

General John C. Bennett's Perfidy.

The following diagram shows the position in which the Legion was drawn up:



A violent shock of an earthquake is reported to have been experienced at the island of St. Domingo, at twenty minutes past seven, p. m. It was also felt at St. Marc, Gonaives, and Cape Haytien, and at various places from Port-au-Prince, to the base of the Rocky Mountains, comprising a distance of 1,500 miles. At Santiago de Cuba the cathedral and several extensive buildings were prostrated. About ten thousand persons were killed at Cape Haytien.

Earthquake in St. Domingo.

Sunday, *8.*— Attended meeting at the grove, and heard Elder Rigdon preach.

After meeting many persons were baptized, some in the font, others in the river.

Eighty persons killed and as many wounded, by an accident on the Paris and Versailles railroad, the carriages being consumed by fire, and their passengers roasted alive.

Monday, *9.*—Spent the day with my family.

Tuesday, *10.*—Transacted a variety of business at the store, printing office, &c.

The Work in England.

By letter from Elder Levi Richards, dated at Liverpool, we learn that the work is progressing in the north of England, namely, Carlisle, Brampton, Burnstones, Alstone, and Newcastle-upon-Tyne, where he has been laboring for a few weeks.

Wednesday, *11.*—Called with my clerk at Brother Joseph W. Coolidge's to examine a new cabinet for the Temple Recorder's office; also called at Bishop Knight's; dictated several letters and other items of a business nature.

Thursday, *12.*—Dictated a letter to Elder Rigdon concerning certain difficulties, or surmises which existed and attended the meeting of the Female Relief Society, the house being filled to overflowing. There was a heavy thunderstorm at the close of the meeting.

Friday, *13.*—Received a letter from Sidney Rigdon in reply to mine of yesterday.

Spent most of the day in my garden and with my family.

Dictated the following letter to Horace R. Hotchkiss, Esq.

The Prophet's Letter to Horace R. Hotchkiss.—Explaining why the Former had taken Advantage of the Bankrupt Law.

DEAR SIR—I proceed without delay to give a hasty reply to yours of the 12th ultimo, just received. My engagements will not admit of a lengthy detail of events and circumstances which have transpired to bring about that state of things which now exists in this place, as be-

fore you receive this you will probably be apprised of the failure of myself and brethren to execute our designs in paying off our contracts, or in other words, that we have been compelled to pay our debts by the most popular method; that is by petitioning for the privilege of general bankruptcy, a principle so popular at the present moment throughout the Union.

A pressure of business has been sufficient excuse for not giving you earlier notice, although it could have been of no real use to you, yet I wish you to understand our intentions to you and your company, and why we have taken the course we have. You are aware, sir, in some measure of the embarrassment under which we have labored through the influence of mobs and designing men, and the disadvantageous circumstances under which we have been compelled to contract debts in order to our existence, both as individuals and as a society, and it is on account of this as well as a pressure on us for debts absolutely unjust in themselves, that we have been compelled to resort to the course we have [taken] to make a general settlement, and this we deferred to the last moment, hoping that something would turn in our favor, so that we might be saved the painful necessity of resorting to such measures, to accomplish which, justice demanded a very different course from those who are justly our debtors, but demanded in vain.

We have been compelled to the course we have pursued, and you are aware, sir, that all have to fare alike in such cases. But, sir, you have one, yea, two things to comfort you; our faith, intention and good feeling remain the same to all our creditors, and to none more than yourself; and secondly, there is property sufficent in the inventory to pay every debt, and some to spare, according to the testimony of our solicitors, and the good judgment of others; and if the court will allow us some one for assignee, who will do justice to the cause, we confidently believe that yourself and all others will get their compensation in full, and we have enough left for one loaf more for each of our families. Yes, and I have no doubt you will yet, and in a short time, be enabled to have your pay in full, in the way I have before proposed, or some other equally advantageous, but money is out of sight, it might as well be out of mind, for it cannot be had.

Rest assured, dear sir, that no influence or exertion I can yet make shall be wanting to give you satisfaction, and liquidate your claims, but for a little season you are aware that all proceedings are staid; but I will seek the earliest moment to acquaint you with anything new in this matter.

I remain, sir, with sentiments of respect, your friend and well-wisher,

JOSEPH SMITH.

In the evening I walked with Elder Richards to the post office, and had an interview with Elder Rigdon, concerning certain evil reports put in circulation by Francis M. Higbee, about some of Elder Rigdon's family, and others; much apparent satisfaction was manifested at the conversation, by Elder Rigdon; and Elder Richards returned with me to my house.

Interview With Sidney Rigdon.

Saturday, 14.—I attended city council in the morning, and advocated strongly the necessity of some active measures being taken to suppress houses and acts of infamy in the city; for the protection of the innocent and virtuous, and the good of public morals; showing clearly that there were certain characters in the place, who were disposed to corrupt the morals and chastity of our citizens, and that houses of infamy did exist, upon which a city ordinance concerning brothels and disorderly characters was passed, to prohibit such things. It was published in this day's *Wasp*.

Moral Improvement of Nauvoo.

I also spoke at length for the repeal of the ordinance of the city licensing merchants, hawkers, taverns, and ordinaries, desiring that this might be a free people, and enjoy equal rights and privileges, and the ordinances were repealed.

After council, I worked in my garden, walked out in the city, and borrowed two sovereigns to make a payment.

Brother Amos Fielding arrived from Liverpool.

It was reported in Nauvoo, that ex-Governor Boggs of Missouri had been shot.

I granted the petition of J. B. Nicholson, and about seventy other members of the Church in Philadelphia, for the organization of a branch of the Church in the north part of the city, dated April 22nd, and my doings were sanctioned by the Twelve, who at the same time silenced

Branch Organization for Philadelphia Authorized.

Elder Benjamin Winchester for not following counsel.

Sunday, 15.—Attended meeting at the stand.

News of the attempted assassination of Governor Boggs was confirmed by general report, and was mentioned on the stand.

General Conference in England.

A general conference was held in the new Corn Exchange, Manchester, England, President Parley P. Pratt presiding. There were present at the opening of the conference, High Priests, 14; Elders, 50; Priests, 64; Teachers, 37; Deacons, 8. The representation of the Church was as follows:

Manchester Conference represented by Charles Miller, consists of 1,531 members, 36 Elders, 79 Priests, 50 Teachers, 19 Deacons, and includes the branches of Manchester, Duckinfield, Bolton, Stockport, Pendlebury, Whitefield, Heatons, Eccles, Oldham, Rochdale, Leeds, Radcliffe, Bridge and Blakely.

Liverpool Conference, represented by John Greenhow, consists of 570 members, 23 Elders, 26 Priests, 21 Teachers, 10 Deacons, and includes the branches of Liverpool, Warrington and Newton, St. Helens, Isle of Man, Wales, and York.

Preston Conference, represented by Elder Struthars, consists of 665 members, 16 Elders, 22 Priests, 15 Teachers, 3 Deacons, and includes the branches of Preston, Penworthen, Longton, Southport, Farrington, Hunter's Hill, Kendal, Brigsteer, Holme, Lancaster, and Euxton Birth.

Clitheroe Conference represented by Thomas Ward, consists of 325 members, 15 Elders, 23 Priests, 17 Teachers, 6 Deacons, and includes the branches of Clitheroe, Chatburn, Waddington, Downham, Blackburn, Burnley, Accrington, Ribchester, Chaidgley, and Grindleton.

London Conference, represented by Lorenzo Snow, consists of 400 members, 14 Elders, 32 Priests, 7 Teachers, 8 Deacons, and includes the branches of London, Woolwich, Bedford, Wybosson, Thorncut, Honeydon, Irchester, and Waddon.

Macclesfield Conference, represented by James Galley, consists of 238 members, 8 Elders, 23 Priests, 14 Teachers, 9 Deacons, and includes the branches of Macclesfield, Congleton, Bollington, Middlewich, Northwich and Plumbley.

Birmingham Conference, represented by J. Riley, consists of 309 members, 11 Elders, 18 Priests, 12 Teachers, 5 Deacons, and includes

the branches of Birmingham, Great's Green, West Broomwich, Oldbury, Allchurch, Dudley, Wolverhampton, and Ashby Wolds.

Staffordshire Conference, represented by Alfred Cordon, consists of 507 members, 25 Elders, 54 Priests, 23 Teachers, 14 Deacons, and includes the branches of Hanley, Burslem, Stoke, Newcastle, Baddaley Edge, Bradley Green, Knutton Heath, Lane End, Audlem, Prees, Tunstall, Leek, Longport, Tittensor Heath, Doncaster, Sheffield and Brampton.

Garway Conference, represented by John Needham, consists of 197 members, 2 Elders, 12 Priests, 7 Teachers, 2 Deacons, and includes the branches of Garway, Abergavenny, Monmouth, Keven, Orcop, and Euyasharrold.

Cheltenham Conference, represented by Theodore Curtis, consists of 540 members, 8 Elders, 22 Priests, 12 Teachers, 4 Deacons, and includes the branches of Newbury Hill, Rock Hill, Earl's Common, Pinvin, Dounton Beaucamp, Edge Hills, Little Dean, Woodside, Ponsett, Killcott, Frogsmarsh, Red Marley, Bran Green, Apperley, Deerhurst, Cheltenham, Norton, and Bristol.

Froom's Hill Conference, represented by William Kay, consists of 1,101 members, 24 Elders, 56 Priests, 24 Teachers, 12 Deacons, and includes the branches of Moor End's Cross, Ridgway Cross, Dun's Close, Old Storridge, Broomyard's Downs, Clifton, Widbourn, Brinesteed, Woofren Common, Ashfield, Malvern Hill, Palle House, Callwell, Ledbury, Shaken Hill, Lugwardine, Marden, Bushbank, Leominster, Ball Gate, Coom's Move, Stoke's Lane, Froom's Hill, Stanley Hill, Easthampton, and Worcester Broad Heath.

Edinburgh Conference, represented by George D. Watt, consists of 271 members, 13 Elders, 19 Priests, 7 Teachers, 3 Deacons, and includes the branches of Edinburgh, Wemyss, and Sterling.

Glasgow Conference represented by John McAuley, consists of 564 members, 22 Elders, 30 Priests, 26 Teachers, 15 Deacons, and includes the branches of Glasgow, Thorny Bank, Shaw, Toll Cross, Airdrie, Renfrew, Paisley, Johnson, Bridge of Weir, Kilbirnie, Bonshill, Greenock, Brechenney, Nelson, Campsie and Ayr.

Brampton Conference, represented by Richard Benson, consists of 171 members, 6 Elders, 11 Priests, 7 Teachers, 2 Deacons, and includes the branches of Carlisle, Brampton, Alston, and Newcastle-upon-Tyne.

Irish Conference, represented by David Wilkie, consists of 71 members, 1 Elder, 1 Priest, 2 Teachers, 1 Deacon, and includes the branches of Hillsborough, and Crawfoot's Burn.

Bradford and York, represented by Henry Cuerden, consists of 54 members, 1 Elder, 4 Priests. 2 Teachers, 1 Deacon.

Total connected with the Church at the present time, in England,

Ireland, and Scotland, members, 7,514; Elders, 220, Priests, 421; Teachers, 110.

Monday, 16.—I was transacting business at the store until 10 o'clock a. m. Then at home. In the afternoon at the printing office, in council with Brothers Young, Kimball and Richards and others.

I published in this day's *Times and Seasons* the following *fac-simile* from the Book of Abraham.*

Attitude of the Press.

Several of the most widely circulated papers are beginning to exhibit "Mormonism" in its true light. The first out of a *fac-simile* from the Book of Abraham, has been republished both in the New York *Herald* and in the *Dollar Week Bostonian*, as well as in the *Boston Daily Ledger*, edited by Mr. Bartlett; together with the translation from the Book of Abraham.

Tuesday, 17.—I was about home, and at the office through the day. In the evening went to Brother John Snyder's to see Clark Leal, of Fountain Green, concerning a quarter section of land.

Affidavit of John C. Bennett.

State of Illinois, city of Nauvoo, personally appeared before me, Daniel H. Wells, an Alderman of the said city of Nauvoo, John C. Bennett, who being duly sworn, according to law, desposeth and sayeth, that he was never taught anything in the least contrary to the strictest principles of the Gospel, or of virtue or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith, and that he never knew the said Smith to countenance any improper conduct whatever either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females, was under any circumstance justifiable, and that I never knew him to so teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, A. D. 1842. DANIEL H. WELLS, Alderman.

* The *fac-simile* referred to will be found on page 523 of Vol. IV of this History, where it is published in connection with an explanation of the various figures on the plate and preceding the Prophet's translation of the Book of Abraham, taken from the *Times and Seasons*.

John C. Bennett resigned the office of mayor of Nauvoo.

Wednesday, 18.—Rode on horseback, accompanied by Dr. Richards and Clark Leal, to John Benbow's, and searched out the N. E. quarter of section 15, 6 N. 8 W. and contracted for the refusal of the same, at three dollars per acre; dined at Brother Benbow's, visited Brother Sayer's, &c., which, with business at the different offices, closed the day.

There was a general representation of the branches in the Eastern States, at a conference of the Church at New York.

Thursday, 19.—It rained, and I was at home until one o'clock; when I attended a special session of the city council. John C. Bennett having discovered that his whoredoms and abominations were fast coming to light, and that the indignation of an insulted and abused people were rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent, by resigning his office of mayor, which the council most gladly accepted; and Joseph Smith was elected mayor of the city of Nauvoo by the council, and Hyrum Smith vice-mayor.

Resignation of Bennett as Mayor of Nauvoo.

While the election was going forward, I received and wrote the following revelation:

Revelation.

Verily thus saith the Lord unto you, my servant Joseph, by the voice of my Spirit, Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen.

This I threw across the room to Hiram Kimball, one of the councillors. After the election, I spoke at some length concerning the evil reports which were abroad in the city concerning myself, and the necessity of counteracting the

designs of our enemies, establishing a night watch, &c., whereupon the council resolved that the mayor be authorized to establish a night watch, and control the same.

William Smith was elected councilor in place of Joseph Smith, elected mayor; George A. Smith councilor, in place of Hugh McFall, removed from the city.

On account of the reports in circulation in the city this day, concerning the ex-mayor, and to quiet the public mind, before the council closed, I asked John C. Bennett if he had aught against me, when Dr. Bennett arose, before the council and a house filled with spectators, and replied:

Statement of John C. Bennett before the City Council.

I know what I am about, and the heads of the Church know what they are about, I expect; I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God. Those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said, that I would become a second Avard, by withdrawing from the Church, and that I was at variance with the heads, and would use an influence against them, because I resigned the office of mayor. This is false, I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration, and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or true man.

I then said to him, "Will you please state definitely whether you know anything against my character, either in public or private?" General Bennett replied, "I do not. In all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

I then made some pertinent remarks before the council, concerning those who had been guilty of circulating false reports, &c., and said:

Let one twelve months see if Brother Joseph is not called for, to go to every part of the city to keep them out of their graves; and I turn the keys upon them from this hour, if they will not repent and stop their lyings and surmisings, let God curse them, and let their tongues cleave to the roofs of their mouths.

Friday, 20.—Charges having been preferred against Robert D. Foster, by Samuel H. Smith before a special council, for abusive language towards Samuel H. Smith; also for abusing the marshal of the city, I spent the day in council, and such was the proof against Foster, I had considerable labor to get him clear, even after his confession, which I desired to do, hoping he would amend.

Charge Against Robert D. Foster.

Saturday, 21.—I spent the day with the High Council of Nauvoo, investigating the case of Robert D. Foster, Chauncey L. Higbee and others.

Sunday, 22.—I spent the day mostly at home. In looking at the papers, I discovered the following in the Quincy *Whig:*

ASSASSINATION OF EX-GOVERNOR BOGGS OF MISSOURI.

Lilburn W. Boggs, late governor of Missouri, was assassinated at his residence in Independence, Missouri, by an unknown hand, on the 6th instant. He was sitting in a room by himself, when some person discharged a pistol loaded with buckshot, through an adjoining window, three of the shots took effect in his head, one of which penetrated the brain. His son, a boy, hearing the report of the pistol, ran into the room in which his father was seated, and found him in a helpless situation, upon which he gave the alarm. Footprints were found beneath the window, and the pistol which gave the fatal shot. The governor was alive on the seventh, but no hopes are entertained of his recovery. A man was suspected, and is probably arrested before this. There are several rumors in circulation in regard to the horrid affair; one of which throws the crime upon the Mormons, from the fact, we suppose, that Mr. Boggs was governor at the time, and in no small degree instrumental in driving them from the state. Smith, too, the Mormon Prophet, as we understand, prophesied, a year or so ago, his death by

violent means. Hence, there is plenty of foundation for rumor. The citizens of Independence had offered a reward of $500 for the murderer.

I went to the editor's office, and inserted the following in the *Wasp:*

NAUVOO, ILLINOIS, May 22, 1842.

Mr. Bartlett:

DEAR SIR:—In your paper (the *Quincy Whig*) of the 21st instant, you have done me manifest injustice in ascribing to me a prediction of the demise of Lilburn W. Boggs, Esq., ex-governor of Missouri, by violent hands. Boggs was a candidate for the state senate, and, I presume, fell by the hand of a political opponent, with "his hands and face yet dripping with the blood of murder;" but he died not through my instrumentality. My hands are clean, and my heart pure, from the blood of all men. I am tired of the misrepresentation, calumny and detraction, heaped upon me by wicked men; and desire and claim, only those principles guaranteed to all men by the Constitution and laws of the United States and of Illinois. Will you do me the justice to publish this communication? and oblige,

Yours respectfully,

[Signed] JOSEPH SMITH.

An Epistle of the High Council of the Church of Jesus Christ of Latter-day Saints in Nauvoo, to the Saints scattered abroad, Greeting:

DEAR BRETHREN:—Inasmuch as the Lord hath spoken, and the commandment hath gone forth for the gathering together of His people from Babylon, that "they partake not of her sins, and receive not of her plagues;" it seemeth, "good unto us, and also to the Holy Ghost" to write somewhat for your instruction, in obeying that commandment. That you have no need that we exhort you to the observance of this commandment, is evident; for you yourselves know that this is that which was spoken by the Lord, in the parable of the tares of the field, who promised, that in the harvest he would say to the servant "gather the wheat into my barn;" the signs of the times proclaim this—the end of the world; and thus admonish us to the performance of this duty. "Yet notwithstanding the Spirit testifieth of these things, and you desire with great anxiety to gather with the Saints; yet are many of you hindered even to this day;" so that *to will* to obey the commandment is present; but how to perform, you find not. Feeling, therefore, the

responsibility binding on you to observe the statutes and commandments of the Lord, and living in the midst of a generation that are ignorant of what the mind of the Lord is concerning His people, and of the things that belong to their peace; we are well aware of the embarrassments under which many of you labor in endeavoring to obey the laws pertaining to your salvation. It is then no marvel that in this day when darkness covers the earth, and gross darkness the people, that this generation who know not the day of their visitation, nor the dispensation of the fullness of times in which they live, should mock at the gathering together of the Saints for salvation, as did the antediluvians at the mighty work of righteous Noah, in building an ark in the midst of the land, for the salvation of his home by water; seeing then that such "blindness hath happened to the Gentile world, which to them is an evident token of perdition, but to you of salvation," and that of God, think it not strange that you should have to pass through the like afflictions which all your brethren the saints in all ages have done before you; to be reviled, persecuted, and hated of all men, for the name of Christ and the Gospel's sake, is the portion which all saints have had to partake, who have gone before you. You then can expect no better things than that there be men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters, and render it the more difficult to obey the command to gather with the Saints; pretending to do God's service, "whose judgment now lingereth not, and their damnation slumbereth not."

But, brethren, with all these considerations before you, in relation to your afflictions; we think it expedient to admonish you, that you bear, and forbear, as becometh Saints, and having done all that is lawful and right, to obtain justice of those that injure you, wherein you come short of obtaining it, commit the residue to the just judgment of God, and shake off the dust of your feet as a testimony of having done so.

Finally, brethren, as it is reported unto us, that there be some who have not done that which is lawful and right, but have designedly done injury to their neighbor or creditor by fraud, or otherwise, thinking to find protection with us in such iniquity; let all such be warned and certified, that with them we have no fellowship, when known to be such, until all reasonable measures are taken to make just restitution to those unjustly injured. Now, therefore, let this epistle be read in all the branches of the Church, as testimony, that as representatives thereof, we have taken righteousness for the girdle of our loins, and faithfulness for the girdle of our reins, "and that for Zion's sake we will not rest; and for Jerusalem's sake we will not hold our peace, until the

righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

Your brethren and servants in the kingdom and patience of Jesus.

WILLIAM MARKS,
AUSTIN COWLES, } Presidents.
CHARLES C. RICH,
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,
AARON JOHNSON,
WILLIAM HUNTINGTON, SEN.,
HENRY G. SHERWOOD,
SAMUEL E. BENT,
LEWIS D. WILSON,
DAVID FULLMER,
THOMAS GROVER,
NEWEL KNIGHT,
LEONARD SOBY.

Attest: HOSEA STOUT, Clerk.
May 22, 1842.

CHAPTER II.

ACTIONS IN RELATION TO JOHN C. BENNETT ET AL.—THE PROPHET'S INSTRUCTIONS TO THE RELIEF SOCIETY—TREATISE ON THE "HOLY GHOST"—WILLIAM LAW'S DEFENSE OF THE SAINTS—THE PROPHET'S ADDRESS TO THE CHURCH.

Monday, May 23, 1842.—I called a special session of the city council, at which Dimick B. Huntington was elected coroner of the city of Nauvoo.

Tuesday, 24.—Chauncey L. Higbee was cut off from the Church by the High Council, for unchaste and unvirtuous conduct towards certain females, and for teaching it was right, if kept secret, &c. He was also put under $200 bonds to keep the peace, on my complaint against him for slander, before Ebenezer Robinson, justice of the peace.

The Fall of Chauncey L. Higbee.

Wednesday, 25.—I spent the day in counseling the Bishops, and assisting them to expose iniquity.

Notice was this day given to John C. Bennett, that the First Presidency, Twelve, and Bishops had withdrawn fellowship from him, and were about to publish him in the paper, but on his humbling himself, and begging we would spare him from the paper, for his mother's sake, the notice was withdrawn from the paper.

Thursday, 26.—This forenoon I attended a meeting of nearly a hundred of the brethren in the Lodge Room, to whom John C. Bennett acknowledged his wicked and licentious conduct toward certain females in Nauvoo, and that he was worthy of the severest chastisements, and cried like a

Confessions of John C. Bennett.

child, and begged that he might be spared, in any possible way; so deep was his apparent sense of his guilt and unfitness for respectable society; so deeply did he feign, or really feel contrition for the moment, that he was forgiven still. I plead for mercy for him.

The Prophet's Political Attitude.

At one p. m. I attended a large and respectable meeting of the citizens of Nauvoo, near the Temple, and addressed them on the principles of government, at considerable length, showing that I did not intend to vote the Whig or Democratic ticket as such, but would go for those who would support good order, &c.

The meeting nominated candidates for senators, representatives, and other officers, and expressed their entire disapprobation of the *Quincy Whig*, relative to my being concerned against Governor Boggs.

I met with the Ladies' Relief Society, and gave them a short address; a synopsis was reported by Miss E. R. Snow.

Address of the Prophet to the Relief Society.

President Joseph Smith read the 14th chapter of Ezekiel—said the Lord had declared by the Prophet, that the people should each one stand for himself, and depend on no man or men in that state of corruption of the Jewish church—that righteous persons could only deliver their own souls—applied it to the present state of the Church of Jesus Christ of Latter-day Saints—said if the people departed from the Lord, they must fall—that they were depending on the Prophet, hence were darkened in their minds, in consequence of neglecting the duties devolving upon themselves, envious towards the innocent, while they afflict the virtuous with their shafts of envy.

There is another error which opens a door for the adversary to enter. As females possess refined feelings and sensitiveness, they are also subject to overmuch zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity—[they] should be armed with mercy, notwithstanding the iniquity among us.

Said he had been instrumental in bringing iniquity to light—it was a melancholy thought and awful that so many should place themselves under the condemnation of the devil, and going to perdition. With

deep feeling he said that they are fellow mortals, we loved them once, shall we not encourage them to reformation? We have not [yet] forgiven them seventy times seven, as our Savior directed; perhaps we have not forgiven them once. There is now a day of salvation to such as repent and reform;—and they who repent not should be cast out from this society; yet we should woo them to return to God, lest they escape not the damnation of hell! Where there is a mountain top, there is also a valley—we should act in all things on a proper medium to every immortal spirit. Notwithstanding the unworthy are among us, the virtuous should not, from self importance, grieve and oppress needlessly, those unfortunate ones—even these should be encouraged to hereafter live to be honored by this society, who are the best portions of the community. Said he had two things to recommend to the members of this society, to put a double watch over the tongue: no organized body can exist without this at all. All organized bodies have their peculiar evils, weaknesses and difficulties, the object is to make those not so good reform and return to the path of virtue that they may be numbered with the good, and even hold the keys of power, which will influence to virtue and goodness—should chasten and reprove, and keep it all in silence, not even mention them again; then you will be established in power, virtue, and holiness, and the wrath of God will be turned away.

I have one request to make of the President and members of the society, that you search yourselves—the tongue is an unruly member—hold your tongues about things of no moment—a little tale will set the world on fire. At this time, the truth on the guilty should not be told openly, strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world upon us (and, to their imagination, justly too). It is necessary to hold an influence in the world, and thus spare ourselves an extermination; and also accomplish our end in spreading the Gospel, or holiness, in the earth. If we were brought to desolation, the disobedient would find no help. There are some who are obedient, yet men cannot steady the ark—my arm cannot do it—God must steady it. To the iniquitous show yourselves merciful.

I am advised by some of the heads of the Church to tell the Relief Society to be virtuous, but to save the Church from desolation and the sword; beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you. I do not want to cloak iniquity—all things contrary to the will of God, should be cast from us, but don't do more hurt than good, with your tongues—be pure in heart. Jesus designs to save the people out of their sins. Said Jesus, "Ye shall do the work, which ye see me do." These are the grand key-words for the society to act upon. If I were not in your midst to aid and counsel you,

the devil would overcome you. I want the innocent to go free—rather spare ten iniquitous among you, than condemn one innocent one. "Fret not thyself because of evil doers." God will see to it.

Friday, *27*.—Had an attack of a bilious nature, stayed at home, took some medicine.

Saturday, *28*.—Convalescent. Walked to the store with Emma, transacted some business in the city. At eight in the evening, called at the printing office, with the night watch, to see the *Wasp*.

Violent shocks of earthquakes were experienced in Greece about this time.

The High Council were in session, as they had been from day to day through the week, investigating charges against various individuals for unvirtuous conduct, committed through the teachings and influence of John C. Bennett; several were cut off, and some were forgiven on confession.

Sunday, *29*.—I was at home; and about the city engaged in counselling the brethren, &c., and also on Monday and Tuesday, the 30th, and 31st.

Wednesday, *June 1*.—I attended a political meeting in the grove, for the nomination of county officers, for the county at large, in which I concurred, with the exception of the candidate for the sheriffalty, and spoke in favor of the proceedings.

A general conference was held in the Exchange, Manchester, England, Elder Parley P. Pratt, presiding, at which 16 conferences were represented, comprising 7,514 members, 220 Elders, 421 Priests, and 110 Teachers.

Thursday, *2*.—Rode out with Brother Bowen and my clerk, and sold lot 1 in block 143.

The State of Michigan repudiated its debt for $2,350,000.

Friday, *3*.—In the forenoon I rode out in the city, and sold to Brother Harmer lot 1 in block 123, and in the afternoon rode to Brother John Benbow's, on horseback, accompanied by Emma and others.

Saturday, 4.—At the printing office in the morning, and heard letters read from Grand Master Jonas, Dr. King and Mr. Helme, concerning John C. Bennett's expulsion from the Masonic Lodge in Ohio.

In the afternoon paid E. B. Nourn $505 for land bought of Hugh McFall, and settled with the heirs of Edward Lawrence at my house, assisted by Newel K. Whitney and my clerk.

Sunday, 5.—I preached this morning to a large congregation. The subject matter of my discourse was drawn from 32nd and 33rd chapters of Ezekiel, wherein it was shown that old Pharaoh was comforted and greatly rejoiced that he was honored as a kind of king devil over those uncircumcised nations that go down to hell for rejecting the word of the Lord, notwithstanding His mighty miracles, and fighting the Saints; the whole exhibited as a pattern to this generation, and the nations now rolling in splendor over the globe, if they do not repent, that they shall go down to the pit also and be rejoiced over, and ruled over by old Pharaoh, king-devil of mobocrats, miracle-rejecters, Saint-killers, hypocritical priests, and all other fit subjects to fester in their own infamy.

Discoure by the Prophet.

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

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

Wednesday, 8.—I was about home. Sent Dr. Richards to Carthage on business. On his return, old Charley, while on a gallop, struck his knees and breast instead of his feet, fell in the street, and rolled over in an instant, and the doctor narrowly escaped with his life. It was a

trick of the devil to kill my clerk. Similar attacks have been made on myself of late, and Satan is seeking our destruction on every hand.

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

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

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

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

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

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

them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

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

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

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

He then made a promise in the name of the Lord, saying that that soul who has righteousness enough to ask God in the secret place for life, every day of their lives, shall live to three score years and ten. We must walk uprightly all the day long. How glorious are the principles of righteousness! We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others. We can only live by worshiping our God; all must do it for themselves; none can do it for another. How mild the Savior dealt with Peter, saying, "When thou art converted, strengthen thy brethren." At another time, He said to him, "Lovest thou me?" and having received Peter's reply, He said, "Feed my sheep." If the sisters loved the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate Brother Joseph by saying, "O, if I were Brother Joseph, I would do this and that;" but if they were in Brother Joseph's shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long-suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

Sisters of the society, shall there be strife among you? I will not have it. You must repent, and get the love of God. Away with self-righteousness. The best measure or principle to bring the poor to re-

pentance is to administer to their wants. The Ladies' Relief Society is not only to relieve the poor, but to save souls.

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

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

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

Riots and mobs are multiplying in the land.

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

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

Conditions of English Saints in Nauvoo.

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

The Twelve—namely, President Brigham Young, Heber

C. Kimball, Wilford Woodruff, John Taylor, and Willard Richards, Bishop George Miller, and Hiram Clark, of the High Priest's quorum, in council at the printing office.

Hyrun Clark Sent to England.

Voted that Hiram Clark go immediately to England, take a letter to gather means of the churches to go on his journey and take charge of the emigration in England, instead of Amos Fielding; also collect means for building the Temple, purchase goods, &c., and that letters be given him to Brother Parley P. Pratt to this effect. Voted that Brother Fielding come immediately to this place with his family after his return from England.

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

Wednesday, 15.—Visited at different places in the city, and my farm on the prairie, accompanied by my clerk and Orrin Porter Rockwell, and supped at Hiram Kimball's.

Issued an editorial on the Gift of the Holy Ghost, as follows:—

The Gift of the Holy Ghost.

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such a thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion [by which] to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall

receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; be believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it [this gift of the Holy Ghost] in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previonsly (as they stated) baptized unto John's baptism; which when he had done, they "spake in tongues and prophesied." Phillip also, when he had preached the Gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money that he might possess the same power. (Acts viii.) These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of

prophecy are gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again: "Do all prophesy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not phophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all; that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii, says, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in chapter xiv, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of the hands; for they as a Church had been baptized and confirmed by the laying on of hands—and yet to a Church of this kind, under the immediate inspection and superintendency of the Apostles, it was necessary for Paul to say, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But suppose the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natual vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." (Eph. iv).

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says, "Now ye are the body of Christ and

members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Teachers? Are all workers of miracles? Do all speak with tongues? Do all interpret?" It is evident that they do not; yet are they all members of one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it: and if one member rejoice, all the rest are honored with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as impostors. Paul was both an Apostle and Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in his possession the gift of the Holy Ghost. Our Savior was "anointed with the oil of gladness above his fellows," yet so far from the people knowing Him, they said He was Beelzebub, and crucified Him as an impostor. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost?

But to come to the other members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. In I. Cor. xii., Paul says, "There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposi-

tion of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless someone spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were "drunken with new wine," and we shall finally have to come to the same conclusion that Paul did—"No man knows the things of God but by the Spirit of God;" for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of

angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord, saying, "What doest thou hear, Elijah?"

The Lord cannot always be known by the thunder of His voice, by the display of His glory or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, "Let not the Lord speak any more, lest we His people die."

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day."

Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse

instead of a blessing. We may some future time enter more fully into this subject, but shall let this suffice for the present.

Thursday, 16.—The following notice was published by the Nauvoo [Masonic] lodge:

NOTICE.

To all whom it may concern, *greeting:*—Whereas, John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation palmed himself upon the fraternity as a regular mason, in good standing; and satisfactory testimony having been produced before said lodge, that he, said Bennett, was an expelled mason, we therefore publish to all the masonic world the above facts that he, the said Bennett, may not impose himself again upon the fraternity of masons. All editors who are friendly to the fraternity of free and accepted ancient York masons will please insert the above.

GEORGE MILLER,
Master of Nauvoo Lodge under Dispensation.

The British forces captured the Chinese fortifications on the Yang-tse-Kiang river with 364 pieces of artillery.

Friday, 17.—

Defense of the Saints in Nauvoo by William Law.

What have the Mormons done to Illinois? is the question which I have frequently asked of those who are busy with the tongue of slander in calumniating the Latter-day Saints, but as yet I have found none who are willing to answer me honestly or correctly. Perhaps many judge from rumor, not having investigated the matter for themselves. I have, therefore, thought it might be well to lay before the public some facts in relation to the case, believing that there is a respectable portion of the community, who, after having received correct information, will frown with indignation upon the conduct of those who are endeavoring to raise a persecution against our people.

In the first place, we would say, that where a crime is committed there is a law broken, for if no law has been violated, there cannot have been a crime committed; if, then, our people have broken the law is there not power in those laws to vindicate themselves, or to redress the wrongs of those who are injured? We say there is; neither would we cast any aspersion upon the characters of the administrators of the laws, as though they were not vigilant in the discharge of their duty; we believe, with very few exceptions, they have been vigilant.

With these facts before us, there is then no difficulty in obtaining correct information as to the amount of crime committed by the Mormons

throughout the state. You have only to refer to the various dockets kept by the administrators of law, from the highest court to the lowest, throughout the length and breadth of the land, and there you will find recorded the crimes of the Mormons, if it so be that they have committed any.

We say their faults are few compared to the population. Where is there a record of murder committed by any of our people? None in the State. Where is there a record against any of our people for a penitentiary crime?—Not in the State. Where is there a record of fine or county imprisonment (for any breach of law) against any of the Latter-day Saints? I know of none in the State. If, then, they have broken no law, they consequently have taken away no man's rights—they have infringed upon no man's liberties.

We have been three years in this State, and have not asked for any county or state office. Laws have been administered by those not of our persuasion; administered rigorously, even against the appearance of crime, and yet there has been no conviction of which I have heard. Where is there another community in any state, against none of whom there is a record of conviction for crime in any court during the space of three years? And yet there are those who cry out "Treason! murder! bigamy! burglary! arson! and everything that is evil, without being able to refer to a single case that has ever been proved against the Mormons.

This, then, must be the "head and front of our offending," that by industry in both spiritual and temporal things, we are becoming a great and numerous people; we convert our thousands and tens of thousands yearly to the light of truth—to the glorious liberty of the Gospel of Christ; we bring thousands from foreign lands, from under the yoke of oppression and the iron hand of poverty, and we place them in a situation where they can sustain themselves, which is the highest act of charity toward the poor. We dry the widow's tear, we fill the orphan's hand with bread, and clothe the naked; we teach them principles of morality and righteousness, and they rejoice in the God of Abraham and in the Holy One of Israel, and are happy.

Thus it is with the honest in heart: but when the wicked creep in amongst us for evil, to trample upon the most holy and virtuous precepts, and find our moral and religious laws too strict for them, they cry out, "Delusion, false prophets, speculation, oppression, illegal ordinances, usurpation of power, treason against the government, &c. You must have your charters taken away; you have dared to pass an ordinance against fornicators and adulterers; you have forbidden the vending of spirituous liquors within your city; you have passed an ordinance against vagrants and disorderly persons; with many other high-

handed acts! You even threaten to vote at the next election, and may be, (at least we fear) you will send a member to the legislature; none of which doings we, the good mobocrats and anti-Mormon politicians (and some priests as well) are willing to bear."

This is the cry of the base and the vile, the priest and the speculator, but the noble, the high-minded, the patriotic and the virtuous breathe no such sentiment; neither will those who feel an interest in the welfare of the state, for who does not know that to increase the population ten thousand a year with the most industrious people in the world, to pay thousands of dollars of taxes, to bring into the state immense sums of gold and silver, from all countries; to establish the greatest manufacturing city in America (which Nauvoo will be in a few years,) and to create the best produce market in the west,—is for the good and prosperity of the community at large, and of the state of Illinois in particular. As to the city ordinances we have passed all such as we deemed necessary for the peace, welfare and happiness of the inhabitants, whether Jew or Greek, Mohammedan, Roman Catholic, Latter-day Saint or any other; that they all worship God according to their own conscience, and enjoy the rights of American freemen.

WILLIAM LAW.

Nauvoo, June 17, 1842.

The above are plain matters of fact, that every one my become acquainted with by reference to the county and state records. We might add that in regard to moral principles, there is no city either in this state, or in the United States that can compare with the city of Nauvoo. You may live in our city for a month, and not hear an oath sworn; you may be here as long and not see one person intoxicated. So notorious are we for sobriety, that at the time the Washington convention passed through our city a meeting was called for them, but they expressed themselves at a loss what to say, as there were no drunkards to speak to.

The Prophet's Confirmation of Wm. Law's Defense of the Saints.

Saturday, 18.—The following brief extract is from the journal of Elder Wilford Woodruff:

Minutes of a Public Meeting in Nauvoo.

The citizens of Nauvoo, both male and female, assembled near the Temple for a general meeting; many thousands were assembled.

Joseph the Seer arose and spoke his mind in great plainness concerning the iniquity, hypocrisy, wickedness and corruption of General John Cook Bennett. He also prophesied in the name of the Lord, concerning the merchants in the city, that if they and the rich did not open their hearts and contribute to the poor, they would be cursed by the hand of God, and be cut off from the land of the living.

The main part of the day was taken up upon the business of the Agricultural and Manufacturing Society. Arrangements were entered into to commence operations immediately, under the charter granted by the legislature.

Also Joseph commanded the Twelve to organize the Church more according to the law of God; that is to require of those that come in to be settled according to their counsel, and also to appoint a committee to wait upon all who arrive, make them welcome and counsel them what to do. Brigham Young, Heber C. Kimball, George A. Smith and Hyrum Smith were the committee appointed to wait upon emigrants and settle them.

Tuesday, 21.—I attended a large assembly of the Saints, at the stand near the Temple, and addressed them on the subject of agriculture, manufacture, and trade, and was followed by the Twelve and others on the same subject.

Wednesday, 22.—There was a special session of the city council held, when was passed "an ordinance repealing all ordinances and resolutions relative to the changing of the names of streets" in the city of Nauvoo.

Thursday, 23.—I published the following:

An Address to the Church of Jesus Christ of Latter-day Saints and to all the Honorable Part of the Community.

It becomes my duty to lay before the Church of Jesus Christ of Latter-day Saints and the public generally, some important facts relative to the conduct and character of Dr. John C. Bennett, who has lately been expelled from the aforesaid Church and the honorable part of the community may be aware of his proceedings, and be ready to treat him, and regard him as he ought to be regarded, viz., as an impostor and base adulterer.

It is a matter of notoriety that the said Dr. John C. Bennett became favorable to the doctrines taught by the Elders of the Church of Jesus Christ of Latter-day Saints, and located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church.

Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo from a person of respectable character and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife and two or three children in McConnellsvill, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she, being ignorant of his having a wife living, gave way to his addresses, and became confident from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist, and on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions to sink deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city who knew nothing of him but as an honorable man, and began to teach them that promiscuous intercourse between the sexes was a doctrine believed in by the Latter-day Saints, and that there was no harm in it, but this failing, he had recourse to a more influential and desperately wicked course, and that was to persuade them that myself and others of the authorities of the Church, not only sanctioned but practiced the same wicked acts, and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such wilful and base falsehoods, if they should come to my knowledge, and consequently endeavored to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they did not make it known. This proceeding on his part answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made an attempt upon others; and by the same plausible tale overcame them also, evidently not caring whose character was ruined, so that his wicked, lustful appetites might be gratified.

Some time, about the early part of July, 1841, I received a letter

from Elders Hyrum Smith and William Law, who were then in Pittsburgh, Pennsylvania. This letter was dated June 15th, and contained the particulars of a conversation betwixt them and a respectable gentleman from the neighborhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill treatment toward her. This letter was read to Bennett, which he did not attempt to deny, but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide by taking poison, but he being discovered before it took effect, and the proper antidote being administered, he recovered; but he very much resisted when an attempt was made to save him. The public impression was that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances, transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true; but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers, that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 15th ultimo. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestible designs made use of the same language insinuated by Bennett, with this difference, that they did not hear me say anything of the kind, but Bennett was one of the heads of the Church, and he had informed them that such was the fact and they credited his testimony.

The public will perceive the aggravating nature of this case, and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him, because he is a man of better information, and has been held high in the estimation of many. But, when it is considered that his mind was so intent upon his cruel and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must needs make use of my name in

order to effect his purposes,an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he willfully and knowingly lied in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:—

State of Illinois, }
City of Nauvoo. }

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith,—that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith, and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach me in private that an illegal, illicit intercourse with females was, under any circumstances justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the doctor had stated that I had acted in an indecorous manner, and given countenance to vices practiced by the doctor and others:—

Dr. John C. Bennett, ex-mayor, was then called upon by the mayor to state if he knew aught against him [i.e.,Joseph Smith], when Mr. Bennet replied: I know what I am about, and the heads of the Church know what they are about, I expect. I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God; those who have said it are damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person who states it, is a scoundrel and a liar. I have heard it said that I would become a second Avard by withdrawing from the Church, and that I was at variance with the heads, and would use an influence against them, because I resigned the office of mayor; this is false. I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored

to full confidence and fellowship, and my former standing in the Church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.

Joseph Smith then asked: "Will you please state definitely whether you know anything against my character either in public or private?"

General Bennett answered: "I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

WILSON LAW,
HIRAM KIMBALL,
BRIGHAM YOUNG,
WILLARD RICHARDS,
HEBER C. KIMBALL,
WILFORD WOODRUFF,
GEO. A. SMITH,
NEWEL K. WHITNEY,
ORSON SPENCER,
JOHN TAYLOR,
JOHN P. GREENE,
GUSTAVE HILLS,
GEORGE W. HARRIS,
JAMES SLOAN, City Recorder.

May 19, 1842.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established (not only by testimony, but by his own confessions) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the Church by the officers; but on account of his earnest requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident that as soon as he perceived that he could no longer maintain his standing as a member of the Church, nor his respectability as a citizen, he came to the conclusion to leave the place, which he has done, and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens so much as his real conduct has done. In order to make his case look plausible, he has reported that he had withdrawn from the Church because we were not worthy of his society; thus, instead of manifesting a spirit of repent-

ance, he has to the last proved himself to be unworthy the confidence or regard of any upright person, by lying to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has colleagued with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose that he would be so much ashamed of himself at the injury he has already done to those who never injured him, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public with the design either to misrepresent or persecute; but be that as it may, we neither dread him nor his influence, but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty, he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter-day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts, it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated, I am prepared to prove, having all the documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain, yours respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

I have been engaged in domestic affairs and counseling the brethren the last week.

I addressed the following letter to Richmond, Massachusetts:

The Prophet's Letter to Jennetta Richards.

NAUVOO, June 23, 1842.

SISTER JENNETTA RICHARDS:—Agreeable to your request in the midst of the bustle and business of the day, and the care of all the churches both at home and abroad, I now embrace a moment to address a few words to you, thinking peradventure it may be a consolation to you to know that you, too, are remembered by me, as well as all the Saints.

My heart's desire and prayer to God is all the day long for all the Saints, and in an especial and particular manner for those whom He hath

chosen and anointed to bear the heaviest burthens in the heat of the day, among which number is your husband received—a man in whom I have the most implicit confidence and trust. You say I have got him; so I have, in the which I rejoice, for he has done me a great good, and taken a great burthen off my shoulders since his arrival in Nauvoo. Never did I have a greater intimacy with any man than with him. May the blessings of Elijah crown his head for ever and ever. We are about to send him in a few days after his dear family; he shall have our prayers fervently for his safe arrival in their embraces; and may God speed his journey, and return him quickly to our society; and I want you, beloved sister, to be a general in this matter, in helping him along, which I know you will. He will be able to teach you many things which you never have heard; you may have implicit confidence in the same.

I have heard much about you by the Twelve, and in consequence of the great friendship that exists between your husband and me, and the information they all have given me of your virtue and strong attachment to the truth of the work of God in the last days, I have formed a very strong brotherly friendship and attachment for you in the bonds of the Gospel. Although I never saw you, I shall be exceedingly glad to see you face to face, and be able to administer in the name of the Lord, some of the words of life to your consolation, and I hope that you may be kept steadfast in the faith, even unto the end.

I want you should give my love and tender regard to Brother Richards' family, and those who are friendly enough to me to inquire after me in that region of the country, not having but very little time to apportion to any one, and having stolen this opportunity, I therefore subscribe myself, in haste, your most obedient brother in the fullness of the Gospel,

JOSEPH SMITH.

P. S.—Brother Richards having been with me for a long time, can give you any information which you need, and will tell you all about me. I shall be very anxious for his return; he is a great prop to me in my labors.

J. S.

The Afghan war has cost great Britain $15,000,000 per annum since its commencement.

Friday, 24.—Called St. John's day. I rode in Masonic procession to the grove where a large assembly of masons and others listened to an address from President Rigdon.

Dined at the Masonic Hall Hotel, kept by Brother Alexander Mills.

Wrote Governor Carlin as follows:

The Prophet's Letter to Governor Carlin on John C. Bennett Affairs.

NAUVOO, June 24, 1842.

Thomas Carlin, Governor of the State of Illinois:

DEAR SIR:—It becomes my duty to lay before you some facts relative to the conduct of our major-general, John C. Bennett, which have been proven beyond the possibility of a dispute, and which he himself has admitted to be true in my presence.

It is evident that his general character is that of an adulterer of the worst kind, and although he has a wife and children living, circumstances which have transpired in Nauvoo, have proven to a demonstration that he cares not whose character is disgraced, whose honor is destroyed, nor who suffers, so that his lustful appetite may be gratified; and further, he cares not how many or how abominable the falsehoods he has to make use of to accomplish his wicked purposes, even should it be that he brings disgrace upon a whole community.

Some time ago it having been reported to me that some of the most aggravated cases of adultery had been committed upon some previously respectable females in our city, I took proper methods to ascertain the truth of the report, and was soon enabled to bring sufficient witnesses before proper authority to establish the following facts:

More than twenty months ago Bennett went to a lady in the city and began to teach her that promiscuous intercourse between the sexes was lawful and no harm in it, and requested the privilege of gratifying his passions; but she refused in the strongest terms, saying that it was very wrong to do so, and it would bring a disgrace on the Church.

Finding this argument ineffectual, he told her that men in higher standing in the Church than himself not only sanctioned, but practiced the same deeds; and in order to finish the controversy, said and affirmed that I both taught and acted in the same manner, but publicly proclaimed against in consequence of the prejudice of the people, and for fear of trouble in my own house. By this means he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

Not contented with what he had already done, he made the attempt on others, and by using the same language, seduced them also.

About the early part of July, 1841, I received a letter from Pittsburg, Pennsylvania; in it was contained information setting forth that

said Bennett had a wife and two or three children then living. This I read to him, and he acknowledged it was true.

A very short time after this, he attempted to destroy himself by taking poison; but being discovered before it had taken sufficient effect, and proper antidotes being administered, he recovered.

The impression made upon the minds of the public by this event, was that he was so ashamed of his base conduct, that he took this course to escape the censure of a justly indignant community. It might have been supposed that after this he would have broken off his adulterous proceedings; but to the contrary, the public consternation had scarcely ceased, before he was again deeply involved in the same wicked proceedings and continued until a knowledge of the fact reached my ears. I immediately charged him with the whole circumstance, and he candidly acknowledged the truth of the whole.

The foregoing facts were established on oath before an alderman of the city; the affidavits are now in my possession.

In order that the truth might be fully established, I asked Bennett to testify before an alderman, whether I had given him any cause for such aggravating conduct. He testified that I never taught him that illicit intercourse with females was under any circumstances justifiable, neither did he ever hear me teach anything but the strictest principles of righteousness and virtue. This affidavit is also in my possession. I have also a similar affidavit taken before the City Council, and signed by the members of the Council.

After these things transpired, and finding that I should resist all such wicked conduct, and knowing that he could no longer maintain himself as a respectable citizen, he has seen fit to leave Nauvoo, and that very abruptly.

I have been credibly informed that he is colleaguing with some of our former cruel persecutors, the Missourians, and that he is threatening destruction upon us; and under these circumstance I consider it my duty to give you information on the subject, that a knowledge of his proceedings may be before you in due season.

It can be proven by hundreds of witnesses that he is one of the basest of liars, and that his whole routine of proceedings, while among us, has been of the basest kind.

He also stated that he had resigned his commission as major-general to the Governor, whether this be true or not, I have no knowledge. I wish to be informed on the subject, that we may know how to act in regard to the Legion.

A short time ago, I was told by a friend of mine (not a member of the Church) that some of the Missourians were conspiring to come up to Nauvoo and kidnap me, and not doubting but that it might be true,

I consulted with General Bennett upon the most proper course to be pursued. We concluded to write to you on the subject, and I requested him to do so. I understand he has written to you, but I know not in what manner, and I should be very much pleased if you would write to me on receipt of this, giving me the contents of his communication.

I have also heard that you have entertained of late very unfavorable feelings towards us as a people, and especially so with regard to myself, and that you have said that I ought to be shot, &c. If this be true, I should be pleased to know from yourself the reason of such hostile feelings, for I know of no cause which can possibly exist that might produce such feelings in your breast.

It is rumored, and stroug evidence exists, that Dr. Bennett and David and Edward Kilbourn have posted bills in Galena, calling upon the people to hold meetings, and have themselves in readiness at a moment's warning to be assembled and come here and mob us out of the place, and try to kidnap me; we know not as to the truth of this report, but we have conversed with some transient persons who had the report from a gentleman who lately came from there, and had seen those hand bills posted in Galena.

In case of any mob coming upon us, I wish to be informed by the Governor what will be the best course for us to pursue, and how he wishes us to act in regard to this matter.

JOSEPH SMITH.
Lieutenant-General Nauvoo Legion.

There was a severe shock of an earthquake at Antigua.

Saturday, *25*.—Transacted business with Brother Hunter, and Mr. Babbitt, and sat for a drawing of my profile to be placed on a lithograph of the map of the city of Nauvoo.

The Work of Stephens and Catherwood.

Messrs. Stephens and Catherwood have succeeded in collecting in the interior of America a large amount of relics of the Nephites, or the ancient inhabitants of America treated of in the Book of Mormon, which relics have recently been landed in New York.

Sunday, *26*.—President Young preached on the law of consecration, and union of action in building up the city and providing labor and food for the poor.

I attended meeting and council at my house at six

o'clock p. m.; present Hyrum Smith, George Miller, Newel K. Whitney, William Marks, Brigham Young, Heber C. Kimball, and Willard Richards, to take into consideration the situation of the Pine country, and lumbering business, and other subjects of importance to the Church; after consultation thereon the brethren united in solemn prayer that God would make known His will concerning the Pine country, and that He would deliver His anointed, His people, from all the evil designs of Governor Boggs, and the powers of the state of Missouri, and of Governor Carlin and the authorities of Illinois, and of all Presidents, Governors, Judges, Legislators, and all in authority, and of John C. Bennett, and all mobs and evil designing persons, so that His people might continue in peace and build up the city of Nauvoo, and that His chosen might be blessed and live to man's appointed age, and that their households, and the household of faith might continually be blest with the fostering care of heaven, and enjoy the good things of the earth abundantly. Adjourned to Monday evening.

Council meetings at the Prophet's Home.

Monday, 27.—Transacted a variety of business. Borrowed money of Brothers Woolley, Spencer, &c., and paid Hiram Kimball for the mound.

When the council assembled in the evening, Brothers Hunter, Ivins, Woolley, Pierce and others being present, the adjourned council was postponed till Tuesday evening, and I proceeded to lecture at length on the importance of uniting the means of the brethren for the purpose of establishing manufactories of all kinds, furnishing labor for the poor, &c. Brothers Hunter and Woolley offered their goods towards a general fund, and good feelings were generally manifested.

This morning little Frederick G. W. Smith told his dream to all the house, that "the Missourians had got their heads knocked off."

Tuesday, 28.– Paid Brothers Woolley and Spencer.

Brother Hunter's goods were received at the store, and Brother Robins consecrated his goods and money to the general fund.

The adjourned council of Sunday evening met in my upper room, and were agreed that a reinforcement go immediately to the Pine country, led by Brother Ezra Chase. The council dispersed after uniting in solemn prayer to God for a blessing on themselves and families, and the Church in general, and for the building up of the Temple and Nauvoo House and city; for deliverance from their enemies, and the spread of the work of righteousness: and that Brother Richards (who was expected to go East tomorrow for his family) might have a prosperous journey, have power over the winds and elements, and all opposition and dangers, his life and health be preserved, and be speedily returned to this place with his family, that their lives and health might be preserved, and that they might come up in peace to this place, and that Brother Richards might be prospered according to the desire of his heart, in all things in relation to his household, and the Church, and that the Spirit of God might rest upon him continually, so that he may act according to the wisdom of heaven.

Previous to the council, in company with Bishop Miller, I visited Elder Rigdon and his family, and had much conversation about John C. Bennett, and others, much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth.

George Miller's Letter to Governor Reynolds of Missouri.

To his Excellency Governor Reynolds, of Missouri.

DEAR SIR:—You will permit me to ask you to peruse this letter and the accompanying newspaper, relative to the character and conduct of John Cook Bennett, who associated himself with our religious community nearly two years ago, he being a man of respectable talents and moderately good literary attainments.

In the judicial organization of our city under the charter granted by

the legislature of Illinois, said Bennett was elected mayor; and continued to hold said office of mayor until within the last two months or less. He having learned that he could no longer maintain a standing as an honorable man in our society, he tendered his resignation, which was accepted.

The object of this communication is, therefore, to inform you of the true character of said John C. Bennett, that he may not injure the innocent by gaining credence with you, or those over whom your Excellency is placed to govern.

We have learned from respectable sources that John Cook Bennett has entered into a conspiracy with some of the citizens of your state, to bring a mob upon us, and thereby disturb our peaceful vocations of life, and destroy and drive us from our homes and firesides.

Believing that your Excellency cannot be influenced by the popular prejudice, almost everywhere entertained against us, on account of our peculiar tenets, I am the more free to write to you without reserve, knowing that the high-toned and honorable men of the earth will not be easily carried away by popular opinion or vulgar prejudice; but will always be found on the side of the law-abiding portion of the community, and will suppress, so far as in them lies, every movement that tends to abridge the rights, or mar the peace and happiness of any portion of the citizens of the common country.

I have resided in this city nearly three years, and have attached myself to the Church of Jesus Christ of Latter-day Saints, soon after their location here; and have had a good opportunity of learning the feelings of the leading members of the said Church in regard to the citizens of Missouri which are of the most friendly nature, ever desiring to live in peace and cultivate friendship with all the citizens of your state, as also all the states, and all mankind generally; it being a principle of our faith to cultivate friendship and live in peace with all mankind; and if Dr. John Cook Bennett, or any other person, may conspire with citizens of your state to bring upon us mob violence, we confide in you as one who will under all circumstances, interpose the strong arm of the law in the suppression of conspiracy or mobs, or any other violation of law. As citizens of the United States we claim the protection of the several states and the United States in all our constitutional rights; and having learned something of your character, we, the more confidently, expect your protection against all lawless aggressions by any of the citizens of your state.

Whatever may be reported concerning us, we assure your Excellency that our feelings are, as I have before stated, of the most friendly nature, and should Bennett or any other person report anything

contrary, your Excellency need pay no attention to it; for it is not the truth, and is only designed by wicked men to cause the overthrow of the innocent.

Should any report have already reached your ears, I would esteem it as a great favor, if you would give me information of the same by letter immediately on receipt of this.

I am, yours respectfully,

GEORGE MILLER.

CHAPTER III.

CORRESPONDENCE BETWEEN THE PROPHET AND GOVERNOR THOMAS CARLIN—ANENT JOHN C. BENNETT'S CHARACTER—PHRENOLOGICAL CHARTS OF THE PROPHET ET AL.—THE GOVERNMENT OF GOD.

Wednesday, 29.—I held a long conversation with Francis M. Higbee. Francis found fault with being exposed, but I told him I spoke of him in self defense. Francis was, or appeared, humble, and promised to reform.

Heard the recorder read in the Law of the Lord; paid taxes; rode out in the city on business, with Brigham Young.

My clerk, Willard Richards, being about to leave me for a season, committed the business of my office to Elder William Clayton, who had been engaged with him for a few weeks past.

Thursday, 30.—In the forenoon, spent some time with C. A. Warren, Esq., from Quincy, and others, in the private office, and in the afternoon was in the court martial, giving testimony concerning John C. Bennett, who was cashiered.

Letter of Governor Thomas Carlin to Joseph Smith—Anent John C. Bennett.

QUINCY, June 30, 1842.

DEAR SIR:—I received by the last mail, your letter of the 24th instant, in which you have thought proper to give me a statement of charges against the conduct and character of General John C. Bennett; I can say that I regret that any individual should so far disregard his obligations to his God, and to his fellow man, as to condescend to the commission of the crimes alleged in your letter to have been perpetrated by General Bennett. It is, however, in accordance with representations

of his character, made to me more than two years since, and which I then felt constrained to believe were true, since which time I have desired to have as little intercourse with him as possible. No resignation of his commission as major-general of the Nauvoo Legion has reached me.

Some weeks since I read a short note from him, stating that you had reason to believe that a conspiracy is getting up in the state of Missouri; for the purpose of mobbing the Mormons at Nauvoo, and kidnapping you, and take you to that state, and requested to be informed in case of such mob, whether you would be protected by the authorities of this state, etc. To which I replied; that as all men were held amenable to the laws, so in like manner the rights of all would be protected, and the dignity of the state maintained, to the letter of the constitution and laws. The above is, in substance, the contents of his note to me, and my reply to him, having destroyed his letter, as I considered it of no use, should it be retained.

You state that you have heard that I have of late entertained unfavorable feelings towards you (the Mormons) as a people, and especially so with regards to yourself, &c., &c. If this should be true, you would be pleased to know from me the reasons of such hostile feelings.

In reply, I can in truth say that I do not entertain or cherish hostile or revengeful feelings towards any man or set of men on earth; but that I may have used strong expressions in reference to yourself, at times when my indignation has been somewhat aroused by repeated admonitions of my friends (both before and since the attempt to assassinate Ex-Governor Boggs) to be upon my guard; that you had prophesied that Boggs should die a violent death, and that I should die in a ditch, all this, however, if true, I looked upon as idle boasting until since the assassination of Boggs, and even since then, in reference to myself, I cannot view it in any other light, because whatever your feelings may have been towards Boggs, the mere discharge of an official duty on my part, enjoined upon me by the constitution and laws of this state, and of the United States, could not possibly engender feelings of such deep malignity. Be assured that this matter gives me no uneasiness, nor would the subject now have been mentioned, had you not requested a reply to your inquiries.

I have seen your denial published in the *Wasp*, of the prediction, attributed to you, of the death (or assassination) of Governor Boggs; be that true or false, nothing has contributed more towards fixing the belief upon the public mind, that you had made such prediction, than the repeated statements of a portion of your followers, that the manner of his death had been revealed to you, and their exultation that it needs must be fulfilled.

In reference to your request, to be advised how you should act, in case a mob should come upon you, I should feel very much at a loss to recommend any course for you to adopt, other than the resort to the first law of nature, namely, to defend your own rights; because, were I to advise a quiet submission on your part, I could not expect that you would fold your arms, and silently look on, whilst those rights were violated and outraged, as long as you have the power to protect them. I, however, have not the most distant thought that there exists, at present, any real cause for the apprehension of a mob coming upon you, otherwise I should feel it my duty to endeavor to arrest it.

Very respectfully, your obedient servant,

THOMAS CARLIN.

To General Joseph Smith.

I received a letter from Horace R. Hotchkiss, of which the following is a copy:—

Letter of Horace R. Hotchkiss to Joseph Smith—On the Prophet taking Advantage of the Bankrupt Act.

FAIR HAVEN, May 27, 1842.

Rev. Joseph Smith:

DEAR SIR:—Yours, notifying me of your application for the benefit of the bankrupt act, is at hand. I regret very much the step you have taken, as I am fearful it will have a most disastrous influence upon your society, both commercially and religiously; you have, however, probably weighed the subject with sufficient care to arrive at a correct decision.

You will oblige me by stating, immediately upon the receipt of this letter, your precise meaning, in saying, that "all your creditors would fare alike." It is, as you will see, important for me to know the course taken with my notes, and also the position in which we stand to each other.

You have my bond for certain lands, or rather you have my bond that you shall have a deed to certain lands upon the payment of notes specified in said bond. I wish to know exactly how this bond stands in your inventory. Of course, it cannot stand as a title to the property; but I want to know the disposition which is to be made of it.

Possibly some arrangement might be made between us at once; still I do not know how Mr. Tuttle and Mr. Gillet will view the subject.

Yours, &c.,

HORACE R. HOTCHKISS.

To which I wrote the following answer:—

Letter of Joseph Smith to H. R. Hotchkiss—Reply to Above.

NAUVOO, June 30, 1842.

H. R. Hotchkiss, Esq.:

DEAR SIR:—Yours of the 27th May has been received, which I shall now briefly answer. In regard to my application for the benefit of the bankrupt act, there was no other course for me to pursue than the one I have already taken; and, as I have said before, all my creditors will have to fare alike. Your papers are inventoried along with all the other property.

The influence this step may have upon our society, either commercially or religiously, is a matter we cannot stop to consult, as we had no alternative left. We have been compelled to pursue this course on account of the extreme pressure of the times, which continued to bear harder upon us, until we took the step we have.

A great pressure of business prevents writing more at the present, you will, therefore, excuse a short communication.

I remain yours respectfully,

JOSEPH SMITH.

Friday, July 1.—Elder Willard Richards left Nauvoo for New England.

Saturday, 2.—Rode out in the city with my clerk, Mr. Clayton, to look at some lots; afterwards rode to Hezekiah Peck's, accompanied by Emma and others.

In this day's *Wasp*, I find the following:—

Mr. Editor:

SIR:—I take the liberty to inform you that a large number of persons in different places have manifested a desire to know the phrenological development of Joseph Smith's head. I have examined the Prophet's head, and he is perfectly willing to have the chart published. You will please publish in your paper such portions of it as I have marked, showing the development of his much-talked-of brain, and let the public judge for themselves whether phrenology proves the reports against him true or false. Time will prove all things, and a "word to the wise is sufficient."

Yours respectfully,

A. CRANE.

A Phrenological Chart of Joseph Smith the Prophet by A. Crane, M. D., Professor of Phrenology.

Propensities.

Amativeness—11, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness—9, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness—5, F. Attached to place of long residence; no desire to change residence.

Adhesiveness—8, F. Solicitous for the happiness of friends, and ardent attachments for the other sex.

Combativeness—8, L. Indomitable perseverance, great courage; force, ability to overpower.

Destructiveness—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness—9, L. Strong love of riches, desire to make and save money.

Alimentativeness—9, L. Strong relish for food; keen and severe appetite.

Vitativeness—4, M. or S. Indifference to life; views the approach of death without fear.

Feelings.

Cautiousness—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem—10, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness—7, F. Can dwell on a subject without fatigue, and control the imagination.

Sentiments.

Benevolence—10, L. Kindness, goodness, tenderness, sympathy.

Veneration—6, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness—10, L. Stability and decison of charcter and purpose.

Conscientiousness—8, L. High regard for duty, integrity, mora principle, justice, obligation, truth, &c.

Hope—10, L. Cheerfulness, sanguine expectation of success and enjoyment.

Marvelousness—10 L. Wonder, credulity, belief in the supernatural.

Imitation—5, M. Inferior imitative powers; failure to copy, describe, relate stories, &c.

Prepossession—8, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality—9, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

Perceptives.

Admonition—8, F. or M. Desirous to know what others are doing; ready to counsel, and give hints of a fault or duty, &c.

Constructiveness—7, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune—5, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Time—11, V. L. Distinct impressions as to the time when, how long, &c.

Locality—11, V. L. or L. Great memory of place and position.

Eventuality—11, V. L. Extraordinary recollection of minute circumstances.

Individuality—10, L. Great desire to see; power of observation.

Form—10, F. Cognizance, and distinct recollection of shapes, countenances, &c.

Size—11, N. L. or F. Ability to judge of proportionate size, &c.

Weight—9, V. L.. L. F. Knowledge of gravitation, momentum, &c.

Color—9, F. or M. Moderate skill in judging of colors, comparing and arranging them.

Language—6, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order—9, L. Love of arrangement, everything in its particular place.

Number—7. Respectable aptness in arithmetical calculations, without extraordinary talent.

Reflectives.

Mirthfulness—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality—9, L. Ability to think and reason clearly, and perceive the relation of cause and effect.

Comparison—11, V. L. Extraordinary critical acumen; great power of analysis.

There are four temperaments. The lymphatic or phlegmatic, in which the secreting glands are the most active portion of the system,

produces both corporeal and mental langour, dullness, and inactivity. The sanguine in which the arterial portion of the system is most active, gives strong feelings and passions, and more ardor, zeal, and activity, than of strength or power. The bilious, in which the muscular portion predominates in activity, produces strength, power, and edurance of body, with great force and energy of mind and character. The nervous, in which the brain and nervous system are most active, gives the highest degree of activity, with clearness of perception and of thought, but less endurance. Sharp and prominent organs denote activity; smooth and broad ones intensity and strength.

Explanation of the Chart.

The written figures opposite the organs and ranging in a scale from 1 to 12, indicate the various degrees in which the respective organs are developed in the head of the individual examined; thus 1, 2 indicate that the organ is very small or almost wholly wanting; 3, 4 means small, or feeble, and inactive; 5, 6 moderate or active only in a subordinate degree; 7, 8, full or fair, and a little above par; 9, 10, large, or quite energetic, and having a marked influence upon the character; 11, 12, mean very large, or giving a controlling influence, and extreme liability to perversion. The size of the brain, combinations of the faculties and temperament of the individual, may be indicated in the same manner as the degrees of the faculties or organs.

The initials V. L. denote very large, L. large, F. full, M. moderate, S. small, V. S. very small.

I give the foregoing a place in my history for the gratification of the curious, and not for [any] respect [I entertain for] phrenology.

The following communication was sent to the *Wasp:*

TO THE CITIZENS OF HANCOCK COUNTY.

As a people, the Church of Jesus Christ of Latter-day Saints are found "more sinned against than sinning." In political affairs we are ever ready to yield to our fellow citizens of the county equal participation in the selection of candidates for office.

We have been disappointed in our hopes of being met with the same disposition on the part of some of the old citizens of the county—they indeed seem to manifest a spirit of intolerance and exclusion incompatible with the liberal doctrines of true republicanism.

At the late anti-Mormon convention, a complete set of candidates,

pledged to a man to receive no support from, and to yield no quarters to, "Mormons," are commended to all the citizens of this county for their suffrages!

As a portion of the said citizens of Hancock, we embrace the opportunity to decline this ticket for the want of reciprocity in its terms, and honesty and intelligence in the character of some of its candidates.

If the old citizens of the county are still desirous of equal participations with us in the choice of candidates, we are ready to co-operate with them. If independent gentlemen possessing the requisite qualities, capacity and integrity, will announce themselves, they will receive the united support of our people in the county.

The time for holding a convention seems to have already gone by—there is time enough for the friends of justice and fair play to elect a ticket to be announced in the independent manner we have suggested. Let the gentlemen who have the courage to oppose the spirit of dictation, which governed the anti-Mormon convention candidates show themselves, and we will exercise enough, on the terms proposed in this article, to ensure complete success. JOSEPH SMITH.

Sunday, 3.—This morning I preached at the grove to about 8,000 people. The subject matter of my discourse was from the Prophet Daniel's saying, that in the last days the God of heaven would set up a kingdom, &c.

In the afternoon I heard Brother Hyrum preach at the grove.

The steamer *Edna* collapsed her flues at the mouth of the Missouri river; more than sixty persons were badly scalded. A proof among many similar that the waters of the West are cursed, as saith the Lord in a revelation.*

Monday, 4.—The Legion appeared on parade under command of Brigadier-General Wilson Law, ranking officer of the line. Lieutenant-General Smith reviewed the Legion at 11 a. m., and continued in command through the day, which was somewhat unpleasant, yet an immense number of spectators were present, including the passengers of three steamers from the neighboring cities and villages.

Parade of the Legion.

* See Doctrine and Covenants sec. lxi: 14-29. Also see an article in the *Improvement Era*, September number, 1903, "The Fulfillment of Prophecy, the Testimony of the Floods."

At the close of the day General Smith expressed his entire satisfaction in an animated speech, in which he illustrated the design of the organization of the Legion, viz., to yield obedience to the institutions of our country, and protect the Saints from mobs, after which leave was given for strangers to address the Legion, when General Swanzey, of Iowa, expressed his friendly feelings towards Nauvoo, and his gratification at the good discipline of the Legion.

Mrs. Emma Smith and the ladies of other distinguished officers accompanied their companions on the parade. A few Lamanites were present, and there was but little drinking. Two individuals were fined $10.25 for offering whisky for sale.

Tuesday, 5.—Attended court-martial and city council; an ordinance in relation to public shows and exhibitions was passed.

The following was also passed:—

An Ordinance in Relation to Writs of Habeas Corpus.

Sec. 1. Be it, and it is hereby ordained by the city council of the city of Nauvoo, that no citizen of this city shall be taken out of the city by any writs without the privilege of investigation before the municipal court, and the benefit of a writ of habeas corpus, as granted in the 17th section of the Charter of this city. Be it understood that this ordinance is enacted for the protection of the citizens of this city, that they may in all cases have the right of trial in this city, and not be subjected to illegal process by their enemies.

JOSEPH SMITH, Mayor.

Passed July 5, 1842.

JAMES SLOAN, Recorder.

Wednesday, 6.—Transacted business in the city, and rode to La Harpe with Emma.

Two keel boats, sloop-rigged, and laden with provisions and apparatus necessary for the occasion, and manned with fifty of the brethren, started this morning on an expedition to the upper Mississippi, among the pineries, where they can join those al-

Expedition to the Pineries.

ready there, and erect mills, saw boards and plank, make shingles, hew timber, and return next spring with rafts, for the Temple of God, Nauvoo House, &c., to beautify the city of Nauvoo, according to the Prophets.

Thursday, 7.—Weather very cool at Nauvoo, thermometer at six degrees.

Saturday, 9.—I rode on the prairie with Brothers Clayton and Gheen to look at some land. Dined on my farm; hoed potatoes, &c., and in the afternoon returned to the city and transacted a variety of business.

I find the following phrenological chart of my clerk, Elder Willard Richards, of the quorum of the Twelve, by A. Crane, M. D.:—

Phrenological Chart of Willard Richards.

Propensities.

Amitiveness—8, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness—7, F. Attached to place of long residence; no desire to change residence.

Adhesiveness—11, V. L. Passionately and devotedly attached to lovers and friends.

Combativeness—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness—10, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness—8, F. Frugality and industry, without much of the miserly, penurious, or stingy feeling.

Alimentativeness—8, F. A good appetite, but not excessive, partiality for a variety of rich hearty dishes.

Vitativeness—7, L. Strong desire to exist; contemplates death as the greatest misfortune.

Feelings.

Cautiousness—Discretion, carefulness, anxiety, apprehension, &c.

Approbativeness—10, L. Ambition for distinction; sense of character, sensibility to reproach, fear of scandal.

Self-esteem—10, L. High-mindedness, independence, self-confidence, dignity; aspiration for greatness.

Concentrativeness—7, F. Can dwell on a subject without fatigue, and control the imagination.

Sentiments.

Benevolence—9, L. Kindness, goodness, tenderness, sympathy.

Veneration, 7, F. Religion without great awe or enthusiasm; reasonable deference to superiority.

Firmness—9, L. Stability and decision of character and purpose.

Conscientiousness—8, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvelousness—6, F. Openness to conviction without blind credulity; tolerably good degree of faith.

Imitation—10, F. A disposition and respectable ability to imitate, but not to mimic or to act out.

Prepossession—8, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality—10, L. Lively imagination; fancy, taste, love of poetry: elegance, eloquence, excellence, &c.

Perceptives.

Admonition—9, F, or M. Desirous to know what others are doing: ready to counsel and give hints of a fault or duty, &c.

Constructiveness—8, L. Great mechanical ingenuity, talent and skill.

Tune—8, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Time—8, F. or M. Indistinct notions of the lapse of time, of ages dates and events, &c.

Locality—11, V. L. or L. Great memory of places and position.

Eventuality—9, L. Retentive memory of events and particulars.

Individuality—10, L. Great desire to see; power of observation.

Form—8, F. Cognizance and distinct recollection of shapes, counte nances, &c.

Size—11, V. L., L. or F. Ability to judge of proportionate size, &c.

Weight—6, M. S. or V. S. Deficient balancing power; failure in equilibrium.

Color—11, V. L. or L. Great power of recollecting and comparing colors.

Language—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order—10, L. Love of arrangement; everything in its particular place.

Number—9, L. Quickness, facility, and correctness in calculating figures.

Reflectives.

Mirthfulness—10, L. Wit, fun, mirth; perception and love of the ludicrous.

Causality—11, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison—10, L. A discrimination; power of illustration, ability to perceive and apply analogies, &c.—[See explanation of numbers, etc. to my chart].

Sunday, *10*.—Attended meeting at the stand. Elder Woodruff preached. My health was not good. At home in the afternoon.

Monday, *11*.—In the morning, transacting business with Mr. Hunter. In the afternoon, at the printing office reading the papers, and bought a horse of Harmon T. Wilson, which I named Joe Duncan.

Tuesday, *12*.—At the court room in consultation about Bennett.

Bishop Miller and Erastus Derby started for Quincy and Missouri.

Attended city council. An ordinance was passed regulating auctions; also provision was made for publishing the Legion laws, &c., &c.

Mobs, riots, earthquakes, tumults and distress of nations, are common. In England the manufacturers are reducing the wages of the laborers, and turn-outs and starvation follow.

The Asiatic cholera has appeared again in India.

Friday, *15*.—It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove,

and I gave the public a general outline of John C. Bennett's conduct.

The people met again in the afternoon, and were addressed on the same subject by Brother Hyrum and Elder Kimball. I then stated that I had heard that Edward and D. Kilbourn were engaged with John C. Bennet to bring a mob on the city, from Galena, and asked Edward Kilbourn, who was present, if it was so? To which Mr. Kilbourn replied at some length, and denied the charge.

Elder Pratt returned in the evening.

I find an editorial, in the *Times and Seasons*, on the government of God as follows:—

The Government of God.

The government of the Almighty has always been very dissimilar to the governments of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

The geatest acts of the mighty men have been to depopulate nations and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent, the blood of the oppressed, the moans of the widow, and the tears of the orphan.

Egypt, Babylon, Greece, Persia, Carthage, Rome—each was raised to dignity amidst the clash of arms and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying and the misery and distress of the human family; before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world: to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world to "beat their swords into plowshares, and their spears into pruning hooks," make the nations of the earth dwell in peace, and to bring about the millennial glory, when "the earth shall yield its increase, resume its paradisean glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn, and their cities, and their mightiest works of art have been annihilated; or their dilapidated towers, of time-worn monuments have left us but feeble traces of their former magnificence and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchial, aristocratical, and republican governments of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent, from center to circumference, with party strife, political intrigues, and sectional interest; our counselors are panic stricken, our legislators are astonished, and our senators are confounded, our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread, our banks are broken, our credit ruined, and our states overwhelmed in debt, yet we are, and have been in peace.

What is the matter? Are we alone in this thing? Verily no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble, their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home. Chartism, O'Connelism, and radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the east are threatening her destruction abroad. France is rent to the core, intrigue, treachery, and treason lurk in the dark, and murder, and assassination stalk forth at noonday. Turkey, once the dread of European nations, has been shorn of her strength, has dwindled into

her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace; and Russia and Egypt are each of them opening their jaws to devour her. Spain has been the theater of bloodshed, of misery and woe for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has, for centuries resisted the attacks of barbarians, has become tributary to a foreign foe, her batteries thrown down, many of her cities destroyed, and her villages deserted. We might mention the Eastern Rajahs, the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland; nay, the world itself presents one great theater of misery, woe, and "distress of nations with perplexity." All, all, speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, to stand as a head of the universe, and take the reins of government in His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh, to direct his steps;" this we have fully shown.

If there was anything great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness. The architectural designs of the Temple at Jerusalem, together with its ornaments and beauty, were given of God. Wisdom to govern the house of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world.

If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power, it was from the same source, as the Scriptures abundantly testify. If, then, God puts up one, and sets down another at His pleasure, and made instruments of kings, unknown to themselves, to fulfill His prophecies, how much more was He able, if man would have been subject to His mandate to regulate the affairs of

this world, and promote peace and happiness among the human family!

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the Priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was conversed with by angels, and by the Lord; was told where to go, and when to stop; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.

When Egypt was under the superintendence of Joseph it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was: "The Lord is our lawgiver; the Lord is our Judge; the Lord is our King, and He shall reign over us." While in this state they might truly say, "Happy is that people, whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs: they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished: when "the Lord shall be King over the whole earth," and "Jerusalem His throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things spoken of by all the holy Prophets since the world was"—"the dispensation of the fullness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proved abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "He whose right it is, will possess the kingdom, and reign until He has put all things under His feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone

be exalted in that day." To bring about this state of things, there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer, "Shall there be evil in a city and the Lord hath not done it?"

The earth is groaning under corruption, oppression, tyranny and bloodshed; and God is coming out of His hiding place, as He said He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "beheld till the thrones were cast down, and the Ancient of Days did sit;" and one was brought before him like unto the Son of Man; and all nations, kindred, tongues, and people, did serve and obey Him. It is for us to be righteous, that we may be wise and understand; for none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness shall shine as the stars for ever and ever.

As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures. "Watch and pray always," says our Savior, "that ye may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of Man." If Enoch, Abraham, Moses, and the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob as families, and the children of Israel as a nation; so we, as a Church, must be under His guidance if we are prospered, preserved and sustained. Our only confidence can be in God; our only wisdom obtained from Him: and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm and kissed the rod; let us be wise in time to come and ever remember that "to obey is better than sacrifice, and to hearken than the fat of rams." The Lord has told us to build the Temple and the Nauvoo House; and that command is as binding upon us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other commandment; he is not a doer of God's will, not a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, "if the Lord go not with us, carry us not up hence." We would say to

the Saints that come here, we have laid the foundation for the gathering of God's people to this place, and they expect that when the Saints do come, they will be under the counsel that God has appointed. The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people, and they will be dealt with as transgressors of the laws of God. We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design, that "Zion may be built up in righteousness; and all nations flock to her standard;" that as God's people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.

Saturday, *16*.—Rode on the prairie with my clerk, to show some land to Brother Russell from New York; dined with my farmer, Brother Cornelius P. Lott, and hoed potatoes.

CHAPTER IV.

THE PROPHET CHARGED WITH BEING ACCESSORY TO THE ASSAULT ON EX-GOVERNOR BOGGS OF MISSOURI—CORRESPONDENCE WITH GOVERNOR CARLIN—THE CHARACTER OF JOHN C. BENNETT—PROPHECY THAT THE SAINTS WOULD BE DRIVEN TO THE ROCKY MOUNTAINS.

Sunday Morning, July 17, 1842.—Attended meeting at the Grove; was sick and tarried at home the remainder of the day.

Monday, 18.—Rode out to Brother Kearns and the farm.

Tuesday 19.—Rode with Dr. Foster, Henry Kearns and others to examine some timber lands, &c.

Wednesday, 20.—

Affidavit of Lilburn W. Boggs, Ex-Governor of Missouri.

State of Missouri, county of Jackson: This day personally appeared before me, Samuel Weston, a justice of the peace, within and for the county of Jackson, the subscriber, Lilburn W. Boggs, who being duly sworn doth depose and say that on the night of the 6th day of May, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot with intent to kill, and that his life was despaired of for several days, and that he believes and has good reason to believe from evidence and information now in his possession, that O. P. Rockwell, a citizen or resident of the state of Illinois, is the person who shot him on the night aforesaid, and the said deponent hereby applies to the Governor of the State of Illinois, to deliver the said O. P. Rockwell to some person authorized to receive him and convey him to the county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P.

Affidavit of the City Council anent John C. Bennett.

We, the undersigned, members of the city council, of the city of

Nauvoo, testify that John C. Bennett was not under duress at the time he testified before the city council, May 19, 1842, concerning Joseph Smith's innocence, virtue and pure teaching. His statements that he has lately made concerning this matter are false; there was no excitement at the time, nor was he in anywise threatened, menaced or intimidated. His appearance at the city council was voluntary; he asked the privilege of speaking, which was granted. After speaking for some time on the city affairs, Joseph Smith asked him if he knew anything bad concerning his public or private character. He then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord, as free as any member of the council. We further testify that there is no such thing as a Danite Society in the city, nor any combination, other than the Masonic Lodge of which we have any knowledge.

Wilson Law,	Geo. A. Smith,
John Taylor,	Geo. W. Harris,
Wilford Woodruff,	Newel K. Whitney,
Vinson Knight,	Brigham Young,
Heber C. Kimball,	Charles C. Rich,
John P. Greene,	Orson Spencer.
William Marks,	

Subscribed and sworn to by the persons whose names appear to the foregoing affidavit, the 20th day of July, A. D. 1842, except Newel K. Whitney, who subscribed and affirmed to the foregoing this day [July 21st] before me.

Daniel H. Wells,
Justice of the peace within and for Hancock county, Illinois.

Friday, 22.—A special session of the city council was called at eight o'clock this morning; the Vice-Mayor presiding, when the following petition was written:

Petition of the Nauvoo City Council to Governor Carlin.

To His Excellency, Thomas Carlin, Governor of the State of Illinois:

We, the undersigned citizens of the State of Illinois, having heard that many reports are in circulation prejudicial to the interest, happiness, peace, well being and safety of the inhabitants of the city of Nauvoo and vicinity have thought proper to lay before your Excellency the following statement:

Whereas, the Latter-day Saints having suffered much in the state of Missouri, in time past through the hand of oppression, brought upon them by the falsehoods and misrepresentations of wicked and designing

men, whose hands are yet dripping with the blood of the innocent, and whose fiendish rage has sent many a patriot to his long home, leaving in our midst many widows and orphans whose sorrows and tears even time cannot wipe away:

We would represent to your Excellency that we broke no law, violated no constitutional rights, nor trampled upon the privileges of any other people in Missouri; yet we had to suffer banishment, exile, the confiscation of our properties, and have diseases, distress and misery entailed upon us and our children, the effects of which we bear about in our bodies, and are indelibly engraven on our minds, and we appeal to your Excellency at the present time, that you will not suffer an occurrence of such heart-rending scenes to take place under your administration.

Whilst we have been in this state we have behaved as good, peaceable citizens; we have availed ourselves of no privileges but what are strictly constitutional, and such as have been guaranteed by the authority of this state; we have always held ourselves amenable to the laws of the land; we have not violated any law, nor taken from any their rights.

Your Excellency must be acquainted with the false statements and seditious designs of John Cook Bennett, with other political demagogues, pertaining to us as a people. We presume, sir, that you are acquainted with the infamous character of that individual, from certain statements made to us by yourself pertaining to him, but lest you should not be we forward to you documents pertaining to the affair, which will fully show the darkness of his character, and the infamous course that he has taken.

Concerning those statements made by him against Joseph Smith, we know that they are false. Joseph Smith has our entire confidence; we know that he has violated no law, nor has he in anywise promoted sedition or rebellion; nor has he sought the injury of any citizen of this or any other place. We are perfectly assured that he is as loyal, patriotic and virtuous a man, as there is in the state of Illinois, and we appeal to your Excellency, if in three years acquaintance with him you have seen anything to the contrary?

Inasmuch as this is the case, we your petitioners, knowing that Joseph Smith could not have justice done him in the state of Missouri—that he has suffered enough in that state unjustly already, and that if he goes there it is only to be murdered—pray your Excellency not to issue a writ for him to be given up to the authorities of Missouri; but if your Excellency thinks that he has violated any law, we request that he may be tried by the authorities of this state, for he shrinks not from investigation.

We furthermore pray that our lives and the lives of our wives and children may be precious in your sight and that we may have the privilege of following our avocations, of living on our farms, and by our own firesides in peace, and that neither said John C. Bennett, nor any other person may be able to influence your Excellency, either by intrigue or falsehood, to suffer us as a people to be injured by mob violence, but if, in the estimation of your Excellency, we have done wrong, we appeal to the laws of this state.

Having heard a report that your Excellency had called upon several companies of militia, to prepare themselves and be in readiness in case of emergency, we would further ask of your Excellency, that if the state or country should be in danger, that the Nauvoo Legion may have the privilege of showing their loyalty in the defense thereof.

We have the fullest confidence in the honor, justice and integrity of your Excellency, and feel confident that we have only to present our case before you to insure protection, believing that the cries of so many peaceable and patriotic citizens will not be disregarded by your Excellency.

We therefore ask you as the chief magistrate of this state to grant us our requests, and we, as in duty bound, will ever pray.

Signed by the Vice-Mayor and City Council.

This forenoon I attended a general meeting of the citizens at the stand; Orson Spencer, Esq., presiding. The object of the meeting was to correct the public mind relative to false reports put in circulation by Bennett and others, and General Wilson Law presented the following:

Resolution of a Nauvoo Mass Meeting.

Resolved, That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith, we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this state and the United States.

This resolution was adopted unanimously by the numerous assembly.

The assembly came together in the afternoon, and

about eight hundred signed the foregoing petition presented by the city council to Governor Carlin.

The "Ladies Relief Society" also drew up a petition signed by about one thousand ladies, speaking in the highest terms of the virtue, philanthropy and benevolence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights.

A petition was also drawn up by many citizens in and near Nauvoo, who were not "Mormons" setting forth the same things. (See affidavits of Hyrum Smith and William Law *Times and Seasons*, Vol. III, page 870, &c. Also certificates of Elias Higbee and Francis M. Higbee, *Times and Seasons*, Vol. III, page 874.)*

Affidavit of Hyrum Smith.

On the seventeenth day of May, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony, under oath before Alderman G. W. Harris, by several females who testified that John C. Bennett endeavored to seduce them, and accomplished his designs by saying it was right; that it was one of the mysteries of God, which was to be revealed when the people was strong enough in faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that there were such revelations and such commandments, and that they were of God; also stating that he would be responsible for their sins, if there were any, and that he would give them medicine to produce abortions, provided they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity whilst she was sick, stated that he made proposals to her of a similar nature; he told her that he wished her husband was dead, and that if he was dead, he would marry her and clear out with her; he also begged her permission to give

*The matters of which these affidavits treat are of such importance in the CHURCH HISTORY, since they establish the villainy of John C. Bennett and prove the Prophet to be innocent of those things charged against him by Bennett that it is thought proper to give them here *in extenso*, as also an extract from an editorial from the *Times and Seasons*, explaining the long forbearance with this arch-apostate and traitor.

him [her husband] medicine to that effect; he did try to give him medicine, but he would not take it. On interrogating her what she thought of such teaching, she replied she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him, and bring him to justice. Some person knowing my determination, having informed him of it, he sent to me William Law and Brigham Young, to request an interview with me, and to see if there could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous; but told them I was willing to see him; he immediately came to see me; he begged on me to forgive him this once, and not prosecute him and expose him; he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts, and wept much and desired that it might not be made public, for it would ruin him forever; he wished me to wait, but I was determined to bring him to justice, and declined listening to his entreaties; he then wished me to wait until he could have an interview with the Masonic fraternity; he also wanted an interview with Brother Joseph; he wished to know of me if I would forgive him, and desist from my intentions, if he could obtain their forgiveness; and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro tem* at that time; he also wished an interview first with Brother Joseph; at that time Brother Joseph was crossing the yard from the house to the store, he immediately came to the store and met Dr. Bennett on the way; he reached out his hand to Brother Joseph and said, Will you forgive me? weeping at the time; he said, Brother Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery were right, or polygamy or any such practice? He said, You never did. Did I ever teach you anything that was not virtuous—that was iniquitous, either in public or private? He said, You never did. Did you ever know anything unvirtuous or unrighteous in my conduct or action at any time, either in public or private? He said, I did not. Are you willing to make oath to this before an alderman of the city? He said I am willing to do so. Joseph said, Doctor, go into my office and write what you can in conscience subscribe your name to, and I will be satisfied. I will, he said, and went into the office, and I went with him, and he requested pen, ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro tem.* for the Nauvoo Lodge, U. D. William Clayton gave him paper, pen and ink, and he stood at the desk and wrote

the following article which was published in the 11th No. of the *Wasp;* sworn to and subscribed before Daniel H. Wells, Alderman, 17th day of May, A. D. 1842. He called in Brother Joseph and read it to him, and asked him if that would do; he said it would; he then swore to it as before mentioned, the article was as follows:

STATE OF ILLINOIS, CITY OF NAUVOO.

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn, according to law, deposeth and saith: that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any occasion, either directly or indirectly, in word or deed by Joseph Smith: and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal, illicit intercourse with females was,under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to and subscribed before me, this 17th day of May, 1842.

DANIEL H. WELLS,
Alderman.

During all this intercourse I was present with him, and there was no threats used nor harshness, everything was as pacific as could be under existing circumstances. I then immediately convened the Masonic Lodge, it being about 4 o'clock p. m. He then came into the lodge and charges of a similar nature were preferred against him. He admitted they were true, in the presence of about sixty in number. He arose and begged the privilege of speaking to the brethren; he acknowledged his wickedness; and begged for the brethren to forgive him still longer, and he called God and angels to witness that he never would be guilty of the like crimes again—he would lay his hand on the Bible and swear that he would not be guilty of such crimes. He seemed to be very penitent and wept much; his penitence excited sympathy in the minds of the brethren, and they withdrew the charge for the time being until he could be heard on other charges which had been preferred against him by members of the Pickaway Lodge of Ohio, through the communications of the Grand Master, A. Jones. After this we found him to be an expelled Mason, in consequence of his rascally conduct, from the Pickaway Lodge, in Ohio; the circumstances and documents were mentioned in the 11th number of the *Wasp*, signed by George Miller, Master of Nauvoo Lodge, under dispensation, and reads as follows:

NOTICE.

To All Whom it May Concern, Greeting:

Whereas John Cook Bennett, in the organization of the Nauvoo Lodge, under dispensation, palmed himself upon the fraternity as a regular Mason in good standing; and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish to all the Masonic world, the above facts, that he, the said Bennett may not impose himself upon the fraterns of Masons.

All editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER,
Master of Nauvoo Lodge under dispensation.

Still after all this we found him guilty of similar crimes again, and it was found to our satisfaction that he was conspiring against the peace and safety of the citizens of this state—after learning these facts we exposed him to the public; he then immediately left the place abruptly; threatening to drink the hearts blood of many citizens of this place. Previous to this last disclosure, the hand of fellowship was withdrawn from him, May 11, 1842, by the First Presidency, six days previous to the time he pretended to withdraw from the Church, which you will see published in the *Times and Seasons*, June 15, 1842. I was also present at the time when he gave this testimony before the city council, as printed in the *Times and Seasons*, July 1, 1842, on page 841, which reads as follows:

Dr. John C. Bennett, ex-Mayor, was then called upon by the Mayor to state if he knew aught against him; when Mr. Bennett replied: "I know what I am about,and the heads of the Church know what they are about, I expect. I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God, those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license,and any person who states it is a scoundrel and a liar. I have heard it said that I should become a second Avard by withdrawing from the Church, and that I was at variance with the heads and should use an influence against them because I resigned the office of mayor; this is false. I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, and fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration—and should the time ever come that I may

have an opportunity to test my faith, it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know anything against my character either in public or private?"

General Bennett answered: "I do not; in all my intercourse with Gen. Smith, in public and in private, he has been strictly virtuous."

ALDERMEN.	COUNCILLORS.
NEWEL K. WHITNEY,	WILLARD RICHARDS,
HIRUM KIMBALL,	WILSON LAW,
ORSON SPENCER,	JOHN TAYLOR,
GUST. HILLS,	BRIGHAM YOUNG,
G. W. HARRIS,	JOHN P. GREENE,
	HEBER C. KIMBALL,
JAMES SLOAN, recorder.	WILFORD WOODRUFF,
MAY 19th, 1842.	GEORGE A. SMITH.

I know he was not under duress at the time, for his testimony was given free and voluntarily, after requesting the privilege of the council to speak (which was granted him) on matters pertaining to the city ordinances, while speaking, or before he took his seat, he was requested by the mayor of the city, Joseph Smith, to state to the council if he knew aught against him, and he replied according to the above.

I also know that he had no private intercourse with Joseph in the preparation room on the 17th day, as he stated in his letter as printed in the *Sangamo Journal*, for the lodge was convened on that day, and I had the keys of the doors in my possession from 7 o'clock a. m. until 6 o'clock p. m., and it was when the lodge called off for refreshment during recess, that I had the interview with him, at which time he wrote the affidavit and subscribed it in my presence, and I was with him during the whole time from his first coming to me, until he signed it and until the lodge convened again at 4 o'clock.

HYRUM SMITH.

Sworn to and subscribed before me, July 23, 1842.

GEORGE W. HARRIS,
Alderman of the city of Nauvoo.

Affidavit of Wm. Law.

As John C. Bennett has become our open enemy, and is engaged in circulating falsehoods of the blackest character, I deem it a duty to make the following statement of facts:

John C. Bennett states in the *Sangamo Journal* that the withdrawal of the hand of fellowship by the First Presidency, and the Twelve was

after he had withdrawn from the Church. I presume the notice of our withdrawal was not published till after he withdrew, but that does not prove his statement true, for I hereby testify that I signed the article in question several days before he withdrew. I believe it was on the evening of the 11th day of May, some four or five days afterwards I had some conversation with John C. Bennett and intimated to him that such a thing was concluded upon, which intimation, I presume led him to withdraw immediately. I told him we could not bear with his conduct any longer—that there were many witnesses against him, and that they stated that he gave Joseph Smith as authority for his illicit inter course with females. John C. Bennett declared to me before God that Joseph Smith had never taught him such doctrines, and that he never told any one that he (Joseph Smith) had taught any such things, and that any one who said so told base lies; nevertheless he said he had done wrong, that he would not deny, but he would deny that he had used Joseph Smith's name to accomplish his designs on any one; stating that he had no need of that, for that he could succeed without telling them that Joseph approbated such conduct.

These statements he made to me of his own free will, in a private conversation which we had on the subject; there was no compulsion or threats used on my part; we had always been on good terms, and I regretted exceedingly that he had taken such a course. He plead with me to intercede for him, assuring me that he would turn from his iniquity, and never would be guilty of such crimes again. He said that if he were exposed it would break his mother's heart—that she was old, and if such things reached her ears it would bring her down with sorrow to the grave. I accordingly went to Joseph Smith and plead with him to spare Bennett from public exposure, on account of his mother. On many occasions I heard him acknowledge his guilt, and beg not to be destroyed in the eyes of the public, and that he would never act so again, so "help him God." From such promises and oaths I was induced to bear with him longer than I should have done.

On one occasion I heard him state before the city council that Joseph Smith had never taught him any unrighteous principles, of any kind, and that if any one says that he ever said that Joseph taught such things they are base liars, or words to that effect. This statement he made voluntarily; he came into the council room about an hour after the council opened, and made the statement, not under duress, but of his own free will, as many witnesses can testify.

On a former occasion he came to me and told me that a friend of his was about to be tried by the High Council, for the crime of adultery, and that he feared his name would be brought into question. He entreated me to go to the council and prevent his name from being

brought forward, as, said he, "I am not on trial, and I do not want my mother to hear of these things, for she is a good woman."

I would further state that I do know from the amount of evidence which stands against John C. Bennett, and from his own acknowledgments, that he is a most corrupt, base, and vile man; and that he has published many base falsehoods since we withdrew the hand of fellowship from him.

About the time that John C. Bennett was brought before the Masonic Lodge he came to me and desired that I would go in company with Brigham Young to Hyrum Smith, and entreat of him to spare him—that he wished not to be exposed—that he wanted to live as a private citizen, and would cease from all his folly, etc. I advised him to go to Texas, and when he returned, if he would behave well we would reinstate him. He said he had no means to take him to Texas, and still insisted on Brigham Young and myself to intercede for him.

WILLIAM LAW.

Sworn to, and subscribed before me a justice of the peace, within and for the county of Hancock, state of Illinois, July 20th, 1842.

DANIEL H. WELLS.

Certificate of Elias and Francis M. Higbee.

Mr. Editor:

Sir, from a perusal of the St. Louis papers, I find from an article signed J. C. Bennett, stating that all who are friends to Mr. Joseph Smith he considers his enemies—as a matter of course, then, I must be one, for I am, and have been for a long time the personal friend of Joseph Smith; and I will here say that I have never yet seen or known anything against him that I should change my mind. It is true many reports have been and are put in circulation by his enemies for political or religious effect, that upon investigation are like the dew before the morning sun, vanish away, because there is no real substance in them.

Could Dr. Bennett expect any man acquainted with all the circumstances, and matters of fact which were developed both here and from abroad, respecting his conduct and character, previous to his leaving this place, for one moment to believe him—I answer, *No!* he could not. And all his affidavits, that came from any person entitled to credit, (I say entitled to credit, because some there are who are not entitled to credit; as Dr. Bennett very well knows) are in amount nothing at all, when summed up, and render no person worthy of death or bonds.

Francis M. Higbee's knowledge concerning the murder of a prisoner in Missouri, I am authorized to say, by Francis M. Higbee that he

knows of no such thing—that no prisoner was ever killed in Missouri, to the best of his knowledge. And I also bear the same testimony that there never was any prisoner killed there, neither were we ever charged with any such thing, according to the best of my recollection.

ELIAS HIGBEE.

July 22, 1842.

This is to certify that I do not know of the murder of any prisoner in Missouri, as above alluded to.

FRANCIS M. HIGBEE.

July 22, 1842.

[The following is the excerpt from the *Times and Seasons* alluded to in the foot note at page 71:]

JOHN C. BENNETT.

In the state of Missouri we had our Hinckle, our Avard, Marsh, McLellin, and others who were the first to flee in time of danger—the first to tell of things that they never knew, and swear to things that they never before had heard of They were more violent in their persecutions, more relentless and sanguinary in their proceedings, and sought with greater fury the destruction and overthrow of the Saints of God who had never injured them, but whose virtue made them blush for their crimes. All that were there remember that they were the stoutest and the loudest in proclaiming against oppression; they protested vehemently against mob and misrule, but were the first in robbing, spoiling, and plundering their brethren. Such things we have always expected; we know that the "net will gather together of every kind, good and bad," that "the wheat and tares must grow together until the harvest," and that even at the last there will be five foolish as well as five wise virgins. Daniel, in referring to the last days says, in speaking concerning the "Holy Covenant," that many shall have indignation against it, and shall obtain information from those that forsake the Holy Covenant, "and the robbers of thy people shall seek to exalt themselves, but they shall fall." This we have fully proven—we have seen them try to exalt themselves, and we have seen their fall. He goes on further to state, that "many shall cleve unto them by flatteries." Such was Dr. Avard, and John C. Bennett—with the latter we have to do at the present time, and in many of the foregoing statements and prophecies we shall see his character and conduct exemplified. He professed the greatest fidelity, and eternal friendship, yet was he an adder in the path, and a viper in the bosom. He professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy into families, reveled in voluptuousness and crime, and led

the youth that he had influence over to tread in his unhallowed steps; he professed to fear God, yet did he desecrate His name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his neighbor's bed. He professed indignation against Missouri, saying, "My hand shall avenge the blood of the innocent;" yet now he calls upon Missouri to come out against the Saints, and he "will lead them on to glory and to victory."

It may be asked why it was that we would countenance him so long after being apprised of his iniquities, and why he was not dealt with long ago. To this we would answer, that he has been dealt with from time to time; when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness, at the same time promising before God and angels to amend his life, if he could be forgiven. He was in this way borne with from time to time, until forbearance was no longer a virtue, and then the First Presidency, the Twelve, and the Bishops withdrew their fellowship from him, as published in the 16th number of this paper. The Church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints was bad—that Joseph Smith and many others were adulterers, murderers, etc., that there was a secret band of men that would kill people, etc., called Danites—that he was in duress when he gave his affidavit, and testified that Joseph Smith was a virtuous man—that we believed in and practiced polygamy,* that we believed in secret murders, and aimed to destroy the government, etc., etc. As he has made his statements very public, and industriously circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public is generally acquainted with them already."†

*A distinction here must be kept in mind between the "polygamy" charged against the Saints by Bennett and plurality of wives allowed under certain restrictions by the revelation on the Eternity of the Marriage Covenant. It was the vicious, promiscuous polygamous associations charged by Bennett that belief in and practice of by the Saints that is here denied, not the plural relations under the seal and covenant of the marriage law in the aforesaid revelation. See Bennett's "History of the Saints," (1842), pp. 217-260.

†According to Bennett's own statement concerning himself, he joined the Church for the purpose of exposing the alleged treasonable designs of the Mormon people against several of the western states. In his book, entitled "The History of the Saints," (Leland & Whitney, Boston, 1842), he says:

"I find that it is almost universally the opinion of those who have heard of me

Affidavit of Daniel H. Wells Anent John C. Bennett.

STATE OF ILLINOIS, COUNTY OF HANCOCK.

I hereby certify that on the 17th day of May last, John C. Bennett subscribed and swore to the affidavit over my signature of that date and published in the *Wasp*, after writing the same in my presence, in the office where I was employed in taking depositions of witnesses. The door of the room was open and free for all, or any person to pass or repass. After signing and being qualified to the affidavit aforesaid,

in the eastern part of the United States, that I united myself to the Mormons from a conviction of the truth of their doctrines, and that I was, at least for some time, a convert to their pretended religion. This, however, is a very gross error. I never believed in them or their doctrines. This is, and indeed was, from the first, well known to my friends and acquaintances in the western country, who were well aware of my reasons for connecting myself with the Prophet; which reasons I will now proceed to state. My attention had been long turned towards the movements and designs of the Mormons, with whom I had become pretty well acquainted, years before, in the state of Ohio; and after the formation of their establishment at Nauvoo, in 1839, the facts and reports respecting them, which I continually heard, led me to suspect, and, indeed, believe, that their leaders had formed, and were preparing to execute, a daring and colossal scheme of rebellion and usurpation throughout the Northwestern States of the Union. It was to me evident that temporal, as well as spiritual, empire was the aim and expectation of the Prophet and his cabinet. The documents that will hereafter be introduced, will clearly show the existence of a vast and deep-laid scheme, upon their part, for conquering the states of Ohio, Indiana, Illinois, Iowa, and Missouri, and erecting upon the ruin of their present governments a despotic military and religious empire, the head of which, as emperor and pope, was to be Joseph Smith, the Prophet of the Lord, and his ministers and viceroys, the apostles, high priests, elders, and bishops, of the Mormon Church. The fruition of this hopeful project would, of course, have been preceded by plunder, devastation, and bloodshed, and by all the countless horrors which invariably accompany civil war. American citizens could not be expected to stand quietly by, and suffer their governments to be overthrown, their religion subverted, their wives and children converted into instruments for a despot's lust and ambition, and their property forcibly appropriated to the use and furtherance of a base imposture. The Mormons would, of course, meet with resistance as soon as their intentions became evident; and so great was already their power, and so rapidly did their numbers increase, that the most frightful consequences might naturally be expected to ensue, from an armed collision between them and the citizens who still remained faithful to the God and the laws of their fathers. These reflections continually occurred to me, as I observed the proceedings of the Mormons, and, at length, determined me to make an attempt to detect and expose the movers and machinery of the plot.

The promised documentary proofs of the alleged scheme to overthrow government in the states named, and establish on their ruins a despotic military government, etc., did not appear in the book compiled by Bennett, nor can his statement be true that he joined the Church for the purpose of exposing a secret plot on the part of Joseph Smith and his associates against government in the United States. The most probable and most charitable view in relation to Bennett's actions and character is that expressed by the late President John Taylor in his public dis-

he requested to speak to me at the door. I followed him out; he told me some persons had been lying about him, and showed me a writing granting him the privilege to withdraw from the Church, and remarked that the matter was perfectly understood between him and the heads of the Church; and that he had resigned the mayor's office, and should resign the office he held in the Legion; but as there was a court-martial to be held in a few days Joseph Smith desired that he would wait until that was over.

I was in the city council on the 19th day of May last. I there heard him say what has been published concerning the teachings of Joseph Smith, and of his own course. I afterwards met him in company with Colonel Francis M. Higbee. He then stated that he was going to be the candidate, (meaning the candidate for the legislature) and Joseph and Hyrum Smith were going in for him. Said: "You know it will be better for me not to be bothered with the mayor's office, Legion, 'Mormon,' or anything else."

During all this time, if he was under duress or fear, he must have a good faculty for concealing it, for he was at liberty to go and come when and where he pleased, so far as I am capable of judging.

I know that I saw him in different parts of the city even after he had made these statements, transacting business as usual, and said he was going to complete some business pertaining to the mayor's office; and I think did attend to work on the streets.

I was always personally friendly with him, after I became acquainted

cussion with a number of Protestant ministers in France, 1850, who relied on Bennett's "disclosures" concerning Joseph Smith and the Mormon people for the data of their arguments. Of Bennett, with whom he was well and intimately acquainted, the late President John Taylor said:

"Respecting John C. Bennett: I was well acquainted with him. At one time he was a good man, but fell into adultery, and was cut off from the Church for his iniquity; and so bad was his conduct, that he was also expelled from the municipal courts, of which he was a member. He then went lecturing through the country, and commenced writing pamphlets for the sake of making money, charging so much for admittance to his lectures, and selling his slanders. His remarks, however, were so bad, and his statements so obscene and disgraceful, that respectable people were disgusted."

Elder Taylor's opponents regarded this as an attack upon Bennett's character, to which Elder Taylor answered: "Mr. Carter * * tells us that it is now too late to attack John C. Bennett's motives for joining the Church. Did I ever attack John C. Bennett's motives for joining the Church? * * * * I stated concerning John C. Bennett, that at one time he was a good man, but that he fell into iniquity and was cut off from the Church for adultery, and then commenced his persecutions. If I had my books here I could have shown an affidavit made before the city council about the time he was cut off, stating that he knew nothing evil or bad of Joseph Smith, an affidavit that I heard him make himself." (Public discussion between Reverends Cleeve, Robinson, Carter, and Elder John Taylor at Boulogne-Sur-Mer, France, 1850.)

with him. I never heard him say anything derogatory to the character of Joseph Smith, until after he had been exposed by said Smith, on the public stand in Nauvoo.

DANIEL H. WELLS.

July 22nd, A. D. 1842.

Sworn to and subscribed before me, a justice of the peace, in and for the city of Nauvoo, in said county, this 22nd day of July, 1842.

GUSTAVUS HILLS,
[L. S.] J. P. and Alderman.

Times and Seasons Editor's Note.—"Daniel H. Wells, Esq., is an old resident in this place, and not a Mormon."

Sunday, 24.—This morning at home sick. Attended meeting at the Grove in the afternoon, and spoke of Brother Miller's having returned with the good news that Bennett would not be able to accomplish his designs.

Tuesday, 26.—Sick this morning. Rode to my farm in the afternoon.

Wednesday, 27—Attended meeting at the Grove and listened to the electioneering candidates, and spoke at the close of the meeting.

Letter of Governor Carlin to Joseph Smith, Anent the Foregoing Resolution and Petition.

QUINCY, July 27, 1842.

DEAR SIR:—Your communication of the 25th instant, together with the petitions of the citizens of the city of Nauvoo, both male and female, were delivered to me last evening by Brevet-Major-General Wilson Law; also a report of James Sloan, Esq., Secretary of Nauvoo Legion, of the proceedings of a Court Martial of Brevet-Major-General had upon charges preferred against Major-General John C. Bennett; upon which trial the court found the defendant guilty, and sentenced him to be cashiered; all of which have been considered.

In reply to your expressed apprehensions of "the possibility of an attack upon the peaceable inhabitants of the city of Nauvoo and vicinity, through the intrigues and false representations of John C. Bennett and others," and your request that I would issue official orders to you to have the Nauvoo Legion in readiness to be called out at a moment's warning in defense of the peaceable citizens, &c., I must say that I cannot conceive of the least probability, or scarcely possibility, of an attack of violence upon the citizens of Nauvoo from any quarter whatever, and as utterly impossible that such attack is contemplated by any

sufficient number of persons to excite the least apprehension of danger or injury,and whilst I should consider it my imperative duty to promptly take measures to suppress and repel any invasion, by violence of the people's rights, I nevertheless think that it is not in my province to interpose my official authority gratuitously when no such exigency exists.

From the late exposure, as made by General Bennett it is not strange that the apprehensions of the citizens of Nauvoo are excited, but so far as I can learn from the expression of public opinion, the excitement is confined to the Mormons themselves, and only extends to the community at large as a matter of curiosity and wonder.

Very respectfully,

Your obedient servant,

To General Joseph Smith. THOMAS CARLIN.

Elder W. Woodruff started for St. Louis, to procure printing paper for the *Times and Seasons*.

Saturday, 30.—I wrote to Thomas Carlin, Governor of the state of Illinois as follows:

Letter of the Prophet to Governor Carlin—Satisfied with the Governor's Attitude.

NAUVOO, July 30, 1842.

ESTEEMED SIR:—Your favor of the 27th instant per Brevet Major-General Wilson Law is before me. I cannot let this opportunity pass without tendering to you my warmest thanks for the friendly treatment my lady as well as those with her received at your hands during the late visit,and also for the friendly feelings breathed forth in your letter. Your Excellency may be assured that they are duly appreciated by me, and shall be reciprocated.

I am perfectly satisfied with regard to the subject under consideration, and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public.

Any service we can do the state at any time will be cheerfully done, for our ambition is to be serviceable to our country.

With sentiments of respect and esteem, I remain your humble servant,

JOSEPH SMITH.

My wife's nephew, L. D. Wasson, who had gone out on

a preaching mission, wrote us this day from Philadelphia —(see *Times and Seasons*, Vol. III, pages 891 and 892.)

Sunday, *31*.—In council with Bishops Miller and Whitney, Brigham Young, John Taylor, &c., concerning Bishop Vinson Knight's sickness. Brother Knight has been sick about a week, and this morning he began to sink very fast until twelve o'clock when death put a period to his sufferings.

Death of Bishop Vinson Knight.

The High Priests' Quorum met in council, and instructed their clerk to publish in the *Times and Seasons* that it is the duty of the High Priests to have their names enrolled on the records of the quorums when they arrive at Nauvoo. The members, when they spoke in turns, were required to state whether they had any hardness with the brethren, kept the Word of Wisdom, had family prayers, &c.,

Requirements of High Priests.

An earthquake was recently felt in Dublane Cathedral, near Comrie Scotland.

Monday, *August 1*, *1842*.—A most disgraceful riot is reported to have commenced in Philadelphia, between the colored and white people, which continued three or four days.

Wednesday, *3*.—In the city transacting a variety of business in company with General James Adams, and others. Brigadier-General Wilson Law elected Major-General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of John C. Bennett, cashiered.

Thursday, *4*.—In company with fifteen others learning sword exercise with Colonel Brewer, and attending to a variety of business.

Friday, *5*.—Engaged in a variety of business, and at six in the evening presided in the city council; Councilor Taylor brought forward a bill to regulate proceedings in the Municipal Court under habeas corpus—the bill was read the first time, and upon motion for a second reading it was referred to a select committee, namely Alderman Spencer, and Councilors Taylor and William Law, to report thereon at the next sitting of council.

Saturday, 6.—Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge Ancient York Masons, at Montrose, by General James Adams, Deputy Grand-Master of Illinois. While the Deputy Grand-Master was engaged in giving the requisite instructions to the Master-elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven from that state. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.*

Prophecy that the Saints Would be Driven to the Rocky Mountains.

* It is thought important that the following statement from a biography of Anson Call, by Edward Tullidge, should be made part of the history of this prophetic incident, as doubtless the testimony of Brother Call relates to the same incident as that described in the Prophet's text of the History, notwithstanding some confusion of dates that exists in the Call testimony. It will be seen that the Prophet fixes the date of his prophecy on Saturday, the 6th of August, 1842. In Whitney's History of Utah, Vol. IV.—(Biographical section of the history, p. 143), the date on which Call heard the prophecy, is given as the 8th of August, 1842. While in Tullidge's biography of Call the date is given as the 14th of July, 1843, evidently an error. There is no entry in the Prophet's journal for the 8th of August, 1842, and the entries for the 8th of August, 1843, and the 14th of July, 1843, relate to matters of quite a different character. Tullidge, in relating Anson Call's recollection of the incident also says that J. C. Bennett was present on the occasion, which must also be an error, as the rupture between Bennett and the Church and its authorities occurred and he had left Nauvoo previous to the 6th of August, 1842. In the Call statement as published by Tullidge, the name of Mr. Adams, the Deputy Grand Master Mason in charge of the ceremonies, is given as George, it should be James.

Statement of Anson Call.

"On the 14th of July, 1843, with quite a number of his brethren, he crossed the Mississippi river to the town of Montrose, to be present at the installment of the Masonic Lodge of the "Rising Sun." A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water. Judge George [James] Adams was the highest masonic authority in the state of Illinois, and had been sent there

Sunday, 7. -At home through the day.

Monday, 8—This forenoon I was arrested by the deputy sheriff of Adams county, and two assistants, on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of ex-Governor Boggs, complaining of the said Smith as "being an accessory before the fact, to an assault with intent to kill made by one Orrin P. Rockwell on Lilburn W. Boggs," on the night of the sixth of May, A. D. 1842. Brother Rockwell was arrested at the same time as principal.

Arrest of the Prophet on a Requisition of Missouri.

to organize this lodge. He, Hyrum Smith, and J. C. Bennett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. We will let Mr. Call describe this prophetic scene: "I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains.' This was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me, he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you, rather extending the idea to all those he had spoken of, shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: 'Oh the beauty of those snow-capped mountains! The cool refreshing streams that are running down through those mountain gorges!' Then gazing in another direction, as if there was a change of locality: 'Oh the scenes that this people will pass through! The dead that will lay between here and there.' Then turning in another direction as if the scene had again changed: 'Oh the apostasy that will take place before my brethren reach that land!' 'But,' he continued, 'The priesthood shall prevail over its enemies, triumph over the devil and be established upon the earth, never more to be thrown down!' He then charged us with great force and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the Priesthood could bestow. 'Remember these things and treasure them up. Amen.'" (Tullidge's Histories, Vol. II. History of Northern Utah, and Southern Idaho.—Biographical Supplement, p. 271 *et seq.*)

There was no evasion of the officers, though the municipal court issued a writ of habeas corpus according to the constitution of the state, Article 8, and Section 13. This writ demanded the bodies of Messrs. Smith and Rockwell to be brought before the aforesaid court; but these officers refused to do so, and finally without complying, they left us in the care of the marshal, without the original writ by which we were arrested, and by which only we could be retained, and returned to Governor Carlin for further instructions, and myself and Rockwell went about our business.

The Prophet's Comments on His Arrest.

I have yet to learn by what rule of right I was arrested to be transported to Missouri for a trial of the kind stated. "An accessory to an assault with intent to kill," does not come under the provision of the *fugitive* act, when the person charged has not been out of Illinois, &c. An accessory before the fact to manslaughter is something of an anomaly. The isolated affidavit of ex-Governor Boggs is no more than any other man's, and the constitution says, "that no person shall be liable to be transported out of the state, for an offense committed within the same." The whole is another Missouri farce. In fact, implied power, and constructive guilt, as a *dernier resort*, may answer the purpose of despotic governments, but are beneath the dignity of the Sons of Liberty, and would be a blot on our judicial escutcheon.

I received a letter from the postoffice, which had been broken open, and I was grieved at the meanness of its contents.

The city council passed the following "Ordinance regulating the mode of proceeding in cases of habeas corpus before the municipal court:"

Ordinance on Habeas Corpus Procedure.

Sec. 1. Be it ordained by the city council of the city of Nauvoo, that in all cases where any person or persons, shall at any time hereafter, be arrested or under arrest in this city, under any writ or process, and

shall be brought before the municipal court of this city, by virtue of a writ of habeas corpus, the court shall in every such case have power and authority, and are hereby required to examine into the origin, validity and legality of the writ of process, under which such arrest was made, and if it shall appear to the court, upon sufficient testimony that said writ or process was illegal, or not legally issued, or did not proceed from proper authority, then the court shall discharge the prisoner from under said arrest; but if it shall appear to the court that said writ or process had issued from proper authority, and was a legal process, the court shall then proceed and fully hear the merits of the case, upon which said arrest was made, upon such evidence as may be produced and sworn before said court, and shall have power to adjourn the hearing, and also issue process from time to time, in their discretion, in order to procure the attendance of witnesses, so that a fair and impartial trial and decision may be obtained in every such case.

Sec. 2. And be it further ordained that if upon investigation it shall be proven before the municipal court, that the writ or process has been issued, either through private pique, malicious intent, or religious or other persecution, falsehood or misrepresentation, contrary to the constitution of this state, or the Constitution of the United States, the said writ or process shall be quashed and considered of no force or effect, and the prisoner or prisoners shall be released and discharged therefrom.

Sec. 3. And be it also further ordained that in the absence, sickness, debility, or other circumstances disqualifying or preventing the mayor from officiating in his court, as chief justice of the municipal court, the aldermen present shall appoint one from amongst them to act as chief justice, or president pro tempore.

Sec. 4. This ordinance to take effect and be in force from and after its passage.

Passed August 8, 1842.

HYRUM SMITH,
Vice-Mayor and President Pro Tempore.
JAMES SLOAN, Recorder.

A disgraceful and bloody riot occurred in Cincinnati this evening, in and about the "Sans Souci House."

CHAPTER V.

THE PROPHET IN SECLUSION—CORRESPONDENCE WITH WILSON LAW—COMPANIONSHIP OF THE PROPHET AND HIS WIFE, EMMA SMITH—THE PROPHET'S APPRECIATION OF HIS FRIENDS.

Tuesday, August 9.—In company with Judge Ralston and Lawyer Powers, preparing for the return of the sheriff; prepared a writ of habeas corpus for the master in chancery.

Wednesday, 10.—The deputy sheriff returned to Nauvoo, but I was absent and he did not see me, nor Brother Rockwell. He endeavored to alarm my wife and the brethren with his threats, if I was not forthcoming, but they understood the law in such cases, and his threats proved harmless.

Thursday, 11.—This forenoon Brother William Law entered into conversation with the sheriff on the illegality of the whole proceedings in reference to the arrest, when the sheriff acknowledged that he believed Joseph was innocent, and that Governor Carlin's course which he had pursued, was unjustifiable and illegal.

I spent the day at Uncle John Smith's in Zarahemla, and sent word that I wished to see Emma, Brothers Hyrum Smith, William Law and others, with instructions to meet me on the island between Nauvoo and Montrose. After dark, Emma, Hyrum, William Law, Newel K. Whitney, George Miller William Clayton, and Dimick Huntington, met at the waterside near the brick store, and proceeded in a skiff between the islands until they arrived near the lower

Meeting of the Prophet with Confidential Friends.

end; and then hailed to shore. After waiting a very little while, the skiff arrived from the opposite shore, and in it were myself, and Brother Erastus H. Derby. A council was then held in the skiffs, and various statements set forth in regard to the state of things. It was reported that the governor of Iowa had issued a warrant for my apprehension, and that of Orrin P. Rockwell, and that the sheriff of Lee county was expected down immediately; very strong evidence was also manifested that Governor Reynolds of Missouri was not acquainted with these proceedings; that ex-Governor Boggs had made oath before a justice of the peace or a judge, and that the judge had made the requisition, and not Governor Reynolds, also that the writ issued by Carlin was illegal and unjustifiable. It is absolutely certain that the whole business is another glaring instance of the effects of prejudice against me as a religious teacher, and that it proceeds from a persecuting spirit, the parties have signified their determination to have me taken to Missouri, whether by legal or illegal means. It was finally concluded that I should be taken up the river in a skiff, and be landed below Wiggan's farm, so called, and that I should proceed from thence to Brother Edward Sayers, and there abide for a season.

This being concluded upon, we separated, myself and Brother Derby being rowed up the river by Brother Dunham, and the remainder crossed over to Nauvoo. It was agreed that Brother Albert P. Rockwood should proceed up the river on shore to the place where the skiff should stop, and there light up two fires as a signal for a stopping place. After the boat had proceeded some distance above the city, a fire was discovered on shore. We concluded that it was the signal and immediately rowed towards shore. When near the shore one of the company hailed a person on the banks, but received a very unsatisfactory answer, whereupon we turned about and put to the channel, and upon coming near the middle of the

river, discovered two fires a little higher up the stream. We immediately steered towards the fires and were happy to find Brother Rockwood awaiting our arrival. We then proceeded through the timber to Brother Sayers' house, where we were very kindly received and made welcome.

Judge Ralston and Lawyer Powers departed, each for home, expressing their perfect willingness to aid us in every possible manner. Judge Ralston also promised to ascertain the state of affairs in Quincy, and give us the earliest information.

Friday, 12.—This forenoon it appeared still more evident that the whole course of proceedings by Governor Carlin and others was illegal. After some consultation with Brother William Law, Emma concluded to dispatch a messenger with a letter to Lawyer Powers, of Keokuk, to request him to go to Burlington, Iowa Territory, and there see the governor of Iowa, and endeavor to ascertain whether Governor Reynolds had made any requisition on him for myself and Rockwell. William Walker proceeded to cross the river on my horse, "Joe Duncan," in sight of a number of persons—one chief design in this movement was to draw the attention of the sheriffs and public from all idea that I was on the Nauvoo side of the river.

State of Things in Iowa.

At night William Clayton and John D. Parker, left Nauvoo after dark, and came to see me, and found me cheerful and in good spirits.

Saturday, 13.—This forenoon Brother Hyrum received a letter from Elder Hollister at Quincy, stating that Governor Carlin had said that his proceedings were illegal and he should not pursue the subject any further. The letter also stated that Ford (the agent to receive me from the hands of the sheriff and carry me to Missouri) had concluded to take the first boat and start home; and that he was going to fetch a force from Missouri. All this, my friends thought, was only a scheme got up for the pur-

Efforts to Throw the Prophet off his Guard.

pose of throwing us off our guard, that they might come unexpectedly, kidnap, and carry me to Missouri.

I had sent a request to Emma to come to see me, and she concluded to start in the carriage, but while it was preparing, it attracted the attention of the sheriff, who kept a close watch of all movements. To avoid suspicion, Emma walked to Sister Durphy's and waited the arrival of the carriage which passed off down the river with William Clayton and Lorin Walker, with raised curtains, receiving Emma by the way, without any discovery by the sheriff; when about four miles down the river, the carriage turned on the prairie and passing around the city, turned into the timber opposite Wiggan's farm, when Emma alighted and walked to Brother Sayers', and the carriage returned. I was in good spirits, although somewhat afflicted in body, and was much rejoiced to meet my dear wife once more.

Visit of Emma to the Prophet

A report came over the river to the following effect:

> There are several small companies of men in Montrose, Nashville, Keokuk, &c., in search of Joseph, they saw his horse go down the river yesterday, and were confident he was on that side. They swear they will have him. It is said there is a reward of thirteen hundred dollars offered for the apprehension and delivery of Joseph and Rockwell, and this is supposed to have induced them to make search. The sheriff and deputy have uttered heavy threats several times; saying that if they could not find Joseph they would lay the city in ashes. They say they will tarry in the city a month, but what they will find him.

Great freshet in Virginia, Indian murders in Florida, and riots in Canada are reported in this day's *Wasp*.

Sunday, 14.—Spent the forenoon chiefly in conversation with Emma on various subjects, and in reading my history with her—both felt in good spirits and very cheerful. Wrote the following letter to Wilson Law (who was officially reported to have been duly elected to the office of major-general of the Nauvoo Legion) as follows:

Letter of the Prophet to Wilson Law—Directing the Latter How to Proceed on Certain Contingencies Arising.

HEADQUARTERS OF NAUVOO LEGION, August 14, 1842.

Major-General Law:

DEAR GENERAL:—I take this opportunity to give you some instructions how I wish you to act in case our persecutors should carry their pursuits so far as to tread upon our rights as free-born American citizens. The orders which I am about to give you, are the result of a long series of contemplations since I saw you. I have come fully to the conclusion both since this last difficulty commenced as well as before, that I never would suffer myself to go into the hands of the Missourians alive, and to go into the hands of the officers of this state is nothing more or less than to go into the hands of the Missourians; for the whole farce has been gotten up unlawfully and unconstitutionally, as well on the part of the Governor as others, by a mob spirit, for the purpose of carrying out mob violence, to carry on mob intolerance in a religious persecution. I am determined, therefore, to keep out of their hands, and thwart their designs, if possible, that perhaps they may not urge the necessity of force and bloodshed against their own fellow citizens, and loyal subjects [of the state], and become ashamed and withdraw their pursuits. But if they should not do this, and shall urge the necessity of force; and if I by any means should be taken, these are therefore to command you forthwith, without delay, regardless of life or death, to rescue me out of their hands. And further, to treat any pretensions to the contrary, unlawful and unconstitutional, and as a mob got up for the purpose of a religious persecution to take away the rights of men.

And further that our chartered rights and privileges shall be considered by us as holding the supremacy in the premises, and shall be maintained. Nothing short of the Supreme Court of this State having authority to disannul them; and the Municipal Court having jurisdiction in my case. You will see, therefore, that the peace of the city of Nauvoo is kept, let who will endeavor to disturb it. You will also see, that whenever any mob force, or violence is used on any citizen thereof, or that belongeth thereunto, you will see that that force or violence, is immediately dispersed and brought to punishment; or meet it, or contest it, at the point of the sword with firm, undaunted and unyielding valor: and let them know that the spirit of old Seventy-Six and of Washington yet lives, and is contained in the bosoms and blood of the children of the fathers. If there are any threats in the city, let legal steps be taken against them; and let no man, woman or child be intimidated, or suffer it to be done. Nevertheless, as I said in the first place, we will take every measure that lays in our power, and

make every sacrifice that God or man could require at our hands to preserve the peace and safety of the people without collision. And if sacrificing my own liberty for months and years without stooping to the disgrace of Missouri persecutions and violence, and Carlin's misrule and corruption, I bow to my fate with cheerfulness, and all due deference in consideration of the lives, safety and welfare of others. But if this policy cannot accomplish the desired object let our charter and municipality, free trade, and sailor's rights be our motto, and go-ahead David Crocket like, and lay down our lives like men, and defend ourselves to the best advantage we can to the very last. You are therefore hereby authorized and commanded by virtue of the authority which I hold, and commission granted me by the executive of this state, to maintain the very letter and spirit of the above contents of this letter to the very best of your ability; to the extent of our lives and our fortunes, and to the lives and fortunes of the Legion; as also all those who may volunteer their lives and fortunes with ours; for the defense of our wives and children, our fathers and our mothers; our homes, our grave yards and our tombs; and our dead and their tombstones, and our dear bought American liberties, with the blood of our fathers and all that is dear and sacred to men.

Shall we shrink at the onset? No! Let every man's brow be as the face of a lion; let his breast be as unshaken as the mighty oak, and his knee confirmed as the sapling of the forest: and by the voice and loud roar of the cannon; and the loud peals and thundering of artillery; and by the voice of the thunderings of heaven as upon Mount Sinai; and by the voice of the heavenly hosts; and by the voice of the eternal God; and by the voice of innocent blood; and by the voice of innocence; and by the voice of all that is sacred and dear to man, let us plead the justice of our cause; trusting in the arm of Jehovah, the Eloheim, who sits enthroned in the heavens; that peradventure He may give us the victory; and if we bleed, we shall bleed in a good cause, in the cause of innocence and truth; and from henceforth will there not be a crown of glory for us? And will not those who come after hold our names in sacred remembrance? And will our enemies dare to brand us with cowardly reproach?

With these considerations, I subscribe myself, yours most faithfully and respectfully, with acknowledgments of your high and honored trusts as Major-General of the Nauvoo Legion.

JOSEPH SMITH,

Mayor of the City of Nauvoo, and Lieutenant-General of the Nauvoo Legion, of Illinois Militia.

P. S.—I want you to communicate all the information to me of all the transactions as they are going on daily, in writing, by the hands of my

aides-de-camp. As I am not willing that anything that goes from my hand to you should be made a public matter, I enjoin you to keep all things in your own bosom; and I want everything that comes from you to come through my aides. The bearer of this will be able to pilot them in a way that will not be prejudicial to my safety.

JOSEPH SMITH.

I gave the foregoing letter to Emma with a charge to deliver it to General Law tomorrow. After considerable conversation on various subjects, and partaking of dinner Emma, accompanied by Brothers Derby and Clayton started for Nauvoo. The morning had been very wet, and the roads were very muddy. It was difficult walking—they proceeded to the river and entered a skiff, in which they proceeded across the river, and then down the side of the islands—soon after they got on the water, the wind began to blow very hard, and it was with much difficulty and apparent danger that they could proceed; but they continued on, and after considerable toil arrived opposite the city of Nauvoo—they went between the islands and crossed over the river to Montrose. As soon as they landed the wind abated, and was nearly calm. Brother Derby wanted to return up the river without the additional toil of crossing to Nauvoo—they met with Brother Ivins' skiff just about to go over to Nauvoo, they got into that skiff and left Brother Derby to return at his own leisure. Before they could get over the wind arose again considerably, but they arrived safe home about six o'clock in the evening, where they found Mr. Powers from Keokuk, who had just returned from Burlington. While there he ascertained that there was no writ issued in Iowa for me.

The Departure of Emma for Nauvoo.

The people inquired "if it was not true that Joseph had been commissioned by the United States to visit the Indians and negotiate with them for a tract of land," such being the report in circulation. Mr. Powers answered that he "was not authorized to assert that the report was

true, but he thought that it was not only possible, but probable;" but in this Mr. Powers was mistaken.

Monday, 15.—This forenoon several reports were in circulation in the city, that the militia are on their way here, and the same is said to have been stated by the stage driver, but it is supposed that it is only a scheme to alarm the citizens. Emma presented the foregoing letter to Major-General Law, to which he responded as follows:

Letter of Wilson Law to the Prophet, Expressing Willingness to Carry out the Latter's Instructions.

NAUVOO CITY, ILLINOIS, August 15, Afternoon. 1842.

Lieutenant-General Joseph Smith:

DEAR FRIEND.—I this morning received a line from you, by the young man (Walker) respecting the guns, &c. One of them is in the stone shop by the Nauvoo house. One I expect to get put into Mr. Ivins' barn, and the other I cannot get under lock and key in any place I know of yet, but I will have them taken the best care of that I can.

I have also received from the hand of your lady your orders at length respecting matters and things, and I am happy indeed to receive such orders from you, for your views on these subjects are precisely my own. I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand which now writes is able to write and wield a sword, you may depend on it being at your service in the glorious cause of liberty and truth, and ready in a moment's warning to defend the rights of man, both civil and religious. Our common rights and peace is all we ask, and we will use every peaceable means in our power to enjoy these; our rights we must have, peace we must have if we have to fight for it.

There has nothing worthy of notice come to my knowledge today, the gentlemen officers are seemingly very unhappy and out of humor with themselves more than with anybody else. They see we have the advantage of them and that they cannot provoke us to break the law; and I think they know if they do that, we will use them up the right way. I guess they see that in our patience we possess our souls, and I know that if they shed, or cause to be shed, a drop of blood, of one of the least amongst us, that the lives of the transgressers shall atone for it, with the help of our God.

I send you the ordinance that was passed by the court martial on

Saturday last, for your approval or otherwise, as it cannot become a law without your approbation. I also send you the returns of the election for Major-General, as you ordered the election, you will please order the war secretary of the Legion (Colonel Sloan) to send for a commission.

With the warmest feelings of my heart, I remain most respectfully yours,

WILSON LAW.

P. S.—Afternoon, 6 o'clock, I have just learned that Mr. Pitman got a letter about noon and got ready immediately, and started off, as he said for Carthage, but I think for Quincy, giving it up for a bad job.

W. L.

About dark Brother Woolley returned from Carthage and stated that he had conversed with Chauncey Robinson, who informed him that he had ascertained that the sheriffs were determined to have me, and if they could not succeed themselves they would bring a force sufficient to search every house in the city, and if they could not find me there, they would search the state, &c.

Unfriendly Spirit at Carthage.

As before stated, the sheriffs left the city, about four o'clock, saying they were going to Carthage, but Brother Woolley did not meet them on the road. It is believed they are gone to Quincy.

In consequence of these reports it was considered wisdom that some of the brethren should go and inform me. Accordingly about nine o'clock Hyrum Smith, George Miller, William Law, Amasa Lyman, John D. Parker, Newel K. Whitney and William Clayton started by different routes on foot and came to the place where I was. When the statement was made to me I proposed to leave the city, suspecting I was no longer safe, but upon hearing the whole statement from those present I said I should not leave my present retreat yet, I did not think I was discovered, neither did I think I was any more unsafe than before. I discovered a degree of excitement and agitation man-

Calmness and Courage of the Prophet.

ifested in those who brought the report, and I took occasion to gently reprove all present for letting report excite them, and advised them not to suffer themselves to be wrought upon by any report, but to maintain an even, undaunted mind. Each one began to gather courage, and all fears were soon subsided, and the greatest union and good feeling prevailed amongst all present. Various subjects then were conversed upon, and counsel given which was felt to be most seasonable and salutary. After conversing awhile in the grove the company retired into the house and sat and conversed until about two o'clock, at which time they departed, evidently satisfied and much encouraged by the interview.

A great whirlwind at Chauffailes, France. Thirty houses were carried away, and over twenty persons killed. Six hundred houses with all they contained were burned at Ursel, Russia.

The following editorial appeared in the *Times and Seasons*:

PERSECUTION.

"If ye will live godly in Christ Jesus, ye shall suffer persecution," was the solemn proclamation made by one of the ancient servants of God; a prophecy that has received its fulfillment in all ages, that has been known and understood by all Saints, and that has been engraven upon the memories of all the faithful; for while blood, and fire, and sword, and torture, have been brought into requisition against the Saints; whilst chains, and fetters and death have been employed, and their sighings and mournings have been wafted on the wings of the wind; their solitary hours and midnight cries; their distress and calamity have been disregarded. This eternal truth has re-echoed in their ears; it has touched their inmost soul; has been written on the tablet of their hearts—"if ye will live godly in Christ Jesus, ye shall suffer persecution."

Ever since the formation of the Church of Jesus Christ of Latter-day Saints, calumny, reproach and persecution have flown plentifully into their lap—detraction, slander, falsehood, and misrepresentation have been gratuitously heaped upon them; they have been assailed by vexatious law suits, organized mobs, and illegally treated by militia; they have been imprisoned, whipped, tarred and feathered, and driven from

their homes; they have had their property confiscated, and have suffered banishment, exile and death for their religion.

Missouri has been one of the principal actors in the scene; she has made many a wife a widow, and many a child an orphan. The tears of the oppressed have plentifully watered her soil; the cries of her robbed and spoiled have rung through her valleys, and been re-echoed from hill to hill; many a weary pilgrim borne down with oppression and weary of life has laid himself down to sleep in the arms of death, while the blood of the innocent has drenched her soil. And never till the trump of God shall sound, the sleeping dead shall arise, the books be opened and the secret history of peoples and nations be unfolded, will the amount of their sufferings be fully known. That day will unfold scenes of wickedness, misery and oppression, and deeds of inhumanity and blood that the most eloquent cannot portray, the pencil of the limner depict; and that is beyond the power of language to unfold—scenes of misery, of woe, and human suffering. Dipped in the malice of the most fiendish hate, the cup of misery has been wrung out, and they have drunk it to the very dregs.

Missouri, frantic with rage, and not yet filled with blood, wishes now to follow her bleeding victims to their exile, and satiate herself with blood. And not satisfied with staining her own escutcheon, she wishes to decoy the noble, generous and patriotic sons of Illinois—to deceive them with appearances—to draw them into her snare, that they may be sharer in her crimes, and participate in her guilt and stamp with eternal infamy their character. We have already to blush for the gullibility of many of her [Illinois] editors who feel desirous to fan the deadly flame, and stain their hands with her [Missouri's] foul deeds. We would advise such to halt, to pause for a moment—to reflect upon what they are doing. Have they not witnessed Missouri's wanton persecution; her cruel oppression; her deadly hate? Have they not loudly exclaimed against such proceedings; stood forth in defense of republicanism—and as true patriots defended the rights of man? And can they now advocate a cause that would attempt to make an innocent, virtuous people "tremble at the sight of gathering hosts!" or even moot the question.

Who is it that has made his affidavit that Joseph Smith has been accessory to shooting him? Governor Boggs of Missouri, a man, who, three years ago, issued an order to exterminate fifteen thousand men, women and children in republican America; a man who sanctioned mobocracy, and raised militia for that effect; a man who has been the cause of the death of scores of innocent people, and has actually been a wholesale murderer. This is the man who prefers the charge; a man who has long ago violated his constitutional oath. We deprecate at all times the commission of so diabolical a crime as that of murder if com-

mitted upon our greatest enemies; and would content ourselves with letting the Lord take vengeance into His own hands. Moreover we would seriously ask if his [Governor Boggs'] statement concerning Joseph Smith is probable, or even possible, under the circumstances mentioned by him? Could Governor Boggs swear that Joseph Smith was accessory before the fact, when he has not seen him for three years? and when Joseph Smith has not been in the state of Missouri for that length of time? Whatever his belief might be about his being engaged in the plot, he could not swear to it. Concerning Rockwell, he was in Missouri, and it is reported that he is gone there to prove himself clear, but we should think that Missouri is the last place to go for *justice;* we don't think that she is capable of administering it to the Mormons; she must, however, first atone for her bloody deeds, and refund to them what she has robbed them of before their confidence can be restored in her justice, or righteousness. But we would ask, is there no one to murder men but Mormons? Are not assassins stalking through her streets daily? Let the history of the frequent murders in St. Louis and other places in Missouri answer. But again, who does not know that Boggs has been in frequent difficulties with other people; that he has been on the point of duelling with senators, and that his life has been frequently threatened, and that not by Mormons: this we are prepared to prove. Without saying more upon this subject we will proceed to give a history of the arrest.

On Monday the 8th instant General Smith was arrested upon a warrant under the signature of Governor Carlin, in accordance, as stated, with a call from Governor Reynolds of Missouri, upon the affidavit of ex-Governor Boggs. Mr. Rockwell was arrested at the same time as the principal. There was no evasion of this call for the persons of Messrs. Smith and Rockwell. The Municipal Court, however, issued a writ of habeas corpus, according to the constitution and city charter. This writ demanded the bodies of Smith and Rockwell to be brought before the said court, but the officers in charge of these men refused to obey its call; though after some deliberation, they left them in charge of the city marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instruction. Thus Messrs. Smith and Rockwell were free from the arrest, as the marshal had no authority to hold them in custody. Some two or three days after, the aforesaid officers returned, for the purpose of executing the Governor's order, without paying attention to the writ of habeas corpus issued by the Municipal Court; but Messrs. Smith and Rockwell were absent.

In a free government every person's rights and privileges are the same; no extraordinary process can issue legally, nor no extra-judicial

act be required; justice, like her representative goddess, is blind to appearances, and favors no one. In this point of view, then, let us legally examine the case in question:—Mr. Boggs makes an affidavit in Missuri, and charges one O. P. Rockwell with "shooting Lilburn W. Boggs with intent to kill," on the night of the 6th of May, 1842, and that the said Rockwell had fled from justice to the state of Illinois. Shooting with intent to kill, and Mr. Boggs alive two or three months after to swear to it may be set down as insufficient grounds for writ from the governor of one state, to demand a person as a fugitive from justice in another state. For aught that appears to the contrary, he might have shot in his own defense and been justifiable; as the charge is not grounded on the wilful, malicious, or felonious intent, without the fear of God before his eyes, to murder. The affidavit is therefore not sufficient for the apprehension, detention and transportation of the said Rockwell to the courts of Missouri. Here we deny that the Orrin P. Rockwell arrested is the one intended in the writ, this Rockwell being not guilty.

If Mr. Boggs *knew*, of himself, the fact that Mr. Rockwell shot at him with intent to kill, why did he delay the prosecution some two or three months? If he obtained his knowledge from a second or third person, why not avail himself of their affidavits in the body of the writ?

Again, Mr. Boggs charges one Mr. Joseph Smith with being "accessory before the fact to an assault with intent to kill," on the night of the sixth of May, 1842. This must allude to some other Joseph Smith, as the Joseph Smith of this city, was in Nauvoo on the aforesaid sixth of May, 1842, and on the next day he was at his post as Lieut. Gen. of the Nauvoo Legion. Nor can it be proved that he has been in the state of Missouri for the last three years.

But for the sake of argument admit the language of the writ, and Joseph Smith as an accessory before the fact, with intent to kill, must have aided or abetted by words, or by means, while in the state of Illinois, and cannot come under the purview of the fugitive act. Having not fled from justice from another state; and, according to the express language of the constitution; "he could not be liable to be transported out of the state for an offense committed within the same."

An accessory before the fact in man-slaughter is an anomaly—and now if *the* Joseph Smith of Nauvoo, has committed a crime of the nature charged in the writ, which we deny *in toto*, he should he held amenable to the laws of Illinois, and in the ordinary course of procedure by indictment, in accordance with the right of the constitution, which says that he should have a "speedy public trial by an impartial jury of the vicinage."

Judging now from all the facts of the case, taking the two affidavits together, we must say that the whole forms but a poor excuse for exec-

utive interference, and when properly weighed by good judges of law in criminal jurisprudence, will be found wanting in all the important counts which constitute a fair case.

As to the writ of habeas corpus, issued by the Municipal Court of the city of Nauvoo, it was not acted upon, though we believe that so long as it was not incompatible with the spirit and meaning of the constitution of the state, and of the constitution of the United States, its power was sovereign, as to the rights and privileges of citizens, granted to them by the City Charter, having these express privileges, in words as follows: "To make, ordain, establish and execute all such ordinances, not repugnant to the constitution of the United States and of this state, as they may deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of the city"—*and* "the Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinance of the city council."

Now, it is well known that if this court exceeded the bounds of the chartered power, or transcended the limits of the constitution of the state, or United States, it could be made to respond in a writ of *quo warranto;* and, as a writ of habeas corpus can only test the *validity*, not the virtue of a process (as testimony to prove the *guilt* or *innocence* of a person—under an investigation by habeas corpus, is inadmissible), we believe, that judges, lawyers, and jurors, will not be very apprehensive that the law of the land, or the rights of the people, will *suffer violence* on this account.

Under the existing animosity of the inhabitants of the state of Missouri, manifested towards the Church of Latter-day Saints, prudence would dictate great caution, and forbearance in the proceedings of public functionaries, relative to claims for persons or property in favor of either party, holding sacred the old maxim: "That it would be better to let ninety and nine guilty persons go unpunished, than to punish one innocent person unjustly."

Concerning the whole matter, we believe that the parties are entirely innocent of the charges alleged against them; and that the whole of it is a wicked and malicious persecution. But it may here be asked by some, if they are innocent, why did they not apply to the master in chancery for a writ of habeas corpus, present themselves before the judge of the District Court, and prove themselves clear?

First, we would answer, that the writ of our Municipal Court was treated with contempt by the officers, and it would have been dishonoring our municipal authorities to have acknowledged the insufficiency of their writ, and to have let our city charter be wantonly trodden under foot; and that could not have been enforced without coersion, and perhaps employing military force, which under the present excited state of society might have been construed to treason.

In the second place, if they appealed to the District Court it might have availed them nothing, even if the judge felt disposed to do justice (which we certainly believe he would have done) as their dismissal would rest upon some technicalities of law, rather than upon the merits of the case; as testimony to prove the guilt or innocence of the persons charged, could not be admitted on the investigation on a writ of habeas corpus, the question not being whether the persons are guilty or not guilty; but merely to test the validity of the writ; which if proved to be issued in due form of law, however innocent the parties might be, would subject them to be transported to Missouri—to be murdered.

Upon the whole we think that they have taken the wisest course; we have no reflections to make upon their conduct, and shall maintain unshaken our opinions unless we have more light on the subject than we now possess.

Tuesday, August 16.—Wrote as follows:—

The Prophet's Letter to Emma Smith—Detailing Prospective Movements.

NAUVOO, August 16, 1842.

MY DEAR EMMA:—I embrace this opportunity to express to you some of my feelings this morning. First of all, I take the liberty to tender you my sincere thanks for the two interesting and consoling visits that you have made me during my almost exiled situation. Tongue cannot express the gratitude of my heart, for the warm and true-hearted friendship you have manifested in these things towards me. The time has passed away, since you left me, very agreeably thus far; my mind being perfectly reconciled to my fate, let it be what it may. I have been kept from melancholy and dumps, by the kind-heartedness of Brother Derby, and his interesting chit-chat from time to time, which has called my mind from the more strong contemplation of things and subjects that would have preyed more earnestly upon my feelings.

Last night Brothers Hyrum, Miller, Law, and others came to see us. They seemed much agitated, and expressed some fears in consequence of some maneuverings and some flying reports which they had heard in relation to our safety; but, after relating what it was, I was able to comprehend the whole matter to my entire satisfaction, and did not feel at all alarmed or uneasy. They think, however, that the militia will be called out to search the city: and if this should be the case, I would be much safer for the time being at a little distance off, until Governor Carlin could get weary, and be made ashamed of his corrupt and unhallowed proceedings. I had supposed, however, that if there were any serious operations taken by the governor, that Judge Ralston, or Brother Hollister would have notified us; and cannot believe that anything very

serious is to be apprehended, until we obtain information from a source that can be relied upon.

I have consulted whether it is best for you to go to Quincy and see the Governor; but, on the whole, he is a fool; and the impressions that are suggested to my mind are, that it will be of no use; and the more we notice him and flatter him, the more eager he will be for our destruction. You may write to him whatever you see proper, but to go and see him, I do not give my consent at present.

Brother Miller again suggested to me the propriety of my accompanying him to the Pine Woods, and then he return, and bring you and the children. My mind will eternally revolt at every suggestion of that kind, more especially since the dream and vision that was manifested to me on the last night. My safety is with you, if you want to have it so. Anything more or less than this cometh of evil. My feelings and counsel I think ought to be abided. If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life, I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then, in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever. And I must say that I am prepossessed somewhat with the notion of going to the Pine country anyhow; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house. Nevertheless, if it were possible, I would like to live here in peace and wind up my business; but if it should be ascertained to a dead certainty that there is no other remedy, then we will round up our shoulders and cheerfully endure it; and this will be the plan: Let my horse, saddle, saddle-bags, and valise to put some shirts and clothing in, be sent to me. Let Brothers Derby and Miller take a horse and put it into my buggy, with a trunk containing my heavier clothes, shoes, boots,&c.; and let Brother Taylor accompany us to his father's, and there we will tarry, taking every precaution to keep out of the hands of the enemy, until you can arrive with the children. Let Brother Hyrum bring you. Let Lorin Farr and Brother Clayton come along, and bring all the writings, and papers, books, and histories, for we shall want a scribe in order that we may pour upon the world the truth, like the lava from Mount Vesuvius. Then, let all the goods, household furniture, clothes, and store goods that can be procured be put on the boat, and let twenty or thirty of the best men that we

can find be put on board to man it, and let them meet us at Prairie-du-Chien; and from thence we will wend our way like larks up the Mississippi, until the towering mountains and rocks shall remind us of the places of our nativity, and shall look like safety and home; and then we will bid defiance to the world, to Carlin, Boggs, Bennett, and all their whorish whores and motly clan, that follow in their wake, Missouri not excepted, and until the damnation of hell rolls upon them, by the voice, and dread thunders, and trump of the eternal God. Then in that day will we not shout in the victory, and be crowned with eternal joys, for the battles we have fought, having kept the faith and overcome the world?

Tell the children it is well with their father as yet; and that he remains in fervent prayer to Almighty God for the safety of himself, and for you, and for them.

Tell Mother Smith that it shall be well with her son, whether in life or in death; for thus saith the Lord God. Tell her that I remember her all the while, as well as Lucy, and all the rest. They all must be of good cheer.

Tell Hyrum to be sure and not fail to carry out my instructions; but, at the same time if the militia does not come, and we should get any favorable information, all may be well yet.

Yours in haste, your affectionate husband until death, through all eternity, for evermore.

JOSEPH SMITH.

P. S.—I want you to write to Lorenzo D. Wasson, and get him to make affidavit to all he knows about Bennett, and forward it. I also want you to ascertain from Hyrum whether he will conform to what I have requested: and you must write me an answer per bearer, giving me all the news you have, and what is the appearance of things this morning.

J. S.

I also wrote General Law as follows:—

Joseph Smith's Letter to Wilson Law—Concerning Probable Movements of the Prophet.

HEADQUARTERS NAUVOO LEGION, August 16, 1842.

Major-General Law:

BELOVED BROTHER AND FRIEND:—Those few lines which I received from you, written on the 15th, were to me like apples of gold in pictures of silver. I rejoice with exceeding great joy to be associated in the high and responsible stations which we hold, [with one] whose mind and feelings and heart are so congenial with my own. I love that soul that

is so nobly entabernacled in that clay of yours. May God Almighty grant that it may be satiated with seeing a fulfillment of every virtuous and manly desire that you possess! May we be able to triumph gloriously over those who seek our destruction and overthrow, which I believe we shall.

The news you wrote me is more favorable than that which was communicated by the brethren. They seemed a little agitated for my safety, and advised me for the Pine Woods country, but I succeeded admirably in calming all their fears; but, nevertheless, as I said in my former letter, I was willing to exile myself for months and years, if it would be for the welfare and safety of the people; and I do not know but it would be as well for me to take a trip to the Pine countries, and remain until arrangements can be made for my most perfect safety when I return. These are, therefore, to confer with you on this subject, as I want to have a concert of action in everything I do. If I knew that they would oppress me alone, and let the rest of you dwell peaceably and quietly, I think it would be the wisest plan to absent myself for a little season, if by that means we could prevent the effusion of blood.

Please write and give me your mind on that subject, and all other information that has come to hand today, and what are the signs of the times. I have no news, for I am where I cannot get much. All is quiet and peaceable around. I therefore wait with earnest expectation for your advices. I am anxious to know your opinion on any course that I may see proper to take, for in the multitude of counsel there is safety.

I add no more, but subscribe myself your faithful and most obedient servant, friend, and brother,

JOSEPH SMITH,
Lieut.-General of the Nauvoo Legion of Illinois Militia.

The foregoing letters were delivered to Brother Derby, who proceeded immediatedly to the city.

Brother Derby has taken the greatest interest in my welfare, and I feel to bless him.

Blessing of the Prophet upon Erastus H. Derby.

Blessed is Brother Erastus H. Derby, and he shall be blessed of the Lord. He possesses a sober mind, and a faithful heart. The snares therefore that will subsequently befall other men, who are treacherous and rotten hearted, shall not come nigh unto his doors, but shall be far from the path of his feet. He loveth wisdom and shall be found possessed of her. Let there be a crown of glory and a diadem

upon his head. Let the light of eternal truth shine forth upon his understanding; let his name be had in everlasting remembrance; let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me, to find pure and holy friends, who are faithful, just, and true, and whose hearts fail not; and whose knees are confirmed and do not falter, while they wait upon the Lord, in administering to my necessities, in the day when the wrath of mine enemies was poured out upon me.

In the name of the Lord, I feel in my heart to bless them, and to say in the name of Jesus Christ of Nazareth, that these are the ones that shall inherit eternal life. I say it by virtue of the Holy Priesthood, and by the ministering of holy angels, and by the gift and power of the Holy Ghost.

How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!

Sentiments of the Prophet Towards His Wife Emma.

There was Brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful

The Prophet's Love for His Brother Hyrum.

heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works.

The Band Between the Prophet and Newel K. Whitney.

Said I to myself, Here is Brother Newel K. Whitney also. How many scenes of sorrows have strewed our paths together; and yet we meet once more to share again. Thou art a faithful friend in whom the afflicted sons of men can confide, with the most perfect safety. Let the blessings of the Eternal also be crowned upon his head. How warm that heart! how anxious that soul! for the welfare of one who has been cast out, and hated of almost all men. Brother Whitney, thou knowest not how strong those ties are that bind my soul and heart to thee.

My heart was overjoyed as I took the faithful band by the hand, that stood upon the shore, one by one. William Law, William Clayton, Dimick B. Huntington, George Miller, were there. The above names constituted the little group.

The Prophet's Exaltation of Spirit.

I do not think to mention the particulars of the history of that sacred night, which shall forever be remembered by me; but the names of the faithful are what I wish to record in this place. These I have met in prosperity, and they were my friends; and I now meet them in adversity, and they are still my warmer friends. These love the God that I serve; they love the truths that I promulgate; they love those virtuous, and those holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob; and they are my brethren, and I shall live;

and because I live they shall live also. These are not the only ones who have administered to my necessity and whom the Lord will bless. There is Brother John D. Parker and Brother Amasa Lyman, and Brother Wilson Law, and Brother Henry G. Sherwood. My heart feels to reciprocate the unwearied kindnesses that have been bestowed upon me by these men. They are men of noble stature, of noble hands, and of noble deeds; possessing noble, and daring, and giant hearts and souls. There is Brother Joseph B. Noble also, I would call up in remembrance before the Lord. There is Brother Samuel H. Smith, a natural brother—he is even as Hyrum. There is Brother Arthur Millikin also, who married my youngest sister, Lucy: he is a faithful, an honest, and an upright man.

The Prophet's Gratitude.

While I call up in remembrance before the Lord these men, I would be doing injustice to those who rowed me in the skiff up the river that night, after I parted with the lovely group—who brought me to this my safe, and lonely, and private retreat—Brother Jonathan Dunham, and the other, whose name I do not know. Many were the thoughts that swelled my aching heart, while they were toiling faithfully with their oars. They complained not of hardship and fatigue to secure my safety. My heart would have been harder than an adamantine stone, if I had not prayed for them with anxious and fervent desire. I did so, and the still small voice whispered to my soul: These, that share your toils with such faithful hearts, shall reign with you in the kingdom of their God; but I parted with them in silence, and came to my retreat. I hope I shall see them again, that I may toil for them, and administer to their comfort also. They shall not want a friend while I live; my heart shall love those, and my hands shall toil for those, who love and toil for me, and shall ever be found faithful to my friends. Shall I be ungrateful? Verily no! God forbid!

I design to continue this subject at a future time.

CHAPTER VI.

CORRESPONDENCE BETWEEN JOSEPH SMITH AND WILSON LAW, ET AL.—THE PROPHET ON THE ATTITUDE OF GOVERNOR CARLIN TOWARDS HIMSELF AND THE SAINTS—REVIVAL OF THE ZEAL OF SIDNEY RIGDON—THE PROPHET'S BLESSINGS UPON HIS FRIENDS.

Tuesday, August 16, 1842.—Brother Derby returned in the evening, bringing the following letter:

Letter of Emma Smith to Joseph Smith, Relating to the Future Movements of the Prophet, and Items of Business.

DEAR HUSBAND:—I am ready to go with you if you are obliged to leave; and Hyrum says he will go with me. I shall make the best arrangements I can and be as well prepared as possible. But still I feel good confidence that you can be protected without leaving this country. There are more ways than one to take care of you, and I believe that you can still direct in your business concerns if we are all of us prudent in the matter. If it was pleasant weather I should contrive to see you this evening, but I dare not run too much of a risk, on account of so many going to see you.

General Adams sends the propositions concerning his land, two dollars an acre, payments as follows: Assumption of mortgage, say about fourteen hundred, interest included. Taxes due, supposed about thirty dollars. Town property one thousand dollars. Balance, money payable in one, two, three or four years.

Brother Derby will tell you all the information we have on hand. I think we will have news from Quincy as soon as tomorrow.

Yours affectionately forever,

EMMA SMITH.

Letter of Wilson Law to Joseph Smith—Advises Retirement of the Prophet from Nauvoo until Next Governor Takes his Seat of Office.

NAUVOO CITY, ILLINOIS, 1 o'clock, afternoon, August 16, 1842.

Lieutenant-General Joseph Smith:

MY DEAR FRIEND.—I have just received and read yours of today, and hasten to reply.

There is no movement of any kind going on today amongst the enemy, as far as I can see, which helps to strengthen me in my opinion of yesterday; but still it might be a calm before a storm,and if so we will meet it when it comes. You wish my opinion respecting your absenting yourself for some time from those friends that are dear to you as life, and to whom you are also as dear, and from the place and station to which you are called by Him who ruleth in the armies of heaven and amongst the inhabitants of the earth.

I must confess that I feel almost unworthy to give an opinion on the subject, knowing that your own judgment is far superior to mine; but nevertheless you shall have it freely. It is this: I think that if they cannot get you peaceably according to the forms of law, that they will not dare to attempt violence of any kind upon the inhabitants of the city; for they are well aware that they cannot insult us with impunity, neither use violence, only at the risk of their lives; and there are but few men who are willing to risk their lives in a bad cause. It is the principles and spirit of liberty, of truth, of virtue, and of religion, and equal rights, that make men courageous, and valiant and fearless in the day of battle and of strife, and just the contrary with the oppressor; for nine times out of ten, a bad cause will make a man a coward, and he will flee when no man pursueth.

Now if I am right in thinking that it is you alone they seek to destroy, as soon as they find they cannot get you, they will cease to trouble the city except with spies; and if we knew that you were completely out of their reach, we could either laugh at their folly, or whip them for impertinence or anything else, as the case may be; for we would feel so happy in your safety, that we could meet them in any shape.

On the whole, I think it would be better for you to absent yourself till the next governor takes the chair, for I do think if you are not here they will not attempt any violence on the city; and if they should, they will disgrace themselves in the eyes of the world, and the world will justify us in fighting for our rights, and then you can come out like a lion, and lead your people to victory and to glory in the name of the Lord of Hosts.

I know the sacrifice you must make in taking this course. I know it will grieve your noble spirit to do so; for when I think of it myself, I feel no desire in life but to fight, and to cut off from the earth all who oppress, and to establish that true form of government at once, which would guarantee to every man equal rights. I know we have justice on our side in respect of city laws, and that the acts of the Municipal Court are legal; but the question is, are we now able to assert them? or had we better wait till we are more able? The latter course will

give us peace a little while, by sacrificing your liberty, and the feelings of your family and friends,and depriving us all of your society and governing wisdom.

I will only add I am ready for either course; and may God direct us to do that that is best. If you should conclude to go for awhile, I must see you before you go; and for the present, I will bid you be cheerful, and make yourself as happy as you can, for the right side of the wheel will soon be up again.

And till then and forever, I remain under every circumstance, your friend and obedient servant,

WILSON LAW.

General James Arlington Bennett wrote me from New York as follows:

Letter of James Arlington Bennett to Joseph Smith, Anent John C. Bennet and his Forthcoming Anti-Mormon Book.

ARLINGTON HOUSE, August 16, 1842.

DEAR SIR.—Your polite and friendly note was handed to me a few days since by Dr. Willard Richards, who I must say, is a very fine specimen of the Mormon people, if they are all like him; and indeed I think him a very excellent representative of yourself, as I find he is your most devoted admirer and true disciple. He spent two days with me, and from his arguments, and from his mild and gentlemanly demeanor, almost made me a Mormon.

You have another representative here (who spent a day with me some time since) of the name of Foster, who is, I think, president of the Church in New York, and most unquestionably a most excellent and good man, and would be so if he were Turk, Jew or Saint. He is *ab initio*, a good man, and to you a most true, enthusiastic and devoted disciple. He has no guile. Dr. Bernhisel, of New York, too, is a most excellent man and true Christian. These are men with whom I could associate forever, even if I never joined their Church or acknowledged their faith.

General John C. Bennett called on me last Friday and spent just two hours, when he left, he said for the Eastern States. Being aware that Elder Richards is here, he had very little to say. He, however, proposed to me to aid him, whether serious or not, in arranging materials for publishing "An Exposition of Mormon Secrets and Practices," which I promptly refused, on two grounds:

1st. That I had nothing to do with any quarrel that might arise

between you and him, as I could not be a judge of the merits or demerits of the matter: and

2nd. That inasmuch as he himself had proposed to you and your council to confer on me honors which I never sought, yet which I highly prize, it would be the height of ingratitude, as well as inconsistent with every principle of common honesty and propriety, for me to join him in an effort to lower my own honors by attempting to lower in public estimation the people from whom those honors emanated.

He gave Bennett of the *Herald* his commission, which I opposed from the very first; and you now see, by that paper, the sport which that man has made of it. I tell you there is no dependence on the friendship of that editor, when his interest is at issue. I am assured that James Gordon Bennett is going to publish, conjointly with John C. Bennett, on half profit, the exposition against you and your people, which is going to contain a great number of scandalous cuts and plates. But don't be concerned; you will receive no injury whatever from any thing any man or set of men may say against you. The whole of this muss is only extending your fame, and will increase your numbers tenfold.

You have nothing to expect from that part of the community who are bigotedly attached to other churches. They have always believed and still believe everything said to your disadvantage; and what General John C. Bennett is now saying in the papers is nothing more than what was common report before, throughout this whole community, insomuch that I had to contradict it in the *Herald* under the signature of "Cincinnatus"—and even requested the Elders of the Mormon Church to do so long ago. You, therefore have lost not a whit of ground by it. I must in charity forbear commenting on the course of General Bennett in this matter. Considering all things delicacy forbids such a course.

There are some things, however, I feel very sorely, and could wish they had not transpired. He and the *Herald* will make money out of the book, and there the matter will end, as you will find that the *Herald* will puff it to the skies.*

The books which I sent you you will retain in your hands for the present.

* Bennett's book, "The History of the Saints, or an Exposure of Joseph Smith and Mormonism," was not published by the New York *Herald*, but by a Boston publishing house, Leland & Whiting, 71 Washington St. The book was a failure from every point of view, in structure, literary merit and convincing power. The insincerity and the corrupt-mindedness of the author is loudly proclaimed by the ribald spirit that pervades the whole work.

My respects to your amiable lady and all friends; and believe me as ever, though not a Mormon, your sincere friend,

JAMES ARLINGTON BENNETT.

P. S.—I know of no reason why the *Wasp* was not continued to be sent to me. I don't like the name. Mildness should characterize everything that comes from Nauvoo; and even a name, as Peleg says in his ethics, has much influence on one side or the other. My respects to your brother, its editor. I would just say that General John C. Bennett appeared to me to be in very low spirits, and I find that many communications intended for you from me have never reached you. Those books were made over to John C. Bennett, on the presumption that he would, in his own name, present them for the benefit of the Temple.

J. A. B.

Wednesday, August 17.—I walked out into the woods for exercise in company with Brother Derby where we were accidentally discovered by a young man. We asked him various questions concerning the public feeling and situation of matters around, to all which he answered promptly. On being requested not to make it known where we were, he promised faithfully he would not, and said time would tell whether he did or no.

The Prophet's Place of Retirement Discovered.

Letter of Wilson Law to Joseph Smith—Advising that the Prophet Secrete Himself in Nauvoo.

NAUVOO CITY, ILLINOIS, August 17, 1842.

Lieutenant-General Joseph Smith:

DEAR FRIEND:—Everything is moving along in the city in the usual tranquil and industrious manner. There is no change in the appearance of things that a common observer could see, although to one who knows and is acquainted with the countenances of the thinking few, it is evident that their minds are troubled more than common; and I know by myself that they cannot help it. And why should it be otherwise, when the Lord's anointed is hunted like a lion of the forest, by the most wicked and oppressive generation that has ever been since the days of our Savior. Indeed, every movement of this generation re-

minds me of the history of the people who crucified Christ. It was nothing but mob law, mob rule, and mob violence all the time. The only difference is that the governors then were more just than the governors now; they were willing to acquit innocent men, but our governors now despise justice, garble and pervert the law, and join in with the mob in pursuit of innocent blood.

I have been meditating on your communication of yesterday, and will just add a thought or so on the subject, respecting particularly your going to the Pine country. I think I would not go there for some time, if at all. do not believe that an armed force will come upon us at all unless they get hold of you first; and then we rescue you, which we would do under any circumstances, with the help of God; but I would rather do it within the limits of the city, under the laws of the city. Therefore I would think it better to quarter in the city and not long in one place at once. I see no reason why you might not stay in safety within the city for months without any knowing it, only those who ought, and that as few as is necessary.

I must close for the present, remaining as ever, your affectionate friend and obedient servant,

WILSON LAW.

Letter of Emma Smith to Governor Carlin—Pleading the Cause of the Prophet and the People of Nauvoo Before his Excellency.

NAUVOO, August 17, 1842.

To his Excellency Governor Carlin:

SIR:—It is with feeling of no ordinary cast that I have retired, after the business of the day, and evening too, to address your honor. I am at a loss how to commence; my mind is crowded with subjects too numerous to be contained in one letter. I find myself almost destitute of that confidence, necessary to address a person holding the authority of your dignified and responsible office; and I would now offer, as an excuse for intruding upon your time and attention, the justice of my cause.

Was my cause the interest of an individual, or of a number of individuals, then, perhaps, I might be justified in remaining silent. But it is not. Nor is it the pecuniary interest of a whole community alone that prompts me again to appeal to your Excellency. But, dear Sir, it is for the peace and safety of hundreds, I may safely say, of this community, who are not guilty of any offense against the laws of the country; and also the life of my husband, who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the Constitution of the United States; neither has he at any time infringed upon the rights of any man, or of any class of men, or com-

munity of any description. Need I say he is not guilty of the crime alleged against him by Governor Boggs? Indeed it does seem entirely superfluous for me, or any one of his friends in this place, to testify his innocence of that crime, when so many of the citizens of your place, and of many other places in this state, as well as in the Territory, [of Iowa] do know positively that the statement of Governor Boggs is without the least shadow of truth: and we do know, and so do many others, that the prosecution against him has been conducted in an illegal manner; and every act demonstrates the fact that all the design of the prosecution is to throw him into the power of his enemies, without the least ray of hope that he would ever be allowed to obtain a fair trial: and that he would be inhumanly and ferociously murdered, no person, having a knowledge of the existing circumstances, has one remaining doubt: and your honor will recollect that you said to me that you would not advise Mr. Smith ever to trust himself in Missouri.

And, dear Sir, you cannot for one moment indulge unfriendly feeling towards him, if he abides by your counsel. Then, Sir, why is it that he should be thus cruelly pursued? Why not give him the privilege of the laws of this state? When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent suffering of myself and family, and the incalculable losses and sufferings of many hundreds who survived, and the many precious lives that were lost,—all the effect of unjust prejudice and misguided ambition, produced by misrepresentation and calumny, my bosom heaves with unutterable anguish. And who, that is as well acquainted with the facts as the people at the city of Quincy, would censure me, if I should say that my heart burned with just indignation towards our calumniators as well as the perpetrators of those horrid crimes?

But happy would I now be to pour out my heart in gratitude to Governor Boggs, if he had rose up with the dignity and authority of the chief executive of the state, and put down every illegal transaction, and protected the peaceable citizens and enterprising immigrants from the violence of plundering outlaws, who have ever been a disgrace to the state, and always will, so long as they go unpunished. Yes, I say, how happy would I be to render him not only the gratitude of my own heart, but the cheering effusions of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans, whom he might have saved, by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.

And now may I entreat your Excellency to lighten the hand of oppression and persecution which is laid upon me and my family, which materially affect the peace and welfare of this whole community; for

let me assure you that there are many whole families that are entirely dependent upon the prosecution and success of Mr. Smith's temporal business for their support; and, if he is prevented from attending to the common vocations of life, who will employ those innocent, industrious, poor people, and provide for their wants?

But, my dear Sir, when I recollect the interesting interview I and my friends had with you, when at your place, and the warm assurances you gave us of your friendship and legal protection, I cannot doubt for a moment your honorable sincerity; but do still expect you to consider our claims upon your protection from every encroachment upon our legal rights as loyal citizens, as we always have been, still are, and are determined always to be a law-abiding people; and I still assure myself that, when you are fully acquainted with the illegal proceedings practiced against us in the suit of Governor Boggs, you will recall those writs which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left there; with many other considerations, which, if duly considered, will justify Mr. Smith in the course he has taken.

And now I appeal to your Excellency, as I would unto a father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies, and beg you to spare me and my helpless children. I beg you to spare my innocent children the heart-rending sorrow of again seeing their father unjustly dragged to prison, or to death. I appeal to your affections as a son, and beg you to spare our aged mother—the only surviving parent we have left—the unsupportable affliction of seeing her son, whom she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your Excellency to spare us these afflictions and many sufferings which cannot be uttered, and secure to yourself the pleasure of doing good, and vastly increasing human happiness—secure to yourself the benediction of the aged, and the gratitude of the young, and the blessing and the veneration of the rising generation.

Respectfully, your most obedient,

EMMA SMITH.

P. S.—Sir, I hope you will favor me with an answer.

E. S.

Several rumors were afloat in the city, intimating that my retreat had been discovered, and that it was no longer safe for me to remain at Brother Sayers'; consequently

Emma came to see me at night, and informed me of the report. It was considered wisdom that I should remove immediately, and accordingly I departed in company with Emma and Brother Derby, and went to Carlos Granger's, who lived in the north-east part of the city. Here we were kindly received and well treated.

The Prophet's Removal to Carlos Granger's in Nauvoo.

Friday morning, 19. William Clayton presented Emma's letter of the 17th to Governor Carlin at Quincy, in presence of Judge Ralston. The governor read the letter with much attention, apparently; and when he got through, he passed high encomiums on Emma Smith, and expressed astonishment at the judgment and talent manifest in the manner of her address. He presented the letter to Judge Ralston, requesting him to read it. Governor Carlin then proceeded to reiterate the same language as on a former occasion, viz., that he was satisfied there was "no excitement anywhere but in Nauvoo, amongst the 'Mormons' themselves;" all was quiet, and no apprehension of trouble in other places, so far as he was able to ascertain.

Governor Carlin's Views of Affairs in Nauvoo.

He afterwards stated, when conversing on another subject, that "persons were offering their services every day, either in person or by letter, and held themselves in readiness to go against the 'Mormons' whenever he should call upon them; but he never had the least idea of calling out the militia, neither had he thought it necessary."

There was evidently a contradiction in his assertions in the above instances; and, although he said "there was no excitement but amongst the Mormons," it is evident he knew better. He also said that it was his opinion that, if Joseph would give himself up to the sheriff, he would be honorably acquitted, and the matter would be ended; but, on Judge Ralston asking how he thought Mr. Smith could go through the midst of his enemies, without violence being used towards him; and, if acquitted, how he

was to get back; the governor was evidently at a loss what to say, but made light of the matter, as though he thought it might be easily done. He took great care to state that it was not his advice that Mr. Smith should give himself up, but thought it would be soonest decided. It appeared evident, by the conversation, that Governor Carlin was no friend to the Saints, and they could expect no good things from him. He explicitly acknowledged his ignorance of the law touching the case in question.

The Prophet's Return to His Home.

After spending the day in conversation and reading, in the evening I received a visit from my aunt Temperance Mack, and at night went to the city and concluded to tarry at home until something further transpired relative to the designs of my persecutors.

Saturday, 20.—Spent the day in my general business office, otherwise called the Lodge, or Assembly Room, or Council Chamber, which is over my store, and the place where most of the business of the city and Church is transacted: my health very indifferent. In the evening had an interview with my Brother Hyrum, William Law, Wilson Law, Newel K. Whitney and George Miller, on the illegality of the proceedings of our persecutors.

Minutes of the Nauvoo High Council Meeting, August 20th, 1842.

The High Council, in session, "Resolved that the city of Nauvoo be divided into ten [ecclesiastical] wards, according to the division made by the temple committee; and that there be a bishop appointed over each ward; and also that other bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed bishop in the place of Bishop Vinson Knight, deceased; also that Tarleton Lewis be appointed bishop of the 4th ward; John Murdock, of the 5th ward; Daniel Garn, of the 6th ward; Newel K. Whitney, of the 7th ward; Jacob Foutz, of the 8th ward; Jonathan H. Hale, of the 9th ward; Hezekiah Peck, of the 10th ward; David Evans, of the district south of the city, called the 11th ward; Israel Calkins, of the district east of the

city, and south of Knight street; William W. Spencer, of the district east of the city and north of Knight street." *

The city council instructed the sexton to report weekly to the editor of some newspaper published in this city, the names and ages of persons deceased, and the nature of their disease, or cause of their death.

Ordination of Amasa M. Lyman to the Apostleship.

The Twelve met in council, and ordained Amasa Lyman to be one of the Twelve Apostles. Amasa Lyman was born in Lyman, Grafton county, N. H., 30th March, 1813, where he received the gospel through the ministry of Elder Orson Pratt, 27th April, 1832; ordained an elder under my hands, 23rd August, 1832, in Hiram, Portage county, Ohio. He was one of my fellow-prisoners, bound with the same chain in Richmond jail, Missouri.

John C. Bennett Deposed as Chancellor of Nauvoo University.

John C. Bennett was declared unworthy to hold the office of chancellor of the University, and was discharged; and Orson Spencer was elected in his stead, and received the oath of office. Amasa Lyman was elected regent of the University, in place of Vinson Knight, deceased.

* On March 1st, 1842, Nauvoo was divided into four ecclesiastical wards, (CHURCH HISTORY, Vol. IV, pp. 305-6), and four bishops were set to preside over them, viz.: Newel K. Whitney, George Miller, Isaac Higbee, and Vinson Knight, (See "History of the Aaronic Priesthood"—Orson F. Whitney—*Contributor*, Vol. VI, p. 405). There is, however, some uncertainty as to the respective wards over which these bishops presided. Previous to this division of Nauvoo into four wards, there had been but three wards, known as the middle, upper and lower wards, which division was recognized at the October conference held at Commerce (afterwards Nauvoo) on the 6th, 7th and 8th of October, 1839. Edward Partridge was made bishop of the upper ward; Newel K. Whitney of the middle ward; and Vinson Knight of the lower ward, (see HISTORY OF THE CHURCH, Vol. IV, p. 12). When the division of the city into four wards was made on the 1st of March, 1842, Isaac Higbee, was made bishop of the 2nd ward (see autobiographical sketch of Isaac Higbee in Jenson's "Biographical Encyclopedia," p. 480). In what wards the other bishops presided cannot be determined with certainty. But as matters stood after the division of the city into ten wards, with the assignments of the text made—with Tarleton Lewis as bishop of the 4th ward, and Newel K. Whitney as bishop of the 7th ward—the bishops of the 1st and 3rd wards would be Samuel H. Smith and George Miller, but which presided over the 1st and which over the 3rd cannot be ascertained. The reason for mentioning the fact that Newel K. Whitney was bishop of the 7th ward, is because in all other publications of the text above, the 7th ward and who was bishop of it is omitted.

This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he seen the dead raised; yet this was a thing that had actually taken place in his own family.

Sidney Rigdon's Re-affirmation of his Faith.

His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her, and bade them all farewell, with a composure and calmness that defies all description, still impressed with the idea that she was to go back.

The Strange Experience of Eliza Rigdon.

Up to the time of her death, she expressed a great unwillingness to die; but, after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." She said to her sisters that the Lord had great blessings in store for them, if

they continued in the faith; and after delivering her message, she swooned, but recovered again.

During this time, she was as cold as she will be when laid in the grave; and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of thirty-six hours, when she called her father unto her bed, and said to him that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well: that the Lord had said unto her, because that her father had dedicated her to God, and prayed to Him for her, that He would restore her back to him again.

This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her that it was because of this that she must go back to her father again, though she herself desired to stay.

She said concerning George W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented he would take away another; and concerning Dr. Bennett that he was a wicked man and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon's Attitude Towards the Prophet.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith; but he would take the opportunity to state that his faith was, and had been, unshaken in the truth. It has also been rumored that I believe that Joseph Smith is a fallen prophet. In regard to this I unequivocally state that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time. He closed by saying, as it regards his

religion, he had no controversy with the world, having an incontrovertible evidence that, through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts and not in theory.

Remarks of Hyrum Smith.

President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, &c.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfillment of the revelation.

He then proceeded to show the folly of any person's attempting to overthrow or destroy Joseph, and read from the Book of Mormon in various places concerning the Prophet who, it was prophesied, should be raised up in the last days, setting forth the work he was destined to accomplish, and that he had only just commenced; but inasmuch as we could plainly see that the former part of the prophecy had been literally fulfilled, we might be assured that the latter part would also be fulfilled, and that Joseph would live to accomplish the great things concerning him, &c.

Hyrum Smith's Admonition.

He concluded his address by calling upon the Saints to take courage and fear not, and also told Elder Rigdon that inasmuch as he had seen the mercy of the Lord exerted in his behalf, it was his duty to arise and stand in the defense of the truth and innocence, and of those who were being perse-

cuted innocently; and finally called for all those who were willing to support and uphold Joseph, and who believed that he was doing his duty and was innocent of the charges alleged against him by our enemies, to hold up their right hands; when almost every hand was raised and no opposite vote was called for.

Effect of the Meeting.

The meeting was productive of great good by inspiring the Saints with new zeal and courage, and weakening the hands and hearts of the treacherous, and of evil and designing persons disposed to secret combinations against the truth. Elder Rigdon visited Brother Hyrum in the course of the day, and manifested a determination to arouse his energies in defense of the truth.

Tuesday, *22*.—I find my feelings of the 16th inst. towards my friends revived,*while I contemplate the virtues and the good qualities and characteristics of the faithful few, which I am now recording in the Book of the Law of the Lord,—of such as have stood by me in every hour of peril, for these fifteen long years past,—say, for instance, my aged and beloved brother, Joseph Knight, Sen., who was among the number of the first to administer to my necessities, while I was laboring in the commencement of the bringing forth of the work of the Lord, and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. Behold he is a righteous man, may God Almighty lengthen out the old man's days; and may his trembling, tortured, and broken body be renewed, and in the vigor of health turn upon him, if it be Thy will, consistently, O God; and it shall be said of him, by the sons of Zion, while there is one of them re-

The Prophet's Blessing on Joseph Knight, Sen.

* See closing pages of chapter V.

maining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.

There are his sons, Newel Knight and Joseph Knight, Jun., whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.

Newel Knight and Joseph Knight, Jun., the Prophet's Friends.

There is a numerous host of faithful souls, whose names I could wish to record in the Book of the Law of the Lord; but time and chance would fail. I will mention, therefore, only a few of them as emblematical of those who are too numerous to be written. But there is one man I would mention, namely Orrin Porter Rockwell, who is now a fellow-wanderer with myself, an exile from his home, because of the murderous deeds, and infernal, fiendish dispositions of the indefatigable and unrelenting hand of the Missourians. He is an innocent and a noble boy. May God Almighty deliver him from the hands of his pursuers. He was an innocent and a noble child and my soul loves him. Let this be recorded for ever and ever. Let the blessings of salvation and honor be his portion.

The Prophet's Feelings Towards Orrin Porter Rockwell.

But, as I said before, so say I again, while I remember the faithful few who are now living, I would remember also the faithful of my friends who are dead, for they are many; and many are the acts of kindness—paternal and brotherly kindnesses—which they have bestowed upon me; and since I have been hunted by the Missourians, many are the scenes which have been called to my mind. I have remembered scenes of my childhood. I have thought of my father who is dead, who died by disease which was brought upon him through suffering by the hands of ruthless mobs. He was a great and a good man. The envy of knaves and fools was heaped upon him, and this was his lot and portion all the days of his life. He was of noble stature and possessed a high, and holy, and exalted, and virtuous mind. His soul soared above all those mean and groveling prin-

The Prophet's Testimony of his Father.

ciples that are so congenial to the human heart. I now say that he never did a mean act, that might be said was ungenerous in his life, to my knowledge. I love my father and his memory; and the memory of his noble deeds rests with ponderous weight upon my mind, and many of his kind and parental words to me are written on the tablet of my heart.

Sacred to me are the thoughts which I cherish of the history of his life, that have rolled through my mind, and have been implanted there by my own observation, since I was born. Sacred to me is his dust, and the spot where he is laid. Sacred to me is the tomb I have made to encircle o'er his head. Let the memory of my father eternally live. Let his soul, or the spirit, my follies forgive. With him may I reign one day in the mansions above, and tune up the lyre of anthems, of the eternal Jove. May the God that I love look down from above and save me from my enemies here, and take me by the hand that on Mount Zion I may stand, and with my father crown me eternally there.

Words and language are inadequate to express the gratitude that I owe to God for having given me so honorable a parentage.

The Prophet's Characterization of his Mother.

My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long, yet in the enjoyment of liberty, and to breathe the free air.

The Prophet's Description of his Brother Alvin.

Alvin, my oldest brother—I remember well the pangs of sorrow that swelled my youthful bosom and almost burst my tender heart when he died. He was the oldest and the noblest of my father's family. He was one of the noblest of the sons of men. Shall his name not be recorded in this book? Yes, Alvin, let it be had here and be handed down upon these sacred pages for ever and ever. In him there was no guile. He lived without

spot from the time he was a child. From the time of his birth he never knew mirth. He was candid and sober and never would play; and minded his father and mother in toiling all day. He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments.

These childish lines I record in remembrance of my childish scenes.

The Character of Don Carlos.

My brother Don Carlos Smith, whose name I desire to record, also was a noble boy; I never knew any fault in him; I never saw the first immoral act, or the first irreligious or ignoble disposition in the child from the time that he was born till the time of his death. He was a lovely, a good-natured, a kind-hearted and a virtuous and a faithful, upright child; and where his soul goes, let mine go also. He lies by the side of my father.

Let my father, Don Carlos and Alvin and children that I have buried be brought and laid in the tomb I have built. Let my mother and my brethren and my sisters be laid there also; and let it be called the tomb of Joseph, a descendant of Jacob; and when I die let me be gathered to the tomb of my father.

The Prophet's Prayer.

There are many souls whom I have loved stronger than death. To them I have proved faithful—to them I am determined to prove faithful, until God calls me to resign up my breath. O Thou, who seest and knowest the hearts of all men—Thou eternal, omnipotent, omniscient, and omnipresent Jehovah—God—Thou Eloheim, that sittest, as saith the Psalmist, "enthroned in heaven," look down upon Thy servant Joseph at this time; and let faith on the name of Thy Son Jesus Christ, to a greater degree than Thy servant ever yet has enjoyed, be conferred upon him, even the faith of Elijah; and let the lamp of eternal life be lit up in his heart, never to be taken away; and let the words of eternal life be poured upon the soul of Thy servant, that he may know

Thy will, Thy statutes, and Thy commandments, and Thy judgments, to do them.

As the dews upon Mount Hermon, may the distillations of Thy divine grace, glory, and honor, in the plenitude of Thy mercy, and power, and goodness, be poured down upon the head of Thy servant. O Lord, God, my heavenly Father, shall it be in vain, that Thy servant must needs be exiled from the midst of his friends, or be dragged from their bosoms, to clank in cold and iron chains; to be thrust within the dreary prison walls; to spend days of sorrow, and of grief, and misery there, by the hand of an infuriated, incensed, and infatuated foe; to glut their infernal and insatiable desire upon innocent blood; and for no other cause, on the part of Thy servant, than for the defense of innocence; and Thou a just God will not hear his cry? Oh, no; Thou wilt hear me—a child of woe, pertaining to this mortal life, because of sufferings here, but not for condemnation that shall come upon him in eternity; for Thou knowest, O God, the integrity of his heart. Thou hearest me, and I knew that Thou wouldst hear me, and mine enemies shall not prevail; they all shall melt like wax before Thy face, and, as the mighty floods and waters roar, or as the bellowing earthquake's devouring gulf, or rolling thunder's loudest peal, or vivid forked lightning's flash, or sound of the archangel's trump, or voice of the Eternal God,—so shall the souls of my enemies be made to feel in an instant, suddenly, and shall be taken, and ensnared, and fall backwards, and stumble in the ditch they have dug for my feet, and the feet of my friends, and perish in their own infamy and shame, be thrust down to an eternal hell, for their murderous and hellish deeds!

I design to renew this subject at a future time.

Received an interesting visit from mother and aunt Temperance Mack. My health and spirits good.

This afternoon received a few lines from Emma, informing me that she would expect me home this evening, be-

lieving that she could take care of me better at home than elsewhere. Accordingly, soon after dark, I started for home, and arrived safe, without being noticed by any person. All is quiet in the city.

CHAPTER VII.

EFFORTS TO COUNTERACT THE WICKED INFLUENCE OF JOHN C. BENNETT—THE PROPHET'S REAPPEARANCE AMONG THE PEOPLE—HIS DISCOURSE AT THE SPECIAL CONFERENCE AND BEFORE THE RELIEF SOCIETY AT NAUVOO.

Wednesday, August 24.—At home all day; received a visit from Brothers Newel K. Whitney and Isaac Morley.

Letter of Governor Carlin to Emma Smith, anent the Prophet's Difficulties in Missouri.

QUINCY, August 24, 1842.

DEAR MADAM.—Your letter of this date has just been handed to me, which recalls to my mind your great solicitude in reference to the security and welfare of your husband; but I need not say it recalls to my mind the subject matter of your solicitude, because that subject, except at short intervals, has not been absent from my mind. I can scarcely furnish you a justifiable apology for delaying a reply so long; but, be assured, madam, it is not for want of regard for you and your peace of mind that I have postponed, but a crowd of public business which has required my whole time, together with very ill health, since the receipt of your former letter; and it would be most gratifying to my feelings now if due regard to public duty would enable me to furnish such a reply as would fully conform to your wishes; but my duty in reference to all demands made by executives of other states for the surrender of fugitives from justice appears to be plain and simple, consisting entirely of an executive, and not a judicial character, leaving me no discretion or adjudication as to the innocence or guilt of persons so demanded and charged with crime; and it is plain that the Constitution and laws of the United States, in reference to fugitives from justice, presumes and contemplates that the laws of the several states are ample to do justice to all who may be charged with crime; and the statute of this state simply requires, "That whenever the executive of any other state, or of any territory of the United States, shall demand of the executive of this state any person as a fugitive from justice, and shall have complied with the requisitions of the Act o Congress in that case

made and provided, it shall be the duty of the executive of this state to issue his warrant under the seal of the state to apprehend the said fugitive," &c.

With the constitution and laws before me, my duty is so plainly marked out that it would be impossible to err, so long as I abstain from usurping the right of adjudication. I am aware that a strict enforcement of the laws by an executive, or a rigid administration of them by a judicial tribunal, often results in hardships to those involved; and to you it doubtless appears peculiarly so, in the present case of Mr. Smith.

If, however, as you allege, he is innocent of any crime, and the proceedings are illegal, it would be the more easy for him to procure an acquittal. In reference to the remark you attribute to me that I "would not advise Mr. Smith ever to trust himself in Missouri," I can only say, as I have heretofore said on many occasions, that I never have entertained a doubt that, if Mr. Smith should submit to the laws of Missouri, the utmost latitude would be allowed him in his defense, and the fullest justice done him; and I only intended to refer, (in the remark made to you, when at my house) to the rabble, and not to the laws of Missouri.

Very much has been attributed to me, in reference to General Smith, that is without foundation in truth; a knowledge of which fact enables me to receive what I hear, as coming from him, with great allowance.

In conclusion, dear madam, I feel conscious when I assure you that all my official acts in reference to Mr. Smith have been prompted by a strict sense of duty, and in discharge of that duty, have studiously pursued that course least likely to produce excitement and alarm, both in your community and the surrounding public; and I will here add that I much regret being called upon to act at all and that I hope he will submit to the laws and that justice will ultimately be done.

Be pleased to present my best respects to Mrs. Smith and Miss Snow, your companions when at Quincy, and accept of my highest regard for yourself and best wishes for your prosperity and happiness.

Your obedient servant,

THOS. CARLIN.

To Mrs. Emma Smith:

Friday, August 26.—At home all day. In the evening, in council with some of the Twelve and others. I gave some important instructions upon the situation of the Church, showing that it was necessary that the officers who could should go abroad through the states; and inasmuch as a great

Plans for the Defense of the Church.

excitement had been raised, through the community at large, by the falsehoods put in circulation by John C. Bennett and others, it was wisdom in God that the Elders should go forth and deluge the state with a flood of truth, setting forth the mean, contemptible persecuting conduct of ex-Governor Boggs of Missouri, and those connected with him in his mean and corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation.

I advised the Twelve to call a special conference on Monday next to give instructions to the Elders, and call upon them to go forth upon this important mission; meantime that all the affidavits concerning Bennett's conduct be taken and printed, so that each Elder could be properly furnished with correct and weighty testimony to lay before the public.

Great distress prevails in England on account of the dull state of trade.

Saturday, 27.—In the assembly room with some of the Twelve and others, who were preparing affidavits for the press.

Emma Smith's Letter to Governor Carlin.—Defense of the Prophet, Arraignment of Missouri.

NAUVOO, August 27, 1842.

To his Excellency Governor Carlin:

DEAR SIR:—I received your letter of the 24th in due time, and now tender you the sincere gratitude of my heart for the interest which you have felt in my peace and prosperity; and I assure you that every act of kindness and every word of consolation have been thankfully received and duly appreciated by me and my friends also; and I much regret your ill health, but still hope that you will avail yourself of sufficient time to investigate our cause, and thoroughly acquaint yourself with the illegality of the prosecution instituted against Mr. Smith. And I now certify that Mr. Smith, myself nor any other person, to my knowledge, has ever, nor do we, at this time, wish your honor to swerve from your duty as an executive in the least.

But we do believe that it is your duty to allow us, in this place, the

privileges and advantages guaranteed to us by the laws of this state and the United States. This is all we ask; and if we can enjoy these rights unmolested, it will be the ultimate end of all our ambition; and the result will be peace and prosperity to us, and all the surrounding country, so far as we are concerned. Nor do we wish to take any undue advantage of any intricate technicalities of law, but honorably and honestly to fulfil all of the laws of this state and of the United States; and then, in turn to have the benefits resulting from an honorable execution of those laws.

And now, your excellency will not consider me assuming any unbecoming dictation; but recollect that the many persecutions that have been got up unjustly and pursued illegally against Mr. Smith, instigated by selfish and irreligious motives, have obliged me to know something for myself. Therefore, let me refer you to the eleventh section of our city charter—"All power is granted to the city council to make, ordain, establish and execute all ordinances, not repugnant to the Constitution of the State, or of the United States, or, as they may deem necessary, for the peace and safety of said city." Accordingly there is an ordinance passed by the city council to prevent our people from being carried off by an illegal process; and if any one thinks he is illegally seized, under this ordinance, he claims the right of habeas corpus, under section 17 of the charter, to try the question of identity, which is strictly constitutional.

These powers are positively granted in the charter over your own signature. And now, dear sir, where can be the justice in depriving us of these rights which are lawfully ours, as well as they are the lawful rights of the inhabitants of Quincy, and Springfield and many other places, where the citizens enjoy the advantages of such ordinances without controversy?

With these considerations, and many more which might be adduced, give us the privilege, and we will show your honor, and the world besides, if required, that the Mr. Smith referred to in the demand from Missouri, is not the Joseph Smith of Nauvoo, for he was not in Missouri; neither is he described in the writ according as the law requires; and that he is not a fugitive from justice. Why, then, be so strenuous to have my husband taken, when you know him to be innocent of an attempt on the life of Governor Boggs, and that he is not a fugutive from justice?

It is not the fear of a just decision against him that deters Mr. Smith from going into Missouri, but it is an actual knowledge that it was never intended he should have a fair trial.

And now, sir, if you were not aware of the fact, I will acquaint you with it now, that there were lying in wait, between this place and War-

saw, twelve men from Jackson county, Missouri, for the purpose of taking Mr. Smith out of the hands of the officers who might have him in custody. Also those two men from Missouri that were here with Messrs. King and Pitman divulged the most illegal and infernal calculations concerning taking Mr. Smith into Missouri, the evidence of which we can furnish you at any time, if required.

And, dear sir, our good feelings revolt at the suggestion that your excellency is acquainted with the unlawful measures taken by those engaged in the prosecution—measures, which, if justice was done to others, as it would be done to us, were we to commit as great errors in our proceedings, would subject all concerned in the prosecution to the penalty of the law, and that without mercy.

I admit, sir, that it is next to an impossibility for any one to know the extent of the tyranny, treachery and knavery of a great portion of the leading characters of the state of Missouri; yet it only requires a knowledge of the Constitution of the United States and statutes of the state of Missouri, and a knowledge of the outrage committed by some of the inhabitants of that state upon the people called "Mormons," and that passed unpunished by the administrators of the law, to know that there is not the least confidence to be placed in any of those men that were engaged in those disgraceful transactions.

If the law was made for the lawless and disobedient, and punishment instituted for the guilty, why not execute the law upon those that have transgressed it, and punish those who have committed crime, and grant encouragement to the innocent, and liberality to the industrious and peaceable?

And now I entreat your honor to bear with me patiently while I ask what good can accrue to this state or the United States, or any part of this state, or the United States, or to yourself, or to any other individual, to continue this persecution upon this people, or upon Mr. Smith—a persecution that you are well aware, is entirely without any just foundation or excuse?

With sentiments of due respect, I am your most obedient servant,

EMMA SMITH.

*Happiness.**

Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is vir-

* It is not positively known what occasioned the writing of this essay; but when it is borne in mind that at this time the new law of marriage for the Church—marriage for eternity, including plurity of wives under some circumstances—was being introduced by the Prophet, it is very likely that the article was written with a view of applying the principles here expounded to the conditions created by introducing said marriage system.

tue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. That which is wrong under one circumstance, may be, and often is, right under another.

God said, "Thou shalt not kill;" at another time He said "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality were right because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with His children. Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without conmandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures, he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had.

Be wise today; 'tis madness to defer:
Next day the fatal precedent may plead.
Thus on till wisdom is pushed out of time
Into eternity.

Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children. He says: "Ask and ye shall receive, seek and ye shall find;" but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who will listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently, to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

Sunday, 28.—At home. James Whitehead, Peter Melling, Tarleton Lewis, and Ezra Strong were received into the High Priests' quorum at Nauvoo.

The British convict ship, *Waterloo*, was wrecked at Cape Town, during a gale. Two hundred lives lost.

Monday, 29.—

Minutes of a Special Conference, held at Nauvoo.

This being the day appointed for the conference referred to on the 26th instant, the elders assembled in the Grove near the Temple. About 10 o'clock in the forenoon, President Hyrum Smith introduced the object of the conference by stating that the people abroad had been excited by John C. Bennett's false statements, and that letters had frequently been received inquiring concerning the true nature of said reports; in consequence of which it is thought wisdom in God that every elder who can, should go forth to every part of the United States, and take proper documents with them, setting forth the truth as it is, and also preach the gospel, repentance, baptism, and salvation, and tarry preaching until they shall be called home. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions, by which the tide of public opinion will be turned. There are many elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go east

(not west); and if a mob should come here, they will only have women and children to fight with. When you raise churches, send the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished, that we may have a suitable place wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built, that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offering, and get our endowment. The gospel will be turned from the Gentiles to the Jews. Sometime ago, almost every person was ordained, the purpose was to have you tried and ready to receive your blessings. Every one is wanted to be ready in two or three days, and I expect there will be a liberal turn out.

Near the close of Hyrum's remarks, I went upon the stand. I was rejoiced to look upon the Saints once more, whom I have not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on this point, we were now all filled with thanksgiving and rejoicing.

Return of the Prophet to the People.

When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel.

Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Hauns' Mill the brethren went contrary to my counsel; if they had not, their lives would have been spared.

I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally, and they will whip themselves physically. The brethren cannot have the tricks played upon them that were played at Kirtland and Far West. They have seen enough of the tricks of their enemies, and know better. Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the devil, what we have felt and seen, handled and evidenced, of this work of God? But the devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging Him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome.

The Saints' Weapons of Warfare.

We don't want or mean to fight with the sword of the flesh, but we will fight with the broad sword of the Spirit. Our enemies say our charter and writs of habeas corpus are worth nothing. We say they came from the highest authority in the state, and we will hold to them. They cannot be disannulled or taken away.

I then told the brethren I was going to send all the elders away, and when the mob came there would only be women and children to fight, and they would be ashamed. I don't want you to fight, but go and gather tens, hundreds, and thousands to fight for you. If oppression comes, I will then show them that there is a Moses and a Joshua amongst us; and I will fight them, if they don't take off oppression from me. I will do as I have done this time, I will run into the woods, I will fight them in my own way. I will send Brother Hyrum to call conferences everywhere throughout the states, and let documents be taken along and show to the world the corrupt and oppressive conduct of Boggs,

The Prophet's Plan of Campaign.

Carlin, and others, that the public may have the truth laid before them.

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed; and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them.

I concluded my remarks by saying I have the best of feelings towards my brethren, since this trouble began; but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them.

During the address, an indescribable transport of good feeling was manifested by the assembly, and about 380 elders volunteered to go immediately on the proposed mission.

Treaty signed between Great Britain and China, Chinese to pay $31,000,000, throw open five ports for trade, and cede Hong Kong to Great Britain.

Tuesday, 30.—At home through the day.

Wednesday, 31.—At home in the forenoon; afternoon rode to the Grove with Emma, and attended the Female Relief Society's meeting.

The following minutes were reported by Miss E. R. Snow:—

Minutes of the Female Relief Society's Meeting—Remarks of the Prophet.

President Joseph Smith arose and said, "I am happy and thankful for the privilege of being present on this occasion. Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life; but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands. I have warred a good warfare, insomuch as I have out-generalled or whipped out all Bennett's corrupt host.

My feelings at the present time are that, inasmuch as the Lord Al-

mighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the powers of earth and hell can never prevail against it.

This constant persecution reminds me of the words of the Savior, when He said to the Pharisees, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." I suspect that my Heavenly Father has decreed that the Missourians shall not get me into their power; if they do, it will be because I do not keep out of their way.

I shall triumph over my enemies: I have begun to triumph over them at home, and I shall do it abroad. All those that rise up against me will surely feel the weight of their iniquity upon their own heads. Those that speak evil of me and the Saints are ignorant or abominable characters, and full of iniquity. All the fuss, and all the stir, and all the charges got up against me are like the jack-a-lantern, which cannot be found.

Although I do wrong, I do not the wrongs that I am charged with doing: the wrong that I do is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if He were here, would be without fault in your eyes? His enemies said all manner of evil against Him—they all watched for iniquity in Him. How easy it was for Jesus to call out all the iniquity of the hearts of those whom He was among!

The servants of the Lord are required to guard against those things that are calculated to do the most evil. The little foxes spoil the vines—little evils do the most injury to the Church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. These things result in those evils which are calculated to cut the throats of the heads of the Church.

When I do the best I can—when I am accomplishing the greatest good, then the most evils and wicked surmisings are got up against me. I would to God that you would be wise. I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done.

The Female Relief Society have taken a most active part in my welfare against my enemies, in petitioning to the governor in my behalf. These measures were all necessary. Do you not see that I foresaw what was coming, beforehand, by the spirit of prophecy? All these movements had an influence in my redemption from the hand of my enemies. If these measures had not been taken, more serious consequences would

have resulted. I have come here to bless you. The Society have done well: their principles are to practice holiness. God loves you, and your prayers in my behalf shall avail much: let them not cease to ascend to God continually in my behalf. The enemies of this people will never get weary of their persecution against the Church, until they are overcome. I expect they will array everything against me that is in their power to control, and that we shall have a long and tremendous warfare. He that will war the true Christian warfare against the corrup tions of these last days will have wicked men and angels of devils, and all the infernal powers of darkness continually arrayed against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you falsely, blessed are ye, &c. Shall a man be considered bad, when men speak evil of him? No. If a man stands and opposes the world of sin, he may expect to have all wicked and corrupt spirits arrayed against him. But it will be but a little season, and all these afflictions will be turned away from us, inasmuch as we are faithful, and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea, we shall rejoice that we were not overcome by these foolish things.

A few very important things have been manifested to me in my absence respecting the doctrine of baptism for the death, which I shall communicate to the Saints next Sabbath, if nothing should occur to prevent me.

President Smith then addressed the throne of grace in fervent prayer.

The prayers of the society were requested in behalf of Mr. Repshaw.

President Joseph Smith remarked that Mrs. Repshaw had long since been advised to return to her husband. It has been ascertained, by good evidence, that she left her husband without just cause—that he is a moral man and a gentleman. She has got into a way of having revelations, but not the revelations of God. If she will go home and do her duty, we will pray for her; but, if not, our prayers will do her no good.

President Smith said, "I have one remark to make respecting the baptism for the dead to suffice for the time being, until I have opportunity to discuss the subject at greater length—all persons baptized for the dead must have a recorder present, that he may be an eyewitness to record and testify of the truth and validity of his record. It will be necessary, in the Grand Council, that these things be testified to by competent witnesses. Therefore let the recording and witnessing of baptisms for the dead be carefully attended to from this time forth. If there is any lack, it may be at the expense of our friends; they may not come forth."

Closed with prayer by Elder Derby.

CHAPTER VIII.

INSTRUCTIONS ON BAPTISM FOR THE DEAD—CORRESPONDENCE BETWEEN EMMA SMITH AND GOVERNOR CARLIN—THE PROPHET'S FIRST LETTER TO JAMES ARLINGTON BENNETT.

Hyde's Pamphlet.

Some time this month [August, 1842] Elder Hyde published a pamphlet in the German language, in Germay, entitled "A Cry out of the Wildness," &c., of about 120 pages, setting forth the rise, progress and doctrines of the Church of Jesus Christ of Latter-day Saints.

About this time, while I was crossing from Montrose to Nauvoo in a boat in company with Brother Hyrum, we passed through an immense shoal of fish of considerable size. Hundreds jumped in and over the boat; but we succeeded in catching about sixteen, which we brought to shore.

Thursday, September 1, 1842.—During the forenoon in the Assembly Room, and in the afternoon at home, attending to business. wrote the following:

*A Letter from the Prophet to the Saints at Nauvoo—Directions on Baptism for the Dead.**

To all the Saints in Nauvoo.—Forasmuch as the Lord has revealed unto me that my enemies, both in Missouri and this state, were again in the pursuit of me; and inasmuch as they pursue me without a cause, and have not the least shadow or coloring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people.

I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a

* See Doc. and Cov. cxxvii. See also *Times and Seasons* vol. III, page 919.

prompt and proper manner, and will see that all my debts are cancelled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

2. And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad.

But, nevertheless,deep water is what I am wont to swim in; it all has become second nature to me. And I feel, like Paul, to glory in tribulation: for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

3. Let all the Saints rejoice, therefore, and be exceedingly glad, for Israel's God is their God; and he will mete out a just recompense of reward upon the heads of all your oppressors.

4. And again, verily, thus saith the Lord, let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease; and let your diligence and your perseverance, and patience, and your works be redoubled; and you shall in no wise lose your reward, saith the Lord of Hosts; and if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

5. And again I give unto you a word in relation to the baptism for your dead.

6. Verily thus saith the Lord unto you concerning your dead: when any of you are baptized for your dead, let there be a recorder; and let him be eyewitness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord.

7. That in all your recordings it may be recorded in heaven; whatsoever you bind on earth may be bound in heaven; whatever you loose on earth shall be loosed in heaven.

8. For I am about to restore many things to the earth pertaining to the Priesthood, saith the Lord of Hosts.

9. And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

10. I will say to all the Saints, that I desired with exceedingly great desire to have addressed them from the stand on the subject of baptism for the dead, on the following Sabbath. But inasmuch as it is out of

my power to do so, I will write the word of the Lord from time to time, on that subject and send it you by mail, as well as many other things.

11. And now I close my letter for the present, for the want of more time; for the enemy is on the alert; and, as the Savior said, the prince of this world cometh, but he hath nothing in me.

12. Behold my prayer to God is, that you all may be saved: and I subscribe myself your servant in the Lord, Prophet and Seer of the Church of Jesus Christ of Latter-day Saints.

JOSEPH SMITH,

The following is from the *Times and Seasons* of September 1st.

Excerpt from a Communication from William Law.

Let none suppose that God is angry with His Saints because He suffers the hand of persecution to come upon them. He chasteneth those whom He loveth, and trieth and proveth every son and daughter, that they may be as gold seven times purified. Rejoice then, ye Saints of the Most High; for the God of Abraham is your God, and He will deliver you from all your enemies. Seek diligently to know His will, and observe to do it. Be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not "The Lord delayeth His coming;" for behold the day draweth near; the hour approacheth; be ye ready.

Be virtuous, be just, be honorable, be full of faith, love and charity; pray much and be patient; wait a little season and the voice of God shall thunder from the heavens His voice shall be very terrible; then the wicked shall tremble and fall back; they shall be taken in their own snares, and fall into the pit that they have digged for others; but the just shall live by faith, and shall shine forth as the stars in the firmament; their glory shall be as the brightness of the sun; for they are God's.

WILLIAM LAW.

Friday, 2.—Spent the day at home. A report reached the city this afternoon that the sheriff was on his way to Nauvoo with an armed force.

Saturday, 3.—In the morning at home, in company with John F. Boynton.*

* John F. Boynton, as will be remembered, was at one time a member of the quorum of the Twelve Apostles in the Kirtland period of Church history; see Vol. II, pp. 187 and 191.

[Under this date, the Prophet's secretary wrote the following:]

An Attempt to Arrest the Prophet.

A letter was received from Brother Hollister to the effect that the Missourians were again on the move, and that two requisitions were issued, one on the governor of this state, and the other on the governor of Iowa. Their movements were represented as being very secret and resolute. Soon after 12 o'clock, Pitman, the deputy sheriff, and two other men came into the house. It appears that they had come up the riverside, and hitched their horses below the Nauvoo House, and then proceeded on foot undiscovered, until they got into the house. When they arrived, President Joseph Smith was in another apartment of the house, eating dinner with his family. John Boynton happened to be the first person discovered by the sheriffs, and they began to ask him where Mr. Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was going on, President Joseph Smith passed out of the back door, and through the corn in his garden to Brother Newel K. Whitney's. He went up stairs undiscovered. Meantime Sister Emma went and conversed with the sheriffs. Pitman said he wanted to search the house for Mr. Smith. In answer to a question by Sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house. She did not refuse, and accordingly they searched through, but to no effect.

This is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies, notwithstanding the Constitution of the United States says, Article 4th, "The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized."

Yet these men audaciously, impudently and altogether illegally searched the house of President Joseph Smith even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed, and no doubt intended to take him either dead or alive; which we afterwards heard they had said they would do; but the Almighty again delivered His servant from their bloodthirsty grasp.

It is rumored that there are fifteen men in the city along with the sheriffs, and that they dined together today at Amos Davis's. Soon after sundown, Thomas King and another person arrived at the house and

demanded to search, which they immediately did; but, finding nothing they also went towards Davis's. Some of them were seen about afterwards; but at about ten o'clock all was quiet.

It is said that they started from Quincy yesterday, expecting and fully determined to reach Nauvoo in the night, and fall upon the house unawares; but report says they lost the road, and got scattered away one from another, and could not get along until daylight. This, in all probability, is true, as they appeared much fatigued, and complained of being weary and sore from riding.

President Smith, accompanied by Brother Erastus Derby, left Brother Whitney's about nine o'clock, and went to Brother Edward Hunter's, where he was welcomed, and made comfortable by the family, and where he can be kept safe from the hands of his enemies.

Sunday, 4.—Hyrum Smith and William Law left for the Eastern States.

Monday, 5.—The sisters wrote as follows:

Petition of the Female Relief Society to Governor Carlin.

To his Excellency Thomas Carlin, Governor of the State of Illinois:

We, the undersigned members of the Nauvoo Relief Society, and Ladies of Nauvoo, hearing many reports concerning mobs, threats of extermination, and other excitement, set on foot by John C. Bennett, calculated to disturb the peace, happiness and well-being of this community, have taken the liberty to petition your Excellency for protection.

It may be considered irrelevant for ladies to petition your Excellency on the above-named subject, and may be thought by you, Sir, to be officious, and that it would be more becoming for our husbands, fathers, brothers and sons to engage in this work, and in our defense. This, Sir, we will admit, in ordinary cases is right, and that it would be more consistent with the delicacy of the female character to be silent; but on occasions like the present, our desires for the peace of society, the happiness of our friends, the desire to save the lives of our husbands, our fathers, our brothers, our children, and our own lives, will be a sufficient palliation, in the estimation of your Excellency, for the step we have taken in presenting this petition, in support of the one already sent your Excellency by the male inhabitants of this city.

We would respectfully represent to your Excellency that we have not yet forgotten the scenes of grief, misery and woe that we had to experience from the hands of ruthless and bloodthirsty mobs in the state of Missouri. The cup of misery was prepared by lying, slander

and misrepresentation. It was wrung out and filled by tyranny and oppression, and by a ruthless, inhuman mob. We had to drink it to the dregs.

Your Excellency will bear with us if we remind you of the cold-blooded atrocities that we witnessed in that state. Our bosoms heave with horror, our eyes are dim, our knees tremble, our hearts are faint, when we think of their horrid deeds; and if the petitions of our husbands, brothers, fathers, and sons will not answer with your Excellency, we beseech you to remember that of their wives, mothers, sisters and daughters. Let the voice of injured innocence in Missouri speak; let the blood of our fathers, our brothers, our sons and our daughters speak; let the tears of the widows and orphans, the maimed and impoverished speak; and let the injuries sustained by fifteen thousand innocent, robbed, spoiled, persecuted, and injured people speak; let the tale of woe be told; let it be told without embellishment, prejudice or color; and we are persuaded there is no heart but will be softened, no feelings but will be affected, and no person, but will flee to our relief.

Far be it from us to accuse your Excellency of obduracy or injustice. We believe you to be a humane, feeling, benevolent and patriotic man; and therefore we appeal to you.

Concerning John C. Bennett who is trying with other political demagogues, to disturb our peace, we believe him to be an unvirtuous man and a most consummate scoundrel, a stirrer up of sedition, and a vile wretch unworthy the attention or notice of any virtuous man; and his published statements concerning Joseph Smith are bare-faced, unblushing falsehoods.

We would further recommend to your Excellency, concerning Joseph Smith, that we have the utmost confidence in him, as being a man of integrity, honesty, truth, and patriotism. We have never, either in public or private, heard him teach any principles but the principles of virtue and righteousness. And so we have knowledge, and we know him to be a pure, chaste, virtuous and godly man.

Under these circumstances, we would petition your Excellency to exert your privilege in an official capacity, and not to suffer him (should he be demanded) to go into the state of Missouri; for we know that, if he should, it would be the delivering up the innocent to be murdered. We would represent to your Excellency that we are a law-abiding people, a virtuous people, and we would respectfully refer your Excellency to the official documents of the state during our three years' residence in it, in proof of this. If we transgress laws, we are willing to be tried by those laws, but we dread mobs, we dread illegal process; we dread fermentation, calumny and lies, knowing that our difficulties in Missouri first commenced with these things.

We pray that we may not be delivered into the hands of mobs, or subjected to illegal proceedings of the militia, but that we may have the privilege of self-defense, in case of attack, without having to contend with legalized mobs as in Missouri; and we therefore appeal to the honor, philanthropy, justice, benevolence and patriotism of your Excellency, to afford us all legal protection and to grant us our request; and we, as in duty bound, will ever pray.

Tuesday, September 6, 1842.—I wrote as follows:

*Letter of the Prophet to the Church—Further Directions on Baptism for the Dead.**

NAUVOO, September 6, 1842.

To the Church of Jesus Christ of Latter-day Saints, greeting:—

1. As I stated to you in my letter, before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

2. I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a recorder who should be eye-witness, and also to hear with his ears, that he might make a record of a truth before the Lord.

3. Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes and heard with his ears, giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time, when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established.

4. Then let there be a general recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those

* See Doc. and Cov. sec. cxxviii.

men by the Church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general church book.

5. You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel.

6. And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation xx, 12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works."

7. You will discover, in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books; according to their works: consequently, the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previously to my leaving my place, that in all your recordings it may be recorded in heaven.

8. Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ; wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona* or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

9. It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men

did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying—who can hear it?

10. And again, for a precedent, Matthew xvi: 18, 19. "And I also say unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

11. Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the holy priesthood; for him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

12. Herein is glory, and honor, and immortality, and eternal life: The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead, in coming forth out of their graves. Hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

13. Consequently, the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another,—that which is earthly conforming to that which is heavenly, as Paul hath declared, I Cor, xv: 46, 47, and 48.

14. "Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consist in the key of knowledge.

15. And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their

salvation is necessary and essential to our salvation, as Paul says concerning the fathers, "that they without us cannot be made perfect;" neither can we without our dead be made perfect.

16. And now, in relation to the baptism for the dead, I will give you another quotation of Paul, I Corinthians xv: 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

17. And again, in connection with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz., the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

18. I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other: and behold, what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary, in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times.

19. Now, what do we hear in the gospel which we have received? "A voice of gladness! A voice of mercy from heaven, and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."

20. And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets

—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fullness of times.

21. And again, the voice of God in the chamber of old Father Whitmer in Fayette, Seneca county, and at sundry times and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the Archangel, the voice of Gabriel and of Raphael, and of divers angels from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hopes.

22. Brethren, shall we not go on in so great a cause? Go forward and not backward? Courage, brethren, and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

23. Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creation declare His name for ever and ever. And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality and eternal life, kingdoms, principalities and powers.

24. Behold the great day of the Lord is at hand; and who can abide the day of His coming, and who can stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present, in His holy Temple, when it is finished, a

book containing the records of our dead, which shall be worthy of all acceptation.

25. Brethren, I have many things to say to you on the subject, but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant, and never deviating friend,

JOSEPH SMITH.

The important instructions contained in the foregoing letter made a deep and solemn impression on the minds of the Saints; and they manifested their intentions to obey the instructions to the letter. The Letter's Effect

In the evening, William Clayton and Bishop Whitney called to see me concerning a settlement with Edward Hunter. Also Brigham Young, Heber C. Kimball, and Amasa Lyman, called to counsel concerning their mission to the branches and people abroad.

Wednesday, September 7.—Early this morning Elders Adams and Rogers, of New York, brought me several letters —one from Dr. Willard Richards, who, referring to his visit with James Arlington Bennett, Esq., of Arlington House, says, he "would be pleased to receive a letter of President Joseph's own dictation, signed by his own hand;" which request I was disposed to comply with, but deferred it till the next day.

Governor Carlin wrote as follows:

Governor Carlin's Letter to Emma Smith—Nauvoo's Charter and the Writ of Habeas Corpus.

QUINCY, September 7, 1842.

DEAR MADAM.—Your letter of the 27th ultimo was delivered to me on Monday, the 5th instant, and I have not had time to answer it until this evening; and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband, and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing, that does not subserve his interest that can possibly be satisfactory to you; and before I proceed, I will here repeat my great

regret that I have been officially called upon to act in reference to Mr. Smith in any manner whatever.

I doubt not your candor when you say you do not desire me "to swerve from my duty as executive in the least," and all you ask is to be allowed the privileges and advantages guaranteed to you by the Constitution and laws. You then refer me to the 11th Section of the Charter of the city of Nauvoo, and claim for Mr. Smith the right to be heard by the Municipal Court of said city, under a writ of habeas corpus emanating from said court, when he was held in custody under an executive warrant.

The Charter of the city of Nauvoo is not before me at this time; but I have examined both the Charters and city ordinances upon the subject and must express my surprise at the extraordinary assumption of power by the board of aldermen as contained in said ordinance! From my recollection of the Charter it authorizes the Municipal Court to issue writs of habeas corpus in all cases of imprisonment or custody arising from the authority of the ordinances of said city, but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts or the executive of the state, is most absurd and ridiculous; and to attempt to exercise it is a gross usurpation of power that cannot be tolerated.

I have always expected and desired that Mr. Smith should avail himself of the benefits of the laws of this state, and, of course, that he would be entitled to a writ of habeas corpus issued by the Circuit Court, and entitled to a hearing before said court; but to claim the right of a hearing before the Municipal Court of the city of Nauvoo is a burlesque upon the city Charter itself.

As to Mr. Smith's guilt or innocence of the crime charged upon him, it is not my province to investigate or determine; nor has any court on earth jurisdiction of his case, but the courts of the state of Missouri; and as stated in my former letter, both the Constitution and laws presume that each and every state in this Union are competent to do justice to all who may be charged with crime committed in said state.

Your information that twelve men from Jackson county, Missouri, were lying in wait for Mr. Smith between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvelous stories that you hear in reference to him—not one word of it true; but I doubt not that your mind has been continually harrowed up with fears produced by that and other equally groundless stories. That that statement is true is next to impossible; and your own judgment, if you will but give it scope, will soon set you right in reference to it.

If any of the citizens of Jackson county had designed to murder Mr. Smith, they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the state of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain. That is like the statement made by Mr. Smith's first messenger, after his arrest, to Messrs. Ralston and Warren, saying that I had stated that Mr. Smith should be surrendered to the authorities of Missouri, dead or alive; not one word of which was true. I have not the most distant thought that any person in Illinois or Missouri contemplated personal injury to Mr. Smith by violence in any manner whatever.

I regret that I did not see General Law when last at Quincy. A previous engagement upon business that could not be dispensed with prevented, and occupied my attention that evening until dark. At half-past one o'clock p. m., I came home, and learned that the General had called to see me; but the hurry of business only allowed me about ten minutes time to eat my dinner, and presuming, if he had business of any importance, that he would remain in the city until I returned.

It may be proper here, in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by General Law, in reference to Mr. Smith,—viz., whether any other or additional demand had been made upon me by the Governor of Missouri for the surrender of Mr. Smith. I answer, none. No change whatever has been made in the proceedings. Mr. Smith has been held accountable only for the charge as set forth in my warrant under which he was arrested.

In conclusion you presume upon my own knowledge of Mr. Smith's innocence; and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment; and you will be compelled to answer that it is impossible I could know him to be innocent; and, as before stated, it is not my province to investigate as to his guilt or innocence. But could I know him innocent, and were he my own son, I would nevertheless, (and the more readily) surrender him to the legally constituted authority to pronounce him innocent.

With sentiments of high regard and esteem, your obedient servant,

THOMAS CARLIN.

To Mrs. Emma Smith.

Brothers Adams and Rogers called again this afternoon, and I related to them many interpositions of Divine Providence in my favor, &c.

Thursday, 8.—I dictated the following:

The Prophet's Letter to James Arlington Bennett—The Forthcoming Book of John C. Bennett.

NAUVOO, September 8, 1842.

I have just received your very consoling letter, dated August 16, 1842, which is, I think, the first letter you ever addressed to me, in which you speak of the arrival of Dr. Willard Richards, and of his personality very respectfully. In this I rejoice, for I am as warm a friend to Dr. Richards as he possibly can be to me. And in relation to his almost making a "Mormon" of yourself, it puts me in mind of the saying of Paul in his reply to Agrippa, Acts xxvi: 29, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." And I will here remark, my dear sir, that "Mormonism" is the pure doctrine of Jesus Christ; of which I myself am not ashamed.

You speak also of Elder Foster, President of the Church in New York, in high terms; and of Dr. Bernhisel, in New York. These men I am acquainted with by information; and it warms my heart to know that you speak well of them, and, as you say, could be willing to associate with them for ever, if you never joined their Church or acknowledged their faith. This is a good principle; for when we see virtuous qualities in men, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine; for all men are, or ought to be free, possessing unalienable rights,and the high and noble qualifications of the laws of nature and of self-preservation, to think, and act, and say as they please, while they maintain a due respect to the rights and privileges of all other creatures, infringing upon none.

This doctrine I do most heartily subscribe to and practice, the testimony of mean men to the contrary notwithstanding. But, sir, I will assure you that my soul soars far above all the mean and groveling dispositions of men that are disposed to abuse me and my character, I therefore shall not dwell upon that subject.

In relation to those men you speak of referred to above, I will only say that there are thousands of such men in this Church, who, if a man is found worthy to associate with, will call down the envy of a mean world, because of their high and noble demeanor; and it is with unspeakable delight that I contemplate them as my friends and brethren. I love them with a perfect love; and I hope they love me, and have no reason to doubt that they do.

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons

of Adam. Whether they are just or unjust, they have a degree of my compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and instead of arraigning his character before you, suffice it to say that his own conduct, wherever he goes, will be sufficient to recommend him to an enlightened public, whether for a bad man or a good one.

Therefore whosoever will associate themselves with him, may be assured that I will not persecute them; but I do not wish their association, and what I have said may suffice on that subject, so far as his character is concerned. Now, in relation to his book that he may write. I will venture to prophesy that whoever has any hand in the matter, will find themselves in a poor fix in relation to the money matters; and as to my having any fears of the influence that he or any other man or set of men may have against me—I will say this is most foreign from my heart; for I never knew what it was, as yet, to fear the face of clay, or the influence of man. My fear, sir, is before God. I fear to offend Him, and strive to keep His commandments. I am really glad that you did not join John C. Bennett in relation to his book, from the assurances which I have that it will prove a curse to all those who touch it.

In relation to the honor that you speak of, both for yourself and James Gordon Bennett, of the *Herald*, you are both strangers to me; and as John C. Bennett kept all his letters which he received from you entirely to himself, and there was no correspondence between you and me, that I know of, I had no opportunity to share very largely in the getting up of any of those matters. I could not, as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings; but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the care of all the churches. I must be excused, therefore, for any wrongs that may have taken place in relation to this matter; and so far as I obtain a knowledge of that which is right, it shall meet with my hearty approval.

I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren, and would beg the privilege of intruding myself a little while upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the earth, as well as this people, here in this place, and all our sacred rights are trampled under the feet of the mob. I am now hunted as a hart by the mob, under the pretense or shadow of law, to cover their abominable deeds. * * * * * * * *

I now appeal to you, sir, inasmuch as you have subscribed yourself our friend: Will you lift your voice and your arm with indignation against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish when I contemplate the scenes of horror that we have passed through in the state of Missouri, and then look, and behold, and see the storm and cloud gathering ten times blacker, ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow citizens, and their quiet, and peaceable, and innocent and loyal subjects. But I must forbear, for I cannot express my feelings.

The legion would all willingly die in the defense of their rights; but what would this accomplish? I have kept down their indignation, and kept a quiet submission on all hands, and am determined to do so at all hazards. Our enemies shall not have it to say that we rebel against government or commit treason. However much they may lift their hands in oppression and tyranny, when it comes in the form of government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments: and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools as to let once the precedent be established, and through their prejudices give assent to such abominations, then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together, and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church, and party against party, mob against mob, oppressor against oppressor, army against army, kingdom against kingdom, and people against people, and kindred against kindred.

And where, sir, will be your safety or the safety of your children, if my children can be led to the slaughter with impunity by the hand of murderous rebels? Will they not lead yours to the slaughter with the same impunity? Ought not, then, this oppression, sir, to be checked in the bud, and to be looked down [upon] with just indignation by an enlightened world, before the flame become unextinguishable, and the fire devours the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views.

On my part, I am ready to be offered up a sacrifice in that way that can bring to pass the greatest benefit and good to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow-beings, and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts, and then make report to an enlightened world whether we, individually or collectively, are deserving such high-handed treatment.

In relation to the books that you sent here, John C. Bennett put them into my store, to be sold on commission, saying that, when I was able, the money must be remitted to yourself. Nothing was said about any consecration to the Temple.

Another calamity has befallen us. Our post office in this place is exceedingly corrupt. It is with great difficulty that we can get our letters to or from our friends. Our papers that we send to our subscribers are embezzled and burned, or wasted. We get no money from our subscribers, and very little information from abroad; and what little we do get, we get by private means, in consequence of these things: and I am sorry to say, that this robbing of the post office of money was carried on by John C. Bennett; and since he left here, it is carried on by the means of his confederates.

I now subscribe myself your friend, and a patriot and lover of my country, pleading at their feet for protection and deliverance, by the justice of their Constitution,

I add no more. Your most obedient servant,

JOSEPH SMITH.

CHAPTER IX.

LETTER OF JAMES ARLINGTON BENNETT TO THE PROPHET AND THE N. Y. "HERALD"—EMMA'S ILLNESS—PLOTS TO ENTRAP THE PROPHET—LEGAL OPINION OF JUSTIN BUTTERFIELD ON THE MISSOURI PROCEDURE.

Friday, September 9, 1842.—At 10 p. m. I received a very interesting visit from Emma, Amasa Lyman, George A. Smith and Wilson Law.

Movements of the Prophet in Nauvoo.

I counseled George A. Smith and Amasa Lyman to stay in Illinois and preach in the principal cities against mobocracy, and to notify the Twelve that it was my wish that they should also labor in Illinois. After a conversation of two hours, I accompanied the brethren and Emma to my house, remaining there a few minutes to offer a blessing upon the heads of my sleeping children; then called a few minutes at the house of my cousin George A. Smith, on my way to my retreat at Edward Hunter's. John D. Parker accompanied me as guard.

Brigham Young, Heber C. Kimball, Amasa Lyman, George A. Smith, and Charles C. Rich declared to the city council their intention of absence for three months or more, and others were appointed to fill their places during their absence. John P. Greene, Lyman Wight, and William Law were absent, and their places were filled. The object of the absence of these brethren was to preach the gospel in different states, and show up the wickedness and falsehood of the apostate John C. Bennett.

An ordinance relative to the returns of writs of habeas corpus was passed by the city council as follows:

An ordinance relative to the return of writs of Habeas Corpus.

Sec. 1. Be it, and it is hereby ordained by the city council of the city of Nauvoo, that the Municipal Court, in issuing writs of Habeas Corpus, may make the same returnable forthwith.

Sec. 2. This ordinance to take effect, and be in force from, and after its passage, passed September 9th, 1842.

GEO. W. HARRIS,
President pro tem.

JAMES SLOAN, Recorder.

President Young started on his mission.

Saturday, 10.—Heber C. Kimball, George A. Smith, and Amasa Lyman started on their mission, and proceeded as far as Lima, where they met Brigham Young, who was preaching to a congregation. This was the day for the training of the companies of the Nauvoo Legion; and, lest I should be observed by the multitude passing and repasing, I kept very still. After dark, my wife sent a messenger and requested me to return home, as she thought I would be as safe there as anywhere; and I went safely home undiscovered.

Sunday, 11.—I was at home all day. My letter of the 6th of September was read to the Saints, at the grove near the temple. The High Priests' quorum met. Several had gone on missions; others were preparing to go, but few were present, and the meeting adjourned *sine die*.

Elders Brigham Young, Heber C. Kimball, George A. Smith and Amasa Lyman addressed a large assembly in the grove in Lima, in relation to the slanderous reports of John C. Bennett.

Monday, 12.—

Letter from Brigham Young and Heber C. Kimball—Reporting their Movements.

To the Editor of the Times and Seasons:

DEAR BROTHER:—Having commenced our mission yesterday, we held our first conference at Brother Isaac Morley's. We had a good time. The brethren here are in good spirits. We ordained nineteen elders, and baptized twelve. We expect next Saturday and Sunday to hold a

two days' meeting in Quincy, being the 17th and 18th instant; on the 24th and 25th, at Payson; the 1st and 2nd of October, at Pleasant Vale; the 8th and 11th October, at Pittsfield, the 15th and 16th October, at Apple Creek in Green county. From thence we shall proceed to Jacksonville and Springfield.

If you please, notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL.

Morley Settlement, September 12, 1842.

I was at home all day in company with Brothers Adams and Rogers, and counseled Brother Adams to write a letter to the governor. In the evening, Emma received governor Carlin's letter of the 7th instant.

Tuesday, 13.—At home all day. Settled with Edward Hunter.

Wednesday, 14.—At home. Mr. Remmick gave me a deed of one half his landed property in Keokuk, though it will be a long time, if ever, before it will be of any benefit to me. Had a consultation with Calvin A. Warren, Esq. In the evening I received the following letter from General James Arlington Bennett:

Letter of James Arlington Bennett—Treating Chiefly of John C. Bennett and his Book.

ARLINGTON HOUSE, September 1, 1842.

Lieutenant General Smith:

DEAR SIR:—Mrs. Smith's letter to Mrs. Bennett, containing a very lucid account of Dr. John C. Bennett, has been received; and the only thing concerning him that I regard of importance is that you found it necessary to expose him. I wish most ardently that you had let him depart in peace, because the public generally think no better of either the one party or the other, in consequence of the pretended exposures with which the newspapers have teemed. But then, in the long run, you will have the advantage, inasmuch as the universal notoriety which you are now acquiring will be the means of adding to Nauvoo three hundred fold.

That you ought to be given up to the tender mercies of Missouri no

man in his senses will allow, as you would be convicted on the shadow of evidence when the people's passions and prejudices are so strongly enlisted against you; and, under such a state of things, how easily it would be to suborn witnesses against you, who would seal your fate! Add to this, too, the great difficulty under which an impartial jury, if such could be found, would labor in their attempt to render an honest verdict, being coerced by surrounding public prejudice and malice. And yet, as you are now circumstanced, it will not do to oppose force to force for your protection, as this in the present case would be treason against the state, and would ultimately bring to ruin all those concerned.

Your only plan, I think, will be to keep out of the way until this excitement shall have subsided, as, from all I can understand, even from the Dr. himself, there is no evidence on which an honest jury could find a verdict against you; and this opinion I have expressed to him.

I most ardently wish that you had one hundred thousand *true* men at Nauvoo, and that I had the command of them, *times and things would soon alter*. I hope to see the day, before I die, that such an army will dictate terms from Nauuoo to the enemies of the Mormon people. I say this in the most perfect candor, as I have nothing to gain by the Mormons, nor am I a Mormon in creed; yet I regard them in as favorable a light (and a little more so,) as I do any other sect. In fact, I am a philosophical Christian, and wish to see an entire change in the religious world.

I have been long a Mormon in sympathy alone, and probably can never be one in any other way; yet I feel that I am a friend of the people, as I think them honest and sincere in their faith; and those I know [are] as good and honorable men as any other professing Christians.

Dr. Bennett has been the means of bringing me before your people, you will therefore see, for *this act*, I am in honor bound to say, "*Peace to his manes.*" To act otherwise would be ungrateful and dishonorable, both of which qualities are strangers to my nature: nevertheless, by leaving him as he is, I can still be your friend; for be assured that nothing I have seen yet from his pen has in the least altered my opinion of you. I well know what allowances to make in such cases.

Dr. Bennett and Bachelor are now delivering lectures in New York against you and your doctrines and asserted practices at Nauvoo.

Elder Foster told me, this forenoon, that the seats have been torn to pieces out of his church in Canal-street, and that the congregation had to move to another place.

I intimated to you, in my last, that Bennett of the *Herald* was about to publish, conjointly with the Doctor, his Book of Exposures; but since, have learned that it is about to come out in Boston. He expects to

make a fortune out of it, and I presume he needs it; but I feel sure that it will make converts to the Mormon faith. He has borrowed largely from Com. Morris' lascivious poems.

A general order, signed by Hugh McFall, Adjutant-General, and authorized by you, has appeared in the *Herald*, ordering me to repair to Nauvoo, to take command of the Legion, and to bring with me Brig.-Gen. J. G. Bennett, which states that, if the requisition be persisted in, blood must be shed. I have assured Bennett of the *Herald* that I deem it a *hoax*, but he insists upon it that it is genuine. My reply to it has appeared to day in that paper. I have there stated that I have written to Gov. Carlin for instructions. This is not so: it is only a *rub*.

On the whole, you will only be made a greater prophet and a greater man—a great *Emperor*, by the affliction and consideration of your good friends.

My respects, with those of Mrs. B., to your lady.

I am, dear sir, your sincere friend,

JAMES ARLINGTON BENNETT.

This letter was placed in the hands of General Hugh McFall, who immediately wrote a refutation of the clause concerning himself to Governor Carlin, and also one for the *Wasp*. The general order was not written by McFall, neither had he a knowledge of its existence until shown to him in the letter. It was evidently got up by our enemies to increase excitement and anger, and is barely another addition to the many slanderous reports put in circulation by evil and designing men.

Thursday, 15.—In council with C. A. Warren, Esq. Also counseled Uncle John Smith and Brother Daniel C. Davis to move immediately to Keokuk, and help to build up a city.

Friday, 16.—At home with Brother Rogers, who was painting my likeness.

Saturday, 17.—I was at home with Brother Rogers, who continued painting my portrait. Elder William Clayton wrote Governor Carlin a long letter, showing up the Missouri persecution and my sufferings in their true colors.

Ship *Sidney* sailed from Liverpool for New Orleans with 180 Saints.

Sunday, *18*.—At home. In the evening, received a visit from my mother.

Monday, *19*, and *Tuesday*, *20*.—With Brother Rogers, painting at my house.

Wednesday, *21*.—In the large room over the store. In the evening had a visit from Elder John Taylor, who is just recovering from a long and very severe attack of sickness. I counseled Elder Taylor concerning the printing office, removing one press to Keokuk, &c.

Thursday, *22*.—At home, arranging with Remmick concerning moving printing press to Keokuk, buying paper, &c.

Friday, *23*.—At home. Visited by Elder Taylor.

Colonel George Miller was elected Bigadier-General of the 1st Cohort, Nauvoo Legion, to fill the vacancy of General Wilson Law, promoted.

Saturday, *24*.—The legion was called out for general parade, and reviewed by General Law. In the evening, Lieutenant-Colonel Stephen Markham was elected Colonel of the 1st Regiment, 1st Cohort, to fill the place of Colonel George Miller, promoted; and Captain John D. Parker elected to fill his place; and Captain Thomas Rich to fill the place of Major Wightman, deceased.

At home. Had a visit from Mr. Joseph Murdock, Sen., and lady concerning some land, &c., at St. Joseph.

Sunday, *25*.—At the Grove. Spoke more than two hours, chiefly on the subject of persecution.

Ship *Medford* sailed from Liverpool for New Orleans with 214 Saints.

Monday, *26*.—The office of Notary Public for the city of Nauvoo was created by the city council, and James Sloan was elected. A seal for the Municipal Court was ordered by the council.

Tuesday, *27*, and *Wednesday*, *28*.—At home. Nothing of importance transpired. 28.– Ship *Henry* sailed from Liverpool for New Orleans with 157 Saints.

September 28, *1841*:

A Baptist Excommunication.

Resolved, that William Seichrist be excluded from the fellowship of this [the first regular Baptist] church [of the city of Alleghany, Alleghany county, Pennsylvania,] for embracing and maintaining a heresy,—to *wit*, doctrines peculiar to a late sect called Mormons or Latter-day Saints, that miracles can be wrought through the instrumentality of faith; that special revelations from God are now given to men; and that godly men are now endowed with the gift of prophecy, such as to foretell future events. William Benson, Church Clerk. Deacon John Beck was moderator of the meeting.

Thursday, *29*.—This day, Emma began to be sick with fever; consequently I kept in the house with her all day.

Friday, *30*.—Emma is no better. I was with her all day.

Saturday, *October 1*.—This morning I had a very severe pain in my left side, and was not able to be about. Emma sick as usual. I had previously sent for the Temple committee to balance their accounts and ascertain how the Temple business was going on. Some reports had been circulated that the committee was not making a righteous disposition of property consecrated for the building of the Temple, and there appeared to be some dissatisfaction amongst the laborers. After carefully examining the accounts and enquiring into the manner of the proceedings of the committee, I expressed myself perfectly satisfied with them and their works. The books were balanced between the trustee and committee, and the wages of all agreed upon.

Temple Committe Affairs.

I said to the brethren that I was amenable to the state for the faithful discharge of my duties as trustee-in-trust, and that the Temple committee were accountable to me, and to no other authority; and they must not take notice of any complaints from any source, but let the complaints be made to me, if any were needed, and I would make things right. The parties separated perfectly satisfied, and I remarked that I would have a notice published, stating that I had examined their accounts and was satisfied,

&c. It was also agreed that the recorder's office should be moved to the Temple, for the convenience of all.

In this day's *Wasp* I noticed the following letter from Elder Pratt:

Letter of Elder Orson Pratt—Denying any Relations with John C. Bennett.

CITY OF NAUVOO, ILLINOIS, September 26, 1842.

Mr. Editor:

DEAR SIR:—I noticed in the last week's *Wasp* a letter from Dr. R. D. Foster, written from New York city, which states that Dr. John C. Bennett had declared in said city that he had received a letter from me and from my wife, and that we were preparing to leave and expose Mormonism.

I wish through the medium of your paper to say to the public that said statements are entirely false. We have never at any time written any letter or letters to Dr. J. C. Bennett, on any subject whatever. Neither are we "preparing to leave and expose Mormonism," but intend to make Nauvoo our residence, and Mormonism our motto.

Respectfully,

ORSON PRATT.

Sunday, 2.—About ten o'clock in the forenoon, a messenger arrived from Quincy, stating that the governor had offered a reward of $200 for Joseph Smith, Jun., and also $200 for Orrin P. Rockwell. This report was fully established on receipt of the mail papers. The *Quincy Whig* also stated that Governor Reynolds has offered a reward, and published the governor's proclamation offering a reward of $300 for Joseph Smith, Jun., and $300 for Orrin P. Rockwell. It is not expected that much will be effected by the rewards.

Reward offered for the Arrest of the Prophet.

Emma continued very sick. I was with her all day.

Monday, 3.—Emma was a little better. I was with her all day.

Tuesday, 4.—Emma is very sick again. I attended with her all the day, being somewhat poorly myself.

Wednesday, 5.—My dear Emma was worse. Many fears were entertained that she would not recover. She was

baptized twice in the river, which evidently did her much good. She grew worse again at night, and continued very sick indeed. I was unwell, and much troubled on account of Emma's sickness.

The illness of Emma Smith.

Elder Rigdon called Elder William Clayton into his office, and said he had some matters to make known. He had been at Carthage and had conversation with Jugde Douglas concerning Governor Carlin's proceedings, &c., and had ascertained that Carlin had intentionally issued an illegal writ, expecting thereby to draw President Joseph to Carthage to get acquitted by habeas corpus before Douglas, and having men there waiting with a legal writ to serve on Joseph as soon as he was released under the other one, and bear him away to Missouri, without further ceremony. Elder Rigdon asked what power the governor's proclamation gave to any man or set of men who might be disposed to take President Joseph. He was answered, "Just the same power and authority which a legal warrant gave to an officer."

Rigdon's Reports of Plots.

It is more and more evident that Carlin is determined to have me taken to Missouri, if he can. But may the Almighty Jehovah shield and defend me from all their power, and prolong my days in peace, that I may guide His people in righteousness, until my head is white with old age. Amen.

Thursday, 6.—Emma is better; and although it is the day on which she generally grows worse, yet she appears considerably easier. May the Lord speedily raise her to the bosom of her family, that the heart of His servant may be comforted again. Amen. My health is comfortable.

Friday, 7.—This morning Elder Elias Higbee states about the same things as were stated by Elder Rigdon two days ago, and also that he had been informed that many of the Missourians are coming to unite with the militia of this state voluntarily, and at their own expense; so that after the court rises at Carthage, if

More Missouri Plots.

they don't take me there, they will come and search the city, &c. It is likely that this is *only* report.

Emma is somewhat better. I am cheerful and well.

From the situation and appearance of things abroad, I concluded to leave home for a short season, until there should be some change in the proceedings of my enemies. Accordingly, at twenty minutes after eight o'clock in the evening, I started away in company with Brothers John Taylor, Wilson Law, and John D. Parker, and traveled through the night and part of next day; and, after a tedious journey, arrived at Father James Taylor's well and in good spirits.

The Prophet's Removal to Father Taylor's.

This day the teachers met in Nauvoo, and organized into a quorum, by appointing Elisha Averett, president; James Huntsman and Elijah Averett, counselors; Samuel Eggleston, scribe; and eleven members.

Monday, 10.—Elder Taylor returned to Nauvoo and found Emma gaining slowly. My health and spirits are good.

Tuesday, 11.—From the *Times and Seasons*:—

Announcement Concerning Temple Committee Affairs.

To the Saints at Nauvoo and Scattered Abroad:

This may certify that President Joseph Smith, the trustee-in-trust for the Temple, called upon the Temple committee on the 1st instant to present their books and accounts for examination, and to give account of their work at the temple. After carefully and attentively examining and comparing their books and accounts, the trustee expressed himself well satisfied with the proceedings and labors of the committee, and ordered that this be published in the *Times and Seasons*, that the Saints may know the facts, and be thereby encourged to double their exertions and forward means to roll on the building of the Temple in Nauvoo. It was also ordered that the recorder's office be henceforth removed to the committee house near the Temple. All property and means must therefore be brought to that place, where it will be recorded in due form.

WILLIAM CLAYTON.
Clerk and Recorder of the Temple.

NAUVOO, October 11, 1842.

Thursday, 13.—The brethren arrived from Wisconsin

with a raft of about 90,000 feet of boards and 24,000 cubic feet of timber for the Temple and Nauvoo House.

Saturday 15.—Brother John D. Parker returned to Nauvoo and informed my friends that I was well.

Sunday, 16.—I copy the following from the *New York Herald:*

THE MORMONS.

ARLINGTON HOUSE, October 16, 1841.

General J. G. Bennett:

SIR:—Some time since I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his introducing to "my kind attention," a friend of his from the holy city of Nauvoo.

In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself at the conclusion of my letter, as his friend, which I really am, and the friend of all good Mormons, as well as other good men.

Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done anything to injure ex-Governor Boggs, of Missouri. The governor, no doubt, under strong feelings, may have thought and believed that Smith had preconcerted the plan for his assassination; but there is no legal evidence whatever of that fact—none by which an unprejudiced jury would convict any man; yet to send this man into Missouri, under the present requisition, would be an act of great injustice, as his ruin would be certain.

How could any man, against whom there is a bitter religious prejudice escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his holiness, the Pope; still the church of England has lived as well as all the other sects.

Just so it will be with the Mormons. They may kill one prophet and

confine in chains half his followers, but another will take his place, and the Mormons will still go ahead. One of their Elders said to me, when conversing on this subject, that they were like a mustard plant, —"If you don't disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more."

Undertake to convince them that they are wrong, and that Smith is an impostor, and the answer is, laying the hand on the heart, "I know in my own soul that it is true, and want no better evidence: I feel happy in my faith; and why should I be disturbed?"

Now, I cannot see but what this is the sentiment that governs all religiously disposed persons, their object being heaven and happiness, no matter what their church and creed. They, therefore, cannot be put down while the Constitution of the United States offers them protection in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the real, sincere Mormons would die sooner than abandon their faith and their religion.

General John C. Bennett has stated that to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet.

Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will, no doubt, follow in an attempt to accomplish an object not in the end worth a button. Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as since that affair they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west, they may set up an independent government, under which they can worship the Almighty as may suit their taste. Indeed, I would recommend to the Prophet to pull up stakes and take possession of the Oregon territory in his own right, and establish an independent empire. In one humdred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet's friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favor on my

own account to mortal man. While I despise the purse-proud man, I am proud to the proud man, and humble to the humble; and where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the *Herald* responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal-minded men in this country who think as I do. Neither the Mormon Prophet nor his people can add anything to my fortune or reputation. I expect nothing from them; they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the governor and state of Illinois will act in the like manner. It is true I was commissioned in their Legion, through the instrumentality of their enemy, General John C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since.

The Missouri persecution fixed my attention and commiseration on the people. It must be recollected, too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this certainly is contrary to everything like despotism.

I hope, therefore, and with great deference express that hope, that ex-Governor Boggs will withdraw his demand for the Prophet, and let those poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceedings.

Most respectfully,
Your humble servant,
JAMES ARLINGTON BENNETT.
Counselor at Law, &c.

By this I discover a spark of liberty burning in the bosom of the writer. May it continue to burn and burn, till it once more fires the whole land with its heavenly influence.

Thursday, 20.—Early this morning I arrived at home on a visit to my family. During the day I was visited by several of the brethren, who rejoiced to see me once more. Emma is still getting better, and is able to attend to a little business, having this day closed contract and received pay for a quarter section of land of Brother Job V. Barnum.

Justin Butterfield's Legal Opinion on the Efforts to Drag Joseph Smith into Missouri.

CHICAGO, October 20, 1842.

Sidney Rigdon, Esq.

DEAR SIR:—In answer to your favors of the 17th instant, Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the governor of Missouri upon the governor of this state for the surrender of Joseph Smith, and that the governor of this state should cause him to be arrested for the purpose of being surrendered. I had no doubt but the supreme court of this state would discharge him upon habeas corpus. Subsequent examination has confirmed me in that opinion.

I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the governor of Missouri is accompanied by an affidavit of ex-Governor Boggs, stating in substance that on the 6th day of May last he was shot while sitting in his house, with intent to kill; and, as he verily believes, the act was committed by O. P. Rockwell; and that Joseph Smith was accessory to the crime before its commission; and that he has *fled* from justice. That it can be proved that Joseph Smith was not in the state of Missouri at the time the crime was committed, but was in this state; that it is untrue that he was in the state of Missouri at the time of the commission of the said crime, or has been there at any time since. He could not, therefore, have *fled* from that state since the commission of said crime.

The right on the part of the governor of Missouri to demand Smith, and the duty on the part of the governor of this state to deliver him up, if they exist, are given and imposed by that clause of the Constitution of the United States which declares "that a person charged in any state with treason, felony, or other crime, who *shall flee* from justice and be found in another state, shall, on demand of the executive authority of the state from which he fled, be delivered up, to be removed to the state having jurisdiction of the crimes.

It is unnecessary to refer to the act of Congress in relation to the delivery up of fugitives from justice, as Congress has just so much power, and *no more*, than is expressly given by the said clause in the Constitution. The Constitution is the best exponent of itself. What persons, then, can be surrendered up by the governor of one state to the governor of another?

First. He must be a person charged with treason, felony, or other crime. "It is sufficient if he be *charged* with the commission of crime, either by indictment found or by affidavit. Second. He must be a person who shall flee from justice and be found in another state."

It is not sufficient to satisfy this branch of the Constitution, that he should be "charged" with having fled from justice. Unless he has actually *fled* from the state where the offense was committed, to *another state*, the governor of this state has no jurisdiction over his person, and cannot deliver him up,

When Mr. Smith is brought up on a habeas corpus, he will have a right, under the 3rd section of our habeas corpus act, to introduce testimony, and show that the process upon which he is arrested was obtained by *false pretense;* that it is untrue that he fled from the state of Missouri, to evade being brought to justice there, for the crime of which he is charged. He will have the right to place himself upon the platform of the Constitution of the United States, and say, I am a citizen of the state of Illinois; I have not fled from the state of Missouri, or from the "justice" of that state, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from that state is false, and I am not, therefore, subject under the Constitution of the United States, to be delivered up to that state for trial.

You say, in your letter to me, that you doubt whether on a habeas corpus the court would have a right to try the question, whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer, that upon a habeas corpus, the court would be bound to try the question, whether Smith fled from justice from Missouri to this state. The affidavit of Mr. Boggs is not conclusive on this point. It may be rebutted. Unless Smith is a person who has fled from justice, he is not subject to be delivered up, under the express provisions of our own habeas corpus act. He has a right to show that the affidavit is false, and that the order for his arrest was obtained by false pretenses. Again, the affidavit on its face was not sufficient to authorize the arrest of Smith. It is evasive and deceptive. It does not show that he fled from the state of Missouri to evade justice for the commission of the crime of which he is charged by Governor Boggs.

Robert G. Williams, in the year 1835, was indicted in the state of Alabama for attempting to incite rebellion and insurrection in that state. He was demanded by the governor of that state of the governor of New York, and the requisition stated that he had fled from justice. The governor of the state of New York (Marcy) took notice that the said Williams was a citizen of the state of New York, and had not fled from justice from Alabama, and on *that ground alone* refused to surrender him up. This was a stronger case than that of Smith, as an *indictment had been found.* Governor Marcy puts his refusal upon the express ground that, by the Constitution of the United States, the gov-

ernor of one state had no right to demand, nor the governor of another state a right to surrender up, one of his citizens, unless he had fled from justice; and it was the right and duty of the governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender.

I have the book containing all the proceedings in this case of Williams. There are several other cases equal in point, and they proceed upon the ground that a governor of a state has no jurisdiction over the body of a citizen to arrest and surrender him up to a foreign state, unless he is a fugitive from that state, unless he has fled from the state to evade "justice," or, in other words, to evade being tried for the offense with which he is charged.

In a despotic form of government, the sovereign power is the will of the monarch, who can act in every instance as may suit his pleasure. But can the governor of one of our states, of his own mere will, without any authority from the Constitution, or the legislative power of the state, arrest and deliver up to a foreign government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of habeas corpus is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty; and, if he is in custody by process from a competent power, he is entitled to his discharge when the jurisdiction has been executed.

The government of this state has no power or jurisdiction over the person of a citizen of this state to arrest and cause him to be delivered up and transported to another state, except the power is expressly given to him by the Constitution of the United States. And what is that power? It only authorizes the governor of one state to surrender up a fugitive from justice, to return him back to the state from whence he has fled.

First. The person to be surrendered up must be a fugitive from the state to which it is attempted to surrender him.

Second. He must be a fugitive *from justice;* in other words, he must have been in the state when and where the crime was committed, and have fled from the state to evade being apprehended and tried for that crime.

Third. Unless he is, in fact, such a fugitive from justice, the governor has no power, by the laws and Constitution, to deliver him up.

Fourth. If he is charged with being a fugitive from justice, and the governor cause him to be apprehended on that charge, he has a right to sue out a habeas corpus; and when brought up on that writ, he has the undoubted right of showing that the governor has no constitutional power to deliver him up to another state; that he has not "fled from

justice into this state," and is not such a person as the Constitution authorizes the governor to deliver up; and that it would be an excess of jurisdiction on the part of the governor to deliver him up.

The question to be examined into, upon the return of the habeas corpus, would be a mere question of locality. The question would be was Smith in this state, or not, at the time the crime was committed in Missouri? If he was in this state at that time, then he could not be a fugitive from justice from Missouri, in the sense of the Constitution; and the governor would have no power to deliver him up.

The argument that because Governor Boggs has made affidavit that Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that upon the return of a habeas corpus, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this state are not held on quite so feeble a tenure, nor does the Constitution authorize the governor to transport the citizens of this state upon a mere "charge" made by a citizen of another state. Such is not the reading of the Constitution. That instrument only authorizes the delivery up of such persons, "who shall flee," upon the demand of the executive authority of the state from which they "fled." There must have been a "flight" in *fact and in deed* from the state where the offense was committed, or the governor has no jurisdiction to "deliver up."

If the charge of having "fled" is made and the governor acting in *pais** is attempting to deliver up upon that charge, the person attempted to be made the victim has a clear, undoubted, constitutional right by means of a writ of habeas corpus, to test its truth before a judicial tribunal of the country; and, if the charge is proven to be false, the governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty before he has undergone the penalty of the transportation to a foreign country upon the mere charge of an interested or partial witness.

The power of the executive of a state to surrender up a citizen to be transported to a foreign state for trial, is a most tremendous power, which might be greatly abused, were it not limited by constitutional checks, and the citizens secured against its despotic exercise by the writ of habeas corpus.

In the case of Williams, the governor of New York, in his reply to the governor of Alabama, says, "What occurs daily in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused; and, if demanded, he must be delivered

* A judicial act outside of court and not recorded.—Century Dictionary.

up, should your exposition of the Constitution be sanctioned. Under these circumstances, his condition would be perilous indeed,—dragged from his home, far removed from friends, borne down by the weight of imputed guilt, and unable, probably, to obtain the evidence by which he might vindicate his innocence. If appearances were against him, he could scarcely hope to escape unmerited condemnation."

The American colonists regard the exercise of this power as an act of revolting tyranny, and assigned it in the Declaration of Independence as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be thus oppressively used should be resorted to with the greatest caution. When its exercise is invoked, it is not sufficient that the case may apparently come within the letter of the Constitution. It is the duty of the Executive before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution.

It may be pleasing as well as instructive to look into the proceedings of the executive of our sister state, and witness that, by faithfully administering the law in relation to the delivering up of fugitives from justice, according to its spirit and meaning, they have saved at least two of the citizens of Illinois from becoming victims to its abuse. In the year 1839, the governor of the state of New York was presented with the copy of an indictment by a grand jury in the city of New York against John and Nathan Aldrich, for fraud in obtaining goods by false pretenses, and was requested to make a requisition upon the governor of Illinois to surrender them up as fugitives from justice.

Now, here was a case which came exactly within the letter of the law of Congress in relation to fugitives from justice. An indictment *had been found* charging them with having *committed a crime*. But did the governor of New York make the "requisition?" No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

Extract of Mr. Spencer's Opinion upon the Case.

The constitutional provision under which requisitions may be made by the governor of one state upon the governor of another was a substitute for the principle recognized by the law of nations, by which one sovereign is bound to deliver to another fugitives who have committed certain offenses. These offenses are of the deepest grade of criminality, and robbers, murderers and incendiaries, and those enumerated as proper to be surrendered. Following the analogy thus suggested, the provisions in our Constitution, it would seem, should be construed to embrace similar cases only, except, perhaps, those offenses which arise from an abuse of the same constitutional provision. That pro-

vision must be guarded with the utmost care, or it will become intolerable. I do not think the circumstances of the case before me are of such grave import, or the offense itself of such high grade, as to justify the requisition desired. The power given by the Constitution ought not to be cheapened or applied to trifling offenses, or indeed to any that was not originally contemplated.

For the reasons stated in Mr. Spencer's opinion, the governor of New York refused to make the requisition upon the governor of Illinois. The case certainly came within the letter of the law, but not within the spirit and meaning. So with the affidavit of Governor Boggs, when he swears that Smith has fled from justice. It may come within the letter of the Constitution; but does it come within its spirit and meaning? Does it show that Smith was in Missouri at the time of the commission of the crime,and that he fled from that state to evade being brought to justice for that crime? Or does it refer to the flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature. Lord Campbell, formerly attorney-general of England, in a recent debate in Parliament upon the subject of the Creole, made the following remarks:

"To show how cautious states should be in making such concessions one to the other reciprocally, he would mention a case that occurred when he was attorney-general. A treaty had been agreed upon between the state of New York and the province of Canada, by which the government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom grand juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master in New York, and had got to Canada. To facilitate his escape,he rode a horse of his master's for a part of the way, but turned him back on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that as they could not claim him under the treaty, they therefore had a bill of indictment against him, before a New York grand jury for stealing the horse, though it was clear the *animus furandi* was wanting. The grand jury, however, found a true bill against him for the felony, and he was claimed under the treaty. The governor, under such circumstances refused to give him up until he had consulted the government in England. He (Lord Campbell) was consulted, and gave it as his opinion that the man ought not to be given up, as the true bill, where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between states.

It is not to be presumed that the executive of this state would know-

ingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign state for trial. The governor has undoubtedly been misled by the evasive affidavit which accompanied the requisition.

I would advise that Mr. Smith procure respectable and sufficient affidavits to prove beyond all question, that he was in the state and not in Missouri, at the time the crime with which he is charged was committed, and upon these affidavits, apply to the governor to countermand the warrant he has issued for his arrest.

If he should refuse so to do, I am clearly of the opinion that, upon the above state of facts, the supreme court will discharge him upon habeas corpus.

Respectfully your obedient servant,
JUSTIN BUTTERFIELD.

The feregoing letter of Mr. Butterfield (United States' attorney for the district of Illinois,) shows, in a very lucid manner, what our rights and privileges are, pertaining to the habeas corpus, and accords with the opinion of every intelligent man,—the opinions of ex-Governor Boggs, Governor Reynolds, of Missouri, and Governor Carlin, to the contrary, notwithstanding.

CHAPTER X.

TEMPLE AFFAIRS—THE PROPHET'S ADDRESS TO "NEW-COMERS"—CITY COUNCIL'S ACTIONS AS TO WRITS OF HABEAS CORPUS.

Friday, October 21, 1842.—This evening I returned, in company with John D. Parker, to Father Taylor's, judging it wisdom to keep out of the way of my enemies a while longer at least, although all is peace and quiet, and a prospect that my enemies will not trouble me much more at present.

Temporary Floor in the Temple.

Sunday, 23.—This day the Temple committee laid before the Saints the propriety and advantages of laying a temporary floor in the Temple, that the brethren might henceforth meet in the Temple to worship, instead of meeting in the Grove. This was my instructions, and the Saints seemed to rejoice at this privilege very much.

Monday, 24.—Printing office took fire, which was extinguished with difficulty.

Tuesday, 25.—Ship *Emerald* sailed from Liverpool with 250 Saints for New Orleans.

Friday, 28.—Soon after daylight this morning, I returned home again to visit my family. I found Emma worse; the remainder of the family well. In the afternoon I rode out into the city and took a little exercise. From the appearance of things abroad, we are encouraged to believe that my enemies will not trouble me much more at present.

This day the brethren finished laying the temporary floor, and seats in the Temple, and its appearance is

truly pleasant and cheering. The exertions of the brethren during the past week to accomplish this thing are truly praiseworthy.

Saturday, 29.—About ten in the forenoon I rode up and viewed the Temple. I expressed my satisfaction at the arrangements, and was pleased with the progress made in the sacred edifice. After conversing with several of the brethren, and shaking hands with numbers who were very much rejoiced to see their Prophet again, I returned home; but soon afterwards went over to the store, where a number of brethren and sisters were assembled, who had arrived this morning from the neighborhood of New York, Long Island, &c. After Elders Taylor, Woodruff, and Samuel Bennett had addressed the brethren and sisters, I spoke to them at considerable length, showing them the proper course to pursue, and how to act in regard to making purchases of land, &c.

The Prophet at the Temple.

I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get angry, and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities.

The Prophet's Advice to New-comers.

I told them it was likely I would have again to hide up in the woods, but they must not be discouraged, but build up the city, the Temple, &c. When my enemies take away my rights, I will bear it and keep out of the way; but if they take away your rights, I will fight for you. I blessed them and departed.

Return of Dr. Richards to Nauvoo.

Dr. Willard Richards returned to Nauvoo with his family, having visited most of the churches in the Eastern States, and preached to them the necessity of building the Temple and gathering to this place, in obedience to the commandment of God to His people.

Sunday, 30.—The Saints met to worship on a temporary floor, in the Temple, the walls of which were about four feet high above the basement; and notwithstanding its size, it was well filled. It had been expected that I would address them, but I sent word that I was so sick that I could not meet with them; consequently Elder John Taylor delivered a discourse. In the evening I went to visit the sick, &c.

Monday, 31.—I rode out to my farm with my children, and did not return until after dark.

Tuesday, Nov. 1, 1842.—I rode with Emma to the Temple for the benefit of her health. She is rapidly gaining. In the afternoon went to see Dr. Willard Richards, who was very sick at Elder Woodruff's; afterwards, accompanied by my children and William Clayton, rode out towards the farm. When going down the hill, near Casper's the carriage got over-balanced and upset. I was thrown some distance from the carriage, and all three of the children almost under it. I arose and enquired if any of the children were killed; but upon examination, there was no one seriously hurt. Frederick G. Williams had his cheek bruised, which was the worst injury received.

Accident to the Prophet's Carriage.

It seemed miraculous how we escaped serious injury from this accident; and our escape could not be attributed to any other power than that of Divine Providence. I feel thankful to God for this instance of His kind and watchful care over His servant and family.

The carriage was so much broken, we left it, and putting the children in Brother Stoddard's buggy, returned. In the evening I rode to the Temple with two of my children.

Wednesday, *2*.—Spent this forenoon in removing the books, desk, &c., from my store over to my house. In the afternoon rode out to my farm, and spent the time plowing, &c.

Thursday, *3*.—Rode out with Emma to the Temple.

Friday, *4*.—Rode out with Lorin Walker to examine his timber north of the city.

Brothers Hyrum Smith and Wilson Law returned from their mission to the East. They bring very good reports concerning the public feeling, and say that John C. Bennett's *expose* has done no hurt, but much good.

Return of Hyrum Smith and Wilson Law.

President Brigham Young, Heber C. Kimball George A. Smith and Amasa Lyman, of the Twelve, also returned from their missions, and brought a similar report. They had visited the conferences according to the notice which they had published on September 12th, and had also visited many of the principal places in the state, delivered addresses to the people, and found a friendly feeling in most cases.

Return of Brigham Young, et al.

Saturday, *5*.—I tarried at home on account of the rain. I received a visit from some Indians, who were accompanied by a negro interpreter. They expressed great friendship for the Mormon people, and said they were their friends. After considerable conversation and partaking of victuals, they departed, evidently highly gratified with their visit.

I told Dr. Richards the Mississippi would be frozen over in less than a month, although the weather was then warm and pleasant.

Sunday, *6*.—At home all day. My brother Hyrum preached. Afternoon received a visit from Dr. Willard Richards.

Monday, *7*.—Spent the forenoon in council with Brother Hyrum Smith and some of the Twelve, and in giving instructions concerning the contemplated journey to Springfield on the 15th December next, and what

course ought to be pursued in reference to the case of bankruptcy. In the afternoon Calvin A. Warren, Esq., arrived, and I called upon some of the Twelve and others to testify before Squire Warren what they knew in reference to the appointment of trustee-in-trust, &c., showing also from the records that I was authorized by the Church to purchase and hold property in the name of the Church, and that I had acted in all things according to the counsel given to me.

The Prophet's Consultation with Calvin A. Warren.

Tuesday, *8*.—This afternoon called upon Windsor P. Lyons and others to make affidavits concerning the frauds and irregularities practiced in the post office in Nauvoo. A petition was drawn and signed by many, and sent by Squire Warren to Judge Young, [U. S. senator from Illinois] with a request that the latter should present the same to the postmaster general, and use his influence to have the present postmaster removed, and a new one appointed. I was recommended for the appointment. In the afternoon officiated in court as mayor at my house.

Post Office Affairs at Nauvoo.

Wednesday, *9*.—Paid E. Rhodes $436.93, it being the amount of three notes due for the north-west quarter of Sec. 9, 6 N. 8 W., and presided in city council, a special meeting to investigate the writ of habeas corpus.

Thursday, *Friday*, *and Saturday*, *10*, *11*, *12*.—Presided at adjourned session of the city council at my house.

Sunday, *13*.—I was at home through the day.

Letter of George D. Watt, Reporting Arrival of Emigrants.

SHIP SIDNEY, NEW ORLEANS, November 13, 1842.

DEAR BROTHER.—We have had a passage of fifty-six days—fine weather—with a kind captain and crew, who allowed us every reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard arm and was killed. Brother Yates' eldest child, Sister Cannon, Brother Browne's child, and two children belonging to a man not in the Church.

We stuck upon the bar at the mouth of the river, thirty-four hours. About two hours after we got off, the *Medford* came on the bar, where she stuck thirty hours. We landed here on the 11th instant, and the *Medford* arrived today, 13th. She lies about ten yards from us. They have had two deaths. Upon the whole, a good passage.

We have taken one of the largest and best steamboats in this port. We pay two and a half dollars per head, and twenty-five cents per cwt. above the weight allowed each person, which is one hundred pounds. We are all going up together.

Yours truly,
GEORGE D. WATT.

Monday, 14.—Presided at city council, when was passed the following "Ordinance regulating the proceedings on writs of habeas corpus."

Writ of Habeas Corpus.

Sec. 1. Be it ordained by the city council of the city of Nauvoo, that if any person or persons shall be or stand committed or detained for any criminal or supposed criminal matter, it shall and may be lawful for him, her, or them to apply to the municipal court, when in session, or to the clerk thereof in vacation, for a writ of habeas corpus; which application shall be in writing and signed by the prisoner, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and in whose custody he, she, or they are detained; and shall be accompanied by a copy of the warrant, or warrants of commitments, or an affidavit that the said copy had been demanded of the person or persons in whose custody the prisoner or prisoners are detained, and by him or them refused or neglected to be given. The said court or clerk to whom the application shall be made, shall forthwith award the said writ of habeas corpus, unless it shall appear from the petition itself, or from the documents annexed, that the party can neither be discharged nor admitted to bail, nor in any other manner relieved, which said writ shall be issued under the hand of the clerk, and the seal of the court; which seal may be a written one, until another shall be obtained, and shall be in the following words, to wit: "Seal of the Municipal Court of the city of Nauvoo."

STATE OF ILLINOIS, }
City of Nauvoo, } ss.

To the People of the State of Illinois, to the Marshal of said City, Greeting:

Whereas application has been made before the municipal court of

said city that the body (or bodies) of A B, &c., is or are in the custody of C D, &c., of &c., these are therefore to command, the said C D, &., of &c., to safely have the body (or bodies) of said A B, &c., in his custody, detained, as it is said, together with the day and cause of his (her or their) caption and detention by whatsoever name the said A, B,&c., may be known or called, before the municipal court of said city, forthwith to abide such order as the said court shall make in his behalf; and further, if the said C D, &c., or other person or persons having said A B, &c., in custody shall refuse, or neglect to comply with the provisions of this writ, you, the marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the municipa court aforesaid, to be dealt with according to law; and herein fail not to bring this writ with you.

Witness, J. S,, clerk of the municipal court at Nauvoo, this.....day of.....in the year of our Lord one thousand eight hundred and forty..... J. S., Clerk.

And [this shall] be directed to the city marshal, and shall be served by delivering a copy thereof to the person or persons in whose custody the prisoner or prisoners are detained, and said writ shall be made returnable forthwith, and the form and substance thereof, as herein set forth, and be taken and considered as part and parcel of this ordinance. To the intent that no officer, sheriff, jailer, keeper, or other person, or persons, upon whom such writ shall be served, may pretend ignorance thereof, every such writ and copy thereof served shall be endorsed with these words, "By the Habeas Corpus Act;" and whenever the said writ shall by any person be served upon the sheriff, jailor, keeper, or other person or persons whomsoever, holding said prisoner or prisoners, or being brought to him or them, or being served upon any of his or their under-officers or deputies at the jail, or place where the prisoner or prisoners are detained, he or they, or some of his or their under-officers or deputies shall, upon payment or tender of the charges of bringing the said prisoner or prisoners, to be ascertained by the court awarding the said writ, and endorsed thereon, not exceeding ten cents per mile; and upon sufficient security given to pay the charges of carrying him, her, or them back, if he, she, or they shall be remanded, make return of such writ, and bring or cause to be brought, the body or bodies of the prisoner or prisoners before the municipal court forthwith, and certify the true cause of his, her, or their imprisonment, unless the commitment of such person or persons shall be to the county jail in Hancock county, in which case the time shall be prolonged till five days, after the delivery of the writ as aforesaid, and not longer.

Provided, nevertheless, that in case any person or persons may at any time hereafter be taken and lodged in the city or county jail, under any writ or process, as provided by the city charter of the city of Nauvoo, and shall require a writ of habeas corpus to issue to bring him, her, or them before the municipal court of said city, said writ shall issue to bring him, her, or them before said court, and be directed to the city marshal to be served upon the person or persons in whose custody such prisoner or prisoners may then be detained.

Sec. 2. Where any person or persons not being committed or detained for any criminal or supposed criminal matter shall be confined or restrained of his, her, or their liberty, under any color or pretense whatever, he, she, or they may apply for a writ of habeas corpus, as aforesaid, which application shall be in writing, signed by the party, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and wherein the illegality of such imprisonment consists, and in whose custody he, she or they are detained; which application or petition shall be verified by the oath or affirmation of the party applying, or some other person on his, her, or their behalf. If the confinement or restraint is by virtue of any judicial writ or process, or order, a copy thereof shall be annexed thereto, or an affidavit made that the same had been demanded and refused: the same proceedings shall thereupon be had in all respects, as are directed in the preceding section, and any officer, person, or persons, knowing that he or they have an illegal writ, or not having any writ, who shall attempt through any false pretext to take or intimidate any of the inhabitants of this city, through such pretext, shall forfeit for every such offense a sum not exceeding one thousand dollars, nor less than five hundred dollars, or in case of failure to pay such forfeiture, to be imprisoned not more than twelve months nor less than six months.

Sec. 3. Upon the return of the writ of habeas corpus, a day shall be set for the hearing of the cause of imprisonment or detainer, not exceeding five days thereafter, unless the prisoner or prisoners shall request a longer time. The said prisoner or prisoners may deny any of the material facts set forth in the return, or may allege any fact to show either that the imprisonment or detention is unlawful, or that he, she, or they, is or are then entitled to his, her, or their discharge, which allegations or denials shall be made on oath. The said return may be amended, by leave of the court, before or after the same is filed, as also may all suggestions made against it, that thereby material facts may be ascertained. The said court shall proceed in a summary way to settle the said facts, by hearing the testimony and arguments, as well of all parties interested civilly, if any there be, as of the prisoner or prisoners, and the persons or person who holds him, her, or them in custody, and

shall dispose of the prisoner or prisoners as the case may require. If it appear that the prisoner or prisoners are in custody by virtue of process from any court, legally constituted, he, she, or they can be discharged for the following causes:—First, where the court has exceeded the limits of its jurisdiction, either as to the matter, place, sum, person, or persons; second, where, though the original imprisonment was lawful, yet by some act, omission, or event which has subsequently taken place, the party has become entitled to his, her, or their discharge; third, where the process is defective in some substantial form required by law; fourth, where the process though in proper form has been issued in a case, or under circumstances where the law does not allow process, or orders for imprisonment or arrest, to issue; fifth, where although in proper form the process has been issued or executed by a person or persons, either unauthorized to issue or execute the same, or where the person or persons having the custody of the prisoner or prisoners under such process is not the person or persons empowered by law to detain him, her, or them; sixth, where the process appears to have been obtained by false pretense or bribery; seventh, where there is no general law, nor any judgment, order, or decree of a court, to authorize the process, if in a civil suit, nor any conviction, if in a criminal proceeding. In all cases where the imprisonment is for a criminal or supposed criminal matter, if it shall appear to the said court that there is sufficient legal cause for the commitment of the prisoner or prisoners, although such commitment may have been informally made, or without due authority, or the process may have been executed by a person or persons not duly authorized, the court shall make a new commitment, in proper form, and directed to the proper officer or officers, or admit the party to bail, if the case be bailable.

Sec. 4. When any person or persons shall be admitted to bail on habeas corpus, he, she, or they shall enter into recognizance with one or more securities in such sum as the court shall direct, having regard to the circumstances of the prisoner or prisoners, and the nature of the offense, conditioned for his, her, or their appearance at the next circuit court to be holden in and for the county where the offense was committed, or where the same is to be tried. Where the court shall admit to bail, or remand any prisoner or prisoners brought before the court, on any writ of habeas corpus, it shall be the duty of said court to bind all such persons as to declare any thing material to prove the offense, with which the prisoner or prisoners are charged by recognizance to appear at the proper court having cognizance of the offense, on the first day of the next term thereof, to give evidence thereof touching the said offense, and not to depart the said court without leave; which recognizance so taken, together with the recognizance entered into by the pris-

oner or prisoners, when he, she, or they are admitted to bail, shall be certified and returned to the proper court, on the first day of the next succeeding term thereof. If any such witness or witnesses shall neglect or refuse to enter into a recognizance as aforefaid, when thereunto required, it shall be lawful for the court to commit him, her, or them to jail until he, she, or they shall enter into such recognizance, or be otherwise discharged by due course of law. If the court shall neglect or refuse to bind any such witness or witnesses, prisoner or prisoners, by recognizance as aforesaid, or to return any such recognizance, when taken as aforesaid, the court shall be deemed guilty of a misdemeanor in office, and be proceeded against accordingly.

Sec. 5. Where any prisoner or prisoners brought up on a habeas corpus shall be remanded to prison, it shall be the duty of the municipal court remanding him, her, or them to make out and deliver to the sheriff, or other person or persons to whose custody he, she, or they shall be remanded, an order in writing, stating the cause or causes of remanding him, her, or them. If such prisoner or prisoners shall obtain a second writ of habeas corpus, it shall be the duty of such sheriff or other person or persons upon whom the same shall be served, to return therewith the order aforesaid; and if it shall appear that the said prisoner or prisoners were remanded for an offense adjudged not bailable, it shall be taken and received as conclusive, and the prisoner or prisoners shall be remanded without further proceedings.

Sec. 6. It shall not be lawful for the municipal court, on a second writ of habeas corpus obtained by such prisoner or prisoners, to discharge the said prisoner or prisoners, if he, she, or they are proven guilty of the charges clearly and specifically charged in the warrant of commitment with a criminal offense; but if the prisoner or prisoners shall be found guilty, the municipal court shall only admit such prisoner or prisoners to bail, where the offense is bailable by law or ordinance, or remand him, her, or them to prison, where the offense is not bailable; or being bailable, if such prisoner or prisoners shall fail to give the bail required.

Sec. 7. No person or persons who have been discharged by order of the municipal court on a habeas corpus, shall be again imprisoned, restrained, or kept in custody for the same cause, unless he, she, or they, be afterwards indicted for the same offense, or unless by the legal order or process of the municipal court wherein he, she, or they are bound by recognizance to appear, the following shall not be deemed to be the same cause. First, if after a discharge for defect of proof, or any material defect in the commitment in a criminal case, the prisoner or prisoners should be again arrested upon sufficient proof and committed by legal process, for the same offense; second, if in a civil suit the

party or parties have been discharged for any illegality in the judgment or process, and are afterwards imprisoned by legal process, for the same cause of action; third, generally whenever the discharge has been ordered on account of the non-observance of any of the forms required by law, the party or parties may be a second time imprisoned, if the cause be legal and the forms required by law observed.

Sec. 8. If any person or persons shall be committed for a criminal matter, in case of the absence of a witness or witnesses whose testimony may be considered to be of importance in behalf of the people, the municipal court may adjourn from time to time at its discretion, provided they decide upon the case within thirty days, if it shall appear by oath or affirmation that the witness or witnesses for the people of the state are absent, such witness or witnesses being mentioned by name, and the court shown wherein their testimony is material.

Sec. 9. Any person or persons being committed to the city or county jail, as provided in the Charter in the City of Nauvoo, or in the custody of an officer, sheriff, jailer, keeper, or other person or persons, or his or their under-officer or deputy, for any criminal or supposed criminal matter, shall not be removed from said prison or custody into any prison or custody, unless it be by habeas corpus, or by an order of the municipal court, or in case of sudden fire, infection, or other necessities; if any person or persons shall, after such commitment as aforesaid, make out, sign, or countersign any warrant or warrants for such removal, then he or they shall forfeit to the prisoner or prisoners aggrieved a sum not exceeding five hundred dollars, to be recovered by the prisoner or prisoners aggrieved, in the manner hereinafter mentioned.

Sec. 10. If any member of the municipal court, or the clerk of said court shall corruptly refuse or neglect to issue writ or writs of habeas corpus when legally applied to in a case where such writ or writs may lawfully issue, or who shall for the purpose of oppression unreasonably delay the issuing of such writ or writs, shall for every such offense forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not less than five hundred dollars and not exceeding one thousand dollars, and be imprisoned for six months.

Sec. 11. If any officer, sheriff, jailer, keeper, or other person or persons upon whom any such writ shall be served, shall neglect or refuse to make the returns as aforesaid, or to bring the body of the prisoner or prisoners according to the command of the said writ within the time required by this ordinance, all and every such officer, sheriff, jailer, keeper, or other person or persons shall be guilty of a contempt of the municipal court who issued said writ: whereupon the said court may and shall issue an attachment against said officer, sheriff, jailer, keeper, or other person or persons, and cause him or them to be committed to

the city or county jail as provided for by the city charter of the city of Nauvoo, there to remain without bail or mainprize, until he or they shall obey the said writ; such officer, sheriff, jailer, keeper, or other person or persons shall also forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not exceeding one thousand dollars, and not less than five hundred dollars.

Sec. 12. Any person or persons having a prisoner or prisoners in his or their custody, or under his or their restraint, power, or control, for whose relief a writ or writs of habeas corpus is issued, who, with intent to avoid the effect of such writ or writs, shall transfer such person or persons to the custody of, or place him, her, or them under the control of any other person or persons, or shall conceal him, her, or them, or change the place of his, her, or their confinement, with intent to avoid the operation of such writ or writs, or with intent to remove him, her, or them out of the state, shall forfeit for every such offense one thousand dollars, and may be imprisoned not less than one year, nor more than five years. In any prosecution for the penalty incurred under this section, it shall not be necessary to show that the writ or writs of habeas corpus had issued at the time of the removal, transfer, or concealment therein mentioned, if it be proven that the acts therein forbidden were done with the intent to avoid the operation of such writ or writs.

Sec. 13. Any sheriff, or his deputy, any jailer or coroner having custody of any prisoner or prisoners committed on any civil or criminal process, of any court or magistrate, who shall neglect to give such prisoner or prisoners a copy of the process, order, or commitment, by virtue of which he, she, or they are imprisoned, within six hours after demand made by said prisoner or prisoners, or any one on his, her, or their behalf, shall forfeit five hundred dollars.

Sec. 14. Any person, knowing that another has been discharged, by order of the municipal court, on a habeas corpus, shall, contrary to the provisions of this ordinance, arrest or detain him or her again for the same cause which was shown on return of such writ, shall forfeit one thousand dollars for the first offense, and two thousand dollars for every subsequent one.

Sec. 15. All the pecuniary forfeitures incurred under this ordinance shall be and inure to the use of the party for whose benefit the writ of habeas corpus was issued, and shal be ..ed for and recovered with costs by the city attorney, in the name of the city by information, and the amount when recovered shall, without any deduction, be paid to the parties entitled thereto.

Sec. 16. In any action or suit for any offense against the provisions of this ordinance, the defendant or defendants may plead the general issue, and give the special matter in evidence.

Sec. 17. The recovery of said penalties shall be no bar to a civil suit for damages.

Sec. 18. The municipal court, upon issuing a writ of habeas corpus, may appoint any suitable person to serve the same, other than the marshal, and shall endorse the appointment on the back of said writ.

Sec. 19. This ordinance to take effect and be in force from and after its passage, any act heretofore to the contrary thereof in any wise notwithstanding. Passed November 14, 1842.

JOSEPH SMITH, Mayor.

JAMES SLOAN, Recorder.

Many other bills were discussed on this and previous days.

CHAPTER XI.

PROPHET'S RETIREMENT FROM EDITORSHIP OF "TIMES AND SEASONS"—PROGRESS OF WORK ON THE TEMPLE—DIVISION OF NAUVOO INTO TEN WARDS—WM. SMITH IN THE ILLINOIS LEGISLATURE—GOVERNOR FORD ON MISSOURI'S DEMAND FOR THE PROPHET.

Tuesday, November 15, 1842.—About home. Wrote for the *Times and Seasons* the following:

VALEDICTORY.

I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfill the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves upon me renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not that he will give satisfaction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career.

JOSEPH SMITH.

Elder Taylor proceeded to his duties as editor.

Elder Bradley Wilson died suddenly in his 74th year. He received the gospel in Ohio, removed his family to Missouri, and was driven to Nauvoo in 1839. He has left seven sons and thirty-nine grand-children residing in Nauvoo.

Wednesday, 16.—About home. In the evening started on a journey to the counties north, in company with John D. Parker.

Thursday, 17.—There was a severe snow storm, and Elder Alpheus Harmon (who was just returning from a

mission), and another man, were frozen to death on the prairie between Nauvoo and Carthage. The Mississippi was frozen over, which fulfilled my prophecy of the 5th instant.

Monday, 21.—A Council of the Twelve, namely, Brigham Young, Heber C. Kimball, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, and Willard Richards, assembled at the house of Elder Heber C. Kimball, in Nauvoo, and decided by unanimous acclamation that the printing of the *Millennial Star* and all other publications in England relating to the Church of Jesus Christ of Latter-day Saints be suspended, on the return of Elder Parley P. Pratt from that country, until further instruction from the quorum; and that the foregoing minutes be forwarded to Elder Pratt or to the editor of the *Star*, which was done by letter from the president and clerk of the council.

Vote to Suspend the *Millennial Star*.

Tuesday, 22.—I arrived at home, after a pleasant outing, in good health and spirits.

Wednesday, 23.—At home all day.

Thursday, 24.—By report of the papers, the island of Madeira was visited by a dreadful storm. The summer was hot and weather fine till the 15th, when the rain commenced falling heavily and continued to the 24th. At one o'clock in the afternoon the water fell in torrents, the sky became dark, the streets in the capital became inundated, and the affrighted inhabitants in town and country fled to the mountains. Upwards of two hundred houses were destroyed at Funchal, and much corn and wine. The damage to lives, houses, and crops on the island, and boats in the harbors was incalculable.

Disaster on the Island of Madeira.

Saturday, 26.—At home in the morning. At ten, met in city council, which resolved that the inscription for the seal to be procured for the municipal court of this city shall consist of a circle, including the words "Municipal Court, City of Nauvoo," within which is to be a book

circled with rays, on which is to be inscribed the words "Constitution and Charter."

Wrote as follow:—

Letter of the Prophet to H. R. Hotchkiss—Land Purchase Contract Considered.

NAUVOO, November 26, 1842.

Horace R. Hotchkiss, Esq.

DEAR SIR:—Yours of the 8th instant to Sidney Rigdon has been received; and, in consequence of his not knowing anything concerning the matters therein mentioned, or being in any way connected or interested in my affairs, he of course, has handed the letter to me, which I shall proceed to answer.

And, sir, permit me to say, on the subject of the deal between myself, as Trustee-in-Trust for the Church of Latter-day Saints, and you, that I am as anxious as ever to have the contract continue good between us, and to meet the obligations specified in the contract. I am not, neither have I ever been, wishful to shrink from it in any manner whatever, but intend to make payments as fast as my circumstances will admit.

But, sir, you are not unacquainted with the extreme hardness of the times and the great scarcity of money, which put it out of my power to meet all the payments as they fell due, and which has been the only cause of any failure on my part; and should you feel disposed not to press the payments, but offer a lenity equivalent to the state of the times, then, sir, I shall yet endeavor to make up the payments as fast as possible, and consider the contract as still good between us.

I would here say that when I found it necessary to avail myself of the benefits of the bankrupt law, I knew not but that the law required of me to include you amongst the list of my creditors, notwithstanding the nature of the contract between us. This explains the reason of my doing so.

I have since learned, from a decision of the judge of the supreme court, that it was not necessary, and that the [bankrupt] law has no jurisdiction over such a contract. Consequently, as I have before stated, I am disposed to hold it, provided you will not press the payments. Under these circumstances, I consider it necessary to give you the information required in your letter, in regard to the number and kind of houses on the land, &c.

I shall expect to hear from you again soon. In regard to your having written to me some few weeks ago, I will observe that I have received no communication from you for some months back. If you wrote to me, the letter has been broken open and detained, no doubt, as has

been the case with a great number of letters from my friends of late, and especially within the last three months.

Few if any letters for me can get through the post office in this place, and more particularly letters containing money, and matters of much importance. I am satisfied that Sidney Rigdon and others connected with him have been the means of doing incalculable injury, not only to myself, but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the censure I have to bear through the unjust conduct of that man and others, whom he permits to interfere with the post office business. Having said so much, I must close for the present.

You will hereby understand my feelings upon the subject and the reasons of the course I have hitherto pursued.

With sentiments of due respect, I remain, as ever, yours respectfully,

JOSEPH SMITH.

P. S.—Should it suit you better, I am ready on my part to renew the contract, and would prefer it.

J. S.

In the evening went to see Brigham Young, in company with Dr. Richards. He was suddenly and severely attacked by disease, with strong symptoms of apoplexy. We immediately administered to him by laying on of hands and prayer, accompanied with the use of herbs. Profuse vomiting and purging followed, which were favorable indications. Although few so violently attacked ever survive long, yet the brethren were united in faith, and we had firm hopes of his recovery.

Sudden Illness of Brigham Young.

Sunday, *27*.—At home, except visiting President Young, who remained extremely sick.

Monday, *28*.—At home all day. Charges of an unequal distribution of provisions, giving more iron and steel tools to Reynolds Cahoon's sons than to others, giving short measure of wood to Father Huntington, also letting the first course of stone around the Temple to the man who would do it for the least price, &c., having been instituted by the stonecutters against the Temple committee,—viz., Cahoon and Higbee, I requested the parties to appear at my house this

Temple Structure Difficulties.

day to have the difficulties settled by an investigation before myself and Counselor William Law. President Hyrum Smith acted as counsel for the defendants, and Elder Henry G. Sherwood for the accusers. The hearing of testimony lasted until four o'clock, at which time the meeting adjourned for half an hour. On coming together again, President Hyrum addressed the brethren at some length, showing the important responsibility of the committee, also the many difficulties they had to contend with. He advised the brethren to have charity one with another, and be united, &c., &c. Elder Sherwood replied to President Hyrum's remarks. President Hyrum explained some remarks before made. Elder William Law made a few pointed remarks, after which I gave my decision, which was that the committee stand in their place as before. I likewise showed the brethren that I was responsible to the state for a faithful performance of my office as sole trustee-in-trust, &c., and the Temple committee were responsible to me and had given bonds to me, to the amount of $12,000, for a faithful discharge of all duties devolving upon them as a committee, &c. The trial did not conclude until about nine o'clock in the evening.

Tuesday, 29.—In council with Brother Hyrum, Willard Richards, and others, concerning bankruptcy. Afternoon, attended court at the house of Mr. Hunter, grocer, before Alderman Spencer, for slander. I forgave Hunter the judgment, but he was fined $10 for contempt of court.

Wednesday, 30.—Morning, in counsel in the large assembly room preparing evidence in the case of bankruptcy. Afternoon, had Amos Davis brought before the municipal court for slander; but, in consequence of the informality of the writ drawn by Squire Daniel H. Wells, I was nonsuited.

A severe storm of snow, rain and wind is reported to have been experienced at Boston this day and evening, doing much damage to the ships and wharves.

Thursday, December 1, 1842.—Emma was sick, attend-

ance upon her occupied some of my time. Visited George A. Smith and Brigham Young, who were sick. Called at Mr. Angel's, in company with Elder Richards, to give some counsel concerning a sick sister. Called on William W. Phelps to get the historical documents, &c.; after which I commenced reading and revising history.

Extract of a Letter from Orrin Porter Rockwell, superscribed to Newel K. Whitney, dated Philadelphia, December 1, 1842, whither he had gone to escape the hands of those who sought his life in Missouri.

DEAR BROTHER JOSEPH SMITH:—I am requested by our friend Orrin Porter [Rockwell] to drop a few lines informing you that he is in this place. His health is good, but his spirits are depressed, caused by his being unable to obtain employment of any kind. He has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise till dark for merely what they eat. He is most anxious to hear from you, and wishes you to see his mother and the children and write all the particulars, how matters and things are, and what the prospects are. I pity him from the bottom of my heart. His lot in life seems marked with sorrow, bitterness and care. He is a noble, generous friend. But you know his worth: any comments from me would be superfluous. He will wait in this place until he hears from you. Please write immediately, as it will be a source of great comfort to him to hear [from you].

If Joseph is not at home, Brother Whitney will be kind enough to write. He says every other one he has come across has been afraid of their shadows, but he watches them well. He comes to see me every day, and I keep him a close prisoner! But he does not complain of my cruelty, or being hard-hearted, but, when with me, seems resigned to whatever punishment I may see proper to inflict: but he takes it in good part. Answer this as soon as received.

Yours truly,

S. ARMSTRONG,
for Orrin Porter [Rockwell].

Friday, 2.—Sat as Mayor on trial of Amos Davis, who was fined in the sum of $25 for breach of city ordinance for selling spirits by the small quantity. In the evening, called on Elder Richards, and Bishop Whitney to take an appraisal of the printing office establishment, preparatory

to a lease to Elders Taylor and Woodruff for the term of five years.

Saturday, *3*.—Called at the printing office several times. In the afternoon, attended the municipal court in the case of Amos Davis, for breach of city ordinance, &c.

Sunday, *4*.—The weather being very wet, I remained at home all day.

The High Council of Nauvoo met, heard, accepted, and adopted the report of their committee for dividing the city into ten wards, as follows:—

The First Ward is bounded on the north by the city boundary line, and on the south by Brattle street.

The Second Ward is bounded on the north by Brattle street or the First Ward, and on the south by Carlos street or the Third Ward.

The Third Ward is bounded on the north by Carlos street or the Second Ward, and on the south by Joseph street or the Fourth Ward.

The Fourth Ward is bounded on the north by Joseph street or the Third Ward, and on the south by Cutler street or the Fifth Ward.

The Fifth Ward is bounded on the north by Cutler street or the Fourth Ward, and on the south by Mulholland street.

The Sixth Ward is bounded on the west by the Missis sippi river, and on the east by Main street or the Seventh Ward.

The Seventh Ward is bounded on the west by Main street or the Sixth Ward, and on the east by Durfee street or the Eight Ward.

The Eight Ward is bounded on the west by Durfee street or the Seventh Ward, and on the east by Robinson street or the Ninth Ward.

The Ninth Ward is bounded on the west by Robinson street or the Eight Ward, and on the east by Green street or the Tenth Ward.

The Tenth Ward is bounded on the west by Green street or the Ninth Ward, and on the east by the city boundary line.

Monday, 5.—In the morning, attended in council with Brother Hyrum and others on bankruptcy, making an inventory of our property, and schedule of our liabilities, that we might be prepared to avail ourselves of the laws of the land as did others. Afternoon, had conversation with Brother Green. In the evening, attended the Masonic Lodge.

Tuesday, 6.—Attended the trial of an appealed case of Amos Davis before the municipal court. Judgment confirmed.

Wednesday, 7.—Dined with Elder Orson Hyde and family. Elder Hyde has this day returned home from his mission to Jerusalem. His presence was truly gratifying. Spent the day with Elder Hyde and drawing wood.

Thursday, 8.—Spent the day at home. Received a visit from Elder Hyde and wife.

This day, Thomas Ford, governor of Illinois, in his inaugural address to the Senate and House of Representatives, remarked that a great deal has been said about certain charters granted to the people of Nauvoo. These charters are objectionable on many accounts, but particularly on account of the powers granted. The people of the state have become aroused to the subject, and anxiously desire that these charters should be modified so as to give the inhabitants of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens.

Inaugural Address of Governor Ford.

Friday, 9.—I chopped wood all day. My Brother Hyrum started for Springfield to attend to his case of bankruptcy, with Benjamin Covey as witness. Willard Richards, William Clayton, Henry G. Sherwood, Peter Haws, Heber C. Kimball, Alpheus Cutler, and Reynolds Cahoon accompanied them to attend to my case, present testimony to the government that I was in Illinois at the

time Boggs was shot—consequently could not have been a fugitive from the justice of Missouri, and thus procure a discharge from Governor Ford, on Governor Carlin's writ for my arrest. The weather was very cold, and the traveling tedious; yet my messengers traveled thirty-four miles, and stayed with my Brother Samuel Smith, who kept a public-house at Plymouth.

Agitation as to Nauvoo Charters.

Mr. Davis, of Bond county, introduced a resolution to the house of Representatives at Springfield, concerning the charter of Nauvoo, and urged its repeal.

Mr. Hicks was in favor of having the state arms taken from the Mormons.

Mr. Owen thought they had no more than their quota.

[The arms referred to consisted of three cannon, six-pounders, and a few score of muskets, swords, and pistols, which were furnished by the United States to Illinois, for the supply of her militia for common defense, of which the Nauvoo Legion had received but a small portion of that to which it was entitled.]

My Brother, William Smith, representative of Hancock county, colleague with Mr. Owen, made the following speech in the House, in reply to Mr. Davis:—

Speech of William Smith, Brother of the Prophet, on the Chartered Rights of Nauvoo.

Mr. Speaker.—I beg the privilege of making a few remarks on this subject. This, sir, seems to be a question which has excited, to a very considerable extent, the attention of members who compose this honorable body. But, Mr. Speaker, it does really appear to me that this is a question that has been gotten up quite prematurely; for I doubt not many members here have not yet had the opportunity of learning what privileges are granted in the Nauvoo City Charter.

The subject which the gentleman has raised is only an assumption. I doubt not that if the subject had been fairly investigated, and weighed equally in the balance by every candid individual in the community, that prejudices of this kind would not have obtained such a hold upon the public mind. In the estimation of genuine democracy, the rights of the people of Nauvoo are just as sacred as those of any

other people. The people that live there should have just the same privileges extended to them as are awarded to Springfield, Chicago, Quincy, or any other city in the state.

It is true, indeed, that they have labored under many embarrassments. The public mind has been heated in regard to what was supposed to be their chartered privileges. But you, Mr. Speaker, are well aware that all the corporate privileges that they enjoy have been granted to them by a previous Legislature. Upon that occasion all that was done was not considered, by any, more than an act of justice towards them. They had no greater rights or privileges given them than were already enjoyed by the citizens of Quincy or Springfield. The people had chartered privileges in both of those cities, and we have the same in Nauvoo. Our condition in that respect is not at all different from Chicago, Alton, and many other chartered cities in this state. It would be hardly worth while, Mr. Speaker, to detain either you or this honorable body by making many preliminary remarks in respect to our religion. This is a matter that cannot at all come under the purview of this legislature.

I do not fancy myself placed here before a body of sectarians invested, in their own estimation, with authority to enact rules for the government or regulation of any sect upon matters of religion. I do not suppose that I stand in the presence of persons disposed to take away one single religious right pertaining to the people among whom I dwell.

But what could legislation in regard to the matter effect? What would it prove? It would neither prove Joseph Smith to be a Christian nor that Tom Thumb came from the moon. It would prove nothing in reference to the principles of any body of religionists. But I do not feel it my prerogative to enter into a discussion of religious principles here. I know very well that the people called "Mormons" are thought to be a very strange people. I come right from among them, and you can all judge whether or not they seem to have the appearance of a strange animal of seven heads and ten horns. You can all decide for yourselves whether, from the appearance I present, I should be numbered among outcasts, or be ranked among human beings.

One word further as to the chartered privileges. They have, as this honorable body is well aware, assembled a population of from five to ten or fifteen thousand inhabitants. It is in consequence of the privileges granted in their Charter that they have been induced to do this. Nauvoo is not, as some may erroneously suppose—a city composed entirely of Mormons. I can inform gentlemen that Methodists, Presbyterians, Baptists, Universalians, in short, many of the different kinds of religion, and even infidels may be found there; and all these

are tolerated there just as in any other community. A great many persons have gone to Nauvoo, and there invested their property. They are now engaged in the erection of buildings, which, when consummated will cost enormous sums of money. But should the Charter of that city be repealed, individuals who now consider themselves rising to wealth, in consequence of what has been done by a former legislature of this state, will be reduced to wretchedness and want. In that event property now worth three to ten thousand dollars will not be worth five hundred, or nothing in comparison to that amount.

There is another point, Mr. Speaker, to which I would call your attention, and that is to the observations which have been made in regard to taking away from the city of Nauvoo the state arms. Well suppose that should be done, would that effect anything? They are now organized, and have, under existing laws drawn a certain portion of the public arms. In that wherein are they acting differently from any other citizens? They have not even that equal proportion of arms that they are entitled to by law. What would be the object in taking away the public arms from the militia of this state? It surely cannot be believed that there is any danger of the Mormons breaking out and killing the people. There is no more danger of that than there is that five, six or a dozen old women and a few boys should do the same thing. Is this state to be carried by a hue-and-cry of that kind raised by politicians? I own that it is not the design of that people even so much as to molest a hair on the head of a single individual; but that, on the contrary, it is their intention in all things to conform to the Constitution and laws of the land. If prejudices have been accumulating upon the public mind calculated to produce the expression that they are villains, such prejudices are entirely unfounded. And it is a great mistake to suppose the contrary. Those people consider themselves bound by the laws, and endeavor to obey them. Have they not, I would ask, contributed their portion towards replenishing your county and state revenues? Have they ever refused to pay their taxes? Have they not always been both ready and willing to obey both the civil and military laws of this state? Where, then, is the necessity, that this honorable body should enact a law taking away from them their chartered privileges?

I will not, Mr. Speaker, detain you or this honorable body much longer. I am heartily sorry that a blow has been aimed at the chartered privileges of Nauvoo. I speak in defense of my constituents upon this occasion, feeling myself bound to do so, not by any former pledges, but by principle. I believe in defending the cause of the defenseless, as has already been remarked. All that we claim is equal rights and equal provisions. I would remark, for the satisfaction of my own feel-

ings in this matter, that I was some little interested in the event of the last election. I then was engaged in the cause of Democracy, enlisted in the campaign of canvassing my county, and in consequence of the many prejudices, that were excited against the "Mormons," as they are called, I was placed under circumstances of most unparalleled embarrassment; but still I thought it a favorable opportunity to unite the Democracy of the county.

I know that considerable political capital has been made by the question of Mormonism and anti-Mormonism. Perhaps one thing that now contributes to that result is, that there are hints in the governor's message in regard to a repeal of the Nauvoo Charter. It is a circumstance within my own knowledge that, previous to the last election in Hancock county, some few individuals there made strong efforts to get our votes for the governor's election. By exertions made there, more than a thousand votes were cast for the governor by Mormon influence; and since I have been here, a gentleman of opposite politics has said to me, "Now your governor is paying you off."

I do not allude to this to wound the feelings of any person whatever. I do not consider that the recommendation of the governor was designed to effect the repeal of our Charter. All that we have to say is that we throw ourselves upon your mercy. As Democrats we ask for equal justice and equal rights. Give us those rights, and we are content; without them we are deprived of that which was purchased by the blood of our fathers.

Saturday, *10.*—In this day's paper, William Smith gave his valedictory, resigning the editorship of the *Wasp* to Elder John Taylor.

Tuesday, *13.*—I continued to chop and haul wood, and attend to my domestic concerns. My delegation arrived at Springfield about three o'clock this afternoon, and found the question of the repeal of the Nauvoo Charter in a high state of agitation in the legislature.

Wednesday, *14.*—My delegation at Springfield having made affidavit that I was in Illinois on the 6th of May last, and consequently could not have been concerned in the attempted assassination of ex-Governor Boggs, and also having prepared a petition to Governor Ford to revoke the writ and proclamation of Governor Carlin for my arrest, they called on Governor Ford at four in the afternoon, there were present by their selection: Dr.

Richards, Brother Hyrum, Elders Sherwood and Clayton, in company with Mr. Butterfield, United States district attorney, who read his communication to Sidney Rigdon, Esq., of the 20th October, my petition to revoke and countermand Governor Carlin's writ and proclamation, and the affidavit of Lilburn W. Boggs.

Governor Ford, in reply, stated that he had no doubt but that the writ of Governor Carlin was illegal; but he doubted as to his authority to interfere with the acts of his predecessor. He finally concluded that he would state the case before the judges of the supreme court at their council next day, and whatever they decided on shall be his decision. He then stated his reasons for recommending a repeal of the Charter, and said that he regretted that he had not recommended a repeal of all the charters in the state.

Thursday, 15.—My delegates at Springfield continued to prosecute my discharge. On the 16th, Brother Hyrum received his discharge in case of bankruptcy; every arrangement was made with Mr. Butterfield, whereby I was equally entitled to a discharge, but was put off with a plea that he must write to the office at Washington before it could be granted.

Saturday, 17.—

Governor Ford to Joseph Smith—on the Missouri Requisition.

SPRINGFIELD, December 17, 1842.

DEAR SIR:—Your petition requesting me to rescind Governor Carlin's proclamation and recall the writ issued against you has been received and duly considered. I submitted your case and all the papers relating thereto to the judges of the Supreme Court, or at least to six of them who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Governor Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing, even in an official station, to assume the exercise of doubtful powers, and inasmuch as you have a sure and effectual remedy in the

courts, I have decided to decline interfering. I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary, for this purpose, to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the courts, going to and returning.

I am most respectfully yours,

THOMAS FORD.

Letter of Justin Butterfield—Opinion on Governor Ford's Action.

SPRINGFIELD, December 17, 1842.

Joseph Smith, Esq.

DEAR SIR:—I have heard the letter read which Governor Ford has written to you, and his statements are correct in relation to the opinion of the judges of the Supreme Court. The judges were unanimously of the opinion that you would be entitled to your discharge under a habeas corpus to be issued by the Supreme Court, but felt some delicacy in advising Governor Ford to revoke the order issued by Governor Carlin. My advice is, that you come here without delay, and you do not run the least risk of not being protected while here, and of being discharged by the Supreme Court by habeas corpus. I have also the right to bring the case before the U. S. Court, now in session here; and there you are certain of obtaining your discharge. I will stand by you, and see you safely delivered from your arrest.

Yours truly,

J. BUTTERFIELD.

Letter from James Adams, Advising the Prophet to Appear for Trial.

CITY OF SPRINGFIELD, December 17, 1842.

General J. Smith.

MY SON:—It is useless for me to detail facts that the bearer can tell. But I will say that it appears to my judgment that you had best make no delay in coming before the court at this place for a discharge under a habeas corpus.

I am, &c.,

J. ADAMS.

On receiving the foregoing letters, and Dr. Richards having entered for the copyright of a map of the city of Nauvoo for Joseph Smith, in the clerk's office of the

District of Illinois, the brethren left Springfield for Nauvoo.

Tuesday, 20.—Chopping and drawing wood with my own hands and team, as I had done mostly since the 9th. President Young continued very sick. This afternoon the brethren arrived from Springfield and presented me with Messrs. Ford, Butterfield and Adams' letters, and general history of their proceedings, which was highly satisfactory.

Elder Lorenzo D. Barnes died this morning at a quarter past three o'clock, at Bradford, England. He is the first Elder who has fallen in a foreign land in these last days. He had been long connected with the Church, and had been distinguished, both in his native land and in Great Britain, for his piety, and virtue. Read correspondence between Dr. Richards and General James Arlington Bennett, and read German with Elder Orson Hyde. Brother Shearer inquired the meaning of the "little leaven which a women hid in three measures of meal." I replied, it alluded expressly to the last days, when there should be but little faith on the earth, and it should leaven the whole world; also there shall be safety in Zion and Jerusalem, and in the remnants whom the Lord our God shall call. The three measures refer directly to the Priesthood, truth springing up on a fixed principle, to the three in the Grand Presidency, confining the oracles to a certain head on the principle of three.

The First Elder to Die in a Foreign Land.

Friday, 23.—Wrote R. M. Young, Esq., U. S. Senator from Illinois, Washington City, that I would accept the proposals of John C. Walsh, and give him $2,500 for the north-west quarter of section 8, 6 north, 8 west, said land lying between my farm and the city.

Saturday, 24.—At home afternoon. Read and revised my history with Secretary Richards, and walked with him to see Sister Lyon, who was sick. Her babe died a few minutes before our arrival. From there we went to

Brother Sabine's to compute expense money for our journey to Springfield, having just borrowed $100 for that purpose. While there, Brother Richards asked if I wanted a wicked man to pray for me? I replied, Yes; if the fervent, affectionate prayer of the righteous man availeth much, a wicked man may avail a little when praying for a righteous man. There is none good but One. The better a man is, the more his prayer will avail. Like the publican and the Pharisee, one was justified rather than the other, showing that both were justified in a degree. The prayer of a wicked man may do a righteous man good, when it does the one who prays no good.

Sunday, 25.—I wrote to Orrin Wright, Jun., Philadelphia.

The Manchester, (England) conference met, numbering 1,507 members, including thirty-three Elders, eighty-seven Priests, fifty-three Teachers, and nineteen Deacons under the presidency of Elder Thomas Ward.

CHAPTER XII.

THE PROPHET AT SPRINGFIELD, ILLINOIS—HIS CONVERSATIONS AND INTERVIEWS—PROCEEDINGS ON WRIT OF HABEAS CORPUS BEFORE JUDGE POPE—RELEASE OF THE PROPHET BY ORDER OF THE COURT AND THE EXECUTIVE ORDER OF GOVERNOR FORD—OFFICIAL PAPERS IN THE CASE.

Monday, December 26, 1842.—In the morning, held court, and I was afterwards arrested by General Wilson Law, on the proclamation of Governor Carlin, and Elders Henry G. Sherwood; and William Clayton went to Carthage to obtain a writ of habeas corpus to take me before the court at Springfield. General Law gave me into the custody of Dr. Richards, with whom I visited Sister Morey, who was severely afflicted. We prescribed *lobelia* for her, among other things, which is excellent in its place. I have learned the value of it by my own experience. It is one of the works of God, but, like the power of God, or any other good, it becomes an evil when improperly used. Brother Morey gave me a walking stick, the body of which was from the tooth of the sperm whale, and the top of whale ivory, with an interstice of mahogany. On my return home, I found my wife Emma sick. She was delivered of a son, which did not survive its birth.

Second Arrest of the Prophet on the Boggs Affair.

The Herefordshire conference (England) under the presidency of Elder William Kay, met at Colwall, numbering eight hundred and forty-four members, including twenty elders, fifty-three priests, twenty-two teachers, and ten deacons.

Tuesday, 27.—At nine in the morning, started in custody of Wilson Law for Springfield, in company with Hyrum

Smith, Willard Richards, John Taylor, William Marks, Levi Moffit, Peter Haws, Lorin Walker and Orson Hyde. On our way to Carthage, we met William Clayton and Henry G. Sherwood, who had obtained an order for a writ of habeas corpus from the master in chancery, as no writ could issue, the clerk of court having been elected to the State Senate.

The Prophet's Start for Springfield.

There was considerable snow, and the traveling heavy; but we arrived at my Brother Samuel's, in Plymouth, a little after sunset, and we were soon joined by Edward Hunter, Theodore Turley, Dr. Tate, and Shadrach Roundy. I supped with Brother William Smith's family, who lived under the same roof, slept with Dr. Willard Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water and saw a noble fish, which I threw out. Soon after, I saw a number more, and threw them out. I afterwards saw a multitude of fish, and threw out a great abundance, and sent for salt and salted them.

The Prophet's Dream.

Wednesday, 28.—The morning was wet. We started about eight o'clock, and arrived at Mr. Stevenson's tavern, in Rushville, at three in the afternoon, about twenty miles. Brother William's wife, who was sick, went with us, accompanied by Sister Durphy, who went with us from Nauvoo to take care of her. I spent a part of the evening with Mr. Uriah Brown and family and a part of my company. In conversation respecting the repeal of charters, I told them that to touch the Nauvoo Charter was no better than highway robbery; and that I never would consent to lowering our charter, but they might bring other charters up to it. On my return to the tavern, the brethren took my height, which was six feet, and my Brother Hyrum's the same.

Thursday, 29.—Started early; crossed the Illinois river at eleven, and arrived at Captain Dutche's before five in the evening, about thirty-two miles: the weather extremely cold. General Law asked why the sun was called by a

masculine name and the moon by a feminine one. I replied that the root of masculine is stronger, and of feminine weaker. The sun is a governing planet to certain planets, while the moon borrows her light from the sun, and is less or weaker.

Let the government of Missouri redress the wrongs she has done to the Saints, or let the curse follow them from generation to generation until they do.

A Missouri Reminiscence.

When I was going up to Missouri, in company with Elder Rigdon and our families, on an extreme cold day, to go forward was fourteen miles to a house, and backward nearly as far. We applied to all the taverns for admission in vain: we were "Mormons," and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counseled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as to freeze to death.

I went into a tavern and pleaded our cause to get admission. The landlord said he could not keep us for love or money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

The Prophet Meets Justin Butterfield *et al.*

Friday, 30.—Started at eight this morning, and arrived at Judge Adams', in Springfield, at half past two o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States district attorney, who told me that Judge Pope had continued the

court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality.

Sheriff Pitman, of Adams county, was in the place, but would not say whether he had the original writ which had previously been demanded of the officers of Adams county, King and Pitman. I gave Mr. Butterfield a general history of my Missouri persecution, and it was agreed by him that I should be arrested on the writ. Had an interview with my Brother, William Smith, who was a member of the Legislature at the time, and spent the evening with Judge Adams and the brethren from Nauvoo. We all lodged at Judge Adams'.

The Reign of Christ on Earth Expounded.

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.

The Prophet's Trial Before Judge Pope.

Saturday, 31.—At nine in the morning, Mr. Butterfield called and informed me that King had the original writ, and I signed a petition to Governor Ford to issue a new writ, that my case may be tried thereon, as well as on the proclamation. My petition was granted, and at eleven o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of habeas corpus, which I signed, and at half-past eleven in the morning went before Judge Pope.

Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the governor of Missouri. He then read Governor Ford's

warrant, Watson's affidavit, Governor Reynolds' requisition on the governor of Illinois, and the proclamation of Governor Carlin, showing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one state to another rests on the Constitution and the law of Congress. We ask for habeas corpus because the papers are false, and because that we can prove that Joseph Smith was in this state at the time of the commission of the crime.

The writ was granted, returned, and served in one minute, and I walked up to the bar. Mr. Butterfield read the habeas corpus, and moved the court to take bail till I could have a hearing,—which was granted; and although it was only a case of misdemeanor, Generals James Adams and Wilson Law were bailed for me in the sum of $2,000 each, and Monday was set for trial.

The court-room was crowded; and, on our returning, as General Law came to the top of the stairs, one of the crowd observed, "There goes Smith the Prophet, and a good looking man he is;" "And [said another] as damned a rascal as ever lived." Hyrum replied, "And a good many ditto." "Yes, [said the man,] ditto, ditto, G— d— you; and every one that takes his part is as damned a rascal as he is." A Disturbance Threatened.

When at the foot of the stairs, General Law said, "I am the man, and I'll take his part." Said the man, "You are a damned rascal too." "You are a lying scoundrel," replied Law; and the man began to strip off his clothes and ran out in the street, cursing and swearing, and raising a tumult, when Mr. Prentice, the marshal, interfered, and with great exertions quelled the mob. Much credit is due Mr. Prentice for his zeal to keep the peace.

When the rowdies had dispersed, I went with Mr. Butterfield and Dr. Richards to see Governor Ford, who was sick. He told me he had a requisition from the governor for a renewal of persecu- The Prophet's Interview with Governor Ford.

tion in the old case of treason against Missouri; but he happened to know that it was all dead. We dined with Mr. Butterfield at the American House, where the governor quartered, after which we returned to the general's room. In course of conversation he remarked he was no religionist. I told him I had no creed to circumscribe my mind; therefore the people did not like me. "Well, [said the general,] from reports, we had reason to think the Mormons were a peculiar people, different from other people, having horns or something of the kind; but I find they look like other people: indeed, I think Mr. Smith a very good-looking man."

At two in the afternoon, I returned to Judge Adams', and appointed Elders Hyde and Taylor to preach in the Representatives' Hall on the morrow.

A Discussion with Judge Douglas.

Judge Douglas stated that it was possible to revoke political charters, but not company charters. I argued that if a legislature has power to grant a charter for ten years, it has no power to revoke it until after the expiration thereof. The same principle will hold good for twenty or one hundred years, and also for a perpetual charter: it cannot be revoked in time.

The Brewster Movement.

John Darby came in and said he was going to California with Brewster. I told him I would say, as the Prophet said to Hezekiah, "Go, and prosper; but ye shall not return in peace." Brewster may set out for California, but he will not get there unless somebody shall pick him up by the way, feed him and help him along. Brewster showed me the manuscript he had been writing. I inquired of the Lord, and the Lord told me the book was not true—it was not of Him. If God ever called me, or spake by my mouth, or gave me a revelation, he never gave revelations to that Brewster boy* or any of the Brewster race.

* James Collins Brewster, the person mentioned by the Prophet in the text, was a boy about sixteen years of age, having been born as nearly as may be ascertained, in the year 1827. He claimed several years previous to this time to have had revela-

This afternoon, a team ran away, and went past the State House, when the hue-and-cry was raised, "Joe Smith is running away!" which produced great excitement and a sudden adjournment of the House of Representatives.

Sunday morning, January 1, 1843.—The speaker of the House of Representatives called on me to say we might have the hall for preaching this day. Had a pleasant interview with Mr. Butterfield, Judge Douglas, Senator Gillespie, and others. In reply to Mr. Butterfield, I stated that the most prominent difference in sentiment between the Latter-day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no creed, but are ready to believe all true principles that exist, as they are made manifest from time to time.

Chief Distinction between the Saints and Sectarians.

At the suggestion of the company, I explained the nature of a prophet.

If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar,

A Prophet Defined.

tions while in Kirtland, by which he translated the so-called "Book of Esdras' which in some way, not altogether clear, was interpreted to be a guide for the Latter-day Saints. He succeeded in converting his parents and a small number of people to the genuineness of his prophetic powers and gift of translation; and was now contemplating a removal of those who believed in him to California. After the death of the Prophet, in connection with one Hazen Aldridch, he succeeded in holding together a following for a few years, but in the end the Brewster-Aldridch movement was a flat failure, and the organization ceased to exist.

and the truth is not in him; and by this key false teachers and imposters may be detected.

At half-past eleven a. m., we repaired to the Representatives' Hall, where Elder Orson Hyde read the hymn "Rejoice ye Saints of Latter Days." Elder Taylor followed in prayer. The Saints then sang "The Spirit of God like a fire is burning." Elder Hyde then preached from the 3rd chapter of Malachi. Most of the members of the Legislature and the various departments of the state were in attendance.

I dined with Judge Adams at one p. m., and at half-past two returned to the hall, and heard Elder Taylor preach from Revelation 14th chapter, 6th and 7th verses, on the first principles of the Gospel. There was a respectable congregation, who listened with good attention, notwithstanding the great anxiety to "see the Prophet."

Mormon Service at Springfield.

I supped at Brother Bowman's, where I saw Sister Lucy Stringham (who was one of the first fruits of the Church at Colesville, New York,) and many more of the Saints. At seven I returned to Judge Adams'.

Monday, 2.—After breakfasting with Judge Adams, I prophesied, in the name of the Lord, that I should not go to Missouri dead or alive. At half-past nine a. m., repaired to the court-room; and at ten, Judge Pope took his seat on the bench, accompanied by several ladies.

A Prophecy.

My case was called up, when Mr. Lamborn, the attorney-general of Illinois, requested the case to be continued till the next day, and Wednesday morning was set for my trial. My attorney, Mr. Butterfield, filed some objections to points referred to in the habeas corpus, and, half-past ten, I repaired to the Senate lobby, and had conversation with several gentlemen. Dined at the American House. As we rose from table, Judge Brown invited me to his room, and informed me he was about publishing a history of Illinois, and wished me to furnish a history of the rise

and progress of the Church of Latter-day Saints to add to it.

At half-past one p. m. returned to General Adams. A gentleman from St. Louis told General Law that the general impression was that Smith was innocent, and it would be a kind of murder to give him up—that "he ought to be whipped a little and let go." It was evident that prejudice was giving way in the public mind.

General Sentiment of the Prophet's Innocence.

At four, Mr. Lamborn, Mr. Prentice, the marshal, and some half dozen others called to see me. The marshal said it was the first time during his administration that the ladies had attended court on a trial. A peculiarly pleasant and conciliatory feeling prevailed in the company, and the marshal invited me to a family dinner, when I should be freed.

At five went to Mr. Sollars' with Elders Hyde and Richards. Elder Hyde inquired the situation of the negro. I replied, they came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation. Go into Cincinnati or any city, and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than many in high places, and the black boys will take the shine off many of those they brush and wait on.

The Prophet's View of the Negro Race.

Elder Hyde remarked, "Put them on the level, and they will rise above me." I replied, if I raised you to be my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen Prophet, and they were capable of leading the people, although I never attempted to oppress them, but had always been lifting them up? Had I anything to do with

the negro, I would confine them by strict law to their own species, and put them on a national equalization.

Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, &c. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy, and prophets and apostles, and all the gifts and blessings have been wanting.

The World's Lack of Faith.

Some of the company thought I was not a very meek Prophet; so I told them: "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, Pharisees, and hypocrites!" &c. But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus.

The Meekness of a Prophet.

Mr. Sollars stated that James Mullone, of Springfield, told him as follows:—"I have been to Nauvoo, and seen Joe Smith, the Prophet: he had a gray horse, and I asked him where he got it; and Joe said, "You see that white cloud." "Yes." "Well, as it came along, I got the horse from that cloud." This is a fair specimen of the ten thousand foolish lies circulated by this generation to bring the truth and its advocates into disrepute.

A Sample of Folly.

What is it that inspires professors of Christianity generally with a hope of salvation? It is that smooth, sophisticated influence of the devil, by which he deceives the whole world. But, said Mr. Sollars, "May I not repent and be baptized, and not pay any at-

The Prophet's Illustration.

tention to dreams, visions, and other gifts of the Spirit?'' I replied: ''Suppose I am traveling and am hungry, and meet with a man and tell him I am hungry, and he tells me to go yonder, there is a house of entertainment, go and knock, and you must conform to all the rules of the house, or you cannot satisfy your hunger; knock, call for food, sit down and eat;—and I go and knock, and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No. I must eat. The gifts are the food; and the graces of the Spirit are the gifts of the Spirit. When I first commenced this work, and had got two or three individuals to believe, I went about thirty miles with Oliver Cowdery, to see them. We had only one horse between us. When we arrived, a mob of about one hundred men came upon us before we had time to eat, and chased us all night; and we arrived back again a little after daylight, having traveled about sixty miles in all, and without food. I have often traveled all night to see the brethren; and, when traveling to preach the Gospel among strangers, have frequently been turned away without food.''

Thus the evening was spent in conversation and teaching, and closed by singing and prayer, when we parted, and Elders Hyde, Richards and myself lay down upon a bed on the floor, and enjoyed refreshing rest till morning.

Tuesday, *3*.—After breakfast, called on Sister Crane, and blessed her little baby, Joseph Smith Crane, and returned to Judge Adams', where we conversed with Messrs. Trobridge, Jonas, Browning, and others, on my old Missouri case of treason. At half-past nine, went to the court-room, and had conversation with Messrs. Butterfield, Owen, Pope, Prentice, and others.

Conversations with Prominent Men.

At twelve, returned and spent the afternoon at Judge Adams'. At dusk, the marshal called with subpoenas for my witnesses. Spent the evening with the brethren at Judge Adams' in a very social manner, and prophesied in

the name of the Lord that no very formidable opposition would be raised at my trial on the morrow. Slept on a sofa as usual while at Springfield.

Procedure of Trial.

Wednesday, 4.—At nine o'clock a. m., repaired to the court-room, Judge Pope on the bench, and ten ladies by his side, when Josiah Lamborn, attorney-general of the state of Illinois, appeared and moved to dismiss the proceedings, and filed the following objections to the jurisdiction of the court, —viz.:

Objection of Jurisdiction.

1. The arrest and the detention of Smith was not under or by color of authority of the United States, or of any officer of the United States, but under and by color of authority of the State of Illinois, by the officers of Illinois.

2. When a fugitive from justice is arrested by authority of the governor of any state upon the requisition of the governor of another state, the courts of justice, neither state nor federal, have any authority or jurisdiction to enquire into any facts behind the writ.

My counsel then offered to read, in evidence, affidavits of several persons, showing conclusively that I was at Nauvoo, in the county of Hancock, and state of Illinois, on the whole of the 6th and 7th days of May, in the year 1842, and on the evenings of those days more than three hundred miles distant from Jackson county, in the state of Missouri, where it is alleged that the said Boggs was shot; and that I had not been in the state of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with me during the whole of that period. That on the 6th day of May aforesaid, I attended an officer's drill at Nauvoo aforesaid, in the presence of a large number of people; and on the 7th day of May aforesaid I reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the attorney-general of the state of Illinois, on the grounds that it was not competent for Smith to impeach or contra-

dict the return of the habeas corpus. It was contended by my counsel, 1st, that I had a right to prove that the return was untrue. 2nd, that the said affidavits did not contradict the said return, as there was no averment under the oath in said return that I was in Missouri at the time of the commission of the alleged crime, or had fled from the justice of that state. The court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly, all of which will appear on my discharge. B. S. Edwards, Esq., opened the defense in an animated speech, and made some very pathetic allusions to our sufferings in Missouri, followed by Mr. Butterfield, who made the following points:—

Summary of Counsel Butterfield's Argument.

1. This court has jurisdiction. The requisition purports on its face to be made, and the warrant to be issued, under the constitution and laws of the United States regulating the surrender of fugitives from justice, 2nd sec., 4th article Constitution of the United States, 1st sec. of the Act of Congress of 12th Feb., 1793. When a person's rights are invaded under a law of the United States, he has no remedy except in the courts of the United States, 2nd sec., 3rd article Constitution United States, 12th Wendall, 325—16 Peters, 543.

The whole power in relation to the delivering up of fugitives from justice and labor has been delegated to the United States, and Congress has regulated the manner and form in which it shall be exercised. The power is exclusive. The State Legislatures have no right to interfere; and if they do, their acts are void, 2nd and 3rd clause of 2nd sec., 4th article Constitution United States, 2nd vol. Laws United States 331—16 Peters, 617, 618, 623; 4th Wheaton's Reports, 122, 193-12; Wendall, 312.

All courts of the United States are authorized to issue writs of habeas corpus when the prisoner is confined under or by color of authority of the United States, Act of Congress of Sept. 24th, 1789, sec. 14; 2nd Condensed 33; 3rd Cranch, 447; 3rd Peters, 193.

2. The return to the habeas corpus is not certain and sufficient to warrant the arrest and transportation of Smith. In all cases on habeas corpus previous to indictment, the court will look into the depositions before the magistrate; and though the commitment be full and in form, yet, if the testimony prove no crime, the court will discharge *ex-parte;*

Taylor 5th; Cowen 50. The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Mo., nor that he was a fugitive from justice. If the commitment be for a matter for which by law the prisoner is not liable to be punished, the court must discharge him; 3rd Bacon, 434. The executive of this state has no jurisdiction over the person of Smith to transport him to Missouri, unless he has fled from that state.

3. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a judgment of a court of competent jurisdiction; 3rd Bacon, 435, 438; 3rd Peters, 202; Gale's revised laws of Illinois, 323. The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, attorney-general of the state of Illinois, in support of the points made by him, cited 2nd Condensed Reports, 37; Gordon's Digest, 73; Gale's Statutes of Illinois, 318; Conkling, 85; 9th Wendall, 212.

In the course of his plea, Mr. Butterfield showed that Governor Reynolds had subscribed to a lie in his demand for me, as will appear in the papers, [published in this chapter]; and said that Governor Carlin would not have given up his dog on such a requisition. That an attempt should be made to deliver up a man who has never been out of the state, strikes at all the liberty of our institutions. His fate today may be yours tomorrow. I do not think the defendant ought, under any circumstances, to be given up to Missouri. It is a matter of history that he and his people have been murdered or driven from the state. If he goes there, it is only to be murdered, and he had better be sent to the gallows. He is an innocent and unoffending man. If there is a difference between him and other men, it is that this people believe in prophecy, and others do not; the old prophets prophesied in poetry and the modern in prose.

The Plea of Mr. Butterfield.

Esquire Butterfield managed the case very judiciously. The court-room was crowded during the whole trial; the utmost decorum and good feeling prevailed, and much prejudice was allayed. Esquire Lamborn was not severe,

apparently saying little more than his relation to the case demanded.

Court adjourned till tomorrow nine a. m., for the making up of opinion. After an introduction to several persons, I retired to Judge Adams', and after dinner spent some time in conversation with Brother Hyrum and Theodore Turley. At half-past five o'clock I rode in Mr. Prentice's carriage to his house, accompanied by General Law and Elder Orson Hyde, where I had a very interesting visit with Mr. Prentice and family, Judge Douglas, Esquires Butterfield, Lamborn and Edwards, Judge Pope's son, and many others; partook of a splendid supper; there were many interesting anecdotes, and everything to render the repast and visit agreeable; and returned to Judge Adams' about eleven o'clock.

The Treatment of the Prophet at Springfield.

Thursday, 5.—At nine a. m., repaired to the court-room, which was crowded with spectators anxious to "behold the Prophet," and hear the decision of Judge Pope, who soon took his seat, accompanied by half-a-dozen ladies, and gave the following:

Opinion of Judge Pope.

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the court to bestow upon it the most anxious consideration. The able arguments of the counsel for the respective parties have been of great assistance in the examination of the important question arising in this cause.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the states of the confederacy, two great sources of discord presented themselves to their consideration—the commerce between the states and fugitives from justice and labor.

The border collisions in other countries have been seen to be a fruitful source of war and bloodshed, and most wisely did the constitution confer upon the national government the regulation of those matters, because of its exemption from the excited passions awakened by conflicts between neighboring states, and its ability alone to adopt a uni-

form rule, and establish uniform laws among all the states in those cases.

This case presents the important question arising under the Constitution and laws of the United States, whether a citizen of the state of Illinois can be transported from his own state to the state of Missouri, to be there tried for a crime, which, if he ever committed, was committed in the state of Illinois; whether he can be transported to Missouri, as a fugitive from justice, when he has never fled from that state.

Joseph Smith is before the court on habeas corpus, directed to the sheriff of Sangamon county, state of Illinois. The return shows that he is in custody under a warrant from the executive of Illinois, professedly issued in pursuance of the Constitution and laws of the United States and of the state of Illinois, ordering said Smith to be delivered to the agent of the executive of Missouri, who had demanded him as a fugitive from justice, under the 2nd section, 4th article of the Constitution of the United States, and the act of Congress passed to carry into effect that article.

The article is in these words, viz.:—"A person charged in any state with treason, felony, or other crime, who shall flee from justice, and be found in another state, shall, on demand of the executive authority of the state from which he fled, be delivered up to be removed to the state having jurisdiction of the crime."

The act of Congress made to carry into effect this article directs that the demand be made on the executive of the state where the offender is found, and prescribes the proof to support the demand,—viz., indictment or affidavit.

The court deemed it respectful to inform the governor and attorney-general of the state of Illinois of the action upon the habeas corpus. On the day appointed for the hearing, the attorney-general for the state of Illinois appeared and denied the jurisdiction of the court to grant the habeas corpus. 1st. Because the warrant was not issued under color or by authority of the United States, but by the state of Illinois. 2nd. Because no habeas corpus can issue in this case from either the Federal or State Courts to inquire into facts behind the writ.

In support of the first point, a law of Illinois was read, declaring that whenever the executive of any other state shall demand of the executive of this state any person as a fugitive from justice, and shall have complied with the requisition of the act of Congress in that case made and provided, it shall be the duty of the executive of this state to issue his warrant to apprehend the said fugitive, &c. It would seem that this act does not purport to confer any additional power upon the executive of this state independent of the power conferred by the Constitution and laws of the United States, but to make it the duty of the executive to obey and carry into effect the act of Congress.

The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the state of Illinois. To maintain the position that this warrant was not issued under color or by authority of the laws of the United States, it must be proved that the United States could not confer the power on the executive of Illinois; because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the United States, passed in pursuance of it, and treaties, are the supreme law of the land, and the judges in every state shall be bound thereby, anything in the Constitution or laws of any state to the contrary notwithstanding. This is enough to dispose of that point.

If the Legislature of Illinois, as is probable, intended to make it the *duty* of the governor to exercise the power granted by Congress, and no more, the executive would be acting by authority of the United States. It may be that the Legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the governor could be punished for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void—16 Peters, 617 Prigg *versus* Pennsylvania.

In supporting the second point, the attorney-general seemed to urge that there was greater sanctity in a warrant issued by the governor than by an inferior officer. The court cannot assent to this distinction.

This is a government of laws, which prescribes a rule of action as obligatory upon the governor as upon the most obscure officer. The character and purposes of the habeas corpus are greatly misunderstood by those who suppose that it does not review the acts of an executive functionary. All who are familiar with English history must know that it was extorted from an arbitrary monarch, and that it was hailed as a second Magna Charta; and that it was to protect the subject from arbitrary imprisonment by the king and his minions, which brought into existence that great palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitrary power. Magna Charta established the principles of liberty—the habeas corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent judge, reaches all. It penetrates alike the royal towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of state as readily as from those committed by subordinate officers. The warrant of the king and his secretary of state could claim no more exemption from that searching inquiry, "The cause of his caption and detention," than a warrant

granted by a justice of the peace. It is contended that the United States is a government of granted powers, and that no department of it can exercise powers not granted. This is true. But the grant is to be found in the second section of the third article of the Constitution of United States:—"The judical power shall extend to all cases in law or equity arising under this Constitution, the laws of the United States, and treaties made, and which shall be made under their authority."

The matter under consideration presents a case arising under the 2nd section, 4th article of the Constitution of the United States; and the act of Congress of February 12th, 1793, to carry it into effect. The judiciary act of 1789 confers on this court (indeed on all the courts of the United States,) power to issue the writ of habeas corpus, when a person is confined, "under color of, or by the authority of the United States." Smith is in custody under color of, and by authority of the 2nd section, 4th article of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution, (as he derives from it the authority to issue the warrant,) he must be regarded as acting by the authority of the United States. The power is not officially in the governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the executive who never dies. The citizens of the states are citizens of the United States; hence the United States are as much bound to afford them protection in their sphere as the states are in theirs.

This court has jurisdiction. Whether the state courts have jurisdiction or not, this court is not called upon to decide. The return of the sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the Governor of Illinois, under the 2nd section of the 4th article of the Constitution of the United States, relative to fugitives from justice, and the act of Congress passed to carry it into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made, nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "an indictment or affidavit," to be certified by the governor demanding. The return brings before the court the warrant, the demand and affidavit. The material part of the latter is in these words, viz.—

"Lilburn W. Boggs, who being duly sworn, doth depose and say that on the night of the 6th day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot with intent to kill; and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the "Mormon Prophet," was accessory before the fact of the intended

murder, and that the said Joseph Smith is a citizen or resident of the state of Illinois."

This affidavit is certified by the governor of Missouri to be authentic. The affidavit being thus verified, furnished the only evidence upon which the governor of Illinois could act. Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs.

This testimony was objected to by the attorney-general of Illinois, on the ground that the court could not look behind the return. The court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit.

To authorize the arrest in this case, the affidavit should have stated distinctly—1st, that Smith had committed a crime; 2nd, that he committed it in Missouri.

It must appear that he fled from Missouri to authorize the governor of Missouri to demand him, as none other than the governor of the state from which he *fled* can make the demand. He could not have fled from justice unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri, to warrant the governor of Illinois in ordering him to be sent to Missouri for trial.

The 2nd section, 4th article, declares he "shall be removed to the state having jurisdiction of the crime." As it is not charged that the crime was committed by Smith in Missouri, the governor of Illinois could not cause him to be removed to that state, unless it can be maintained that the state of Missouri can entertain jurisdiction of crimes committed in other states. The affirmative of this proposition was taken in the argument with a zeal indicating sincerity. But no adjudged case or dictum was adduced in support of it. The court conceives that none can be. Let it be tested by principle.

Man, in a state of nature, is a sovereign, with all the prerogatives of king, lords, and commons. He may declare war and make peace, and as nations often do who "feel power and forget right," may oppress, rob, and subjugate his weaker and unoffending neighbors. He unites in his person, the legislative, judicial, and executive power; "can do no wrong," because there is none to hold him to account. But when he unites himself with a community, he lays down all the prerogatives sovereign (except self defense,) and becomes a subject. He owes obedience to its laws and the judgments of its tribunals, which he is supposed to have participated in establishing, either directly or indirectly. He surrenders also the right of self-redress.

In consideration of all which, he is entitled to the *ægis* of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and therefore

cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they have known the rule, and have consented to be governed by it· it would be a gross violation of the social compact if the state were to deliver up one of its citizens to be tried and punished by a foreign state to which he owes no allegiance, and whose laws were never binding on him. No state can or will do it.

In the absence of the constitutional provision, the state of Missouri would stand on this subject in the same relation to the state of Illinois that Spain does to England. In this particular, the states are independent of each other; a criminal fugitive from one state to another could not be claimed as of right to be given up.

It is most true, as mentioned by writers on the laws of nations that every state is responsible to its neighbors for the conduct of its citizens so far as their conduct violates the principles of good neighborhood; so it is among private individuals. But for this, the inviolibility of territory or private dwellings could not be maintained. This obligation creates the right and makes it the duty of the state to impose such restraints upon the citizen as the occasion demands.

It was in the performance of this duty that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbors. While the violators of this law kept themselves within the United States the conduct was cognizable in the courts of the United States, and not of the offended state, even if the means provided had assisted in the invasion of the foreign state. A demand by the injured state upon the United States for the offenders whose operations were in their own country, would be answered that the United States' laws alone could act upon them, and that as a good neighbor it would punish them.

It is the duty of the state of Illinois to make it criminal in one of its citizens to aid, abet, counsel or advise any person to commit a crime in her sister state. Any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. Those of Missouri could have no agency in his conviction and punishment. But if he shall go into Missouri he owes obedience to her laws, and is liable before her courts to be tried and punished for any crime he may commit there; and a plea that he was a citizen of another state would not avail him. If he escape, he may be surrendered to Missouri for trial. But when the offense is perpetrated in Illinois, the only right of Missouri is to insist that Illinois compel her citizens to forbear to annoy her. This she has a right to expect. For the neglect of it, nations go to war and violate territory.

The court must hold that where a necessary fact is not stated in the affidavit,it does not exist. It is not averred that Smith was accessory before the fact, in the state of Missouri, nor that he committed a crime in Missouri; therefore he did not commit the crime in Missouri, did not flee from Missouri to avoid punishment.

Again the affidavit charges the shooting on the 6th of May, in the county of Jackson, and state of Missouri, "that he believes, and has good reason to believe from evidence and information now (then) in his possession, that Joseph Smith was accessory before the fact, and is a resident or citizen of Illinois."

There are several objections to this. Mr. Boggs having the "evidence and information in his possession," should have incorporated it in the affidavit, to enable the court to judge of their sufficiency to support his "belief."

Again, he swears to a legal conclusion, when he says that Smith was *accessory before the fact.* What acts constitute a man an accesory in a question of law are not always of easy solution. Mr. Boggs' opinion, then, is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the court to test them by the laws of Missouri,to see if they amounted to a crime.

Again the affidavit is fatally defective in this, that Boggs swears to his *belief.* The language in the Constitution is, "Charged with felony or other crime." Is the Constitution satisfied with a *charge* upon suspicion?

It is to be regretted that no American adjudged case has been cited to guide the court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a capias on *suspicion.* Rudyard (reported in Skinner 676), was committed to Newgate for refusing to give bail for his good behavior, and was brought before common pleas on habeas corpus. The return was that he had been complained of for exciting the subjects to disobedience of the laws against *seditious conventicles;* and upon examination they found *cause* to suspect him. Vaughan, Chief Justice, "Tyrell and Archer against Wild," held the return insufficient; 1st, because it did not appear but that he might abet frequenters of conventicles in the way the law allows; 2nd, to say that he was complained of or was examined is no proof of his guilt. And then to say that he had cause to suspect him is too cautious; for who can tell what they count a cause of *suspicion,* and how can that ever be tried? At this rate they would have arbitrary power upon their own allegation, to commit whom they pleased."

From this case it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner: that the return is to be most strictly construed in favor of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against the commitment of a citizen of our state to be transported to another on *suspicion?*

No case can arise demanding a more searching scrutiny into the evidence, than in cases arising under this part of the Constitution of the United States. It is proposed to deprive a freeman of his liberty; to deliver him into the custody of strangers; to be transported to a foreign state, to be arraigned for trial before a foreign tribunal, governed by laws unknown to him; separated from his friends, his family, and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appalling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of courts possessing the confidence of the parties. They therefore provided that citizens of different states might resort to the Federal Courts in civil causes. How much more important that the criminal have confidence in his judge and jury. Therefore, before the capias is issued, the officers should see that the case is made out to warrant it. Again, Boggs was shot on the 6th of May, the affidavit was made on the 20th of July following. Here was time for enquiry which would confirm into certainty, or dissipate his suspicions. He had time to collect facts to be had before a grand jury, or be incorporated in his affidavit.

The court is bound to assume that this would have been the course of Mr. Boggs; but that his suspicions were light and unsatisfactory. The affidavit is insufficient, 1st, because it is not positive; 2nd because it charges no crime; 3rd, because it charges no crime committed in the state of Missouri. Therefore,he [Joseph Smith] did not flee from the justice of the state of Missouri,nor has he taken refuge in the state of Illinois.

The proceedings in this affair, from the affidavit to the arrest, afford a lesson to governors and judges whose action may hereafter be invoked in cases of this character. The affidavit simply says that the affiant was shot with intent to kill; and he believes that Smith was accessory before the fact to the intended murder, and is a citizen or resident of the state of Illinois. It is not said who shot him, or that the person was unknown. The governor of Missouri, in his demand. calls Smith a fugitive from justice, charged with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this state (Missouri). This governor

expressly refers to the affidavit as his authority for that statement.

Boggs, in his affidavit, does not call Smith a *fugitive from justice*, nor does he state a fact from which the governor had a right to infer it. Neither does the name of O. P. Rockwell appear in the affidavit, nor does Boggs say Smith *fled*. Yet the governor says he *has fled* to the state of Illinois. But Boggs only says he is a *citizen* or *resident* of the state of Illinois. The governor of Illinois responding to the demand of the executive of Missouri for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that "whereas Joseph Smith stands charged by the affidavit of Lilburn W. Boggs with being accessory before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night or the 6th day of May, 1842, at the county of Jackson, in said state of Missouri; and that the said Joseph Smith has fled from the justice of said state, and taken refuge in the state of Illinois."

Those facts do not appear by the affidavit of Boggs. On the contrary, it does not assert that Smith was accessory to O. P. Rockwell, nor that he had fled from the justice of the state of Missouri, and taken refuge in the state of Illinois.

The court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence. The mis-recitals and over-statements in the requisition and warrant are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty and transport him to a foreign state for trial. For these reasons Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state, in justice to the present executive of the state of Illinois, Governor Ford, that it was admitted on the argument that the warrant which originally issued upon the said requisition was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy, in this state; and that the present warrant which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of habeas corpus.

Let an order be entered that Smith be discharged from his arrest.

At the close I arose, and bowed to the court, which adjourned to ten o'clock tomorrow. I accepted an invitation to see Judge Pope in his room, and spent an hour in conversation with his honor, in which I explained to him that I did not profess to be a prophet any more than every man ought

The Prophet's Hour with Judge Pope.

to who professes to be a preacher of righteousness; and that the testimony of Jesus is the spirit of prophecy: and gave the judge a brief but general view of my principles. Esquire Butterfield asked me "to prophesy how many inhabitants would come to Nauvoo." I said, I will not tell how many inhabitants will come to Nauvoo; but when I went to Commerce, I told the people I would build up a city, and the old inhabitants replied "We will be damned if you can." So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we have now about 12,000 inhabitants. I will prophesy that we will build up a great city; for we have the stakes and have only to fill up the interstices.

The judge was very attentive and agreeable, and requested of me that my secretary, Dr. Richards, would furnish him a copy of his decision for the press. Dined at General Adams', and in the afternoon visited Mr. Butterfield with Brother Clayton. In the evening visited Mr. Groves, and lodged at General Adams' with Dr. Richards.

Friday, 6.—In the morning went to see Judge Pope with Dr. Richards, who presented the judge with a report of his decision; called on Mr. Butterfield, and gave him two notes of two hundred and thirty dollars each, having paid him forty dollars as fee for his service in my suit. I took certified copies of the doings of the court, and waited on Governor Ford for his certificate thereto, after which he offered me a little advice, which was, that I "should refrain from all political electioneering." I told him that I had always acted upon that principle, and proved it by General Law and Dr. Richards: and that the "Mormons" were driven to union in their elections by persecution, and not by my influence: and that the "Mormons" acted on the most perfect principle of liberty in all their movements.

The Advice of Governor Ford.

During the day I had considerable conversation in the

court room with the lawyers and others, on various topics and particularly on religion. Judge Pope's son wished me well, and hoped I would not be persecuted any more, and I blessed him. Mr. Butterfield said I must deposit my discharge and all my papers in the archives of the Temple when it is completed. My discharge, here referred to, commenced with my petition for habeas corpus and closed with the certificate of Thomas Ford, governor of Illinois, including all the documents relating to my trial on separate sheets of paper, attached by a blue ribbon, and secured by the seal of the court, and reads as follows:

Sundry Conversations.

Official Papers Relating to the Prophet's Trial at Springfield, Ill., Before Judge Pope.

I.

Pleas before the Circuit Court of the United States for the district of Illinois, at the December term, A. D., 1842, December 31st.

In the matter of Joseph Smith: Petition for habeas corpus.

Justin Butterfield, attorney for said petitioner, comes and moves the court for the allowance of a writ of habeas corpus, and files the annexed petition and the papers referred to therein.

To the Honorable the Circuit Court of the United States for the district of Illinois:

The petition of Joseph Smith respectfully showeth that he has been arrested, and is detained in custody by William F. Elkin, sheriff of Sangamon county, upon a warrant issued by the governor of the state of Illinois, upon the requisition of the governor of Missouri, as a fugitive from justice, a copy of the said warrant and the requisition and affidavit upon which the same was issued, is hereto annexed. And your petitioner is also arrested by Wilson Law, and by him also held and detained in custody, (jointly with the said sheriff of Sangamon county) upon a proclamation issued by the governor of the state of Illinois, a copy of which proclamation is hereunto annexed. Your petitioner prays that a writ of habeas corpus may be issued by this court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without delay to bring your petitioner before this honorable court, to abide such order and direction as the said court may make in these premises. Your petitioner states that he is arrested and detained as aforesaid under color of a law of the United

States, and that his arrest and detention is illegal and in violation of law; and without the authority of law, in this, that your petitioner is not a fugitive from justice, nor has he fled from the state of Missouri. And your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH.

II.

The Governor of the State of Missouri to the Governor of the State of Illinois—greeting:

Whereas it appears by the annexed document, which is hereby certified as authentic, that one Joseph Smith is a fugitive from justice, charged with being accessory before the fact, to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, in this state; and it is represented to the executive department of this state, has fled to the state of Illinois:

Now, therefore, I, Thomas Reynolds, governor of the state of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do, by these presents demand the surrender and delivery of the said Joseph Smith to Edward R. Ford, who is hereby appointed as the agent to receive the said Joseph Smith on the part of this state.

In testimony whereof, I, governor of the state of Missouri, have hereunto set my hand and caused to be affixed the great seal of the state of Missouri.

Done at the city of Jefferson, this 22nd day of July, in the year of our Lord one thousand eight hundred and forty-two; of the Independence of the United States, the sixty-seventh, and of this state the twenty-third.

By the Governor,

[Seal] THOMAS REYNOLDS.

Jas. L. Minor, Secretary of State.

III.

Affidavit of Lilburn W. Boggs.

STATE OF MISSOURI, } ss.
County of Jackson, }

This day personally appeared before me, Samuel Weston, a justice of the peace within and for the county of Jackson; the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the sixth day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot, with intent to kill; and that his life was despaired of for several days, and that

he believes, and has good reason to believe, from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the state of Illinois, and the said deponent hereby applies to the governor of the state of Missouri to make a demand on the governor of the state of Illinois to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the state and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P.

IV.

Certificate of Secretary of State of Illinois.

STATE OF ILLINOIS,
Office of Secretary of State.

I, Lyman Trumbull, secretary of state, of the state of Illinois, do hereby certify the foregoing to be a true and perfect copy of the demand of the governor of the state of Missouri upon the governor of this state, for the apprehension and surrender of Joseph Smith, who is charged with being a fugitive from justice, and the affidavit of Lilburn W. Boggs attached to the same, which are on file in this office.

In testimony whereof I have hereunto set my hand, and affixed the great seal of state at Springfield, this thirty-first day of December, A. D., one thousand eight hundred and forty-two.

[Seal.] LYMAN TRUMBULL,
Secretary of State.

December 31, 1842.

I do hereby certify the foregoing to be true copies of the demand and affidavit upon which the writ for the apprehension of Joseph Smith was this day issued.

L. TRUMBULL,
Secretary of State.

December 31, 1842.

V.

Governor Ford's Order for the Prophet's Arrest.

The people of the State of Illinois to the Sheriff of Sangamon County, greeting:

Whereas it has been made known to me by the executive authority of

the state of Missouri, that one Joseph Smith stands charged by the affidavit of one Lilburn W. Boggs, made on the 20th day of July, 1842, at the county of Jackson, in the state of Missouri, before Samuel Weston, a justice of the peace within and for the county of Jackson aforesaid, with being accessory before the fact to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the sixth of May, A.D. 1842, at the county of Jackson, in said state of Missouri; and that the said Joseph Smith has fled from the justice of said state, and taken refuge in the state of Illinois:

Now, therefore, I, Thomas Ford, governor of the state of Illinois, pursuant to the Constitution and laws of the United States, and of this state, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the state aforesaid, and cause him to be safely kept and delivered to the custody of Edward R. Ford, who has been duly constituted the agent of said state of Missouri to receive said fugitive from the justice of said state, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and make due return to the executive department of this state, the manner in which the writ may be executed.

In testimony whereof, I have hereunto set my hand and caused the great seal of the state to be affixed.

Done at the city of Springfield, this 31st day of December, in the year of our Lord one thousand eight hundred and forty-two; and of the Independence of the United States, the sixty-seventh.

By the Governor,

[Seal.] THOMAS FORD.

LYMAN TRUMBULL, Secretary of State.

VI.

Governor Carlin's Proclamation.

EXECUTIVE DEPARTMENT, ILLINOIS,
September 20, 1842.

Whereas a requisition has been made upon me, as the executive of this state, by the governor of the state of Missouri, for the apprehension and surrender of O. P. Rockwell, who is charged with the crime of shooting Lilburn W. Boggs, with intent to kill, in the county of Jackson and state of Missouri, on the night of the sixth day of May, A. D., 1842:

And whereas a demand has also been made by the governor of Missouri upon me for the apprehension and surrender of Joseph Smith, commonly called the Mormon Prophet, who is charged with the crime of being accessory to the shooting of said Boggs at the time and place aforesaid, with intent to kill:

And whereas, in obedience to the Constitution and laws of the United States, and of this state, executive warrants have been issued, and the said Rockwell and Smith arrested as fugitives from justice from the state of Missouri; and whereas the said Rockwell and Smith resisted the laws by refusing to go with the officers who had them in custody as fugitives from justice, and escaped from the custody of said officers:

Now, therefore, I, Thomas Carlin, governor of the state of Illinois, in conformity to an act entitled "An Act concerning fugitives from justice," approved January 6, 1827, do offer a reward of two hundred dollars to any person or persons for the apprehension and delivery of each or either of the above-named fugitives from justice, viz., O. P. Rockwell and Joseph Smith, to the custody of James M. Pitman and Thomas C. King, or to the sheriff of Adams county, at the city of Quincy.

In testimony whereof, I have hereunto set my hand, and caused the great seal of state to be affixed, the day and the date above mentioned.

By the Governor,

[Seal.] THOMAS CARLIN.

LYMAN TRUMBULL, Secretary of State.

The *Fulton Advocate*, *Quincy Herald*, *Galena Sentinel*, and *Rockford Pilot*, will copy the above for two weeks.

VII.

Petition of the Prophet for Writ of Habeas Corpus.

In the United States' Circuit Court, District of Illinois, of December Term, 1842, December 31st day.

In the matter of Joseph Smith, on petition of Habeas Corpus.

And now at this day comes the said Joseph Smith by Justin Butterfield, his attorney, and presents to the court his petition, setting forth that he has been arrested and is detained in custody by William F. Elkin, Sheriff of Sangamon county, upon a warrant issued by the governor of the state of Illinois, upon the requisition of the governor of Missouri, as a fugitive from justice; and that he is also arrested by Wilson Law, and by him also held and detained in custody (jointly with the sheriff of Sangamon county), upon a proclamation issued by the governor of the state of Illinois; that he is arrested and detained as aforesaid, under color of a law of the United States; and that his arrest and detention is illegal and in violation of law, and without the authority of law in this, that the said petitioner is not a fugitive from justice, nor has he fled from the state of Missouri; and praying that a writ of habeas corpus may be issued by this court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without

delay to bring the petitioner before this court to abide such order and direction as this court may make in the premises: upon reading and filing of which said petition, it is considered and ordered by the court that a writ of habeas corpus be issued as prayed for in said petition, returnable forthwith.

And thereupon a writ of habeas corpus was issued in the words and figures following,—to wit:

VIII.

Writ of Habeas Corpus.

The United States of America to William F. Elkin, Sheriff of Sangamon county, State of Illinois, and Wilson Law, greeting.

We command you that you do forthwith, without excuse or delay, bring or cause to be brought, before the Circuit Court of the United States for the district of Illinois, at the District Court-room, in the city of Springfield, the body of Joseph Smith, by whatever name or addition he is known or called, and who is unlawfully detained in your custody, as it is said, with the day and cause of his caption and detention, then and there to perform and abide such order and direction as the said court shall make in that behalf. And hereof make due return under the penalty of what the law directs.

Witness, Roger B. Taney, Chief Justice of the Supreme Court of the United States at Springfield, in the district of Illinois, this 31st day of December, A. D., 1842, and of our Independence the sixty-seventh year.

[Seal.] JAMES F. OWINGS, Clerk.

IX.

Returns on the Above Writ of Habeas Corpus.

And afterwards, on the said 31st day of December aforesaid, the said writ of habeas corpus was returned, with returns endorsed thereon in the words and figures following:—

I, William F. Elkin, sheriff of Sangamon county, do hereby return the within writ, that the within named Joseph Smith is in my custody, by virtue of a warrant issued by the governor of the state of Illinois upon the requisition of the governor of the state of Missouri, made on the affidavit of L. W. Boggs, and a copy of the said warrant, requisition, and affidavit is hereunto annexed, dated December 31, 1842.

WM. F. ELKIN,
Sheriff S. C., Illinois.

I, Wilson Law, do return to the within writ that the said Joseph

Smith is in my custody by virtue of an arrest made by me of his body under and by virtue of a proclamation of the governor of the state of Illinois; a copy whereof is hereunto annexed, dated December 31, 1842.

WILSON LAW.

The return to the within writ of habeas corpus appears by the foregoing returns and the schedule hereunto annexed, and the body of the said Joseph Smith is in court.

WM. PRENTISS,
U. S. Marshal, district of Illinois.

December 31, 1842.

IX.

Orders of the Court.

And afterwards, to wit, on the same day aforesaid, upon the return of the said writ of habeas corpus, the following orders were made in this cause:—

In the the matter of Joseph Smith, on Habeas Corpus.

William F. Elkin and Wilson Law having made return to the writ of habeas corpus issued in this cause, and brought the body of the said Joseph Smith into court, on motion of Justin Butterfield, his attorney, it is ordered that the said Joseph Smith be admitted to bail; and thereupon came the said Joseph Smith in proper person, principal, and James Adams and Wilson Law, sureties, and severally acknowledge themselves to owe and be indebted to the United States of America, in the sum of two thousand dollars each, to be levied of their respective goods and chattels, lands and tenements; but to be void on condition that the said Joseph Smith shall be and appear before the Circuit Court of the United States for the district of Illinois, now sitting from day to day, and shall not depart without leave of the court. And thereupon it is ordered that this cause be set for hearing on Monday next; and it is further ordered that the governor of Illinois and the attorney-general be informed by the marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the governor of Illinois, 31st December, 1842, is before this court on habeas corpus, and that the case will be heard on Monday, January 2nd, 1843, and that a copy of this order be handed to each of those officers.

It is ordered that the governor of Illinois and the attorney-general be informed by the marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the governor of Illinois, 31st December, 1842, is before this court on a writ of habeas corpus, and that the case will be heard on Monday, 2nd January, 1843, and that a copy of this order be handed to each of those officers.

United States of America,
District of Illinois.

I, James F. Owings, clerk of the Circuit Court of the United States for the district aforesaid, do certify that the foregoing is a true copy of an order passed by said court, the 31st day of December, 1842.

In testimony whereof I have hereunto subscribed my name and affixed the seal of said court at Springfield, this 31st day of December, A. D., 1842.

[Seal.] James F. Owings, Clerk.

Delivered a copy of the within order to Thomas Ford, governor, and Josiah Lamborn, attorney-general of the state of Illinois, December 31st, 1842.

Wm. Prentiss, Marshal.

In the matter of Joseph Smith on habeas corpus; copy of order, marshal's fees for serving on two, $4.00; returning twelve, $4.12.

X.

Denials of the Prophet.

And afterwards,to-wit, on the 2nd day of January, A. D. 1843, Justin Butterfield, attorney of said petitioner, filed the written denials of the said petitioner of the matters and things set forth, in the return to the said writ of habeas corpus, which denial is in the words and figures following,—viz.:

Circuit Court of the United States, }
District of Illinois, }

In the matter of Joseph Smith upon habeas corpus.

Joseph Smith, being brought up on habeas corpus before this court, comes and denies the matter set forth in the return to the same in this, that he is not a fugitive from the justice of the state of Missouri; but alleges and is ready to prove, that he was not in the state of Missouri at the time of the commission of the alleged crime set forth in the affidavit of L. W. Boggs, nor had he been in said state for more than three years previous to that time,nor has he been in said state since that time; but, on the contrary, at the time the said alleged assault was made upon the said Boggs, as set forth in the affidavit the said Smith was at Nauvoo, in the county of Hancock, in the state of Illinois, and that he has not fled from the justice of the state of Missouri, and taken refuge in the state of Illinois, as is most untruly stated in the warrant upon which he is arrested, and that the matter set forth in the requisi-

tion of the governor of Missouri, and in the said warrant, are not supported by oath.

JOSEPH SMITH.

State of Illinois, ss.

Joseph Smith being duly sworn, saith that the matter and things set forth in the foregoing statement are true.

JOSEPH SMITH.

Sworn and subscribed to before me, this second day of January, 1843.

JAMES F. OWINGS, Clerk.

XI.

Procedure of the Court.

And afterwards, to-wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on habeas corpus.

At this day comes the said Joseph Smith, and, by Justin Butterfield, his attorney, files his written denial, verified by affidavit, of the matters and things set forth in the return to the writ of habeas corpus issued in this cause; and at the same time also comes Josiah Lamborn, attorney-general of the state of Illinois, and on his motion it is ordered that this cause be continued for hearing until Wednesday morning next.

And afterwards, to-wit, on the fourth day of January, 1843, Josiah Lamborn, attorney-general of the state of Illinois, filed his objections to the jurisdiction of this court in this cause, and moved to dismiss the proceedings herein, which said motion and objections are in the words and figures following—viz.:

United States of America,
In the Circuit Court of the State of Illinois.

In the matter of Joseph Smith.

J. Lamborn, attorney-general of Illinois, moves the court to dismiss the proceedings herein, for the reason that this court has no jurisdiction.

1st. The arrest and detention of said Smith was not under or by color of authority of the United States, or any of the officers of the United States, but under and by color of authority of the state of Illinois, and by the officers of Illinois.

2nd. When a fugitive from justice is arrested by authority of the government of any state, upon the requisition of any other governor of another state, the courts of justice, neither state nor federal have any authority or jurisdiction to inquire into any facts behind the writ.

J. LAMBORN,
Attorney-General of Illinois.

And afterwards, to-wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith, on habeas corpus.

And now, again, at this day, comes the said Joseph Smith, by Justin Butterfield, his attorney; and at the same time also comes Josiah Lamborn, attorney-general of the state of Illinois, and enters his motion to dismiss the proceedings herein, for want of jurisdiction; and the court having heard the allegations and proofs herein, and the argument of counsel upon the same, and also upon the aforesaid motion, and not being sufficiently advised took time, &c.

XII.

Affidavits of Sundry Witnesses.

And afterwards, to-wit, on the same day and year aforesaid, Justin Butterfield, attorney for said petitioner, filed the affidavits, of which the following are copies:

Circuit Court of the United States,
District of Illinois.

In the matter of Joseph Smith, upon habeas corpus.

District of Illinois, ss.

Stephen A. Douglas. James H. Ralston, Almeron Wheat, J. B. Backenstos, being duly sworn, each for himself, says that they were at Nauvoo in the county of Hancock, in this state on the seventh day of May last; that they saw Joseph Smith on that day reviewing the Nauvoo Legion at that place in the presence of several thousand persons.

J. B. Backenstos,
Stephen A. Douglas.

Sworn to and subscribed in open court, this 4th day of January, 1843.

James F. Owings, Clerk.

Circuit Court of the United States,
District of Illinois.

In the matter of Joseph Smith upon habeas corpus.

District of Illinois:—Wilson Law, Henry G. Sherwood, Theodore Turley, Shadrach Roundy, Willard Richards, William Clayton, and Hyrum Smith, being duly sworn, say that they know that Joseph Smith was in Nauvoo, in the county or Hancock, in the state of Illinois, during the whole of the sixth and seventh days of May last; that on the sixth day of May, aforesaid, the said Smith attended an officer-drill at Nauvoo, from ten o'clock in the forenoon to about four o'clock in the afternoon, at which drill the said Joseph Smith was present. And

these deponents, Hyrum Smith, Willard Richards, Henry G. Sherwood, John Taylor, and William Clayton, were with the said Smith at Nauvoo aforesaid, during the evening of the sixth day of May last, and sat with the said Joseph Smith in Nauvoo Lodge from six until nine o'clock of said evening. And these deponents, Hyrum Smith, Willard Richards, and William Marks, were with the said Smith at his dwelling house, in Nauvoo, on and during the evening of the fifth day of May last, and conversed with him; and all of the deponents aforesaid do say that, on the seventh day of May aforesaid, the said Smith reviewed the Nauvoo Legion, and was present with the said Legion all that day, in the presence of many thousand people, and it would have been impossible for the said Joseph Smith to have been at any place in the state of Missouri at any time on or between the sixth or seventh days of May aforesaid. And these deponents, Willard Richards, William Clayton, Hyrum Smith, and Lorin Walker, say that they have seen and conversed with the said Smith at Nauvoo, aforesaid, daily, from the tenth of February last, until the first day of July last, and know that he has not been absent from said city of Nauvoo, at any time during that time, long enough to have been in the state of Missouri; that Jackson county in the state of Missouri is about three hundred miles from Nauvoo.

WILSON LAW,
HENRY G. SHERWOOD,
THEODORE TURLEY,
SHADRACH ROUNDY,
WILLARD RICHARDS,
WILLIAM CLAYTON,
JOHN TAYLOR,
WILLIAM MARKS,
LORIN WALKER.

Sworn to and subscribed in open court, this 4th Jauuary, 1843.

OWINGS, Clerk.

XIII.

Denial of the Court to Dismiss the Case.

And afterwards, to wit on the 5th day of January, 1843, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on habeas corpus.

And now, at this day, comes again the said Joseph Smith, by Justin Butterfield, his attorney, and at the same time also comes Josiah Lamborn, attorney-general of the state of Illinois; and the court being now sufficiently advised of and concerning the motion heretofore entered to dismiss the proceedings in this cause, it is considered that

said motion be denied; and the court having fully considered the petition of the said Joseph Smith, and the matters and things set forth in the return made to the writ of habeas corpus issued herein, and being now sufficiently advised of and concerning the same, it is considered and adjudged that the matters and things set forth in the return to the said writ of habeas corpus are wholly insufficient in law to authorize the arrest and detention of the said Joseph Smith; and it is further considered, ordered, and adjudged by the court that the said Joseph Smith be fully released and discharged from the custody of William F. Elkin, sheriff of Sangamon county, under the warrant of the governor of the state of Illinois, mentioned in the said return, and also from the custody of Wilson Law, on the proclamation of the said governor mentioned in the said return, and that he go hence without day.

United States of America } ss.
Disirict of Illinois. }

1, James F. Owing, clerk of the United States Circuit Court for the district of Illinois, do certify that the foregoing is a true and correct copy of the record and proceedings before said court, in the matter of Joseph Smith, on petition, to be discharged on habeas corpus, as the same remain on the record and files of said court.

In testimony whereof, I have hereunto subscribed my name, and affixed the seal of said court at Springfield, this sixth day of January, A. D. 1843, and of our independence the 67th year.

[Seal] JAMES F. OWING, Clerk.

XIV.

Executive's Order of Release.

I do hereby certify that I have inspected the foregoing record, and there is now no further cause for arresting or detaining Joseph Smith, therein named, by virtue of any proclamation or executive warrant heretofore issued by the governor of this state; and that since the judgment of the Circuit Court of the United States for the district of Illinois, all such proclamations are inoperative and void.

Witness my hand and seal, at Springfield, this 6th day of January, 1843.

[Seal] THOMAS FORD,
Governor of Illinois.

The Prophet's Comment on Judge Pope's Opinion.

The opinion of Judge Pope as recorded in this history, was copied from the *Sangamon Journal*, and believed to be Judge Pope's opinion, as corrected and altered by him from the report furnished him by my secretary.

In the judge's opinion on the bench, he remarked like this:—"Were it my prerogative to impeach Congress for any one thing, it would be for granting power for the transportation of fugitives on affidavit, and not on indictment alone." He also passed several severe strictures on the actions of different governors and officers concerned in my case, but which I suppose he thought proper to omit in his printed copy.

I received many invitations to visit distinguished gentlemen in Springfield, which time would not permit me to comply with; also a ticket from the manager to attend the theatre this evening; but the play was prevented by the rain.

CHAPTER XIII.

THE PROPHET AGAIN IN NAUVOO—CELEBRATION OF HIS RELEASE FROM OPPRESSION—"VADE MECUM"—REINSTATEMENT OF ORSON PRATT—DISCOURSES OF THE PROPHET, "THE KINGDOM OF GOD;" "THE MISSION AND GREATNESS OF JOHN THE BAPTIST;" "INTERPRETATION OF SCRIPTURES."

Saturday, January 7, 1843.—At half-past eight in the morning, we left Judge Adams' to return to Nauvoo, and arrived at Captain Dutch's at four in the evening. Traveling very bad, with snow and mud, and yet so cold as to whiten the horses with frost. While riding this day, General Law and Dr. Richards composed a *Jubilee Song*, which they wrote and sang in the evening, and "dedicated to all lovers of Illinois' liberties," as printed on the first page of 37th Number of *The Wasp*.

The Start for Nauvoo.

Recent accounts from Alexandria, in Egypt, state the mortality (murrain) among the cattle still continues; and it was estimated that upwards of 200,000 oxen had already died.

Sunday, 8.—At eight in the morning we left Captain Dutch's, and, passing through Geneva and Beardstown, and crossing the Illinois river on the ice, arrived at Rushville at four in the evening. After supper, I went to Mr. Uriah Brown's, with several of the brethren and spent the evening very agreeably, partly in examining drafts of improvements he had made in some operative and defensive machinery.

Monday, 9.—At half-past eight in the morning, started for Plymouth: roads very hard, smooth and icy. When

about two miles west of Brooklyn, at half-past twelve p.m., the horses of the large carriage slipped and became unmanageable; and horses and carriage, with Lorin Walker and Dr. Richards in it, went off the embankment some six or eight feet perpendicular, doing no damage except breaking the fore-axletree and top of the carriage. It was a remarkable interposition of Providence that neither of the brethren were injured in the least. The company agreed that Lilburn W. Boggs should pay the damage; cut down a small tree, spliced the axle, drove on, and arrived at Brother Samuel Smith's in Plymouth, about four p. m. After supper, I visited my sister, Catherine Salisbury, accompanied by Dr. Richards and Sister Durphy. This was the first time I had visited my sister in the state of Illinois, and the circumstance brought vividly to my mind many things pertaining to my father's house,* of which I spake freely, and particularly of my brother Alvin. He was a very handsome man, surpassed by none but Adam and Seth, and of great strength. When two Irishmen were fighting, and one was about to gouge the other's eyes, Alvin took him by his collar and breeches, and threw him over the ring, which was composed of men standing around to witness the fight.

An Accident by the Way.

We returned to Brother Samuel's just before the close of the meeting at the schoolhouse, where Elder John Taylor preached. After passing the usual salutations with several who had called to see me, singing the Jubilee Song, etc., retired to rest.

Tuesday, 10.—At half-past eight in the morning, we started for Nauvoo, and, stopping only to water at the public well at Carthage, arrived at my house at half-past two p. m.; found my family well,

Arrival in Nauvoo.

* "While there," said Dr. Richards, "my heart was pained to see a sister of Joseph's almost barefoot, and four lovely children entirely so, in the middle of a severe winter. What has not Joseph and his father's family suffered to bring forth the work of the Lord in these latter days!"

who, with many friends assembled to greet us on our safe return and my freedom. My aged mother came in and got hold of my arm before I saw her, which produced a very agreeable surprise, and she was overjoyed to behold her son free once more.

Wednesday, 11.—I rode out with Emma this morning, designing to go to Brother Daniel Russel's, and apologize for breaking his carriage on our return from Springfield: but broke a sleigh-shoe, and returned home, where I received a visit from a company of gentlemen and ladies from Farmington, on the Des Moines river, who left at half-past two p. m.

I directed letters of invitation to be written from myself and lady for a dinner party at my house on Wednesday next, at ten a. m., to be directed to Brothers Wilson Law, William Law, Hyrum Smith, Samuel Bennett, John Taylor, William Marks, Peter Haws, Orson Hyde, Henry G. Sherwood, William Clayton, Jabez Durphy, H. Tate, Edward Hunter, Theodore Turley, Shadrach Roundy, Willard Richards, Arthur Millikin, Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, Alpheus Cutler, Reynolds Cahoon, and ladies; also Mr. Levi Moffat, and Carlos Granger, and ladies; my mother, Lucy Smith, and Sisters Eliza R. Snow and Hannah Ells.

A Dinner Party at the Prophet's Home.

On hearing of my invitation for dinner, the Twelve Apostles issued the following

PROCLAMATION.

To the Saints in Nauvoo.

Feeling a deep sense of gratitude to our Heavenly Father for the great blessings which He has conferred on us in the deliverance of our beloved President, Joseph Smith, from the oppression with which he has so long been bound, the Traveling High Council invite the brethren in Nauvoo to unite with them in dedicating Tuesday, the 17th day of January instant, as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, that He will continue the outpouring of His Holy Spirit upon this people, that they may ever walk

humbly before Him, seek out and follow the counsels given through His servant, and ever be united, heart and hand, in building up this stake of Zion and the Temple, where God will reveal Himself to this people; that no strife or confusion may ever be found in our midst, but peace and righteousness may be our companions; and as the Lord has hitherto sustained His Prophet in all the difficulties he has had to encounter, so He will continue to do, until the Prophet has finished the great work committed to his charge; and that all those who have been called to his assistance in the holy ministry, may be diligent and faithful in all things, that his hands may be stayed on high, like unto Moses; that our enemies, if such we have, may repent and, turning away from their enmity, get forgiveness and salvation; and that they may have no dominion over the servants of God or His Saints, but that Zion may flourish upon the mountains and be exalted on the hills, and that all nations shall flow unto it and be saved—we will humble ourselves with fasting and supplication and sing praises unto our God with the voice of melody and thanksgiving, for the deliverance He has wrought out for His servant Joseph, through the legally constituted authorities of our government.

The bishops of the several wards are requested to see that meetings are appointed sufficient for the accommodation of the brethren, and make a report unto us immediately of the same; and it may be expected that some one of the brethren who visited Springfield will be present at the different meetings, and give a history of the proceedings.

In our fastings, humiliations and thanksgivings, let us not forget the poor and destitute, to minister to their necessities; and respectfully would we suggest to the consideration of the brethren the situation of our President, who has long had all his business deranged, and has been recently obliged to expend large sums of money in procuring his release from unjust persecution, leaving him destitute of necessaries for his family and of means for prosecuting the History of the Church and the translations which he is anxious should be in the hands of the brethren as speedily as possible. We therefore recommend that collections be taken at the different meetings for his benefit; and such as have not cash will recollect that provisions will be an excellent substitute, whenever it is convenient to bring them in: and we hope our brethren who are farmers in La Harpe, Ramus, Zarahemla, etc., and the region around, will have the opportunity of reading these few hints. A word to the wise is sufficient. The Lord loveth a cheerful and a bountiful giver, and will restore an hundredfold; for the laborer is worthy of his hire.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

Nauvoo, January 11, 1843.

Thursday, *12*.—At home all day.

Friday, *13*.—At home till near sunset; then went to Brother William Marks with Dr. Richards, to see Sophia Marks, who was sick: heard her relate her vision or dream of a visit from her two brothers who were dead, touching the associations and relations of another world.

Saturday, *14*.—Rode out with Emma in the morning. At ten attended city council, and in the evening called the quorum of the Twelve together in my chamber, to pray for Sophia Marks, who was very sick.

Sunday, *15*.—I spent at home with my family.

Monday, *16*.—I was about home, and directed a letter to be written as follows:—

Letter of the Prophet to Josiah Butterfield—On Bennett's Movements.

NAUVOO, January 16, 1843.

Josiah Butterfield, Esq.

DEAR SIR:—I now sit down to inform you of our safe arrival home on Tuesday last, after a cold and troublesome journey of four days. We found our families well and cheerful. The news of our arrival was soon generally known; and when it was understood that justice had once more triumphed over oppression, and the innocent had been rescued from the power of mobocracy, gladness filled the hearts of the citizens of Nauvoo, and gratitude to those who had so nobly and manfully defended the cause of justice and innocence was universally manifest; and of course I rejoiced with them, and felt like a free man at home.

Yesterday, a letter was received by Sidney Rigdon, Esq., from John C. Bennett, which was handed to me this morning. From that letter, it appears that Bennett was at Springfield a few days after we left there, and that he is determined, if possible, to keep up the persecution against me. I herewith transmit a copy of his letter, and shall rely upon your counsel, in the event of any further attempt to oppress me and deprive me of liberty; but I am in hopes that Governor Ford will not gratify the spirit of oppression and mobocracy so glaringly manifest in the conduct of John C. Bennett.

The following is a copy of his letter:—

Letter of John C. Bennett to Sidney Rigdon and Orson Pratt.

SPRINGFIELD, ILLINOIS, January 10, 1843.

Mr. Sidney Rigdon and Orson Pratt.

DEAR FRIENDS:—It is a long time since I have written to you, and I

should now much desire to see you; but I leave to-night for Missouri, to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wight, and others, for murder, burglary, treason, &c., &c., who will be demanded, in a few days, on *new* indictments found by the grand jury of a called court on the original evidence, and in relation to which a *nolle prosequi* was entered by the District Attorney.

New proceedings have been gotten up on the *old* charges, and no habeas corpus can then save them. We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on; and, although Smith thinks he is now safe, the enemy is near, even at the door. He has awoke the wrong passenger. The governor will relinquish Joe up at once on the new requisition. There is but one opinion on the case, and that is, nothing can save Joe on a new requisition and demand predicated on the *old* charges on the *institution of new writs*. He must go to Missouri; but he shall not be harmed, if he is not guilty; but he is a *murderer*, and must suffer the penalty of the law. Enough on this subject.

I hope that both of your kind and amiable families are well, and you will please to give them *all* my best respects. I hope to see you all *soon*. When the officer arrives, I shall be near at hand. I shall see you all again. Please to write me at Independence *immediately*.

Yours respectfully,

JOHN C. BENNETT.

P. S. Will Mr. Rigdon please to hand this letter to Mr. Pratt, after reading?

J. C. B.

This is his letter *verbatim et literatim*.

In the foregoing the designs of Bennett are very plainly manifest; and, to see his rascality, you have only to read some articles from his pen, published in the *Times and Seasons* about two years ago, on the subject of the Missouri affair. I shall be happy to hear from you on this subject as soon as convenient; also if you have received any communication from Washington. We are ready to execute the mortgage at any time.

Yours very respectfully,

JOSEPH SMITH.

By WILLIAM CLAYTON, Agent.

P. S. I would just remark, that I am not at all indebted to Sidney Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me.

J. S.

The ship *Swanton* sailed from Liverpool with a company of Saints for New Orleans, led by Elder Lorenzo Snow.

Tuesday, 17.—This being the time appointed by the Twelve as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, I attended a public meeting in my own house, which was crowded to overflowing. Many other meetings were held in various parts of the city, which were well attended, and there was great joy among the people, that I had once more been delivered from the grasp of my enemies. In the evening I attended a referee case, with six others, on a land case of Dr. Robert D. Foster's.

A Day of Fasting and Prayer.

Wednesday, 18.—At ten o'clock in the morning, the party invited began to assemble at my house, and before twelve they were all present, except Levi Moffatt and wife, and Brother Hyrum's wife, who was sick. I distributed cards among them, printed for the occasion, containing the Jubilee Song of Brothers Law and Richards; also one by Sister Eliza R. Snow, as printed on the 96th page, 4th volume of *Times and Seasons*, which were sung by the company with the warmest feelings.

I then read John C. Bennett's letter to Messrs. Sidney Rigdon and Orson Pratt, of the 10th instant, and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but wanted to keep it a secret, as though he were holding a private correspondence with Bennett; but as soon as Mr. Pratt got the letter, he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness. I told them I had sent word to Governor Ford, by Mr. Backenstos, that, before I would be troubled any more by Missouri, I would fight.

Conversation continued on various topics until two o'clock, when twenty-one sat down to the dinner-table, and Emma and myself waited on them, with other assist-

ants. My room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table, including children and my household.

Many interesting anecdotes were related by the company, who were very cheerful, and the day passed off very pleasantly. President Brigham Young was present, although very feeble. This was the first time that he had been out of his house since he was taken sick. His fever had been so severe, that he had lain in a log-house, rather open, without fire most of the time, when it was so cold that his attendants, with great coat and mittens on, would freeze their toes and fingers while fanning him. One thing more, which tended to give a zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale.

The brethren dispersed about six o'clock, with many thanks and expressions of gratitude; and in the evening I attended the Lodge.

Thursday, 19.—I was at home, excepting a short out in the city in the forenoon.

Friday, 20.—Visited at Brother William Marks' this morning; returned at ten a. m., and gave Dr. Richards and W. W. Phelps some instructions about the History, when I received the following communication:—

VADE MECUM.

From W. W. Phelps to Joseph Smith, the Prophet.

Go with me, will you go to the Saints that have died,
To the next better world, where the righteous reside,
Where the angels and spirits in harmony be,
In the joys of a vast paradise? Go with me.

Go with me, where the truth and the virtues prevail,
Where the union is one, and the years never fail:
Not a heart can conceive—not a natural eye see
What the Lord had prepared for the just. Go with me.

Go with me, where there is no destruction nor war,
Neither tyrants nor mobbers, nor nations ajar,—
Where the system is perfect, and happiness free,
And the life is eternal, with God. Go with me.

Go with me, will you go to the mansions above,
Where the bliss and the knowledge, the light and the love,
And the glory of God do eternally be?
Death, the wages of sin, is not there. Go with me.*

In the afternoon I attended a council of the Twelve, at President Young's. There were present, Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Brother Hyrum Smith. We had conversation on a great variety of subjects. I related my dream:—"I dreamed this morning that I was in the lobby of the Representatives' Hall, at Springfield, when some of the members, who did not like my being there, began to mar, and cut, and pound my shins with pieces of iron. I bore it as long as I could, then jumped over the rail into the hall, caught a rod of

Council Meeting of the Twelve.

* After the martyrdom of the Prophet both the title and the phraseology of this hymn were changed by the author of it, to "Come to me, will ye come," etc., as it now stands in the Latter-day Saints hymn book, page 326, *Deseret News* edition of 1905; also the following stanzas were added by Elder Phelps:

Come to me; here are Adam and Eve at the head
Of a multitude quickened and raised from the dead;
Here's the knowledge that was, or that is, or will be,
In the gen'ral assembly of worlds. Come to me.

Come to me; here's the mysteries man hath not seen,
Here's our Father in heaven, and Mother, the Queen;
Here are worlds that have been, and the worlds yet to be,
Here's eternity, endless; amen. Come to me.

Come to me, all ye faithful and blest of Nauvoo,
Come, ye Twelve, and ye High Priests, and Seventies, too,
Come, ye Elders, and all of the great company,
When your work you have finished on the earth, come to me.

Come to me; here's the future, the present and past;
Here is Alpha, Omega, the first and the last,
Here's the "Fountain," the "River of Life," and the "Tree!"
Here's your Prophet and Seer, Joseph Smith. Come to me.

iron, and went at them, cursing and swearing at them in the most awful manner, and drove them all out of the house. I went to the door, and told them to send me a clerk, and I would make some laws that would do good. There was quite a collection around the State House, trying to raise an army to take me, and there were many horses tied round the square. I thought they would not have the privilege of getting me; so I took a rod of iron, and mowed my way through their ranks, looking after their best race-horse, thinking they might catch me where they could find me. Then I awoke." To dream of flying signifies prosperity and deliverance from enemies. To dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power.

I told Elder Hyde that when he spoke in the name of the Lord, it should prove true; but he must not curse the people—rather bless them.

I prophesy, in the name of the Lord God, as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the Saints by thousands and tens of thousands.

This council was called to consider the case of Orson Pratt who had previously been cut off from the Church for disobedience, and Amasa Lyman had been ordained an Apostle in his place. I told the quorum: you may receive Orson back into the quorum of the Twelve and I can take Amasa into the First Presidency. President Young said there were but three present when Amasa was ordained, the rest of the Twelve being either on a mission or sick. I told them that was legal when no more could be had. I told the council that from the sixth day of April next, I go in for preparing with all present for a mission through the United States, and when we arrive at Maine we will take ship for England and so on to all countries where we shall have a mind to go. We must send for John E. Page to

The Case of Orson Pratt Before the Council.

come home, and have all the quorum to start from this place.

Let the Twelve be called on, on the 6th of April, and a notice be given for a special conference on the platform of the House of the Lord. If I live, I will yet take these brethren through the United States and through the world, and will make just as big a wake as God Almighty will let me. We must send kings and governors to Nauvoo, and we will do it.

At three o'clock, council adjourned to my house; and at four I baptized Orson Pratt and his wife, Sarah Marinda, and Lydia Granger in the Mississippi river, and confirmed them in the Church, ordaining Orson Pratt to his former office in the quorum of the Twelve.

Saturday, 21.—At home, except going out in the city with Elder Orson Hyde to look at some lots.

Sunday, 22.– I preached at the Temple on the setting up of the kingdom of God. The subject arose from two questions proposed at a lyceum meeting.

1st. Did John baptize for the remission of sins?

2nd. Whether the kingdom of God was set up before the day of Pentecost, or not till then?*

[The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff]:

The Kingdom of God.

Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and, in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which

* This was the contention of the sect of the Disciples, or Campbellites; especially was it the view of Alexander Campbell, founder of said sect.

was the case with the cities of Sodom and Gomorrah, that were destroyed for rejecting the Prophets.

Now I will give my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? (Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.)

In these remarks, I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them; we never have, and we can hardly make mention of the state of Missouri, of our persecutions there, &c., but what the cry goes forth that we are guilty of larceny, burglary, arson, treason, murder, &c., &c., which is false. We speak of the kingdom of God on the earth, not the kingdoms of men.

The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so, they cannot escape the damnation of hell.

As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. The Lord promised Zacharias that he should have a son who was a descendant of Aaron, the Lord having promised that the priesthood should continue with Aaron and his seed throughout their generations. Let no man take this honor upon himself, except he be called of God, as was Aaron; and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple, and told him that he should have a son, whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood, and was called of God to preach the Gospel of the kingdom of God. The Jews, as a nation, having departed from the law of God and the Gospel of the Lord, prepared the way for transferring it to the Gentiles.

But, says one, the kingdom of God could not be set up in the days

of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness crying out, "Repent ye, for the kingdom of heaven is nigh at hand," as much as to say, "Out here I have got the kingdom of God and I am coming after you; I have got the kingdom of God, and you can get it, and I am coming after you; and if you don't receive it, you will be damned;" and the scriptures represent that all Jerusalem went out unto John's baptism. There was a legal administrator, and those that were baptized were subjects for a king; and also the laws and oracles of God were there; therefore the kingdom of God was there; for no man could have better authority to administer than John; and our Savior submitted to that authority Himself, by being baptized by John; therefore the kingdom of God was set up on the earth, even in the days of John.

There is a difference between the kingdom of God and the fruits and blessings that flow from the kingdom; because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and His apostles, and on the day of Pentecost, than under John's administration, it does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milk-pan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose," and Christ came according to the words of John, and He was greater than John, because He held the keys of the Melchisedek Priesthood, and kingdom of God, and had before revealed the priesthood of Moses, yet Christ was baptized by John to fulfill all righteousness; and Jesus in His teachings says, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." What rock? Revelation.

Again he says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and, "heaven and earth shall pass away, but my words shall not pass away. "If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on the earth, and John prepared subjects for the kingdom, by preaching the Gospel to them and baptizing them, and he prepared the way before the Savior, or came as a

forerunner, and prepared subjects for the preaching of Christ; and Christ preached through Jerusalem on the same ground where John had preached; and when the apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work, and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards; and it was also with John, and he preached the same Gospel and baptism that Jesus and the apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.

I know what I say; I understand my mission and business. God Almighty is my shield; and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. All flesh is as grass, and a governor is no better than other men; when he dies he is but a bag of dust. I thank God for preserving me from my enemies; I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got; we only ask them to come and get more. What if all the world should embrace this Gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. Amen.

Monday, 23.—Was at home, and wrote the editor of the *Wasp* as follows:

The Prophet on Participation in Politics.

DEAR SIR:—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county; but as my feelings revolt at the idea of having anything to do with politics, I have declined, in every instance, having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the Church.

Please insert the above, and oblige

Nauvoo, Jan. 23, 1843. JOSEPH SMITH.

In the evening rode with Emma to see Dr. Richards, who was sick, at the old postoffice building, up the river.

Elder John Snyder returned from his mission to England.

Tuesday, *24*.—Was at home till noon, when I rode out with Emma. Evening, attended the Masonic Lodge.

Wednesday, *25*.—Was about home.

Thursday, *26*.—In the afternoon rode to the Temple, and afterwards to William Clayton's.

Friday, *27*.—Rode on the prairie with William Clayton. Dined at Brother Cornelius P. Lott's.

Saturday, *28*.—Played ball with the brethren a short time. Rode round the city with Mr. Taylor, a land agent from New York.

Some snow fell, the ice began to give way in the river, and a steamer that had wintered at Montrose went over the rapids.

Sunday, *29*.—I attended meeting at the Temple. After reading the parable of the prodigal son, and making some preliminary remarks, I stated that there were two questions which had been asked me concerning my subject of the last Sabbath, which I had promised to answer in public, and would improve this opportunity.

The Greatness and Mission of John the Baptist.

The question arose from the saying of Jesus—"Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." How is it that John was considered one of the greatest of prophets? His miracles could not have constituted his greatness.

First. He was entrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was entrusted with the important mission, and it was required at his hands, to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove,

or rather in the *sign* of the dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of the dove, but in *sign* of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth, and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ Himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven, and these three reasons constitute him the greatest prophet born of a woman.

Second question:—How was the least in the kingdom of heaven greater than he?

In reply I asked—Whom did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in God's kingdom, and [seemingly] was least entitled to their credulity as a prophet; as though He had said—"He that is considered the least among you is greater than John—that is I myself."

The Parables of Jesus and the Interpretation of the Scriptures.

In reference to the prodigal son, I said it was a subject I had never dwelt upon; that it was understood by many to be one of the intricate subjects of the scriptures; and even the Elders of this Church have preached largely upon it, without having any rule of interpretation. What is the rule of interpretation? Just no interpretation at all. Understand it precisely as it reads. I have a key by which I understand the scriptures. I enquire, what was the question which drew out the answer, or caused Jesus to utter the parable? It is not national; it does not refer to Abraham, Israel or the Gentiles, in a national capacity, as some suppose. To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus.

While Jesus was teaching the people, all the publicans and sinners drew near to hear Him; "and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." This is the keyword which unlocks the parable of the prodigal son. It was given to answer the murmurings and questions of the Sadducees and Pharisees,

who were querying, finding fault, and saying, "How is it that this man, as great as He pretends to be, eats with publicans and sinners?" Jesus was not put to it so, but He could have found something to illustrate His subject, if He had designed it for a nation or nations; but He did not It was for men in an individual capacity; and all straining on this point is a bubble. "This man receiveth sinners and eateth with them." And he spake this parable unto them—"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance." The hundred sheep represent one hundred Sadduces and Pharisees, as though Jesus had said. "If you Sadducees and Pharisees are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost; and when I have found them, I will back them up and make joy in heaven." This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised.

He also gave them the parable of the woman and her ten pieces of silver, and how she lost one, and searching diligently, found it again, which gave more joy among the friends and neighbors than the nine which were not lost; like I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety-and-nine just persons that are so righteous; they will be damned anyhow; you cannot save them.

CHAPTER XIV.

PROVISIONS FOR THE ENLARGEMENT OF THE MUNICIPAL GOVERNMENT OF NAUVOO—SUNDRY ACTIVITIES OF THE PROPHET—KEYS OF KNOWLEDGE BY WHICH ANGELIC ADMINISTRATIONS MAY BE KNOWN—THE PROPHET'S PARABLE, "THE LIONS OF THE PRESS."

Monday, January 30, 1843.—Spent the day at home until six in the evening, when I presided in the city council, where much business was transacted, the most important of which was a bill reported by a committee, [providing for the enlargement of the municipal government of Nauvoo.]

[The enactment provided for certain officers in addition to those named in the charter; namely, city engineer, market master, weigher and sealer of weights and measures, a fire warden in each ward of the city, a sexton and police officer to act under the direction of the mayor as captain of the watch, and a supervisor of streets and allies. It also provided for the preservation of good order in the city, keeping clear streets and alleys, defining nuisances and providing against them. Providing for the prevention of fires, defining the duties of the city watch, and providing for a public market place, etc., etc.—EDITORS.]

Tuesday, 31.—At home all day. A severe snowstorm.

Thursday, February 2, 1843.—Spent the day at home. The weather extremely cold.

Towards evening I rode on to the hill to enquire about the caucus which was held there the previous evening, Davidson Hibbard presiding, and Brother Benjamin L. Clapp, chief speaker, reporting that Joseph and Hyrum had attempted to take away the rights of the citizens, re-

ferring to the election of the last city council. I corrected the error and returned home.

"The Spirit maketh intercession for us with groanings and cannot be uttered." It would be better thus:—"The Spirit maketh intercession for us with striving which cannot be expressed."

Scripture Correction.

Friday, *3*.—This morning, read German; at eleven, walked out in the city: returned at a quarter past twelve; read proof of "Doctrine and Covenants," which is now being stereotyped.

Brother John Mayberry sent me a cow to assist in bearing my expenses at Springfield.

Saturday, *4*.—At home till one o'clock in the afternoon, when I attended the general city election caucus at the Temple, where all things were amicably settled and mutual good feelings restored to all parties. Brother Clapp made a public confession for the speech which he made at a former caucus.

I returned home at about four o'clock, and was visited by Amasa M. Lyman. I told him that I had restored Orson Pratt to the quorum of the Twelve Apostles, and that I had concluded to make Brother Amasa a counselor to the First Presidency.

In the evening presided in the municipal court.

Sunday, *5*.—At home, reading German.

Monday, *6*.—Spent the forenoon at the election of mayor, aldermen and councilors for the city, to serve during the next two years, at Brother Hyrum Smith's office. Dined at home. One o'clock, afternoon, Thomas Moore came in and enquired about a home. I blessed him and said, God bless you for ever and ever! May the blessings of Abraham, Isaac and Jacob rest upon you for ever and ever; and may you sit on thrones high and lifted up, in the name of Jesus Christ. Amen.

Result of City Election.

When I returned to the election, Joseph Smith was elected mayor by unanimous vote. Orson Spencer, Dan-

iel H. Wells, George A. Smith, and Stephen Markham were elected aldermen. Hyrum Smith, John Taylor, Orson Hyde, Orson Pratt, Sylvester Emmons, Heber C. Kimball, Benjamin Warrington, Daniel Spencer, and Brigham Young were elected councilors.

Tuesday, 7.—This forenoon attended a council of the Twelve Apostles at the house of President Brigham Young. This afternoon I sent a search warrant to Hyrum Kimball's for the purpose of obtaining a book of patriarchal blessings given by Father Joseph Smith, which was stolen from Far West. The warrant was issued on the affidavit of Jonathan H. Holmes, and the book obtained. In the evening Hyrum Kimball came to my house for an explanation, and I informed him that the book was the property of the Church; that it had been stolen, and after passing through various hands, had been secured by Oliver Granger, while acting as agent for the Church at Kirtland, and should have been given up by him. I have since been informed that Sister Sarah, Hyrum Kimball's wife, had procured the book of her brother, son of Oliver Granger, for the purpose of returning it to the Church; but, being under a pledge to her brother not to give up the book until he had seen her again, she had neglected to mention it to me.

A Stolen Record Secured.

Elder Parley P. Pratt arrived home from England this evening.

Wednesday, 8.—This morning, I read German, and visited with a brother and sister from Michigan, who thought that "a prophet is always a prophet;" but I told them that a prophet was a prophet only when he was acting as such. After dinner Brother Parley P. Pratt came in: we had conversation on various subjects. At four in the afternoon, I went out with my little Frederick, to exercise myself by sliding on the ice.

A Prophet not Always a Prophet.

The public papers say that Point Petre, in Guadaloupe, was totally destroyed, and ten thousand persons supposed to have been killed by an earthquake.

Thursday, 9.—Part of the forenoon I spent at the Masonic Hall, conversing with Mr. Rennick, of Keokuk, and trying to effect a settlement with him. He promised to let me have some notes on a paper maker in Louisville, towards paying me, and then went off contrary to promise. I also had a conversation with Master Nye, and read several letters, one from Judge Young, and directed the following in reply:

Joseph Smith to Hon. R. M. Young (U. S. Senator)—Payment of Loan, and Nauvoo Postoffice Matters.

Hon. R. M. Young, City of Washington:

DEAR SIR:—I have this day received your favor of the 7th ult., covering one from John C. Walsh, and barely state in this, that I shall despatch a messenger immediately to Quincy, to deposit the $500 in the hands of General Leach, according to your instructions; but seeing that I had little time to lose, I concluded to send this by the first mail to inform you of my intentions. My next, in which I shall enclose General Leach's receipt, together with my obligations, will be mailed at Quincy, and may be expected three days after you receive this.

I shall not be able to obtain George Miller's name as security, he being at this time several hundred miles north of Nauvoo, and is not expected back until spring. I can, however, obtain the signature of Mr. Edward Hunter, late from Chester county, Pennsylvania, who owns about twenty thousand dollars' worth of property in this vicinity, and probably as much more in the east, which I presume will be entirely satisfactory to Mr. Walsh, instead of Mr. Miller. Judge Higbee's name will be on the obligations.

When you receive this, you may expect the other three days later. All the difference will be the time required to go from here to Quincy and do the business.

Some time ago, a petition, signed by the principal inhabitants of this city, praying the postmaster-general to remove the present Nauvoo postmaster and appoint another in his stead, was put in the hands of C. A. Warren, Esq., of Quincy, with a request that he would hand it to you about the time you left for Washington. We have not yet heard whether Mr. Warren handed it to you or neglected to do so, but we feel extremely anxious to learn something on the subject, as the citizens generally are suffering severely from the impositions and dis-

honest conduct of the postmaster and those connected with the post-office in this city. The petition was accompanied by some affidavits, proving that letters had frequently been broken open, money detained, and letters charged twice over, &c, &c., at this office, the repeated occurrence of which circumstances caused the people to be anxious for an immediate change. It will be seen by the petition, that I was nominated for the office. I can only say that, if I receive the appointment, I shall do my utmost to give general satisfaction. Whoever may be appointed, it is necessary, in my estimation, to have it done as soon as circumstances will possibly admit.

Accept, sir, of my sincere acknowledgments for past favors, which are not forgotten, and accept of the best wishes and sincere thanks of yours respectfully,

JOSEPH SMITH.

By William Clayton, his agent.

Spent most of the day in conversation with Parley P. Pratt and others.

REVELATION.*

Three Grand Keys by which Good or Bad Angels or Spirits may be Known—Revealed to Joseph the Prophet, at Nauvoo, Illinois, February 9, 1843.

There are two kinds of beings in heaven—viz., angels, who are resurrected personages, having bodies of flesh and bones. For instance. Jesus said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have. 2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.

Items of the Prophet's Experience.

A man came to me in Kirtland, and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street and commanded fire to come

* See Doctrine and Covenants, sec. cxxix.

down out of heaven to consume me. I laughed at him, and said, You are one of Baal's prophets; your God does not hear you; jump up and cut yourself: and he commanded fire from heaven to consume my house.

When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After the sermon, he again asked for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me in a revelation, that any man who wanted a sign was an adulterous person. "It is true," cried one, "for I caught him in the very act," which the man afterwards confessed, when he was baptized.

A conference was held at Boylston Hall, Boston, when fourteen branches of the Church in Boston and the vicinity were represented, comprising seven hundred and ninety-three members, thirty-three elders, forty-three lesser officers, most of whom had been raised up in about fifteen months. Elder George J. Adams, E. P. Maginn, Erastus Snow, Erastus H. Derby, and others, took active parts in the conference. Boston Conference.

Friday, 10.—After conversation with Mr. John B. Cowan, and others, I reviewed the history of the mob in Hiram, Portage county, Ohio, on the 25th of March, 1832, and my first journey to Missouri. Interview with John B. Cowan.

At three o'clock, afternoon, attended a council of the Twelve Apostles at my house. Of the Twelve there were present Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards. I requested that all business be presented briefly and without comments, and told the council that I had an interview with Mr. Cowan this morning; that he was delegated by the inhabitants of Shokoquon (which is twenty miles above this place on the river) to come to Nauvoo, and petition that "a talented Mormon preacher take up his residence with them, they would find him a good house and give him support, and

with liberty for him to invite as many 'Mormons' to settle in that place as may please so to do." Council decided that Brother John Bear go and preach to them.

I suggested that a general meeting be called in the city in relation to the postoffice and other things, and instructed the council to call Elder George J. Adams to Nauvoo, with his family, and to say that he is ordered to come by the First Presidency, and that he preach no more till he comes.

Case of Oliver Olney.

At five o'clock, I opened a mayor's court at my house, when John D. Parker, deputy sheriff, presented Oliver Olney before the court for stealing goods from the store of Moses Smith on the 23rd of January, when Olney declared before the court that he had been visited many times by the Ancient of Days; that he sat with him on the 9th, 10th and 11th of last June, and should sit in counsel again with him on Tuesday next; that he had had a mission from him to the four quarters of the world; that he had been and established the twelve stakes of Zion, and had visited them all, except one in the south; that he had suffered much for two or three years for want of clothing; that he despised a thief, except when he stole to clothe himself; that he opened the store of Moses Smith on the 23rd of January, and took out the goods then present (several hundred pieces) hid them in the cornfield, and carried them home from time to time, under the same roof with Mr. Smith, and that no one knew anything about the robbery but himself.

Olney was once a member of the Church of Jesus Christ of Latter-day Saints, but had been cut off a considerable time previous. He declared that the Church never taught him to steal; and I have written his voluntary confession here, that others may take warning and behave themselves in such a manner that they shall not be cut off the Church; for if they are the Spirit of the living God will depart from them, and they may be left to a

worse spirit of delusion and wickedness than even Oliver Olney, who never saw the Ancient of Days nor anything like him. But on the testimony presented, I bound him over to the next circuit court for trial, in the sum of five thousand dollars; and for want of bail, he was committed to Carthage jail.

Saturday 11.—This day had an interview with Elder Rigdon and his family. They expressed a willingness to be saved. Good feelings prevailed, and we again shook hands together.

The Prophet on Pay for Public Service.

At ten o'clock attended the city council. I prophesied to James Sloan, city recorder, that it would be better for him ten years hence, not to say anything more about fees; and addressed the new council, urging the necessity of their acting upon the principle of liberality, and of relieving the city from all unnecessary expenses and burdens, and not attempt to improve the city, but enact such ordinances as would promote peace and good order; and the people would improve the city; capitalists would come in from all quarters and build mills, factories, and machinery of all kinds; new buildings would arise on every hand, and Nauvoo would become a great city. I prophesied that if the council would be liberal in their proceedings, they would become rich, and spoke against the principle of pay for every little service rendered, and especially of commitees having extra pay for their services; reproved the judges of the late election for not holding the polls open after six o'clock, when there were many wishing to vote.

Dr. Robert D. Foster took an active part in electioneering for the opposition ticket and obstructing the passage to the polls. The council elected James Sloan, city recorder; Henry G. Sherwood, marshal; William Clayton, treasurer; approved W. W. Phelps as mayor's clerk; Dimick B. Huntington, William D. Huntington, Lewis Robison and John Barker, constables; Alanson Ripley, surveyor; James Allred, supervisor of streets; Dimick B. Hunting-

ton, coroner; James Sloan, notary public; Theodore Turley, weigher and sealer; H. G. Sherwood, market master; W. W. Phelps, fire warden; Sidney Rigdon, city attorney; and Samuel Bennett, market inspector for the city.

A board of health was established, to consist of Joseph Smith, William Law, William Marks and Samuel Bennett.

Nauvoo Market Place Proposed.

The council resolved that a market be established in the city. It was proposed to build two markets. But I told the council that if we began too large, we should do nothing; we had better build a small one at once, to be holden by the corporation; and that if that would support itself, we could go on to build another on a larger scale; that the council should hold an influence over the prices of markets, so that the poor should not be oppressed, and that the mechanic should not oppress the farmer; that the upper part of the town had no right to rival those on the river. Here, on the bank of the river, was where we first pitched our tents; here was where the first sickness and deaths occurred; here has been the greatest suffering in this city. We have been the making of the upper part of the town. We have located the Temple on the hill, and they ought to be satisfied. We began here first; and let the market go out from this part of the city; let the upper part of the town be marketed by wagons, until they can build a market; and let the first market be established on the rising ground on Main Street, about a quarter of a mile north of the river. Council continued through the day.

Mother came to my house to live.

Elders Young and Richards wrote George J. Adams, notifying him to come to Nauvoo, according to the decision of the council, and answer to the charges of adultery which had been preferred against him, before the First Presidency.

Sunday, 12.—Seven or eight young men came to see me, part of them from the city of New York. They

treated me with the greatest respect. I showed them the fallacy of Mr. Miller's *data* concerning the coming of Christ and the end of the world, or as it is commonly called, Millerism,* and preached them quite a sermon; that error was in the Bible, or the translation of the Bible; that Miller was in want of correct information upon the subject, and that he was not so much to blame as the translators. I told them the prophecies must all be fulfilled; the sun must be darkened and the moon turned into blood, and many more things take place before Christ would come.

The Prophet on "Millerism."

Monday, 13.—Elder Rigdon came in early in the morning, and gave a brief history of our second visit to Jackson county, Missouri. I then read awhile in German and walked out in the city with Elder Hyde, returning at twelve o'clock. Brother John C. Annis called for counsel. The marshal called, and informed me that Mr. Rollison was trying to get the postoffice, and that Dr. R. D. Foster was the first to sign the petition. I gave instruction about a bond for a part of a lot to Brother John Oakley. A quarter before four, went to the printing office with Brother W. W. Phelps.

I spent the evening at Elder Orson Hyde's. In the course of conversation I remarked that those brethren who came here having money, and purchased without the

* Millerism here referred to is the sum of the doctrines taught by William Miller, an American religious zealot who emphasized in his religious teachings the Millennial Reign of Christ on earth, which reign, he declared, as early as 1831, would commence in the year 1843. His predictions were based largely upon computations of time on the prophecies of Daniel and the Book of Revelation. After the great disappointment which came to his followers in 1843, they abandoned all attempts at fixing the date on which the second advent of Christ would take place, but otherwise continued to believe in the doctrines advocated by Mr. Miller. "There are several divisions or sects of Adventists, the principal of which are: the Advent Christians, the largest; the Seventh-day Adventists, much smaller, but more compactly organized; and the Evangelical Adventists, the smallest. The members of the first two believe in the final annihilation of the wicked, which those of the third reject. The second observe the seventh day as the Sabbath, and believe in the existence of the spirit of prophecy among them; they maintain missions in various parts of the world, and a number of institutions at Battle Creek, Michigan, their headquarters."—*Century Dictionary.*

Church and without counsel, must be cut off. This, with other observations, aroused the feelings of Brother Dixon, from Salem, Massachusetts, who was present, and he appeared in great wrath.

I received the following communication:

Rigdon's Suggested Petition as to Nauvoo Postmaster.

To the Hon. Mr. Bryant, Second Assistant Postmaster-General:

We, your petitioners, respectfully beg leave to submit that as an attempt is now, by certain individuals, being made to place the post-office in this place into the hands of William H. Rollison, a stranger in our place, and one whose conduct since he came here, has been such as to forbid our having confidence in him; and we do hope and pray, both for ourselves, and that of the public, that he may not receive the appointment of postmaster in Nauvoo, Illinois, but that the present postmaster may continue to hold the office.

Brother Joseph Smith, if the foregoing can have a number of respectable subscribers, I believe Rollinson cannot get the office. I should like to have it so as to send it on Sunday's mail. Respectfully,

SIDNEY RIGDON.

Tuesday, 14.—Sent William Clayton to Quincy, and by him deposited five hundred dollars with General Leach, for Mr. Walsh, for land which lies between my farm and the city, agreeable to my letter to Judge Young.

Read proof of the "Doctrine and Covenants" with Brother Phelps. Read in German from half-past nine to eleven, forenoon. Had the stove removed from the large room in my house into a small brick building which was erected for a smoke house, designing to use it for a mayor's office, until I could build a new one. Had much conversation with Mr. Cowan and various individuals.

Sold Dr. Richards a cow.

Wednesday, 15.—This morning I spent some time in changing the top plate of the office stove, which had been put together wrong. Read a libelous letter in the *Alton Telegraph*, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield, and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons:*

Joseph Smith's Parable—the Lions of the Press.

Mr. Editor:

SIR:—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication, by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intend to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind in regard to politics, morality, religion, literature, the arts and sciences, &c., &c.,—viz., the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate because of the tremendous noise that they make when they utter their voice.

It came to pass that, as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me and brayed, and made a great noise, which a neighboring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice, the beasts of the field were alarmed, and the lions in the adjoining jungles pricked up their ears and roared in their turn; and behold all the lions of the forest, alarmed by their noise, opened their mouths and uttered forth their voice, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring, that the trees of the forest shook, as if they were shaken by a mighty wind, and all the beasts of the forest trembled as if a whirlwind were passing.

I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams. Why, then, their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices; but ever and anon I heard a few broken, incoherent sentences like the following: "Murder! Desolation! Bloodshed! Arson! Treason! Joe Smith and the Mormons! Our nation will be overturned! The impostor should be driven from the state! The fawn will be metamorphosed into a lion—will devour all the beasts of the field, destroy all the trees of the forest, and tread under foot all the rest of the lions!"

I then lifted up my voice and said, Hear me, ye beasts of the forest! and all ye great lions, pay attention! I am innocent of the things

whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then should animals of your noble mien stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture. He ate at my crib and drank at my waters; but possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles, mistaking the braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad many of the lions began to enquire into the matter. A few, possessing a more noble nature than many of their fellows, drew near, and viewing the animal found that he was nothing more than a decrepid, broken down, worn out ass, that had scarcely anything left but his ears and voice.

Whereupon many of the lions felt indignant at the lion of Warsaw, the lion of Quincy, the lion of Sangamon, the lion of Alton, and several other lions, for giving a false alarm, for dishonoring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew well that they were following the braying of so despicable a creature.

Among these was a great lion, whose den was on the borders of the Eastern Sea. He had waxed great in strength. He had terrible teeth, and his eyes were like balls of fire. His head was large and terrific, and his shaggy mane rolled with majestic grandeur over his terrible neck. His claws were like the claws of a dragon, and his ribs were like those of a Leviathan. When he lifted himself up, all the beasts of the field bowed with respectful deference; and when he spake, the whole universe listened; and the cinders of his power covered creation. His might, his influence, were felt to the ends of the earth. When he lashed his tail, the beasts of the forest trembled; and when he roared, all the great lions and the young lions crouched down at his feet.*

This great lion lifting up himself and beholding the fawn afar off, he opened his mouth, and, joining in the common roar, uttered the following great swelling yelp:—

"*Joe Smith in Trouble.*—By a letter which we published on Sunday,

* This alludes to the New York *Herald*, published by James Gordon Bennett, who had been influenced by the misrepresentation of affairs at Nauvoo, by John C. Bennett.

from Springfield, Illinois, it appears that Joe Smith, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that state of the governor of Illinois. Joe has taken out a writ of habeas corpus, denying the fact, and is now waiting the decision of the court at Springfield. This will bring Joe's troubles to a crisis. In the meantime, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission, besides being very convenient for himself."

When I heard it, I said, "Poor fellow! How has thy dignity fallen! and how has thy glory departed? Thou that once ranked among the foremost of the beasts of the field, as the lord of the forest!—even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass."

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth—that setteth up one and putteth down another, according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destiny of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candor that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologist, allow me to ask a few questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah "*work a miracle or two*" to help him out of the dungeon? It would have been "*very convenient.*" Why did not Zachariah, by a miracle, prevent the people from slaying him? Why did not our Savior come down from the cross? The people asked Him to do it; and besides, He had "saved others," and could not save Himself, so said the people. Why did He not prove His mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been "very convenient." Or why did the Saints of God in every age have to wander about in sheep-skins or goat-skins, being tempted, tried, and sawn asunder, of whom the world was not worthy? I would here advise my worthy friend, before he talks of "proving missions," "working miracles," or any "convenience" of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my Shepherd, saying, Listen, all ye lions of the forest; and all ye beasts of the field, give ear. Ye have sought to injure the innocent, and your

hands have been lifted against the weak, the injured, and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest: The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest have lost their strength, then shall they remember that the Lord he is God.

JOSEPH SMITH.

I copy the following from the public prints:—

Horrors of a British-Chinese War.

An English officer, writing to his friend in England, from Ching Keang Foo, says—"I never saw such loss of life and property as took place here: we lost officers and men enough, but it is impossible even to compute the loss of the Chinese; for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves. In many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins: whole streets have been burnt down." Oh, the horrors of Christian warfare!

About one o'clock in the afternoon I started for Shokoquon, with Mr. John B. Cowan and Elders Orson Hyde and Parley P. Pratt, in sleighs. When we came on the prairie, it was so extremely cold, I proposed to Mr. Cowan to wait till tomorrow; but he chose to go forward, and we arrived in safety at Mr. Rose's, where we had supper; and in the evening I gave a long exposition of Millerism. That night I slept with Mr. Cowan.

CHAPTER XV.

VISIT OF THE PROPHET TO SHOKOQUON—WOOD CUTTING BEE —THE PROPHET'S SPEECH ON CONDITIONS AT NAUVOO —ON THE COMING OF THE SON OF MAN.

Thursday, February 16, 1843.—After breakfast, we [the Prophet, Mr. Cowan and their party] proceeded to-

The Visit to Shokoquon.

wards Shokoquon. After traveling five miles, Brothers Hyde and Pratt's sleigh upset. Brother Hyde hurt his hand; the horse ran away, and we brought it back. After dinner, at McQueen's Mills, we went to Shokoquon, viewed the place and found it a very desirable location for a city, when we returned to the place where we dined. Elder Hyde prayed and I preached to a large and attentive audience two hours (from Rev. xix, 10), and proved to the people that any man that denied himself as being a prophet was not a preacher of righteousness. They opened their eyes, and appeared well pleased. When we had returned as far as McQueen's Mills, Mr. Cowan halted and proposed to call. While waiting a moment, Mr. Crane's horse, (Mr. Crane came with our company,) which was behind us, ran and jumped into our sleigh as we jumped out, and thence over our horse and the fence, sleigh and all, the sleigh being still attached to the horse, and the fence eight rails high; and both horses ran over lots and through the woods, clearing themselves from the sleighs, and had their frolic out without hurting themselves or drivers. It was a truly wonderful feat, and as wonderful a deliverance for the parties. We took supper at Mr. Crane's, and I stayed at Mr. Rose's that night.

Dr. Richards invited the brethren to come to my house on Monday next to chop and pile up my wood.

Friday, 17.—Mr. Cowan returned with me to my house, where we arrived about noon; and I enjoyed myself by my own fireside, with many of my friends around me, the remainder of the day. Mr. Cowan proposed to give me one-fourth of the city lots in Shokoquon. The Prophet at Home.

Saturday, 18.—Mostly about home and at the office. Several called for counsel on points of law. Esquire Warren, of Quincy, called on me. He had hurt his horse, and said it was not the first time he had missed it by not following my advice. While at dinner, I remarked to my family and friends present, that when the earth was sanctified and became like a sea of glass, it would be one great urim and thummim, and the Saints could look in it and see as they are seen.*

Letter of the Twelve—Calling for Assistance for the Prophet.

The Twelve to the Church of Jesus Christ of Latter-day Saints in La Harpe, greeting:—

Beloved Brethren:—We wish to present, briefly, one important item for your serious consideration. Our beloved President Joseph Smith is now delivered from the prosecution and oppression from without, by which he has been bound, and also by the same process has been relieved of his property; so that he has nothing now to hinder his devoting his time to the History of the Church and the spiritual interest thereof, except he has to spend his time in gathering food for his family.

This is the point, brethren, whether you will do your duty in supplying the President with food, that he may attend to the business of the

* This is the first mention made in the history of the Prophet of this idea which receives its fuller development in "Important Items of Instruction" given by him on the second of April, 1843, and found at length in the Doctrine and Covenants, section 130. In these "Items of Instruction" we learn that the place where God resides is a great urim and thummim, that the earth itself when sanctified and made an immortal sphere will be a urim and thummim to the inhabitants who dwell upon it, whereby all things pertaining to inferior kingdoms will be revealed to them, and to each of such inhabitants an individual urim and thummim will be given through which knowledge pertaining to kingdoms of a higher order will be revealed.

Church, and devote his whole time to the spiritual affairs thereof; or shall he attend to your business [i. e., that which the Saints ought to do for the Prophet] by running here and there for a bushel of wheat or a pound of beef and pork, while the revelations to the Church cease? This question is for the Church to answer. Therefore we call upon the brethren in La Harpe at this time, for immediate relief. You are all well aware that we do not raise wheat, corn, beef, pork, tallow, lard, butter, eggs, and provisions and vegetables in the city, such as you all use, not excepting cotton, or woollen goods, or groceries, [a fact] which you are all well acquainted with. And we are the same kind of beings in Nauvoo as in the country; and what you raise and eat in La Harpe, we would eat in Nauvoo, if we could get it, our President not excepted. And everything which is required to fill a larder in La Harpe is required in this place; and by this you may know what is wanting by our President to prosecute the Lord's work and bring about your salvation.

Brethren, we hope you will give an immediate answer to this by loaded teams or letter.

BRIGHAM YOUNG,
President.

WILLARD RICHARDS, Clerk.
NAUVOO, February 18, 1843.

Sunday, 19.—Spent the day from nine in the morning till midnight, in the High Council, who were attending to the case of Wilson Law and Uriel C. Nickerson, who were in dispute about the title to certain lands on the Island. After hearing the testimony, I explained the laws of the United States, Iowa, and Illinois, and showed that Nickerson had the oldest claim and best right, and left it for Law to say how much Nickerson should have; and the parties shook hands, in token of a settlement of all difficulties.

Settlement of a Difficulty.

The following is copied from the *Times and Seasons:*—

Letter of Sidney Rigdon to Alfred Stokes—Correcting Misrepresentations of Nauvoo Affairs.

NAUVOO, ILLINOIS, February 19, 1843.

Mr. Alfred Edward Stokes.

DEAR SIR:—In obedience to your request, I send you one number of each of the papers published in this place. I am well aware that designing men, for sinister purposes, have put in circulation reports con-

cerning the people here, which are so monstrous that it is a matter of surprise how any rational being could profess to believe them at all. If I were even to profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me as the mere tool of corrupt and foul slanderers: but anything to stop the progress of that which cannot be stopped by fact and scripture truth. That man must have a large stock of moral courage who dare in anywise profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men. The old, stale story about common stock, in defiance of fact and truth, it would appear by your letter and that of your friend Evans, is professedly believed by the people in the vicinity of Waynesville, Ohio. This falsehood was invented by an ignorant blockhead, by the name of Matthew Clapp, who, for want of any other means to stop the progress of truth in its more incipient stages, invented this falsehood, and, finding it took with persons of his own stamp, circulated it with untiring perseverance, in direct opposition to the testimony of his senses, knowing, at the time he commenced circulating it, that it was false. He was a preacher of the Campbellite faith.

It would require the ignorance of barbarians and the credulity of savages to attempt a belief in the falsehoods which are circulated against the Saints with great zeal by many. I have never supposed that the authors of these defamatory tales ever expected the public would believe them; but they expected that men of corrupt minds, like themselves, would profess to believe them; neither do I now believe that those who profess to believe them do actually believe one word of them; but they profess to do it, thinking that, by so doing, they can make some headway against us: but it is a vain attempt; for every attempt of the kind has only excited inquiry, awakened curiosity, and caused investigation, which have, in every instance, resulted in an increase of members to the Church; so that we grant full license to all defamers to do their uttermost.

Our city is a great thoroughfare: people of all classes are crowding into it; multitudes who do not belong to the Church of Latter-day Saints are seeking locations where they can prosecute their respective callings. If you wish the papers, you can put the money into a letter, and the postmaster at your place will send it without expense.

Yours, with respect,

SIDNEY RIGDON, P. M.

Elder William Henshaw having been directed by Elder Lorenzo Snow to go to South Wales, he commenced

preaching in the English language privately to several families in Pen y Darren, near Merthyr Tydvil, Glamorganshire. A number of the people believed his testimony, and this day he baptized William Rees Davis, his wife, and two of his sons, and commenced preaching publicly in Brother Davis's house, about one-third of the people only understanding the English language.

Beginning of the Work in South Wales.

Monday, *20*.—About seventy of the brethren came together, according to previous notice, and drawed, sawed, chopped, split, moved, and piled up a large lot of wood in my yard. The day was spent by them with much pleasantry, good humor and feeling. A white oak log, measuring five feet four inches in diameter was cut through with a cross-cut saw, in four-and-a-half minutes, by Hyrum Dayton and Brother John Tidwell. This tree had been previously cut and hauled by my own hands and team.

Wood-cutting Bee at the Prophet's Home.

From nine to eleven this morning, I was reading in German; and from eleven to twelve, held mayor's court on assumpsit, Charles R. Dana, *v.* William B. Brink, which was adjourned ten days.

Last night, Arthur Milliken had a number of books stolen, and found them this afternoon in Brother Hyrum's hayloft. Two boys, Thomas Morgan and Robert Taylor, were arrested on suspicion and brought before me for examination. After a brief investigation, the court adjourned until ten o'clock tomorrow morning.

While the court was in session, I saw two boys fighting in the street, near Mills' Tavern. I left the business of the court, ran over immediately, caught one of the boys (who had begun the fight with clubs,) and then the other; and, after giving them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the

The Prophet a Peace Maker.

court, and told them that nobody was allowed to fight in Nauvoo but myself.

In the evening, called at Brother Heber C. Kimball's.

John Quincy Adams presented to the House of Representatives of the United States a petition signed by 51,863 citizens of Massachusetts, praying congress to pass such acts and propose such amendments to the Constitution as would separate the petitioners from all connection with the institution of slavery.*

Tuesday, 21.—Opened mayor's court at ten o'clock forenoon, according to adjournment. Robert Taylor was again brought up for stealing, and Thomas Morgan for receiving the books, [referred to above] and each sentenced to six months imprisonment in Carthage jail.

Temple Workers' Difficulties.

At eleven I went to the Temple, and found a large assembly, and Brother Haws preaching about the Nauvoo House; after which, Mr.

* This was but one of a series of such petitions from New England which Mr. Adams presented to the House of Representatives. In fact upon his entrance as a member of the House, in 1831, (following his term of President of the United States) he had begun an agitation of the slavery question in Congress, but his contention in the main was for the maintenance of the sacred right of petition by the people, which right had undoubtedly been abridged by some unwise resolutions that had been adopted by the Congress of the United States. In 1838 a set of resolutions was adopted in the House by a vote of 146 to 52, in which, among other things, it was "Resolved, that petitions for the abolition of slavery in the District of Columbia and territories of the United States, and against the removal of slaves from one state to another, was part of the plan of operation set on foot to affect the institution of slavery in the southern states and thus tending, indirectly, to destroy that institution within their limits. * * * And that every petition, memorial, resolution, proposition, or paper touching or relating in any way or to any extent whatever to slavery as aforesaid, or the abolition thereof, shall on presentation thereof, without any further question thereon, be laid upon the table without being debated, printed, or referred." In the Congress of 1842, notwithstanding these resolutions, Mr. Adams, in January, presented a petition from the citizens of Haverhill, Massachusetts, "praying the immediate adoption of measures peaceably to desolve the union of these states, signed by Benjamin Emerson and four hundred and fifty-six other persons, in which the reasons of the petition were set forth with instructions to report an answer to the petitioners showing the reasons why the prayer of it ought not to be granted." (Stephens' History of the U. S.) Mr. Adams of course had no sympathy with this and many other petitions that he presented, but he held the right of petition to be sacred, and he continued the fight for it until he saw such changes in the rules of the House of Representatives as allowed petitions on the question of slavery to be received without objection and freely discussed.

Lucian Woodworth, the architect of the house, continued the subject, and said, "When I have had a pound of meat or a quart of meal, I have divided with the workmen. ['Pretty good doctrine for Paganism,' said I. At this time Mr. Woodworth was not baptized, and called himself the Pagan Prophet.] We have had about three hundred men on the job, and some of the best men in the world. Those that have not complained I want to continue with me; and those that hate 'Mormonism' and everything else that's good, I want them to get their pay and run away as quickly as possible." When Mr. Woodworth had done speaking, I addressed the multitude in substance as follows:—

Remarks of the Prophet to Workmen on the Temple.

Well, the Pagan Prophet has preached us a pretty good sermon this morning, and I don't know that I can better it much; but I feel disposed to break off the yoke of oppression, and say what I have a mind to. If the pagans and the Pagan Prophet feel more for our prosperity than we do for ourselves, it is curious; I am almost converted to his doctrine. He has prophesied that if these buildings go down, it will curse the place. I verily know it is true. Let us build the Temple. There may be some speculations about the Nauvoo House, say some. Some say, because we live on the hill, we must build up this part on the hill. Does that coat fit you, Dr. Foster? (Foster: "Pretty well.") Put it on, then. This is the way people swell, like the toad in the fable. They'll come down under the hill among little folks and say, "Brother Joseph, how I love you; can I do anything for you?" and then go away secretly and get up opposition, and sing out our names to strangers and scoundrels with an evil influence. I want all men to feel for me, when I have shook the bush and borne the burden in the heat of the day; and if they do not, I speak in authority, in the name of the Lord God, they shall be damned.

Some say that the people on the flats are aggrandizing themselves by the Nauvoo House. But who laid the foundation of the Temple? Brother Joseph, in the name of the Lord,—not for his aggrandizement, but for the good of the whole of the Saints. Our speculators say, "Poor folks on the flat are down, and keep them down." How the Nauvoo House cheats this man and that man, say the speculators. Those who report such things as facts ought to hide their heads in hollow pumpkins, and never take them out again.

The first principle brought into consideration is aggrandizement. Some think it unlawful; but it is lawful with any man, while he has a disposition to aggrandize all around him. It is a false principle for a man to aggrandize himself at the expense of another. Everything that God does is to aggrandize His kingdom. And how does He lay the foundation? "Build a Temple to my great name, and call the attention of the great, the rich, and the noble." But where shall we lay our heads? In an old log cabin.

I will whip Hirum Kimball and Esquire Wells, and everybody else, over Dr. Foster's head, who, instead of building the Nauvoo House, build a great many little skeletons. See Dr. Foster's mammoth skeletons rising all over the town; but there is no flesh on them; they are all for personal interest and aggrandizement. But I do not care how many bones there are in the city; somebody may come along and clothe them. See the bones of the elephant yonder, (as I pointed to the big house on Mulholland Street, preparing for a tavern, as yet uncovered,) the crocodiles and man-eaters all about the city, such as grog shops, and card shops, and counterfeit shops, &c., got up for their own aggrandizement, and all for speculation, while the Nauvoo House is neglected. Those who live in glass houses should not throw stones. The building of the Nauvoo House is just as sacred in my view as the Temple. I want the Nauvoo House built. It *must* be built. Our salvation [as a city] depends upon it.

When men have done what they can or will do for the Temple, let them do what they can for the Nauvoo House. We never can accomplish one work at the expense of another. There is a great deal of murmuring in the Church about me; but I don't care anything about it. I like to hear it thunder, and I like to hear the Saints grumble; for the growling dog gets the sorest head. If any man is poor and afflicted, let him come and tell of it, and not complain or grumble about it.

The finishing of the Nauvoo House is like a man finishing a fight; if he gives up, he is killed; if he holds out a little longer, he may live. I'll tell you a story: A man who whips his wife is a coward. When I was a boy, I once fought with a man who had whipped his wife. It was a hard contest; but I still remembered that he had whipped his wife; and this encouraged me, and I whipped him till he said he had enough. Brethren, hurry on to the Nauvoo House thus, and you will build it. You will then be on Pisgah's top, and the great men will come from the four quarters of the earth—will pile the gold and silver into it till you are weary of receiving them; and if you are not careful, you will be lifted up, and become full of pride, and will be ready to destroy yourselves, and they will cover up and clothe all your former sins and, according to the scripture, will hide a multitude of sins; and you

will shine forth fair as the sun, clear as the moon, and you will become terrible, like an army with banners.

I will say to those who have labored on the Nauvoo House, and cannot get their pay—Be patient; and if any man takes the means which are set apart for the building of that house, and applies it to his own use, let him, for he will destroy himself. If any man is hungry, let him come to me, and I will feed him at my table. If any are hungry or naked, don't take away the brick, timber and materials, that belong to that house, but come and tell me, and I will divide with them to the last morsel; and then if the man is not satisfied, I will kick his backside.

There is a great noise in the city, and many are saying there cannot be so much smoke without some fire. Well, be it so. If the stories about Joe Smith are true, then the stories of John C. Bennett are true about the ladies of Nauvoo; and he says that the Ladies' Relief Society are all organized of those who are to be the wives of Joe Smith. Ladies, you know whether this is true or not. It is no use living among hogs without a snout. This biting and devouring each other I cannot endure. Away with it. For God's sake, stop it.

There is one thing more I wish to speak about, and that is political economy. It is our duty to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound. 'Tis right, politically, for a man who has influence to use it, as well as for a man who has no influence to use his. From henceforth I will maintain all the influence I can get. In relation to politics, I will speak as a man; but in relation to religion I will speak in authority. If a man lifts a dagger to kill me, I will lift my tongue.

When I last preached, I heard such a groaning, I thought of the Paddy's eel. When he tried to kill it, he could not contrive any better way to do it, so he put it into the water to drown it; and as it began to come to, "See," said he, "what pain it is in; how it wiggles its tail." So it is with the nation: the banks are failing, and it is our privilege to say what kind of currency we want. We want gold and silver to build the Temple and Nauvoo House: we want your old nose-rings, and finger rings, and brass kettles no longer. If you have old rags, watches guns, &c., go and peddle them off, and bring the hard metal; and if we will do this by popular opinion, we shall have a sound currency. Send home all bank notes, and take no more paper money. Let every man write back to his neighbors before he starts for home to exchange his property for gold and silver, that he may fulfil the scripture, and come up to Zion, bringing his gold and silver with him. I have contemplated these things a long time, but the time had not come for me to speak of them till now. I would not do as the Nauvoo House committee have done—

sell stock for an old store-house, where all the people who tried to live in it died, and put that stock into a man's hands to go east and purchase rags to come here and build mammoth bones with.

As a political man, in the name of old Joe Smith, I command the Nauvoo House committee not to sell stock in the Nauvoo House without the gold or silver. We must excuse Brother Snider, for he was in England when the committee sold stock for the store-house. I leave this subject.

This meeting was got up by the Nauvoo House committee. The pagans, Roman Catholics, Methodists and Baptists shall have place in Nauvoo—only they must be ground in Joe Smith's mill. I have been in their mill. I was ground in Ohio and York States, in a Presbyterian smut machine, and the last machine was in Missouri; and the last of all, I have been through the Illinois smut machine; and those who come here must go through my smut machine, and that is my tongue.

As I closed, Dr. Robert D. Foster remarked to the assembly—"Much good may grow out of a very little, and much good may come out of this. If any man accuses me of exchanging Nauvoo stock for rags, &c., he is mistaken. I gave a thousand dollars to this house, (this he said upon his own responsibility) and fifty dollars to the Relief Society, and some to Fullmer to get stone to build Joseph a house; and I mean to build Joseph a house, and you may build this, and I will help you. I mean to profit by this: and I will divide the mammoth bones with you. I am guilty of all of which I have been charged. I have signed my name to a petition to have William H. Rollison to have the postoffice. I did not then know of a petition for Joseph Smith."

I replied—"I thought I would make a coat; but it don't fit the doctor only in the postoffice. If it does fit any one let him put it on. The doctor's mammoth bones are skeletons, and as old Ezekiel said, I command the flesh and sinews to come upon them, that they may be clothed."

Wednesday, 22.—At nine this morning Brother Abel Owen presented a claim of considerable amount against Carter, Cahoon & Co., Kirtland, and notes of Oliver Granger of about $700 for payment. He said he was poor and unable to labor, and wanted something to live on. I told him to burn the papers, and I would help him. He gave me the papers, and I gave him an order on Mr. Cowan for fifteen dollars worth of provisions. This was a gift, as the Church was not obligated to pay those debts.

I rode about the city with Mr. Cowan during the day, and also read German.

The latest accounts from the East Indies state that the cholera was raging in Burmah, Asia, to a fearful extent, whole villages in the interior had become desolate either by flight or death.

Thursday, *23*.—This morning read German and rode out a few miles, but did not get off my horse.

In the afternoon Mr. Bagby called to collect county and state taxes. Brother Dixon called concerning some lost or stolen property. I burned twenty-three dollars of city scrip, and while it was burning, said, "So may all unsound and uncurrent money go down!" Gave my clerk instructions not to pay any more taxes on the Hotchkiss purchase.

Elder Amasa Lyman started for Shokoquon this morning and commenced preaching in that place.

Filed my bond as mayor of the city of Nauvoo.

Friday, *24*.—Rode out with Elder Brigham Young; dined from home; called on Dr. Foster; had some conversation about the postoffice and several other matters; returned to my office; and at three o'clock walked out with Elder Young.

In reply to W. W. Phelps's *Vade Mecum*, or "Go with me," of 20th of January last, I dictated an answer: [It consisted of the "Revelation known as the Vision of the Three Glories," Doctrine and Covenants, section lxxvi, made into verse.]

Saturday, *25*.—This morning Brother Samuel C. Brown made me a present of a gold watch. Spent the forenoon in the city council. The council passed "An ordinance in relation to interments," "An ordinance in relation to the duties of city attorney," and an ordinance concerning a market on Main Street." Stephen Markham resigned his office as an alderman, and Wilson Law was elected to fill his place.

At three o'clock the council assembled after an adjournment for dinner. The subject of a sound currency for the city having previously arisen, I addressed the council at

considerable length, giving, amongst others, the following hints.

Views of the Prophet on Constitutional Powers.

Situated as we are, with a flood of immigration constantly pouring in upon us, I consider that it is not only prudential, but absolutely necessary to protect the inhabitants of this city from being imposed upon by a spurious currency. Many of our eastern and old country friends are altogether unacquainted with the situation of the banks in this region of country; and as they generally bring specie with them, they are perpetually in danger of being gulled by speculators. Besides there is so much uncertainty in the solvency of the best of banks, that I think it much safer to go upon the hard money system altogether. I have examined the Constitution upon this subject and find my doubts removed. The Constitution is not a law, but it empowers the people to make laws. For instance, the Constitution governs the land of Iowa, but it is not a law for the people. The Constitution tells us what shall not be a lawful tender. The 10th section declares that nothing else except gold and silver shall be lawful tender, this is not saying that gold and silver shall be lawful tender. It only provides that the states may make a law to make gold and silver lawful tender. I know of no state in the Union that has passed such a law; and I am sure that Illinois has not. The legislature has ceded up to us the privilege of enacting such laws as are not inconsistent with the Constitution of the United States and the state of Illinois; and we stand in the same relation to the state as the state does to the Union. The clause referred to in the Constitution is for the legislature—it is not a law for the people. The different states, and even Congress itself, have passed many laws diametrically contrary to the Constitution of the United States.

The state of Illinois has passed a stay law making property a lawful tender for the payment of debts; and if we have no law on the subject we must be governed by it. Shall we be such fools as to be governed by its laws, which are unconstitutional? No! We will make a law for gold and silver; and then the state law ceases and we can collect our debts. Powers not delegated to the states or reserved from the states are constitutional. The Constitution acknowledges that the people have all power not reserved to itself. I am a lawyer; I am a big lawyer and comprehend heaven, earth and hell, to bring forth knowledge that shall cover up all lawyers, doctors and other big bodies. This is the doctrine of the Constitution, so help me God. The Constitution is not law to us, but it makes provision for us whereby we can make laws. Where it provides that no one shall be hindered from worshiping God according

to his own conscience, is a law. No legislature can enact a law to prohibit it. The Constitution provides to regulate bodies of men and not individuals.

Alderman Wells and Counselor Orson Pratt objected to the ordinance regulating the currency from taking immediate effect. Orson Spencer and Brigham Young spoke in favor of the bill. I invited W. W. Phelps and Dr. Willard Richards, who were present, to give their opinion on the bill. They both spoke in favor of a gold and silver currency, and that it take immediate effect in the city.

The bill was postponed until the next council.

Sunday, 26.—At home all day. My mother was sick with inflammation of the lungs, and I nursed her with my own hands.

Monday, 27.—I nursed my mother most of the day, who continued very sick. I issued a search warrant for Brother Dixon to search ——— Fidler's and John Eagle's houses for a box of stolen shoes.

Tuesday, 28.—Mostly with my mother and family. Mr. John Brassfield, with whom I became acquainted in Missouri, called on me and spent the day and night. In the afternoon, mother was somewhat easier; and at four o'clock I went to Elder Orson Hyde's to dinner.

I saw a notice in the Chicago *Express* that one Hyrum Redding had seen the sign of the Son of Man, &c.; and I wrote to the editor of the *Times and Seasons*, as follows:

The "Sign" of the Son of Man.

SIR:—Among the many signs of the times and other strange things which are continually agitating the minds of men, I notice a small speculation in the *Chicago Express*, upon the certificate of one Hyrum Redding, of Ogle county, Illinois, stating that he has seen the sign of the Son of Man as foretold in the 24th chapter of Matthew.

The slanderous allusion of a "seraglio" like the Grand Turk, which the editor applies to me, he may take to himself, for, "out of the abundance of the heart the mouth speaketh." Every honest man who has visited the city of Nauvoo since it existed, can bear record of better things, and place me in the front ranks of those who are known to do

good for the sake of goodness, and show all liars, hypocrites and abominable creatures that, while vice sinks them down to darkness and woe, virtue exalts me and the Saints to light and immortality.

The editor, as well as some others, "thinks that Joe Smith has his match at last," because Mr. Redding thinks that he has seen the sign of the Son of Man. But I shall use my right, and declare that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds one morning about sunrise (which is nothing very uncommon in the winter season,) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, until after the sun shall have been darkened and the moon bathed in blood; for the Lord hath not shown me any such sign; and as the prophet saith, so it must be—"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (See Amos 3: 7.) Therefore hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready.

Yours respectfully,

JOSEPH SMITH.

CHAPTER XVI.

ATTEMPT TO REPEAL PARTS OF THE NAUVOO CHARTER—GOLD AND SILVER ALONE MADE LEGAL TENDER IN NAUVOO—SIGNS IN THE HEAVENS—"THE WASP" CHANGED INTO "THE NAUVOO NEIGHBOR"—SUSPICIONS OF THE PROPHET AGAINST SIDNEY RIGDON.

Wednesday, March 1, 1843.—This morning I read and recited in German, went to my office, and reviewed my valedictory letter in the *Times and Seasons*, No. 7, Vol. 4; after which, I went with Marshal Henry G. Sherwood to procure some provisions for Thomas Morgan and Robert Taylor, who, on petition of the inhabitants of the city, I had directed should work out their punishment on the highways of Nauvoo.

The Prophet's Cheerfulness.

Elder Orson Hyde called on me this afternoon to borrow a horse. I instructed my ostler to put the Lieutenant-General's saddle on my horse, "Joe Duncan," and let Elder Hyde ride the "governor" on the Lieutenant-General's saddle.

Signed a power of attorney, dated February 28th, to Amasa Lyman, to sell all the lands in Henderson county, Illlinois, deeded to me by Mr. McQueen.

The Mississippi froze up on the 19th of November last, and still continues so. Wagons and teams constantly pass over on the ice to Montrose.

I am constantly receiving applications from abroad for elders, which were replied to in the *Times and Seasons* of this day—that the conference on the 6th of April next, will attend to as many of the applications as possible.

The council of the Twelve Apostles wrote to Ramus, Lima, Augusta, and other branches, as follows:—

The Twelve to the Church of Jesus Christ of Latter-day Saints, in and about Ramus, greeting:—

BELOVED BRETHREN:—As our beloved President Joseph Smith is now relieved from his bondage and his business, temporarily, and his property, too, he has but one thing to hinder his devoting his time to the spiritual interests of the Church, to the bringing forth of the revelations, translation, and history. And what is that? He has not provision for himself and family, and is obliged to spend his time in providing therefor. His family is large and his company great, and it requires much to furnish his table. And now, brethren, we call on you for immediate relief in this matter; and we invite you to bring our President as many loads of wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison, and everything eatable at your command, (not exepting unfrozen potatoes and vegetables, as soon as the weather will admit,) flour, etc., and thus give him the privilege of attending to your spiritual interest.

The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things too. One or two good new milch cows are much needed also.

Brethren, will you do your work, and let the President do his for you before God? We wish an immediate answer by loaded teams or letter.

Your brethren in Christ, in behalf of the quorum,

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

P. S. Brethren, we are not unmindful of the favors our President has received from you in former days. But a man will not cease to be hungry this year because he ate last year.

B. Y.

W. R.

Some thirty inhabitants of Saratogo, New York, have died recently of a disease called the black tongue.

About this time, a slide from Mount Ida, near Troy, New York, took place, burying ten houses and killing thirty or forty persons.

Thursday, 2.—I was engaged in the court-room, sitting on the case of Charles R. Dana *versus* William B. Brink all day. In the evening, examining Blackstone and Phillips on evidence.

I visited with Elders Brigham Young and Orson Hyde, with their wives, at Elder Heber C. Kimball's.

The legislature of Illinois took up the bill to repeal the Nauvoo City Charter.

Nauvoo Charter in the House of the Illinois Legislature.

Mr. Davis, of Bond county, moved to take up the bill to repeal a part of the Nauvoo Charter. Objections being made by several members, it was decided in the affirmative, and placed on the orders of the day; the question being on ordering the bill to a third reading.

Mr. Simms moved the previous question.

Mr. Logan hoped the previous question would not be sustained. Some of the provisions proposed to be repealed are very innocent ones, and he thought the house would be willing to retain them. He wanted to repeal the provisions allowing the writ of habeas corpus and some others. The previous question was then lost.

Mr. Logan denied that any discussion had been had on the provisions of the Charter proposed to be repealed. He wanted the gentlemen interested to have an opportunity to be heard.

Mr. Thomas B. Owen, of Hancock, went into the subject at some length. He compared the Charter of Nauvoo with any other city in the State, and showed that the bill repealed the same powers in the Nauvoo Charter which others contained and are permitted to retain. He thought this unjust, and was opposed to the principle of making such distinctions. He bore testimony to the good order and industry of the Mormons, and he had no doubt but they were much abused.

He alluded to the course of the Whigs during the canvass of the last election, and appealed to his party to sustain the Mormons, as they had so nobly carried the last election. He cautioned them against taking the other course, and predicted, if they did, that they would be the means of electing a Whig to Congress in that district, and at the next gubernatorial election would elect the governor also; that the arms of the Whigs were open to receive them [The "Mormons."]

Friday, 3.—I was again sitting on the case of Dana *versus* Brink until half-past ten p. m. Many witnesses were examined, many lawyers' pleas made, and much law read. It was a very tedious suit, and excited much feeling among the people. When I returned home, I found my mother's health improving. In company with Dr. Willard Richards I visited Sister Durphy, who was sick.

Bishop Newel K. Whitney returned from Ramus this evening, with five teams loaded with provisions and grain,

as a present to me, which afforded me very seasonable relief. I pray the Lord to bless those who gave it abundantly; and may it be returned upon their heads an hundred fold!

Action of the House Repealing Part of the Nauvoo Charter.

Mr. William Smith, of Hancock, moved a roll call of the house (some members were leaving).

The bill passed by yeas and nays, as follows:—

Yeas—Messrs. Aldrich, Baillache, Bell, Blakeman, Bone, Brinkley, Brown (of Sangamon), Burklow, Busey, Caldwell, Cloud, Cochran, Compton, Courtright, Danner, Dollins, Douglas, Edwards, Epler, Ervin, Ewing, Ficklin, Flanders, Fowler, Glass, Gobble, Haley, Hambaugh, Hick, Hickman, Hinton, Horney, Howard, Hunsucker, Keorner, Kuykendall, Lawler, Loy, McClernand, Marshall, Menard, Mitchell, Murphy, Nesbit, Norris, Penn, Shurley, Simms, Thomson, Turner, Vance, Vinyard, Weatherford, Wheat, White, Whitten, Wilson and Woodworth—58.

Nays—Messrs. Adams, Ames, Andrus, Arnold, Brown (of Pike), Browning, Collins, Cushman, Dougherty; Dubois, Graves, Hanniford, Hanson, Harper, Hatch, Jackson (of McHenry), Jackson (of Whiteside), Jonas, Kendall, Langworthy, Lockhart, Logan, McDonald (of Calhoun), McDonald (of Joe Davis), Owen, Pickering, Smith (of Crawford), Smith (of Hancock), Spicer, Stewart, Tackerbury, Vandever, Whitcomb, and Mr. Speaker—33.

The Speaker: The bill is passed. The title of the bill:—(The Speaker recited the title of the bill).

Mr. Smith, of Hancock: I wish to amend the title of the bill. (Profound silence.)

The Speaker: The title has passed.

By several members: In time, in time.

Mr. Smith sent his amendment to the chair.

The Speaker: The amendment is not respectful, and not in order.

Great sensation. Several members called for a reading of the amendment.

The amendment was read—"*A bill for an act to humbug the citizens of Nauvoo.*" (Profound sensation.)

Mr. Smith said he considered the amendment as perfectly describing the contents of the bill. He was anxious that things should be called by their right names.

The chair decided that the amendment was not in order.

A member: I wish a vote, to ascertain if the house does not sustain the decision of the chair.

Mr. Smith withdrew his amendment.
The title of the bill then passed.

English papers report an eruption of Mount Etna; considerable torrents of lava flowing towards Bronte, doing immense damage.

Saturday, *4*.—In council with Brother Benjamin F. Johnson and others from Ramus, on the subject of building a meetinghouse there, out of Church property. I told them the property of the Church should be disposed of by the direction of the Trustee-in-Trust, appointed by the voice of the whole Church, and made the following comparison:—There is a wheel; Nauvoo is the hub: we will drive the first spoke in Ramus, second in La Harpe, third Shokoquon, fourth in Lima: that is half the wheel. The other half is over the river: we will let that alone at present. We will call the Saints from Iowa to these spokes, then send elders over and convert the whole people.

Manner of Disposing of Church Property.

I agreed to go to Ramus this day week.

At ten o'clock, I attended the city council.

The Questions of "Currency" and Blood Atonement, in the Nauvoo City Council.

Prayer by George A. Smith, when a bill regulating the currency was read; and, as the Legislature of Illinois have long been trying to repeal the charter of Nauvoo, I made some remarks (as I had frequently done on former occasions), to show the council and others that the legislature can not constitutionally repeal a charter where there is no repealing clause. After which, I read a letter from James Arlington Bennett, dated February 1, 1843, which confirms my decision.

In debate, George A. Smith said imprisonment was better than hanging.

I replied, I was opposed to hanging, even if a man kill another, I will shoot him, or cut off his head, spill his blood on the ground, and let the smoke thereof ascend up to God; and if ever I have the privilege of making a law on that subject, I will have it so.

In reply to some of the councilors, who thought it impolitic to stop circulating bank notes as currency *at once*, I replied, I would use a figure, and talk like some foolish fathers do to their children. If you want to kill a serpent, don't cut off his head, for fear he will bite you;

but cut off his tail, piece by piece, and perhaps you won't get bit. It s the same with this bill. I say, if paper currency is an evil, put it down *at once.* When councilors get up here, I want them to speak sense. Great God, where is common sense and reason? Is there none on the earth? Why have the canker remaining any longer to sap our life? If you get hold of a $5 bill, you can get nothing with it. There is no one who dares to touch it, fearing it to be a counterfeit, or the note of a broken bank. I wish you had my soul long enough to know how good it feels. I say it is expedient when you strike at an enemy, to strike the most deadly blow possible.

Councilor Hyde asked me what an editor should do. I told him, advertise in your next paper to your agents to send you gold and silver, as paper will no longer be taken as pay.*

The ordinance regulating currency in the city passed by a unanimous vote, as follows:—

ORDINANCE.

Sec. 1. Be it ordained by the City Council of the city of Nauvoo, that, from and after the passage of this bill, gold and silver coin only can be received a lawful tender in payment of city taxes and of debts, and also of fines imposed under the ordinances of the city.

Sec. 2. That city scrip shall not hereafter be emitted as monied currency; provided, however, that nothing in this bill shall be so construed as to prevent the redemption of previous emissions.

Sec. 3. That any person passing counterfeit gold, or silver, or copper coin, or counterfeit or spurious paper currency, or aiding or abetting therein, or holding the same with intent to pass it, knowing it to be such, shall be liable to a fine not exceeding five thousand dollars, or to imprisonment or hard labor in the city, for a term not exceeding fourteen years, or all these penalties at the discretion of the court.

Sec. 4. That any person passing a paper currency, or aiding and abetting therein, or holding the same with intent to pass it within the bounds of this city corporation, shall be liable to a fine of one dollar for every dollar thus offered or passed, to be recovered as in action of debt; one-half of said fine to be paid to the complainant, the other half to the said corporation.

JOSEPH SMITH, Mayor.

I was re-elected Registrar of Deeds for the city.

Dr. Samuel Bennett was chosen Alderman, and Albert P. Rockwood, Elijah Fordham, and Charles C. Rich, Firewardens in the city.

* These remarks and the passage of the ordinance making gold and silver alone Legal Tender in Nauvoo is further evidence that the Prophet regarded Nauvoo, under her charter as a "city state"—see the subject discussed in *Introduction* to Vol. IV of this HISTORY, pp. xxii-xxv.

By my suggestion, the Committee on Public Works were instructed to prepare an ordinance to provide for the erection of a city prison.

Items of Instruction.

On returning to my office after dinner, I spoke the following proverb: For a man to be great, he must not dwell on small things, though he may enjoy them; this shows that a Prophet cannot well be his own scribe, but must have some one to write for him.

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.

I told Dr. Richards that there was one thing he failed in as a historian, and that was noting surrounding objects, weather, etc.

I dictated to my scribe my decision in the case of Brink *versus* Dana, until half-past four p. m.

Repeal of Parts of the Nauvoo Charter Defeated in the Senate.

This day, Mr. Warren, in the State Senate, moved to take from the table the bill to repeal the charter of the city of Nauvoo; but the senate refused to repeal it. Nays, 17; ayes, 16.

Orrin. Porter Rockwell was taken prisoner in St. Louis by the Missourians, on an advertisement accusing him of shooting ex-Governor Boggs on the 6th day of May, 1842.

Sunday, 5.—I stayed at home all day to take care of my mother, who was still sick.

A severe shock of an earthquake felt at Memphis, Tenn.

Monday, 6.—I read, in the *Boston Bee*, a letter from Elder George J. Adams, and also another communication showing the progress of the truth in Boston and vicinity. At nine o'clock, called in my office, and requested Dr. Richards to write to the *Bee;* after which, I recited in German until dinner, and in the evening rode out to visit the sick.

The Municipal Court was in session to hear any complaints against the city assessment, but none appeared.

In the evening a grand display of burning prairie on the Iowa side of the river.

Tuesday, 7.—I was in my office at nine a. m., and reviewed my decision in the case of Brink *versus* Dana, and conversing with Dr. Richards on the subject of medicine. After dinner, I executed several deeds for city lots, and settled with the purchasers, assisted by William Clayton.

Brother David Manhard, of Lee county, Iowa, brought me two loads of corn and one hog; for which may the Lord bless him!

East wind through the day. Commenced raining at three p. m.

Wednesday, 8.—In office at eight a. m., and signed some documents in relation to the Nauvoo Legion, and also settling with William Ford. Rode out with Mr. John B. Cowan in the evening.

In the evening, a meeting was held in the house of Elder Heber C. Kimball, which was crowded. He preached from Jeremiah xviii, 2-5, on the figure of clay in the hands of the potter.

The ship *Yorkshire* left Liverpool, England, with eighty-three Saints on board, under the supervision of Elders Thomas Bullock and Richard Rushton.

A terrible earthquake occurred at Guadeloupe and other West India Islands. Thousands of persons buried under the ruins of the fallen houses.

Thursday, 9.—Mr. John B. Cowan took the decision of Judge Pope in the United States District Court, on the 5th January last, and other papers relating thereto, also Mr. Butterfield's opinion, to lay before the governor of Iowa, in order to induce him to recall a writ issued on the requisition of the governor of Missouri, for my arrest, in case I should visit my friends in Iowa.

Precaution against Missouri Movements against the Prophet in Iowa.

I told Brother Phelps that he should be a lawyer and understand law, and the time will come when I shall not

need say to you, Thus and thus is the law; for you shall know it.

E. H. Mower wrote me from Clinton county, Indiana, that he had recently baptized thirty-two, and a great many were inquiring after the truth.

William O. Clark gave me a load of corn, and Sanford Porter gave me a hog.

Rain and sleet the whole of the day.

Friday, 10.—Clear and cold day.

I opened court at ten a. m. Messrs. Emmons and Skinner, counsel for plaintiff; and Messrs. Marr and Rigdon, counsel for defendant. Parties to the suit present and many spectators.* Court decided after full hearing of the case that plaintiff recover from the defendant the sum of his bill, ninety-nine dollars and cost. After I had delivered my decision, I referred to the threat of the defendant's counsel to intimidate, etc. Counsel explained satisfactorily.

I directed Lucien Woodworth to fix a room to confine the city prisoners in.

I told Theodore Turley that I had no objection to his building a brewery.

PROVERB.

"As finest steel doth show a brighter polish
The more you rub the same,
E'en so in love rebuke will ne'er demolish
A wise man's goodly name."

I issued an execution against Dr. Brink, and a search-warrant on oath of William Law, to search the house of Dial Sherwood. In the evening, the marshal brought two try squares, one padlock, one shirt; also a bit stock, smoothing-plane, and other tools, some of which were claimed as stolen property.

Friday, 10.—With Willard Richards, Wilford Woodruff

* The case was one in which mal-practice was charged against Dr. William B. Brink in a case of accouchement of Charles A. Dana's wife.

and many others, about seven p. m., I discovered a stream of light in the southwest quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, southwest, raised to an angle of forty-five degrees from the horizon, and extending nearly, or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half-past seven o'clock, and at nine had entirely disappeared. As sure as there is a God who sits enthroned in the heavens, and as sure as He ever spoke by me, so sure will there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof.

Signs in the Heavens.

Last night I dreamed that a silver-headed old man came to me and said there was a mob force coming upon him, and he was likely to lose his life. He had heard that I was a lieutenant-general, having the command of a large force, and that I always sought to defend the oppressed, and that I was also a patriot, and disposed to protect the innocent and unoffending; and he wanted that I should protect him, and had come to hear with his own ears what I would say to him. I told him I wanted some written documents to show the facts that they [the mob] were the aggressors, and I would raise a force sufficient to protect him, and would collect the Legion. The old man turned to go from me. When he got a little distance, he suddenly turned again, and said to me, "You must call out the Legion," and he would have the papers ready when I arrived. And, said he, "I have any amount of men, which you can have under your command."

The Prophet's Dream.

A shock of an earthquake felt in Lancashire, England, and on the Isle of Guernsey, produced considerable alarm.

The papers teem with accounts of singular phenomena. Fearful sights are seen in all parts of the world.

Saturday, *11.*—Very cold last night. The water froze in the warmest rooms in the city.

At nine a. m., I started in company with Brother Brigham Young, to Ramus, and had a delightful drive. Arrived at Brother McClary's at a quarter to four. Lodged with Brother Benjamin F. Johnson. In the evening, when pulling sticks, I pulled up Justus A. Morse, the strongest man in Ramus, with one hand.

It is reported in the papers that the workmen employed on the *General Pratt* (a steamboat which was burned and sunk last fall near Memphis in the Mississippi,) with a diving bell, on the 3rd of January, found the wreck in about twenty-four feet of water. On that night was an earthquake. Next day the wreck had disappeared, no trace could be found, and the water was from one hundred to one hundred and twenty feet deep, and for about one hundred feet no bottom; and in another place a bar was discovered where previously was deep water.

The *New York Herald* publishes "The Vision" in poetry, &c.; also Miss Eliza R. Snow's Festival Song;—an unusual act of liberality towards the Saints, for a publisher.

Sunday, *12.*—I preached to the Saints at Ramus, in the morning, taking for a text 14th chapter of John, 2nd verse:—"In my Father's house are many mansions."

The Prophet at Ramus.

I found the brethren well, and in good spirits. In the afternoon, Brother Brigham preached. Stayed at Brother Benjamin F. Johnson's all night.

Elder George J. Adams having been called to Nauvoo, twelve hundred inhabitants of Boston petitioned for Elders Heber C. Kimball and Orson Hyde to come and labor in that place. A similar petition was also sent from Salem, Massachusetts, by Elder Erastus Snow.

Monday, *13.*—I wrestled with William Wall, the most expert wrestler in Ramus, and threw him.

In the afternoon, held a Church meeting. Almon W.

Babbitt was appointed, by the vote of the people, the presiding elder of that place.

In the evening meeting twenty-seven children were blessed, nineteen of whom I blessed myself, with great fervency. Virtue went out of me, and my strength left me, when I gave up the meeting to the brethren.

Mercury was three degrees below zero, at sunrise in Nauvoo.

Mr. Ivins arrived at Nauvoo, and stated that Orrin Porter Rockwell came with him from New Jersey to St. Louis, when Rockwell was arrested by advertisement on the 4th of March, and put in St. Louis jail.

Elder Hyde went to Quincy to preach.

Newspapers report that iron filings and sulphur have fallen in the form of a snow storm in five counties in Missouri.

Tuesday, *14*.—Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. (Luke, 8th chapter). The virtue here referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.

The Prophet's Explanation of "Virtue Went Out of Me"

Elder Brigham Young and myself returned from Ramus, and after a severely cold ride in a heavy snow-storm, arrived in Nauvoo about four p. m.

Mr. Wilson, the assessor for the county of Hancock, assessed a number of lots to Dr. Willard Richards, which he had previously assessed to me as trustee in trust, in

order no doubt, to collect taxes twice, for the benefit of his own pocket, or to make trouble to the "Mormons;" about which the following letter was written:

Willard Richards to Mr. Bagby, Anent Taxes.

Mr. Bagby,—Sir:—I received an anonymous letter this morning, which was dated at Warsaw, requesting an immediate answer. I know not to whom to direct the answer; but as it appears to be concerning taxes, I suppose it most probable that you are the person, and direct my answer accordingly.

I received your letter from Carthage, and requested Mr. Clayton to answer it, which he did, stating the facts in the case, which, in substance, I will repeat:

In the year 1842 I had no taxable property in Illinois, real or personal. I never gave Mr. Wilson, the assessor, a list by which to assess lots to me. If ever I gave him any list, it was to assist him in the information what lots to assess to the "trustee in trust," and for no other purpose; which Mr. Wilson very well knew at the time, and now knows it.

You ask, "What shall I do with the lots?" I answer, "They are lots which on another part of your list, are assessed to the trustee in trust, or Mr. Smith; and, doubtless, it would be the most just and equitable course for the assessor to correct his error, and let the matter rest where it was originally. But if this cannot be, you must take your own course. It is not for me to advise you in your duty. But of this I can advise you—that I have not the first farthing of personal property liable to taxation in this county, or to be sold for taxes this side of eternity.

Yours respectfully,

WILLARD RICHARDS.

At half-past seven o'clock in the evening, the sword which had made its appearance [in the heavens] for several evenings past, moved up nearer the moon and formed itself into a large ring round the moon. Two balls immediately appeared in the ring opposite each other, something in the form of sun-dogs.

Wednesday, 15.—I wrote a letter to George J. Adams, and signed several deeds. In the office most of the day. Gave the following name to the *Wasp*, enlarged as is contemplated—

The *Wasp* Changed to *The Nauvoo Neighbor.*

The Nauvoo Neighbor, our motto, "The Saints' Singularity is Union, Liberty, Charity." The following is an extract from the prospectus of this date:

Prospectus of the Nauvoo Neighbor.

We feel pleasure in announcing to our readers and the public generally that we have determined to enlarge the *Wasp* to double its size, as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago, small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethern, who thought that they had attained to the size of manhood, sneered contemptuously at the idea of their smaller and younger brother taking the field; and, like David's brethren, they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliaths. But, on the contrary, while some of advanced years, noble mien, and possessing a more formidable appearance, have given up the ghost, the little *Wasp* has held on in the even tenor of his way, the untiring, unflinching supporter of integrity, righteousness and truth, neither courting the smiles nor fearing the frowns of political demagogues, angry partisans, or fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birthday to put on him a new dress, and to make him double the size, that he may begin to look up to the world, and not be ashamed of associating with his older brethren. And as he has acted the part of a good Samaritan, we propose giving him a new name. Therefore his name shall no longer be called the "*Wasp*," but the "*Neighbor*."

A Prophecy as to Orrin Porter Rockwell.

I prophesied, in the name of the Lord Jesus Christ, that Orrin Porter Rockwell would get away honorably from the Missourians. I cautioned Peter Hawes to correct his boys: for if he did not curtail them in their wickedness, they would eventually go to prison.

I dreamed last night that I was swimming in a river of pure water, clear as crystal, over a shoal of fish of the largest size I ever saw. They were directly under my belly. I was astonished, and felt afraid that they might drown me or do me injury.

The *Wasp* has the following editorial:—

The Nauvoo Charter—A Guaranteed Perpetual Succession.

What reliance can be placed upon a legislature that will one session grant a charter to a city, with "*perpetual succession*," and another session take it away? We expect, however, that this honorable body believe in the common adage—"Promises and pie-crusts are made to be broken," and we have sometimes ourselves seen boys crying for their marbles again, after they have given them away.

We suppose, however, with them, that the words "*perpetual succession*" do not mean what they say. The house, in the dignity of its standing, passes a bill, at the request of the people, telling them that they shall have a charter granting them several privileges, and telling them that it shall be *perpetual*, without any repealing clause. It is made a law, and the grand seal of state appended to it. The people, on the good faith of the state, go to work and improve under the provisions of that charter. Companies are formed, buildings are erected, and money expended; but by-and-by they find out that they have been leaning upon a broken reed, that there is no dependence to be placed in government, that they [the legislature] have broken their most sacred promises, violated their plighted faith, and wantonly and wickedly sought to injure thousands of men who relied on their promises, by an unprecedented, unconstitutional, and tyrannical law, trampling under foot the faith of the state, and virtually saying that the members of the legislature that granted the charter were all fools or knaves, and that we, the pure representatives of the people, must break the plighted faith of the state to set them right!

The *New York Herald* gives a list of indebtedness of the several states who refuse to pay the same, as follows:—

Indebtedness of the States.

Pennsylvania, $29,129,123; Georgia, $3,184,323; Indiana, $12,129,339; Maryland, $20,901,040; Louisiana, $21,213,000; Mississippi, $5,500,000; Illinois, $13,836,379; Alabama, $9,843,536; Arkansas, $3,900,000; Michigan, $5,611,000; Florida, $3,500,000.

A great fire at Valparaiso, unequalled heretofore in Chili. Damage $2,000,000.

Thursday, 16.—In the office, reading papers, and gave counsel to Brother Hyrum, Dr. Foster, and many others.

Friday, 17.—Part of the day in my office; the remainder at home.

Settled with Father Perry; gave him a deed for eighty acres of land and city lot, and prophesied that it would not be six months before he could sell it for cash.

At four p. m., Newel K. Whitney brought in a letter from R. S. Blennarhassett, Esq., St. Louis, dated 7th instant, concerning Orrin Porter Rockwell; which I immediately answered.

Reports reached us that new indictments had been found against myself, Brother Hyrum, and some hundred others, on the old Missouri troubles, and that John C. Bennett was making desperate threats.

Renewal of Old Missouri Charges.

The Island of Hong-Kong was ceded to Great Britain by the Emperor of China, who opened five ports to the English trade by treaty.

Saturday, 18.—I was most of the forenoon in the office, in cheerful conversation with Dr. Willard Richards and others. Finishing writing a letter to Arlington Bennett.

About noon, I lay down on the writing table, with my head on a pile of law books, saying, "Write and tell the world I acknowledge myself a very great lawyer; I am going to study law, and this is the way I study it;" and then fell asleep.

The Prophet "Studying" Law!

Rode out in the afternoon with William Clayton, looking at lots for Bishop Newel K. Whitney, and afterwards played ball with the boys.

The French seized upon the Society group of Pacific Isles.

Sunday, 19.—Rode out with Emma and visited my farm; returned about eleven, a. m., and spent the remainder of the day at home.

Dimick B. Huntington started for Chicago, with a letter to Mr. Justin Butterfield, U. S. Attorney, concerning Orrin Porter Rockwell.

The Work of Elder Parley P. Pratt in England.

Received a letter from Elder Parley P. Pratt, giving a synopsis of his mission to England since August, 1839, in which I find he has published, since April, 1841, (at which time the remainder of the Twelve returned home,) 1,500 "Hymn Books," 2,500 "Voice of Warning," 3,000 Tracts, entitled "Heaven on Earth," 3,000 copies of "Elder Hyde's Mission to Jerusalem," 10,000 copies of "A Letter to the Queen," and some other works, and continued the *Star* monthly. He left England October 20, 1842, and, after a voyage of ten weeks, arrived in New Orleans, being ice-bound on the river; and having a dislike to the outlaws who govern Missouri, he wintered at Chester, Illinois. On the news of his arrival, he was warmly pressed to preach, which he did several times, and baptized two men in that place.

Scientists on the Comet.

Sir James South, Sir John Herschel, and other astronomers in Europe have published notices of the sword seen in the heavens on the eve of the 10th and several successive evenings. They represent it as the stray tail of a comet, as no nucleus could be discovered with the most powerful instruments. At Paris, M. Arago communicated to the Academy of Sciences, on the subject of the comet, that the observations of the astronomers were not complete, the nucleus not being discovered.

Monday, 20.—I rode out to see Hiram Kimball, with Mrs. Butterfield, about a deed for the Lawrence estate. Settled with Dr. Robert D. Foster, and gave him a note to balance all demands; and afterwards acknowledged about twenty deeds to different individuals, which occupied my time until about three p. m.

A letter appears in the *Millennial Star*, giving particulars of the passage of the ship *Swanton*, from Liverpool, and arrival at New Orleans, loaded with Saints, in which

the power of the holy priesthood was manifested in the healing of the sick:—

Excerpt of Letter from Millennial Star.

The stewart of this vessel was so injured by a blow from one of the crew, that his life was despaired of; and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery, at twelve o'clock at night, he sent for Elder Lorenzo Snow,* and by anointing him with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the divine favor we will praise the God of Israel.

Tuesday, 21.—Was in the office about nine, writing orders. About noon, started with William Clayton for Shokoquon. Dined at Brother Russel's, and then resumed our journey to Libeus T. Coon's, sixteen miles, when I returned.

Wonderful signs have been seen in the heavens during the week.

A Sign in the Heavens.

This night, about twelve o'clock, the pilot and officers of the steamer *William Penn*, on the Ohio river, between Aurora and the rising sun, Indiana, observed a great light in the sky, in the form of a serpent. It turned to a livid, bright red, deep and awful, and remained stationary among the stars for two or three minutes, and then in a gradual manner formed a distinct roman G: in about a minute and a half, it turned into a distinct O, and afterwards changed to a plain D, when it turned into an oblong shape, and gradually disappeared.†

Wednesday, 22.—Was spent in visiting my friends.

Elder Edwin D. Woolley writes from Westfield, Massachusetts, that he has baptized twenty and organized a branch in Little River village.

Elder James Burnham died in Richmond, Massachu-

* Elder Snow was in charge of this company of Saints.

† This description is condensed from an article in the *Times and Seasons* (Vol. IV, No. 10), quoted from a paper called the *Daily Sun*, but whether a New York or a local Illinois paper cannot be learned.

setts, aged 46. He had been on a mission to England and Wales about two years, and was then on a mission in the Eastern States, and, through excessive labor and exposure, brought on quick consumption. He left a wife and several children to lament his loss.

Thursday, 23.—Spent the day in visiting my friends.

Signs in the Heavens.

At seven-and-a-half, a. m., the heavens exhibited a splendid appearance of circles, accompanied by mock suns. For further particulars, see *Times and Seasons*, page 151.

The sword has been seen for several nights past; also, on the opposite side of the horizon, a black streak about the size of the light one. While the one is as black as darkness, the other has considerably the appearance of the blaze of a comet; but it is not a comet, for it appears about seven o'clock, and disappears about nine.

Friday, 24.—I took a ride to Camp Creek; met Brother Clayton; returned to Libeus T. Coon's, where we warmed for an hour, and then returned home.

In the evening, two teams arrived from Lima, loaded with provisions; also one load from Augusta.

The *St. Louis Republican* says:—

"At Point-a-Pitre, Guadaloupe, one of the West India Islands, 2,000 persons ran together in the public square, when the earth opened and swallowed the whole mass."

The papers report that General Napier, with 3,700 English troops, gained a brilliant victory over the Belochee army of 22,000 men, on the 17th ult.

Saturday, 25.—In the office at eight, a. m.; heard a report from Hyrum Smith concerning thieves; whereupon I issued the following

PROCLAMATION.

To the Citizens of Nauvoo:

Whereas it appears, by the republication of the foregoing proceedings and declaration, that I have not altered my views on the subject of stealing: And

Whereas it is reported that there now exists a band of desperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station, up and down the Mississippi and other routes: And

Whereas it is reported that the fear of the execution of the pains and penalties of their secret oath on their persons prevents some members of said secret association (who have, through falsehood and deceit, been drawn into their snares,) from divulging the same to the legally-constituted authorities of the land:

Know ye, therefore, that I, Joseph Smith, mayor of the city of Nauvoo, will grant and insure protection against all personal mob violence to each and every citizen of this city who will freely and voluntarily come before me and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessory thereto, in any manner. And I would respectfully solicit the co-operation of all ministers of justice in this and the neighboring states to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A. D., 1843.

JOSEPH SMITH.
Mayor of said City.

Received a letter from Grand Master A. Jonas, requesting the loan of cannon, to celebrate the organization of the new county of Marquette, which I granted.

Also received a letter from United States Senator Richard M. Young, with a bond for a quarter section of land.

I baptized Mr. Mifflin, of Philadelphia.

Issued a writ for the arrest of A. Fields, for disorderly conduct. He was brought in drunk about noon, and abused the court. I ordered him to be put in irons till he was sober.

The High Council, with my brother Hyrum presiding, sat on an appeal of Benjamin Hoyt, from the decision of David Evans, bishop; which was, that Brother Hoyt cease to call certain characters witches or wizards, cease to work with the divining rod, and cease burning a board or boards to heal those

Case of Benj. Hoyt Before High Council.

whom he said were bewitched. On hearing the case, the council decided to confirm the decision of Bishop Evans.

The *St. Louis Gazette* reports "an awful gale" within the last six weeks. 154 vessels were wrecked on the coast of England, and 190 lives lost; on the coast of Ireland, 5 vessels and 134 lives; on the coast of Scotland, 17 vessels, 39 lives; and on the coast of France, 4 vessels and 100 lives: value of vessels and cargoes, roughly estimated, $4,125,000.

Destructive Tempests.

The Thames Tunnel completed and opened for foot passengers, when 30,000 persons passed through the first day.

Elder William Henshaw, who has encountered considerable opposition since he commenced preaching in South Wales, organized the Pen-y-darran branch, and ordained William Rees Davis, priest, who commenced preaching in the Welsh language, which caused opposition to increase and a considerable number to receive the gospel. While he established that branch of the Church, Brother Henshaw supported himself by work in the coal mines.

Opposition to the Work in South Wales.

Sunday, 26.—At home, the weather being too severe for meeting.

Monday, 27.—I dictated the following letter to Sidney Rigdon:—

Letter of Joseph Smith to Sidney Rigdon—Expressing Belief in Rigdon's Complicity in Conspiracy, with John C. Bennett et al.

DEAR SIR:—It is with sensations of deep regret and poignant grief that I sit down to dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite or to dissemble in anywise whatever with any man. I have tried for a long time to smother my feelings and not let you know that I thought that you were secretly and underhandedly doing all you could to take the advantage of and injure me; but whether my feelings are right or wrong remains for eternity to reveal.

I cannot any longer forbear throwing off the mask and letting you

know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe and am laboring under the fullest convictions that you are actually practicing deception and wickedness against me and the Church of Jesus Christ of Latter-day Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire, in your conspiracies; and that you are in the exercise of a traitorous spirit against our lives and interests, by combining with our enemies and the murderous Missourians. My feelings, sir, have been wrought upon to a very great extent, in relation to yourself, ever since soon after the first appearance of John C. Bennett in this place. There has been something dark and mysterious hovering over our business concerns, that are not only palpable but altogether unaccountable, in relation to the post office. And, sir, from the very first of the pretensions of John C. Bennett to secure to me the post office, (which, by-the-bye, I have never desired, if I could have justice done me in that department, without my occupancy,) I have known, sir, that it was a fraud practiced upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom. But I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you, or with a desire to take any advantage of you, or with the intention of laying even one straw in your way detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation or that has come to my knowledge to go abroad, betraying any confidence that has ever been placed in me. But I do assure you, most sincerely, that what I have said I verily believe; and this is the reason why I have said it—that you may know the real convictions of my heart, not because I have any malice or hatred, neither would I injure one hair of your head; and I will assure you that these convictions are attended with the deepest sorrow.

I wish to God it were not so, and that I could get rid of the achings of my heart on that subject; and I now notify you that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to the Church, through the medium of the *Times and Seasons*, and demand of the conference a hear-

ing concerning your case; that, on conviction of justifiable grounds, they will demand your license. I could say much more, but let the above suffice for the present.

Yours, in haste,

JOSEPH SMITH.

I sent the above communication to Elder Rigdon by Dr. Willard Richards; to which I received the following reply.

Sidney Rigdon to Joseph Smith—Denies Existence of Just Cause of the Prophet's Suspicions.

President Joseph Smith.

DEAR SIR:—I received your letter by the hands of Dr. Richards a few minutes since, the contents of which are surprising to me, though I am glad that you have let me know your feelings, so as to give me a chance to reply to them.

Why it is that you have the feelings which you seem to entertain, I know not; and what caused you to think that I had any connection with John C. Bennett at any time is not within my power to say.

As to the post office, I never asked Bennett one word about it when I made application for it. If he ever wrote to the department at Washington anything about it, it was and is without my knowledge; for surely I know of no such thing being done at any time; neither did I know, at the time I applied for the office, that you intended to apply for it; nor did I know of it for some time afterwards. As far as the post office is concerned, these are the facts. I wrote myself to the department, offering myself as an applicant, and referred the department to several members of Congress to ascertain my character. This is all I ever did on the subject. I never wrote but one letter to the department on the subject; neither had I at the time any acquaintance of any amount with Bennett, nor for a very considerable time afterwards. He never was at our house but very little, and then always on business, and always in a hurry, did his business, and went off immediately. I know not that Bennett ever knew that I had applied for the office; and I am quite satisfied he did not till some time after I had written to the department on the subject; and if he ever did anything about it, it was and is to this day without my having any knowledge of it.

As to the difficulties here, I never at any time gave Bennett any countenance in relation to it, and he knows it as well as I do, and feels it keenly. He has threatened me, severely, that he could do with me as he pleased, and that if I did not cease to aid you and quit trying to

save "my Prophet," as he calls you, from the punishment of the law, he would turn against me; and while at St. Louis, on his way to Upper Missouri, he, in one of his speeches, made a violent attack on myself, all predicated on the fact that I would not aid him. Such are his feelings on the subject and his threatenings.

As to Jared Carter, if there is anything in his mind unfavorably disposed to you, he has, as far as I know, kept it to himself; for he never said anything to me, nor in my hearing, from which I could draw even an inference of that kind. He was here yesterday, when you came, much dejected in spirit in relation to his temporal affairs, and commenced telling of the great injuries he had received by his son-in-law, and the great losses he had sustained by him, and seemed greatly dejected on account of it; but he never mentioned any other subject.

When I went to La Harpe on Friday, it was purely in relation to temporal matters, making arrangements for provisions for the ensuing season and to regulate some matters in relation to property only. While there, I heard the report of the new indictments; and Mr. Higbee told me, the day before I went out, that I was among the number of those who were to be demanded. In relation to this, I made such inquiry as I thought would enable me to determine the fact, but failed in the attempt. I confess I felt some considerable interest in determining this fact, and felt anxious to know if I could find out how it was.

Now, on the broad scale, I can assert in truth, that with myself and any other person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I.

As to your rights in the post office, you have just the same as any other man. In the new case which occurred yesterday, I have examined all the laws and rules in this office, and find but one section in relation to it, and that indirectly, but gives the postmaster no right to abate the postage, nor make any disposition of the letter or letters; but address the department, and they will give such instruction in the case as they may deem correct. I have written on the subject to the department.

I can conclude by only saying that I had hoped that all former difficulties had ceased for ever. On my part they were never mentioned to any person, nor a subject of discourse at any time nor in any place. I was tired hearing of them, and was in hopes that they slumbered for ever. While at La Harpe the subject was never once mentioned. The only thing was the inquiry I made myself to find out, as far as I could, whether the report made to me by Mr. Higbee was correct or no, and this in relation to myself only. If being entirely silent on the subject at

all times and in all places is an error, then I am guilty. If evading the subject at all times, whenever introduced by others, be a crime, then I am guilty; for such is my uniform custom.

If this letter is not satisfactory, let me know wherein; for it is peace I want. I have been interrupted a great many times since I began to write, by people calling at the office.

Respectfully,

SIDNEY RIGDON.

P. S.—I do consider it a matter of just offense to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance.

S. R.

Opened court to try Field for drunkenness and abusing his wife. I fined him $10 and costs, and required him to find bail of $50 to keep the peace for six months.

A conference held at Hartland, Niagara county, New York. Three elders and one priest were ordained, and five added to the Church.

It is estimated that the Chinese loss, in their recent war with England, was 15,000 men, 1,500 pieces of cannon, and a great portion of their navy.

Tuesday, 28.—I removed my office from the smoke house (which I have been obliged to occupy for some months,) to the small upper room in the new brick store.

Insult Resented.

Josiah Butterfield came to my house and insulted me so outrageously that I kicked him out of the house, across the yard, and into the street.

Elder Brigham Young visited George A. Smith, who was very sick.

Wednesday, 29.—Sat with Orson Spencer on a case of debt, and gave judgment against Dr. Foster, the defendant.

Thursday, 30.—In the office, in relation to a new bond presented to me by Dr. Brink, which I rejected as informal, and told Charles Ivins he might improve my share of the ferry one year, and cautioned him that if he did not consider Brink good for heavy damages, he would be foolish to be his bondsman.

Brink afterwards took an appeal to the Municipal Court, to be tried on the 10th of April.

Elder Hyde returned from Quincy, having delivered ten lectures and baptized three persons.

The Prophet as a Justice of the Peace.

At half-past one, p. m., I was called to sit as justice of the peace, with Alderman George W. Harris, on the case of Webb *v.* Rigby, for forcible entry and detainer. During the trial the court fined Esquire O. C. Skinner twenty dollars for insulting a witness, and would have fined him ten dollars more for his contempt of court, but let him off on his submissive acknowledgments. The trial closed about one o'clock on Friday morning.

Friday, 31.—At ten, a. m., I opened court for trial of Amos Lower, for assaulting John H. Burghard. After hearing testimony, fined Lower $10.

Spent the afternoon at Mr. Lucian Woodworth's in company with Brother Hyrum, Heber C. Kimball, Orson Hyde, Wilford Woodruff, and Brother Chase, with our wives; had a good time, and feasted on a fat turkey.

CHAPTER XVII.

EULOGY OF LORENZO D. BARNES—THE BEGINNING OF AUXILIARY ORGANIZATIONS IN THE CHURCH—IMPORTANT ITEMS OF DOCTRINE PROCLAIMED AT RAMUS—THE GENERAL CONFERENCE OF APRIL 6TH, 1843.

Saturday, April 1, 1843.—Called at the office about ten a. m., for "the Law of the Lord;" and about noon I heard read "Truthiana" No. 3, from the *Boston Bee*. At two p. m., I started in company with Orson Hyde and William Clayton for Ramus. The roads were very muddy. We arrived about half-past six, p. m., and were very joyfully received by Brother Benjamin F. Johnson, where we slept for the night.

Elders Brigham Young and John Taylor went to La Harpe.

The *Times and Seasons* contains a well written editorial upon the signs of the times. (See vol. IV, page 153.)

Minutes of a Conference at Augusta, Lee County, Iowa, April 1st, 1843.

James Brown was appointed the presiding Elder of the Augusta branch, which numbered eighty-four members in good standing, including two high priests, eleven elders, four priests, two teachers and one deacon. Twelve persons united with the branch. Seven elders, two priests and one deacon were ordained. One of the elders was a Lamanite of the Delaware tribe. A resolution was unanimously passed to uphold the first presidency and follow their counsels, and to use their utmost endeavors to build the Nauvoo House as well as the Temple. A number of discourses were preached during the conference, and several persons requested baptism at the close.

Elder P. P. Pratt writes:

Letter of Elder Parley P. Pratt Eulogizing Lorenzo D. Barnes, the First Elder to Die while on a Foreign Mission.

ALTON, April 1, 1842.

DEAR BROTHER:—Brother Lorenzo Snow arrived at St. Louis last Wednesday, from England with about two hundred and fifty emigrants. They are now lying on a boat bound for Nauvoo as soon as the river opens They sailed from England some time in January, and bring a copy of the *Millennial Star* and some private letters, under date of January 1st, 1843. From these we learn the painful fact that our dear brother and fellow-laborer, Elder Lorenzo D. Barnes is gone to be with Christ. He lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Bradford, —the first messenger of this last dispensation, who, for Christ's sake and the Gospel's, has laid down his life in a foreign land.

In this dispensation of Providence, an entire people are called to mourn. Brother Barnes was everywhere known and universally beloved as a meek, humble, and zealous minister of the Gospel, who has labored extensively for many years with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship not only of the Saints, but of thousands of various sects, and of those who made no profession. In short, his was the favored portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by many and hated by few, in all the wide circle of his acquaintance. But in the midst of a useful career on earth, he is suddenly and to us unexpectedly called away to a higher and more glorious field of action, with the spirits of the just, in the high council of the King of Kings. His spirit now justly claims an honored seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fullness of times, whilst his body lies sleeping far away from his native shore, on a distant island of the sea.

No father or mother, or kindred were near
To receive his last blessing or drop a kind tear,
With heart-broken anguish to weep o'er his tomb.
To adorn it with roses of richest perfume.

Yet he was lamented with many a tear,
By hearts full of sorrow—by soul's as sincere,
Who in solemn procession repaired to the grave,
To mourn for the stranger no kindness could save.

'Twas a tribute from souls he had won for his Lord—
Yea, brothers and sisters made nigh by his word,
Whose love was as strong and whose friendship as pure—
Whose grief was as heart-felt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations, as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and has laid down his life for Christ's sake and the Gospel's, to find it again, even life eternal.*

The Saints in England seem to be still rejoicing in the truth and increasing in numbers.

The emigration to Nauvoo is gathering as a cloud, yea, they are flocking as doves to their windows from all parts of England and the United States. The ice remaining so late in the river has congregated them in St. Louis in great numbers, some from Ohio and the East, and from various places. I think that thousands will land in Nauvoo in the course of the spring. Yes, as soon as the ice is out, they will throng to Nauvoo in swarms. The people in Missouri are beginning to be more and more astonished, and are expressing great fears that "Joe Smith" will yet prevail, so as to restore the supremacy of the laws in that dark corner of the earth, where a gang of robbers and murderers have so long controlled a state.

I long to be with you on the 6th of April, but fear that the ice will prevent.

I am in haste,
Yours in the new covenant,
PARLEY P. PRATT.

A Short Sketch of the Rise of the "Young Gentlemen and Ladies Relief Society" from in the Times and Seasons.†

In the latter part of January, 1843, a number of young people assembled at the house of Elder Heber C. Kimball, who warned them

* Lorenzo D. Barnes, the subject of the above eulogy, was born in 1812, and ordained a member of the second quorum of Seventy at Kirtland, in 1835. When the Adam-ondi-Ahman stake of Zion was organized in June, 1838, he was made a member of the High Council, and also the secretary of that stake, though continuing to hold the office of Seventy. He was one of the Seventy appointed to accompany the Twelve on their mission to Europe. (See minutes of the general conference of the Church, held in Quincy, Illinois, May 4, 5, 6, 1839. HISTORY OF THE CHURCH, vol. iii, pp. 246-7.) He died December 20, 1842, at Bradford, England. In 1852 his body was brought from England and interred in the Salt Lake City cemetery, where a suitably inscribed monument erected by the second quorum of Seventy Salt Lake City, marks his resting place.

†Vol. iv, p. 154-7. A reading of the above minutes will more clearly describe a Mutua Improvement Association than a Relief Society; and this incident may not

against the various temptations to which youth is exposed, and gave an appointment expressly for the young at the house of Elder Billings; and another meeting was held in the ensuing week, at Brother Farr's school-room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting the young people to study the scriptures, and enable themselves to "give a reason for the hope within them," and to be ready to go on to the stage of action, when their present instructors and leaders had gone behind the scenes; also to keep good company and to keep pure and unspotted from the world.

The next meeting was appointed to be held at my house; and notwithstanding the inclemency of the weather, it was completely filled at an early hour. Elder Kimball, as usual, delivered an address, warning his hearers against giving heed to their youthful passions, and exhorting them to be obedient and to pay strict attention to the advice of their parents, who were better calculated to guide them on the pathway of youth than they themselves. My house being too small the next meeting was appointed to be held in the hall over my store. I addressed the young people for some time, expressing my gratitude to Elder Kimball for having commenced this glorious work, which would be the means of doing a great deal of good, and said the gratitude of all good men and of the youth would follow him through life, and he would always look back upon the winter of 1843 with pleasure. I experienced more embarrassment in standing before them than I should before kings and nobles of the earth; for I knew the crimes of which the latter were guilty, and I knew precisely how to address them; but my young friends were guilty of none of them, and therefore I hardly knew what to say. I advised them to organize themselves into a society for the relief of the poor, and recommended to them a poor lame English brother (Maudesley) who wanted a house built, that he might have a home amongst the Saints; that he had gathered a few materials for the purpose, but was unable to use them, and he has petitioned for aid. I advised them to choose a committee to collect funds for this purpose, and perform this charitable act as soon as the weather permitted. I gave them such advice as I deemed was calculated to guide their conduct through life and prepare them for a glorious eternity.

A meeting was appointed to carry out these suggestions, at which William Cutler was chosen president and Marcellus L. Bates, clerk. Andrew Cahoon, Claudius V. Spencer and Stephen Perry were appointed to draft a constitution for the society and the meeting adjourned to the 28th of March, when the said committee submitted a

improperly be regarded as the first step towards that great movement in the Church which has been such a mighty aid in holding to the faith of their fathers the youth of Israel.

draft of a constitution, consisting of twelve sections. The report was unanimously adopted, and the meeting proceeded to choose their officers, William Walker was chosen president; William Cutler, vice-president; Lorin Walker, treasurer; James M. Monroe, secretary. Stephen Perry, Marcellus L. Bates, Redden A. Allred, William H. Kimball and Garret Ivans were appointed a committee of vigilance. The meeting then adjourned until the next Tuesday evening.

The next meeting was addressed by Elders Brigham Young, Heber C. Kimball and Jedediah M. Grant, whose instructions were listened to with breathless attention.

The *Boston Weekly Bee* has the following:

MORMONISM.

SIR:—On Thursday evening, March 23, agreeable to appointment, Elder George J. Adams addressed a large concourse of people on the Character and Mission of Joseph Smith the Prophet. In speaking of him, he bears a positive and direct testimony to the divinity of his mission. He does this without hesitation, just as if he meant what he said, and said what he meant. He does not say he hopes Joseph Smith is a true prophet, but says he is positive that such is the fact. On the Sabbath, March 26th, during the day, he introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fullness of the Gospel, who is to take his place in Boston for the present. He also spoke of Elder Orson Hyde, one of the Twelve Apostles, that would probably visit them this spring; and, according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. The Boylston hall was a perfect jam during the day and evening. On Tuesday evening he gave his farewell lecture. That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter-day Saints. But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There were present on that occasion over five hundred people: three hundred and fifty sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye. During his remarks he spoke very beautifully of "the marriage supper of the Lamb," that was to wind up this last dispensation, cause creation to cease to groan, and usher in the long-looked-for period when universal religion, liberty and toleration shall be proclaimed from "mountain-top to mountain-top and every man in every place shall meet a brother and a friend."

Yours truly, (not a Mormon, but) one of the many friends to that much abused people."

D. W. R.

Boston, April 1, 1843.

Sunday, 2.—Wind N. E. Snow fell several inches, but melted more or less.

At ten a. m. went to meeting. Heard Elder Orson Hyde preach, comparing the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth. Alluding to the coming of the Savior, he said, "When He shall appear, we shall be like Him, &c. He will appear on a white horse as a warrior, and maybe we shall have some of the same spirit. Our God is a warrior. (John xiv, 23.) It is our privilege to have the Father and Son dwelling in our hearts, &c."

Orson Hyde Corrected by the Prophet.

We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, "They shall be thankfully received."

*Important Items of Instruction given by Joseph the Prophet at Ramus, Illinois, April 2nd, 1843.**

When the Savior shall appear, we shall see Him as He is. We shall see that He is a man like ourselves, and that the same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. (John xiv: 23.) The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

In answer to the question, "Is not the reckoning of God's time, angel's time, prophet's time, and man's time according to the planet on which they reside? I answer, yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest—past, present, and future, and are continually before the Lord. The place where God resides is a great

* See Doctrine and Covenants, section cxxx.

Urim and Thummim. This earth in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelation ii: 17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms, will be made known; and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me while I was praying earnestly on the subject, December 25th, 1832.*

I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: "Joseph, my son, if thou livest until thou art eighty five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter." I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see His face. I believe the coming of the Son of Man will not be any sooner than that time.

The Prophet Expounds the Scriptures.

At one p. m., attended meeting, I read the 5th chapter of Revelation, referring particularly to the 6th verse, showing from that the actual existence of beasts in heaven. Probably those were beasts which had lived on another planet, and not ours. God never made use of the figure of a beast to represent the kingdom of heaven. When it is made use of, it is to represent an apostate church. This is the first time I have ever taken a text in Revelation; and if the young Elders would let such things alone it would be far better.

Then corrected Elder Hyde's remarks, the same as I had done to him privately.

* See Doctrine and Covenants, section lxxxvii. Also HISTORY OF THE CHURCH vol. I, chapter xxii, where the revelation here alluded to is given *in extenso*.

At the close of the meeting we expected to start for Carthage, but the bad weather prevented; so I called another meeting in the evening.

Between meetings I read in Revelation with Elder Hyde, and expounded the same, during which time several persons came in and expressed their fears that I had come in contact with the old scriptures.

At seven o'clock meeting, I resumed the subject of the beast, and showed very plainly that John's vision was very different from Daniel's prophecy—one referring to things actually existing in heaven; the other being a figure of things which are on earth.

*The Persistence of Intelligence—Blessings Predicated on Law.**

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

The Father has a body of flesh and bones as tangible as man s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

Questions Submitted to the Prophet.

"What is the meaning of the scripture, 'He that is faithful over a few things shall be made ruler over many; and he that is faithful over many, shall be made ruler over many more'? What is the meaning of the parable of the Ten Talents? Also the conversation with Nicodemus, 'Except a man be born of water and of the Spirit'?" were questions put to me which I shall not answer at present.

I closed by flagellating the audience for their fears, and called upon Elder Hyde to get up and fulfill his

* See Doctrine and Covenants, section cxxx.

covenant to preach three-quarters of an hour, otherwise I would give him a good whipping.

Elder Hyde arose and said "Brothers and sisters, I feel as though all had been said that can be said. I can say nothing, but bless you."

At the close of the meeting, we returned to Benjamin F. Johnson's, where we slept; and I remarked that the hundred and forty-four thousand sealed are the priests who should be anointed to administer in the daily sacrifice.

Dimick B. Huntington returned from Chicago, having had a very cold and severe journey. The ice in Chicago harbor was three feet thick. Brought me a letter from Mr. Justin Butterfield.

Monday, April 3.—Miller's day of judgment has arrived, but it is too pleasant for false prophets.*

At two p. m., started for Carthage, where we arrived about four p. m., and stayed at Jacob B. Backenstos'.

Elders Young and Taylor returned to Nauvoo, having preached four times.

In the evening, reading the Book of Revelation with Elder Hyde and conversing with Esquire Backman.

Upward of $12,000,000 have been recently expended by the French government to fortify the city of Paris.

Tuesday, 4.—Spent five hours preaching to Esquire Backman, Chancery Robinson, and Backenstos. Backman said, "Almost thou persuadest me to be a Christian."

We left Carthage about two p. m., and arrived at Nauvoo, at have-past five.

Wednesday, 5.—Sat with Aldermen Spencer, Wells, Hills, Harris, Whitney and Kimball, associate-justices in the municipal court on a writ of habeas corpus, and discharged Jonathan and Lewis Hoopes from custody.

A branch of the Church organized at Mount Holly, New Jersey, of twenty-five members, by Elder Newton.

* This has reference to William Miller, who predicted that on the 3rd of April, 1843, the Christ would come in glory, and the end of the world would come. See footnote, page 272, this volume.

Thursday, April 6.—I was detained from conference to hear a case of assumpsit, Widow Thompson, *versus* Dixon, until eleven a. m.

The first day of the fourteenth year of the Church of Jesus Christ of Latter-day Saints. Sun shone clear, warm and pleasant. The snow has nearly all disappeared, except a little on the north side of the hill above Zarahemla, Iowa. The ice is about two feet thick on the Mississippi, west of the Temple. A considerable number of the brethren crossed from the Iowa side of the river to the conference, on the ice. The walls of the Temple are from four to twelve feet above the floor.

Minutes of the General Conference, Beginning April 6th, 1843.

An annual conference of the Church of Jesus Christ of Latter-day Saints was convened on the floor of the Temple. There were present—Hyrum Smith, Patriarch; Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards, of the quorum of the Twelve; Elder Amasa Lyman, and a very large assembly of the elders and Saints.

Elder Brigham Young announced that President Joseph Smith was detained on business, but would be present soon.

Sang a hymn.

Elder Amasa Lyman opened by prayer, and another hymn was sung.

Elder Orson Pratt then read the third chapter of the second epistle of Peter, and spoke upon the subject of the resurrection.

At ten minutes before twelve o'clock, President Joseph Smith and Elders Rigdon and Hyde arrived.

PRESENTATION OF AUTHORITIES.

At twelve o'clock, President Joseph Smith commenced by saying, "We all ought to be thankful for the privilege we enjoy this day of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads; and it truly makes the countenances of this great multitude to look cheerful and gladdens the hearts of all present." He next stated the object of the meeting, which was—

First. To ascertain the standing of the First Presidency, which he should do by presenting himself before the conference.

Second. To take into consideration the expediency of sending out the

Twelve, or some of them, amongst the branches of the Church, to obtain stock to build the Nauvoo house; for the time has come to build it.

Third. The elders will have the privilege of appeals from the different conferences to this, if any such cases exist.

These are the principal items of business which I have at present to lay before you.

It is necessary that this conference give importance to the Nauvoo House. A prejudice exists against building it, in favor of the Temple; and the conference is required to give stress to the building of the Nauvoo House. This is the most important matter for the time being; for there is no place in this city where men of wealth, character and influence from abroad can go to repose themselves, and it is necessary we should have such a place. The Church must build it or abide the result of not fulfilling the commandment.

President Joseph then asked the conference if they were satisfied with the First Presidency, so far as he was concerned as an individual to preside over the whole Church, or would they have another? If, said he, I have done anything to injure my character, reputation, or standing, or have dishonored our religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind. But if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace.

Motion was made and seconded, that President Joseph Smith continue President of the whole Church. After a few minutes' silence, the motion was put by President Brigham Young, when one vast sea of hands was presented, and the motion was carried unanimously.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

Elder Brigham Young moved, and Elder Orson Hyde seconded, that Elder Sidney Rigdon be continued in his office as counselor to President Smith.

Elder Rigdon spoke, saying, "The last time I had the privilege of attending conference was at the laying of the corner stones of this Temple; and I have had but poor health since, and have been connected with circumstances the most forbidding, which, doubtless, have produced some feelings. I have never had a doubt of the work. My feelings concerning Bennett were always the same. I told my family to guard against that fellow, for some time he will attempt to make a rupture among this people. I had so little confidence in him that I always felt myself at his defiance. I was once threatened by Warren Parrish, if I would

not coincide with his views; and I have just received such a threatening letter from John C. Bennett, that if I did not turn my course I should feel the force of his power. As there is now an increase of my health and strength, I desire to serve you in any way it is possible for me to do. If any one has any feelings against me, I hope they will express them.

Dimick B. Huntington asked him what he meant when he said Bennett was a good man, etc., when he called him a perfect gentleman and he had nothing against him.

Elder Rigdon said he did not recollect it. He did not then know as much about Bennett as he had learned afterwards. I say now, he never offered any abuse in my house. Bennett has never been about my house but little. I never saw anything about the man but what was respectable. He came to Robinson's. I was in debt to him, and consequently boarded him. I think Dimick must be mistaken.

Dimick: I know I am not. I have no private pique against Elder Rigdon.

The vote was then put and carried almost unanimously.

President Joseph Smith presented William Law as his second counselor, who was sustained by unanimous vote.

President Hyrum Smith, patriarch, said he wished to be tried, when it was voted unanimously that he retain his office of patriarch. He then blessed the people and asked the Lord to bless them also.

REMARKS OF THE PROPHET ON COLLECTING FUNDS.

President Joseph Smith said he did not know anything against the Twelve. If he did, he would present them for trial. It is not right that all the burden of the Nauvoo House should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for it. There has been too great a solicitude in individuals for the build- of the Temple to the exclusion of the Nauvoo House. Agents have had too great latitude to practice fraud by receiving donations, and never making report. The Church has suffered loss, and I am opposed to that system of collecting funds when any elder may receive moneys. I am opposed to any man handling the public funds of the Church who is not duly authorized. I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business, and I want the conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them. It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have

fulfilled their duties; they have always gone where they were sent, and have labored with their hands for their support when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve solid, putting them under bonds; and let this conference institute an order to this end, and that the traveling expenses of the agents shall not be borne out of the funds collected for building these houses; and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee-in-Trust; and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House. I would suggest the propriety of your saying that no money should ever be sent by any man, except it be by some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for any elder to receive moneys for the Temple when he is traveling. But this system of things opened a wide field for every kind of imposition, as any man can assume the name of a "Mormon" elder and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received. I will mention one case. He is a good man: his name is Daniel Russell, from Akron, New York. His brother Samuel had been east on business for him, and there received twenty or twenty-five dollars as a donation to the Temple, which he put in Daniel Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the Church; but Daniel thought Samuel had paid out too much of his money, and he would keep the Church's money to make good his own. I called to see Daniel Russell about the money, and he treated me so very politely, but did not give me to understand he ever meant to pay it. He said he did not know at the time that there was any Church money in the bag,—that he had paid it out, and he had none now.

Samuel Russell, who brought the money from the east, stated to the conference that he did not think it was because his brother was short of funds that he kept it, for he had money enough. He had told him that he should not be out of funds again—that his brother had twenty dollars of the Church funds and some dried fruit for the President.

President Joseph resumed: I give this as a sample of a thousand instances. We cannot give an account to satisfy the people on the Church books unless something is done. I propose that you send your moneys for the Temple by the Twelve or some agent of your own choosing; and if you send by others and the money is lost, it is lost to yourselves; I cannot be responsible for it. Everything that falls into my hands shall

be appropriated to the very thing it was designed for. It is wrong for the Church to make a bridge of my nose in appropriating funds for the Temple. The act of incorporation required of me securities, which were lodged in the proper hands, as the law directs; and I am responsible for all that comes into my hands. The Temple committee are bound to me in the sum of $2,000, with good security. If they apply any property where they ought not, they are liable to me for it. Individuals are running to them with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple committee, neither I nor my clerk know anything of it. So long as you consider me worthy to hold this office, [Sole Trustee-in-Trust for the Church] it is your duty to attend to the legal forms belonging to the business; and if not, put some other one in my place. My desire is that the conference minutes may go forth in such form that those abroad may learn the order of doing business, and that the Twelve be appointed to this special mission of collecting funds for the Nauvoo House, so that all may know how to send their funds safely, or bring them themselves and deliver them to the Trustee-in-Trust or his clerk, who can always be found in the office. Who are the Temple committee, that they should receive the funds? They are nobody. When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, governor of Illinois, to Martin Van Buren, he looked at them very contemptuously, and said, "Governor Carlin! Governor Carlin! Who's Governor Carlin? Governor Carlin's nobody." I erred in spirit: I have been sorry for it ever since. I confess my mistake; and I here make my apology to all the world; and let it be recorded on earth and in heaven that I am clear of the sin of being angry with Martin Van Buren for saying, "Governor Carlin's nobody." All property ought to go through the hands of the Trustee-in-Trust. There have been complaints against the Temple committee for appropriating Church funds more freely for the benefit of their own children than to others who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed a committee to collect funds to build the Nauvoo House and receive moneys for the Temple, with this proviso—That the Twelve give bonds for the safe delivery of all funds coming into their hands belonging to the Nauvoo House and Temple to the Trustee-in-Trust; and that the payer also make immediate report to the Trustee-in-Trust of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the conference be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business and more safe for the parties concerned; that he wished this speculation to stop, and would do all in his power to put it down: to which the Twelve responded, Amen. Elder Young asked if any one knew anything against any one of the Twelve —any dishonesty. If they did, he wanted it exposed. He said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, etc.

President Joseph said, I will answer Brother Brigham. There is no necessity for the Twelve being abroad all the time preaching and gathering funds for the Temple. Spend the time that belongs to preaching abroad, and the rest of the time at home to support themselves. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox is a good old Quaker song; but we will make the ox tread out the corn first, and then feed him. I am bold to declare that I have never taken the first farthing of Church funds for my own use, till I have first consulted the proper authorities. When there was no quorum of the Twelve or High Priests for me to consult, I have asked the Temple committee, who had no particular business with it; but I did it for the sake of peac. (Elder Cutler said it was so.) Let the conference stop all agents from collecting funds, except the Twelve. When a man is sent to preach the first principles of the gospel, he should preach that, and let the rest alone.

Choir sang a hymn.

Elder Orson Hyde prayed; and twelve minutes before two o'clock, p. m., conference adjourned for one hour.

Afternoon Session.

[Conference re-assembled at three o'clock, p. m.]

HYRUM SMITH'S REMARKS ON THIEVES.

Patriarch Hyrum Smith commenced by saying that he had some communication to make to the conference on stealing, and he would do it while waiting for President Joseph Smith, and referred to the article in the last number of the *Wasp*. Said he, I have had an interview with a man who formerly belonged to the Church. He revealed to me that there is a band of men, and some who pretend to be strong in the faith of the doctrine of the Latter-day Saints; but they are hypocrites, and some who do not belong to the Church, who are bound together by secret oaths, obligations, and penalties to keep the secret; and they hold that it is right to steal from any one who does not belong to the

Church, provided they consecrate one-third of it to the building of the Temple. They are also making bogus money.

This man says he has become convinced of the error of his ways and has come away from them to escape their fury. I wish to warn you all not to be duped by such men, [these outlaws] for they are the Gadiantons of the last days.

He then read from the *Wasp*, as republished from the *Times and Seasons*, his own affidavit and the proceedings of the authorities of the Church generally, dated Nov. 26, 1841. The man who told me said, "this secret band refer to the Bible, Book of Doctrine and Covenants, and Book of Mormon to substantiate their doctrines; and if any of them did not remain steadfast, they ripped open their bowels and gave them to the cat-fish." But no such doctrines are taught in those books

They say that it has been taught from this stand that they are the little foxes that spoil the vines, and the First Presidency are the big foxes; and the big foxes wanted the little foxes to get out of the city and spread abroad, so that the big foxes might have a chance; which everybody knows is false. All these things are used to decoy the foolish and unwary.

I will mention two names—David Holman and James Dunn. They were living in my house. I went to them and asked them if they were stealing for a livelihood? Holman confessed that he had stolen from the world, not from the brethren. I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore, if I would forgive him, he would never do so again. Soon after he went to Montrose, where he was found stealing salt. He then stole a skiff and came across the river, stole a barrel of flour that had just been landed from a steamer, rowed down the river to Keokuk and sold the flour for $2.00, saying he had picked it up in the river, and it was likely a little damaged, got his pay, and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you today, the men that steal shall not long after be brought to the penitentiary. They will soon be brought to condign punishment. I demand, in the presence of God, that you will exert your wit and your power to bring such characters to justice. If you do not, the curse of God will rest upon you. Such things would ruin any people. Should I catch a Latter-day Saint stealing, he is the last man to whom I would show mercy.

President Joseph Smith said, I think it best to continue this subject. I want the elders to make honorable proclamation abroad concerning what the feelings of the First Presidency are; for stealing has never been tolerated by them. I despise a thief. He would betray me if he could get the opportunity. I know that he would be a detriment to any

cause; and if I were the biggest rogue in the world, he would steal my horse when I wanted to run away.

It has been said that some were afraid to disclose what they knew of these secret combinations; consequently I issued a proclamation, which you may read in the *Wasp*, Number 48. If any man is afraid to disclose what he knows about this gang of thieves, let him come to me and tell me the truth, and I will protect him from violence. Thieving must be stopped.

Opportunity was then offered to the elders to bring forward their appeals from other conferences; but no case was presented.

THE PROPHET'S REMARKS ON CONDITIONS IN IOWA.

President Joseph Smith continued his remarks and said, it is necessary that I make a proclamation concerning Keokuk and also in relation to the economy of the Church on that side of the river.

The governor of Iowa has issued a writ in the same manner that Carlin did, and it is now held in Iowa as a cudgel over my head. I was told by the United States attorney that the governor of Iowa had no jurisdiction after the decision of the Supreme Court, and that all writs thus issued were legally dead. Appeals have been made to Governor Chambers; but although he has no plausible excuse, he is not willing to kill that writ or to take it back. I will therefore advise you to serve them a trick that the devil never did,—*i. e.*, come away and leave them; come into Illinois, pay taxes in Illinois, and let the Iowegians take their own course. I don't care whether you come away or not. I do not wish to control you; but if you wish for my advice, I would say, let every man, as soon as he conveniently can, come over here; for you can live in peace with us. We are all green mountain boys—Southerners, Northerners, Westerners, and every other kind of "ers," and wil treat you well: and let that governor know that we don't like to be imposed upon.

In relation to Keokuk, it has been supposed that I made a great bargain with a certain great man there. In the beginning of August last, a stranger came to my house, put on a very long face, and stated that he was in great distress—that he was a stranger in this city, and having understood that I was benevolent, he had come to me for help. He said that he was about to lose $1,400 of property at sheriff's sale for $300 in cash; that he had money in St. Louis, which he expected in two or three days; that the sale would take place the next day; and that he wanted to hire some money for two or three days. I thought on the subject over night, and he came the next morning for an answer. I did not like the looks of the man; but thought I, he is a stranger. I then reflected upon the situation that I had been frequently placed in, and that I had often

been a stranger in a strange land, and whenever I had asked for assistance I had obtained it; and it may be that he is an honest man; and if I turn him away, I shall be guilty of the sin of ingratitude. I therefore concluded to loan him $200 in good faith sooner than be guilty of ingratitude. He gave me his note for the same, and said, "whenever you call on me, you shall have the money." Soon after, when I was taken with Carlin's writ, I asked him for the money; but he answered, "I have not got it from St. Louis, but shall have it in a few days." He then said, "since I saw you, a project has entered my mind, which I think may be profitable both for you and me. I will give you a quit claim deed for all the land you bought of Galland, which is twenty thousand acres. You paid Galland the notes, and ought to have them: they are in my hands as his agent, and I will give them up. I also propose deeding to you one-half of my right to all my land in the Iowa territory; and all I ask is for you to give your influence to help to build up Keokuk." I answered, "I have not asked for your property: I don't want it, and would not give a snap of my finger for it; but I will receive the papers; and if I find it as you say, I will use my influence to help to build up the place; but I won't give you anything for the land," and told him I wanted the $200 which was due me. He made out the deeds and gave them to me, and I got them recorded, and he gave up the notes, except a few. I then said to Uncle John Smith, if you go there with the brethren, I will give you the property. But he would not accept it. I then let the same gentleman have some cloth to the amount of $600 or $700. He began, soon after, to tell the brethren what obligations I was under to him. I then wrote him a letter on the subject; but I have since found that he is swindling, and that there is no prospect of getting anything from him. He is owing me about $1,100; and I thought it my duty to publish his rascality, that the elders might do the same in that territory, and prevent the brethren from being imposed upon. He has got a writing to this effect, that if he owned as much as he pretended and did as he said, I would give my influence to build up Keokuk, and on no other terms. His name is J. G. Remick. He took this plan to swindle me out of money, cloth, lumber, etc. I want all the congregation to know it. I was not going to use any influence to have the brethren go to be swindled. My advice is, if they choose, that they come away from Keokuk, and not go there any more. It is not a good location.

I am not so much a "Christian" as many suppose I am. When a man undertakes to ride me for a horse, I feel disposed to kick up and throw him off, and ride him. David did so, and so did Joshua. My only weapon is my tongue. I would not buy property in Iowa territory: I consider it stooping to accept it as a gift.

In relation to the half-breed land, it is best described by its name—it is half-breed land; and every wise and judicious person as soon as he can dispose of his effects, if he is not a half-breed, will come away. I wish we could exchange some half-breeds and let them go over the river. If there are any that are not good citizens, they will be finding fault tomorrow at my remarks, and that is the key-word whereby you may know them. There is a chance in that place for every abomination to be practiced on the innocent, if they go; and I ask forgiveness of all whom I advised to go there. The men who have possession have the best title; all the rest are forms for swindling. I do not wish for the Saints to have a quarrel there.

President Joseph Smith stated that the next business was to settle difficulties where elders have had their licenses taken away, etc., or their membership. But whilst they were preparing, if there was any such case, he would talk on other subjects.

THE PROPHET ON THE SECOND COMING OF THE CHRIST.

The question has been asked, can a person not belonging to the Church bring a member before the high council for trial? I answer, No. If I had not actually got into this work and been called of God, I would back out. But I cannot back out: I have no doubt of the truth. Were I going to prophesy, I would say the end [of the world] would not come in 1844, 5, or 6, or in forty years. There are those of the rising generation who shall not taste death till Christ comes.

I was once praying earnestly upon this subject, and a voice said unto me, "My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man." I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, He would make His appearance. But I do not say whether He will make his appearance or I shall go where He is. I prophesy in the name of the Lord God, and let it be written—the Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the 14th chapter of Revelation, 6th and 7th verses—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come." And Hosea, 6th chapter, After two days, etc.,—2,520 years; which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out: which judgments are commenced. Paul says, "Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night." It is not the design of the Almighty to come upon the earth

and crush it and grind it to powder, but he will reveal it to His servants the prophets.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, &c. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.

Choir sang a hymn.

Prayer by W. W. Phelps.

Adjourned at six p. m., until tomorrow morning.

Friday, 7.—

Conference convened at ten a. m.

Singing, prayer by Elder Orson Hyde, and singing.

President Joseph Smith stated that the next business in order was to listen to appeals of elders, &c.; but none appeared. He was rather hoarse from speaking so long yesterday, and therefore said he would use the boys' lungs today.

The next business in order was to appoint some elders on missions.

Voted that Jedediah M. Grant be sent to preside over the church at Philadelphia.

Voted that Joshua Grant be sent to preside over the church at Cincinnati.

Voted that Pelatiah Brown go to the village of Palmyra, in New York, and raise up a branch of the Church,

Complaints Against the Temple Committee.

The Temple committee was called up for trial.

William Clayton said: Some may expect I am going to be a means of the downfall of the Temple committee. It is not so; but I design to show that they have been partial. Elder Higbee has overrun the amount allowed by the trustees about one-fourth. Pretty much all Elder Higbee's son has received has been in money and store pay. Higbee's son has had nothing credited on his tithing. William F. Cahoon has

paid all his tenth; the other sons of Cahoon have had nothing to their credit on tithing. The committee have had a great amount of store pay. One man, who is laboring continually, wanted twenty-five cents in store pay when his family were sick; but Higbee said he could not have it. Pulaski S. Cahoon was never appointed boss over the stone-cutting shop, but was requested to keep an account of labor in it. During the last six months very little means have been brought into the Temple committee. There are certain individuals in this city who are watching every man who has anything to give the Temple, to get it from him and pay for the same in his labor.

Alpheus Cutler said he did not know of any wrong he had done. If any one would show it, he would make it right.

The conference voted him clear.

Reynolds Cahoon said: This is not an unexpected matter for me to be called up. I do not want you to think I am perfect. Somehow or other, since Elder Cutler went up into the pine country, I have, from some cause been placed in very peculiar circumstances. I think I never was placed in so critical a position since I was born. When President Smith had goods last summer, we had better property; goods would not buy corn without some cash: instead of horses, &c., we took store pay. I have dealt out meal and flour to the hands to the last ounce, when I had not a morsel of meal, flour or bread left in my house. If the trustee, Brother Hyrum, or the Twelve, or all of them will examine and see if I have too much, it shall go freely. I call upon the brethren, if they have anything against me, to bring it forward and have it adjusted.

Patriarch Hyrum Smith said: I feel it my duty to defend the committee as far as I can; for I would as soon go to hell as be a committee-man. I will make a comparison for the Temple committee. A little boy once told his father he had seen an elephant on a tree; the people did not believe it, but ran out to see what it was: they looked, and it was only an owl.

Reynolds Cahoon said, when Brother Cutler was gone, Brother Higbee kept the books, and they have found as many mistakes against Brother Higbee as in his favor.

The conference then voted Cahoon clear.

Elias Higbee said: I am not afraid or ashamed to appear before you. When I kept the books, I had much other business on my hands and made some mistakes.

The conference voted in favor of Elder Higbee unanimously.

President Joseph Smith stated that the business of the conference had closed, and the remainder would be devoted to instruction. It is an insult to a meeting for persons to leave just before its close. If they

must go out, let them go half an hour before. No gentlemen will go out of meeting just at closing.

Singing by the choir.

Prayer by Elder Brigham Young.

The Afternoon Session.

Conference called to order at two-thirty p. m.

Singing. Prayer by Elder Brigham Young. Singing.

Elder Orson Pratt delivered a discourse from the prophecy of Daniel on the Ancient of Days; for a synopsis of which see *Times and Seasons*, page 204.

While the choir was singing, President Joseph remarked to Elder Rigdon: This day is a millennium within these walls, for there is nothing but peace.

To a remark of Elder Orson Pratt's, that a man's body changes every seven years, President Joseph Smith replied: There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.

Singing by the choir. Prayer by Elder John Taylor.

The ice, which had made a bridge across the river since last November, moved away in immense masses.

Morning Session of the Conference, Saturday, April 8th, 1843.

President Joseph Smith addressed the Saints. [The following synopsis was reported by Willard Richards and William Clayton:]

President Joseph Smith called upon the choir to sing a hymn, and remarked that "tenor charms the ear, bass, the heart." After singing, he spoke as follows:

I have three requests to make of the congregation: The first is, that all who have faith will exercise it and pray the Lord to calm the wind; for as it blows now, I cannot speak long without seriously injuring my health; the next is that I may have your prayers that the Lord will strengthen my lungs, so that I may be able to make you all hear; and the third is, that you will pray for the Holy Ghost to rest upon me, so as to enable me to declare those things that are true.

The Prophet Expounds the Scriptures.

The subject I intend to speak upon this morning is one that I have

seldom touched upon since I commenced my ministry in the Church. It is a subject of great speculation, as well amongst the elders of this Church, as amongst the divines of the day: it is in relation to the beasts spoken of by John the Revelator. I have seldom spoken from the revelations; but as my subject is a constant source of speculation amongst the elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the elders to have knowledge in relation to the meaning of beasts, and heads and horns, and other figures made use of in the revelations; still, it may be necessary, to prevent contention and division and do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt; for these cannot exist where knowledge is.

There is no pain so awful as that of suspense, This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to Him. He has power over all.

I will endeavor to instruct you in relation to the meaning of the beasts and figures spoken of. I should not have called up the subject had it not been for this circumstance. Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be asked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually corrected him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. The

subject particularly referred to was the four beasts and four-and-twenty elders mentioned in Rev. 5: 8—"And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."

Father Brown has been to work and confounded all Christendom by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of the day could not do anything with him, and why should we find fault? Anything to whip sectarianism, to put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a *beast* to represent His kiugdom on the earth, consisting of men. when He could as well have used a far more noble and consistent figure. What! the Lord make use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important—the glories and majesty of His kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but He never made use of the figure of a beast nor any of the brute kind to represent His kingdom.

Daniel says (ch. 7, v. 16) when he saw the vision of the four beasts, "I came near unto one of them that stood by, and asked him the truth of all this," the angel interpreted the vision to Daniel; but we find, by the interpretation that the figures of beasts had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel; for I refer to the prophets to qualify my observations which I make, so that the young elders who know so much, may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets, and those spoken of in the revelations of John. The things which John saw had no allusion to the

scenes of the days of Adam, Enoch, Abraham or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. i: 1-3, which is a key to the whole subject: "The revelation of Jesus Christ, which God gave unto Him, to show unto his servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." Also Rev. iv: 1. "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

The four beasts and twenty-four elders were out of every nation; for they sang a new song, saying, "Thou art worthy to take the book, and to open the seal thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (See Rev. 5: 9.) It would be great stuffing to crowd all nations into four beasts and twenty-four elders.

Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of "things which must shortly come to pass," and not of what has already transpired. John saw beasts that had to do with things on the earth, but not in past ages. The beasts which John saw had to devour the inhabitants of the earth in days to come. "And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and beheld a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Rev. 6: 1, 2, 3, 4.) The book of Revelation is one of the plainest books God ever caused to be written.

The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth.

I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be

determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation. The prophets do not declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered "image" instead of "beast," in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation of the subject.

John saw curious looking beasts in heaven; he saw every creature that was in heaven,—all the beasts, fowls and fish in heaven,—actually there, giving glory to God. How do you prove it? (See Rev. 5: 13.) "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.

Says one, "I cannot believe in the salvation of beasts." Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came

from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the Revelation represent kingdoms. Very well, on the same principle we can say that the twenty-four elders spoken of represent beasts; for they are all spoken of at the same time, and are represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! "What do you use such vulgar expressions for, being a prophet?" Because the old women understand it—they make pancakes. Deacon Homespun said the earth was flat as a pancake, and ridiculed the science which proved to the contrary. The whole argument is flat, and I don't know of anything better to represent it. The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven, but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority.

Oh, ye elders of Israel, harken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, "Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel." Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.

He then read Rev. 13: 1—8. John says, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Some spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast. Now for the wasp's nest. The translators have used the term "dragon" for devil. Now it was a beast that John saw in heaven, and he was then speaking of "things which must shortly come to pass;" and consequently the beast that John saw could not be Nebuchadnezzar. The beast John saw was an actual beast, and an actual intelligent being gives him his power, and his seat, and great authority. It was not to represent a beast in heaven: it was an angel in heaven who has power in the last days to do a work.

"All the world wondered after the beast," Nebuchadnezzar and Constantine the Great not excepted. And if the beast was all the world, how could the world wonder after the beast? It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?

Some say it means the kingdom of the world. One thing is sure, it does not mean the kingdom of the Saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, Who is able to make war with my great big self? If these spiritualized interpretations are true, the book contradicts itself in almost every verse. But they are not true.

There is a mistranslation of the word dragon in the second verse. The original word signifies the devil, and not dragon, as translated. In chapter 12, verse 9, it reads, "That old serpent, called the devil," and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon. Everything that we have not a key-word to, we will take it as it reads. The beasts which John saw and speaks of as being in heaven, were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. I give this as a key to the elders of Israel. The independent beast is a beast that dwells in heaven, abstract [apart] from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to it in Daniel's vision.

I have said more than I ever did before, except once at Ramus, and then up starts the little fellow (Charles Thompson) and stuffed me like a cock-turkey with the prophesies of Daniel, and crammed it down my throat with his finger.

At half-past eleven o'clock President Smith's lungs failed him, the wind blowing briskly at the time.

Choir sung a hymn.

Elder John Taylor rose and made a few remarks, among which were the following: "I have never said much about the beasts, &c., in my preaching. When I have done it, it has been to attract attention and keep the people from running after a greater fool than myself.

Singing and prayer.

Adjourned till two p. m.

A strong west wind; ice floating down the Mississippi seen from the stand.

Afternoon Session, two p. m.

Conference again opened; but the wind being too strong, the congregation made a temporary stand at the east end of the Temple walls, when Elder Taylor resumed his remarks on the kingdom of God being set up in the last days, which will be like the little stone cut out of the mountain.

Elder Orson Hyde said it was three years since he met with the Saints and was set apart for his mission to Jerusalem. He had traveled in the four quarters of the globe and had been among people speaking fourteen or fifteen different languages, and they all agree that some great event is close at hand.

Singing and prayer.

Sunday, 9th. Conference opened by singing, "The Spirit of God like a fire is burning."

Prayer and singing. In consequence of President Joseph Smith being afflicted in his lungs and breast, he was not able to preach, and called on Elder Joshua Grant to speak, who stated that he had just returned from a mission of three years. He had traveled through several states, and had, in company with his brother, Jedediah M. Grant, raised up a church of two hundred members. For synopsis of discourse, see *Times and Seasons*, vol. iv, page 236-7.

Elder Amasa M. Lyman also preached an eloquent discourse on the Book of Mormon, resurrection of the dead, and eternal judgment. See *Times and Seasons*, vol. iv, pages 218-20.

CHAPTER XVIII.

A GREAT MISSIONARY MOVEMENT—SPECIAL INSTRUCTIONS TO ELDERS UNDERTAKING MISSIONS—IMPRISONMENT OF ORRIN P. ROCKWELL—ARRIVAL OF SAINTS FROM ENGLAND—SPEECH OF THE PROPHET—INDIAN ELOQUENCE.

Monday, April 10, 1843.—At 10 a. m. a special conference of elders convened and continued by adjournment from time to time till the 12th. There were present of the quorum of the Twelve, Brigham Young, president; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards.

A Special Conference at Nauvoo.

The object of the conference was to ordain elders and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices by the conference, agreeable to requests which were made by individuals who were acquainted with the several places which they represented:—

Names and Appointments of Elders.

James M. Munroe and Truman Gillet, Auburn, New York.

Dominicus Carter, Lockport, Indiana.

Joshua Holman and John Pierce, Madison, Indiana.

Wandall Mace and Isaac C. Haight, Orange county, New York.

William O. Clark, Richardson Settlement, Iowa.

Benjamin L. Clapp, John Blair, Wilkinson Hewitt, and Lyman O. Littlefield, Alabama.

Alonzo Whitney and J. Goodale, Dublin, Ohio.

William Eaton, Westfield, Sullivan county, New York.

Zebedee Coltrin, Graham Coltrin, and James H. Flanigan, Smith and Tazwell counties, Virginia.

Jonathan Dunham, Laurenceburgh, Indiana.

Lewis Robbins and Jacob Gates have a roving commission in Massachusetts, with leave to take their wives, but to keep out of the churches.

Stephen Markham and Truman Waite, Huron county, Ohio.

John D. Chase and A. M. Harding, Pittsfield, Vermont.

Amos B. Fuller and Cyrus H. Wheelock, Windham county, Vermont.

John S. Gleason and Henry C. Jacobs, west part of the State of New York.

Marcellus L. Bates and Norman B. Shearer, Sackets Harbor, New York.

Samuel Brown, Maryland.

Lemuel Mallory and George Slater, Washtenau county, Michigan.

Moses Wade, some county in New York, where there has not been any preaching by the Saints.

Chillion Daniels and Ebenezar Robinson, St. Lawrence county, New York.

William Brown and Daniel Cathcart, Pensacola, Florida.

Eleazar Willis, go where he likes.

John Zundall, St. Clair county, Illinois.

Crandall Dunn, Michigan.

George Middow, Waterloo, Canada.

Samuel H. Rogers and Harvey Green, Cumberland, New Jersey.

Daniel Spencer, Canada.

Elias Harmar, Chenango county, New York.

Harvey Tate, Fort Wayne, Indiana; Robert D. Foster and Jonathan Allen, Tioga county, New York.

William Wharton, of Philadelphia, Wilmington, Delaware.

Leonard Soby, Peru, Indiana.

Warner Hoops, York county, Pennsylvania.

F. D. Wilson and George W. Brandon, Dyer and Montgomery counties, Tennessee.

Elisha H. Groves and George P. Dykes, from Terre Haute to Shawneetown and Cairo, on both sides of the Wabash.

Perigrine Sessions, Oxford county, Maine.

John L. Butler and David Lewis, Lexington, Kentucky.

Charles C. Rich, Ottowa, Illinois.

William W. Rust, Worcester county, Massachusetts.

Aaron M. York, Maine.

Asaph Rice, Pontiac, Michigan.

Orson Spencer, New Haven, Connecticut.

Lorin Farr, Connecticut.

Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers Joseph Outhouse, and William Bird, Connecticut.

Francis Edwards and Charles Ryan, Jackson county, Tennessee.

Benjamin Kempton, Wheeling to Mount Vernon, Ohio.

Peter Hess, of Philadelphia, Lancaster, Pennsylvania.

Noah Curtis and Luman H. Calkins, Wayne county, New York.

Stratton Thornton and Sandford Porter, south-east part of Illinois and Indiana.

Benjamin Leland and Eden Smith Erie county, Pennsylvania.

Samuel Swarner, Orleans county, New York.

Samuel Parker, York county, Maine.

Jacob E. Terry and Err Terry, Niagara district, Upper Canada.

Edward P. Duzette and Elisha Edwards, Loraine and Huron counties, Ohio.

Edwin Williams, Hunterdon county, New Jersey.

Jacob G. Bigler, Lewis county, Virginia.

Orlando Hovey, Franklin county, Indiana.

William B. Brink, some place in the interior of Pennsylvania, where the elders have not been.

F. B. Jacaway and Samuel Rowland, Adams county, Ohio.

Moses Tracy, Perry county Illinois.

Alfred Brown, Chautauque county, New York.

Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt, and John Brown, Vermont.

Samuel C. Brown to labor on the Temple.

James Caroll, Henry county, Indiana.

Levi Stewart and James Pace, Williamson and Gallatin counties, Illinois.

Edwin Clegg, Rock Island, Illinois.

John Carns, Richmond, Indiana.

Edward Bosley and Rodman Clark, Livingston county, New York.

James Hutchins and Daniel Tyler, Natchez, Mississippi.

George M. Chase, Geauga county, Ohio.

John Royce, Sing Sing, New York.

Lyman Whitney, Franklin county, Vermont.

Charles Ryan, Jacob E. Terry, Henry Moore, Samuel P. Carter, William Isherwood, Samuel Rowland, Dorr P. Curtis, Abraham S. Workman, Jeremiah Hatch, James G. Culberston, Samuel Ferrin, Samuel Crane, David Moore, William Brown, Benjamin Barber, Oliver B. Huntington, Edward Clegg, Daniel McRae, William S. Covert, William B. Brink, James Long, and William Empy were ordained elders, with this express injunction, that they quit the use of tobacco and keep the Word of Wisdom.

Almon W. Babbitt was restored to fellowship by the conference.

Elder Curtis Hodges (who has a wife in this place,) was cut off from the Church for his *anti*-Christian conduct in Warrick county, Indiana.

Elders James Allred, John Snider, and Aaron Johnson were appointed to administer baptism for the dead in the river while the font could not be used.

President Young instructed the elders not to go from church to church for the purpose of living themselves or begging for their families or for preaching, but to go to their places of destination, journeying among the world and preaching by the way as they have opportunity; and if they get anything for themselves, they must do it in those churches they shall build up or from the world, and not enter into other men's labors.

Several elders have been presented to us having traveled extensively the past season, preaching but little or none, living on the brethren and begging for their own emolument. Such elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo and give an account of their stewardship, and report the amount of leg service performed by them, and on their return be sure to keep out of the churches.

It is wisdom for the elders to leave their families in this place when they have anything to leave with them; and let not the elders go on their missions until they have provided for their families. No man need say again, "I have a call to travel and preach," while he has not a comfortable house for his family, a lot fenced, and one year's provisions in store, or sufficient to last his family during his mission or means to provide it.

The Lord will not condemn any man for following counsel and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching, he will dream about that; and not, when he is laboring on the Temple, dream that it is his duty to run off preaching and leave his family to starve. Such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, "I have nothing to eat." Where is your husband? "He is gone a preaching." "Who sent him?" said I; "for the Lord never sent him, to leave his family to starve."

When the Twelve went to England, they went on a special mission, by special commandment, and they left their families sick and destitute, God having promised that they should be provided for. But God does not require the same thing of the elders now, neither does He promise

to provide for their families when they leave them contrary to counsel. The elders must provide for their families.

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known elders who had by some means got in debt, but had provided well for their families during their contemplated mission; and after they had taken their departure, their creditors would teaze their wives for the pay due from their husbands, till they would give them the last provision they had left them, and they were obliged to subsist on charity or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-Christian and criminal; and I forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want the sisters to act on the same principle.

Elder Orson Hyde said, if there is an elder who does not provide for his family in the unrighteous mammon, shall we commit to him the true riches, the priesthood, missions, etc.? No!

Elder Wilford Woodruff requested the elders to remember in their travels that there was a printing press in Nauvoo, and that it is in the hands of the Church, and wished the elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor in cash.

Elder Heber C. Kimball instructed the elders that when they found a place where the people wanted preaching, they must stay themselves and preach, and not run away somewhere else and write to Nauvoo to have elders sent to the place they had left.

Elders Wilford Woodruff and John Taylor requested that when the elders had built up a church, they would write a brief statement of facts, unencumbered with useless matter, and forward their communication to the editor of the *Times and Seasons* post paid.

The elders were reminded that they need not expect any attention would be given to unpaid letters directed to the Presidency.

The elders were also reminded that although they were not sent out to be taught, but to teach, yet, if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fullness of the gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as destitute as they went out; but if they adhered closely to the first principles, and taught the "Word of Wisdom" more by example than by precept, walking before God and the world in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest; and as doves re-

turn to their windows in flocks when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion and her stakes with them who shall be seals of their ministry in the day of celestial light and glory.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

I gave a letter of attorney to Benjamin F. Johnson to sell some of the Church property in Macedonia.

A conference was held at Batavia, New York, on the 6th and 7th of April; Elder John P. Greene, president; R. J. Coats, Clerk. Eleven branches, one hundred sixty-seven members, one high priest, forty-eight elders, two priests, and three teachers were represented in good standing; a general spirit of enquiry prevailing. Seven elders were ordained. Elder Greene and others delivered addresses to the elders on the signs of the times, the mission of the Prophet, and the building of the Temple.

Batavia, New York, Conference.

A conference was also held in the House of the Lord at Kirtland, at which was passed a resolution for the removal of all the Saints in that place to Nauvoo. Elder Lyman Wight, the president, preached several times, and about one hundred apostates and a few new members were baptized during the conference.

Kirtland Conference.

J. H. Reynolds wrote to Bishop Newel K. Whitney on the 7th as follows:

Letter of J. H. Reynolds to Newel K. Whitney—Imprisonment of Orrin P. Rockwell.

INDEPENDENCE, MO., April 7, 1843.

SIR:—At the request of Orrin Porter Rockwell, who is now confined in our jail, I write you a few lines concerning his affairs. He is held to bail in the sum of $5,000, and wishes some of his friends to bail him out. He also wishes some friend to bring his clothes to him. He is in good health and pretty good spirits. My own opinion is, after conversing with several persons here, that it would not be safe for any of Mr. Rockwell's friends to come here, notwithstanding I have written the above at his request; neither do I think bail would be taken (unless

it was some responsible person well known here [as a resident of this state). Any letter to Mr. Rockwell, (post paid,) with authority expressed on the back for me to open it, will be handed to him without delay. In the meantime he will be humanely treated and dealt with kindly until discharged by due course of law.

Yours, etc.,

J. H. REYNOLDS.

Mr. Newel K. Whitney.

The plague appeared at Alexandria, Mansourah, and Damietta, making great ravages.

Tuesday, 11.—In the office most of the day. Some rain and wind.

A volcano broke out near Konigshutte, in Silesia.

Wednesday, 12.—In conversation with Mr. Gillet concerning the Hotchkiss purchase.

Overseer of Work on the Temple Appointed.

In consequence of misunderstanding on the part of the Temple committee, and their interference with the business of the architect, I gave a certificate to William Weeks to carry out my designs and the architecture of the Temple in Nauvoo, and that no person or persons shall interfere with him or his plans in the building of the Temple.

Arrival of Saints from England.

Before the elders' conference closed,* the steamer *Amaranth* appeared in sight of the Temple, coming up the river, and about noon landed her passengers at the wharf opposite the old post office building, consisting of about two hundred and forty Saints from England, under the charge of Elder Lorenzo Snow, who left Liverpool last January, after a mission of nearly three years. With a large company of the brethren and sisters I was present to greet the arrival of our friends, and gave notice to the new-comers to meet at the Temple tomorrow morning at ten o'clock, to hear instructions.

After unloading the Saints, the *Amaranth* proceeded up the river, being the first boat up this season.

* The conference of the elders continued from the 10th of April to the 12th, it will be remembered. See page 347.

About five p. m. the steamer *Maid of Iowa* hauled up at the Nauvoo House landing, and disembarked about two hundred Saints, in charge of Elders Parley P. Pratt and Levi Richards. These had been detained at St. Louis, Alton, Chester, etc, through the winter, having left Liverpool last fall. Dan Jones, captain of the *Maid of Iowa*, was baptized a few weeks since: he has been eleven days coming from St. Louis, being detained by ice. I was present at the landing and the first on board the steamer, when I met Sister Mary Ann Pratt (who had been to England with Brother Parley,) and her little daughter, only three or four days old. I could not refrain from shedding tears.

So many of my friends and acqaintances arriving in one day kept me very busy receiving their congratulations and answering their questions. I was rejoiced to meet them in such good health and fine spirits; for they were equal to any that had ever come to Nauvoo.

Thursday, 13.—Municipal Court met at nine a. m. to hear the case of Dana *v.* Brink on appeal, but adjourned the case to the 19th.

At ten a. m. the emigrants and a great multitude of others assembled at the Temple. Choir sung a hymn; prayer by Elder Heber C. Kimball; when I addressed the Saints. [The following synopsis was written by Willard Richards:]

Remarks of the Prophet to the Saints Newly Arrived from England.

I most heartily congratulate you on your safe arrival in Nauvoo, and on your safe deliverance from all the dangers and difficulties you have had to encounter on the way; but you must not think that your tribulations are ended. This day I shall not address you on doctrine, but concerning your temporal welfare.

Inasmuch as you have come up here, essaying to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you.

I am your servant, and it is only through the Holy Ghost that I can do you good. God is able to do His own work.

We do not present ourselves before you as anything but your humble servants, willing to spend and be spent in your service; and therefore we shall dwell upon your temporal welfare on this occasion.

In the first place, where a crowd is flocking from all parts of the world, of different minds, religions, &c., there will be some who do not live up to the commandments; there will be some designing characters who would turn you aside and lead you astray. You may meet speculators who would get away your property; therefore it is necessary that we should have an order here, and when emigrants arrive, instruct them concerning these things. If the heads of the Church have laid the foundation of this place, and have had the trouble of doing what has been done, are they not better qualified to tell you how to lay out your money than those who have had no interest in the work whatever?

Some start [in faith] on the revelations to come here. Before they arrive, they get turned away, or meet with speculators who get their money for land with bad titles, and lose all their property; then they come and make their complaints to us, when it is too late to do anything for them. The object of this meeting is to tell you these things; and then, if you will pursue the same course, you must bear the consequences of your own folly.

There are several objects in your coming here. One object has been to bring you from sectarian bondage; another object was to bring you from national bondage to where you can be planted in a fertile soil. We have brought you into a free government,—not that you are to consider yourselves outlaws. By free government we do not mean that a man has a right to steal, rob, &c.; but [a government that renders you] free from bondage, unjust taxation, oppression, and everything, if he conduct [himself] honestly and circumspectly with his neighbors,—free [also] in a spiritual capacity. This is the place that is appointed for the oracles of God to be revealed. If you have any darkness, you have only to ask, and the darkness is removed. It is not necessary that miracle should be wrought to remove darkness. Miracles are the fruits of faith.

"How then shall they call on Him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent?"

God may translate the scriptures by me if He chooses. Faith comes by hearing the word of God. If a man has not faith enough to do one thing, he may have faith to do another: if he cannot remove a mountain, he may heal the sick. Where faith is there will be some of the fruits: all gifts and power which were sent from heaven, were poured out on the heads of those who had faith.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they are all new; for our city is not six or seven hundred years old, as those you came from. This city is not four years old; it is only a three-year old last fall: there are very few old settlers.

I got away from my keepers in Missouri; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri without houses or food; and I went to work to get meat and flour to feed them. The people were not afraid to trust me, and I went to work and bought all this region of country, and I cried out, "Lord, what wilt Thou have me to do?" And the answer was, "Build up a city and call my Saints to this place;" and our hearts leap with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor, and cannot do by you as we would; but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money and who will build and hire others. Those who cannot purchase lots can go out into the country; the farmers want your labor. No industrious man need suffer in this land. The claims of the poor on us are such that we have claim on your good feelings, for your money to help the poor; and the Church debts also have their demands to save the credit of the Church. This credit has been obtained to help the poor and keep them from starvation, &c. Those who purchase Church land and pay for it, this shall be their sacrifice.

Men of considerable means who were robbed of everything in the state of Missouri, are laboring in this city for a morsel of bread; and there are those who must have starved, but for the providence of God through me. We can beat all our competitors in lands, price and everything; we have the highest prices and best lands, and do the most good with the money we get. Our system is a real smut machine, a bolting machine; and all the shorts, bran and smut runs away, and all the flour remains with us. Suppose I sell you land for ten dollars an acre, and I gave three, four or five dollars per acre; then some persons may cry out, "You are speculating." Yes. I will tell how: I buy other lands and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah. God did not send me up as he did Joshua. In the former days God sent His servants to fight; but in the last days, He has promised to fight the battle Himself. God will deal with you Himself, and I will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when it comes, and that you may have faith and know that God has sent me.

Some persons may perhaps inquire which is the most healthful location. I will tell you. The lower part of the town is most healthful. In the upper part of the town are the merchants, who will say that I am partial, &c.; but the lower part of the town is much the most healthful; and I tell it you in the name of the Lord. I have been out in all parts of the city, and at all hours of the night to learn these things. The doctors in this region don't know much; and the lawyers, when I speak about them, begin to say, "We will denounce you on the stand." But they don't come up; and I take the liberty to say what I have a mind to about them. Doctors won't tell you where to go to be well; they want to kill or cure you, to get your money. Calomel doctors will give you calomel to cure a sliver in the big toe; and they do not stop to know whether the stomach is empty or not; and calomel on an empty stomach will kill the patient. And the lobelia doctors will do the same. Point me out a patient and I will tell you whether calomel or lobelia will kill him or not, if you give it.

The Mississippi water is more healthful to drink than the spring water, but you had better dig wells from fifteen to thirty feet deep, and then the water will be wholesome. There are many sloughs on the islands from whence miasma arises in the summer and is blown over the upper part of the city; but it does not extend over the lower part of the city. All those persons who have not been accustomed to living on a river or lake, or large pond of water, I do not want to stay on the banks of the river. Get away to the lower part of the city, or back to the hill where you can get good well water. If you feel any inconvenience, take some mild physic two or three times, and follow that up with some good bitters. If you cannot get anything else, take a little salts and cayenne pepper. If you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use boneset or horehound.

Those who have money, come to me, and I will let you have lands; and those who have no money, if they will look as well as I do, I will give them advice that will do them good. I bless you in the name of Jesus Christ. Amen.

Hyrum Smith made some remarks concerning the prophets. Every report in circulation not congenial to good understanding is false—false as the dark regions of hell..

Closed by singing and prayer.

After meeting, many of the Saints repaired to the landing at the Nauvoo House. The steamer, *Maid of Iowa*, arrived from Keokuk, where it went last night after the freight which it had left to enable it to get over the rapids.

I was among them until about three o'clock. When the boat left, I walked home with Brother Kimball.

Eighteen vessels wrecked on the Irish coast by the easterly winds.

The gunpowder mills at Waltham-Abbey, England, exploded, killing seven persons.

The Siamese twins, Chang and Eng, married the two sisters, Sarah and Adelaide Yates, of Wilkes county, North Carolina.

Friday, 14.—Rode out to my farm and to the prairie with some of the emigrants; sold twenty acres of land; and when I was again riding out in the evening, broke the carriage on the side hill, when we all returned home on foot.

I give the following speech, entire, copied from the *National Intelligencer*, as a specimen of the way the seed of Joseph are being "wasted before the Gentiles."

Speech of Colonel Cobb, Head Mingo of the Choctaws, East of the Mississippi, in Reply to the Agent of the U. S.

BROTHER:—We have heard you talk as from the lips of our father, the great white chief at Washington, and my people have called upon me to speak to you. The red man has no books; and when he wishes to make known his views like his fathers before him he speaks from his mouth. He is afraid of writing. When he speaks he knows what he says. The Great Spirit hears him. Writing is the invention of the pale faces; it gives birth to error and to feuds. The Great Spirit talks. We hear him in the thunder, in the rushing winds and the mighty waters. But he never writes.

Brother: When you were young, we were strong. We fought by your side, but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak: you can scarcely hear me. It is not the shout of a warrior, but the wail of an infant. I have lost it in mourning for the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go, too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have

thought upon it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you, his child. But the Choctaw always thinks. We want time to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it would never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops,and their voices in the wailing wind. But the pale face knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain, and you would give us land.

Brother: Is this truth? But we believe now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfills his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small. Their shadow scarcely reaches to your knee. They are scattered and gone. When I shout, I hear my voice in the depths of the woods, but no answering shouts come back. My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother (William Tyler, of Virginia, brother to the president of the United States, recently appointed one of the Choctaw commissioners) stands by your side.

CHAPTER XIX.

THE PROPHET ON THE RESURRECTION—DIRECTIONS GIVEN AS TO THE LABORS OF THE TWELVE ET AL.—THE KINDERHOOK PLATES— FIRST ISSUE OF "THE NAUVOO NEIGHBOR"—NEW MISSION APPOINTMENTS.

Saturday, April 15, 1843.—Attended court-martial which was held at my house.

In the evening rode out in my carriage with Emma.

A conference was held at Vinalhaven, Fox Island, Maine, when four branches, consisting of one hundred and twenty-eight members, four elders, five priests, six teachers and three deacons, were represented. Quite a number have been recently baptized.

Sunday, 16—Meeting at the Temple at 10 a. m. I read Brother Parley P. Pratt's letter to the editor of the *Times and Seasons*, concerning the death of Lorenzo Dow Barnes, who died in England, December 20, 1842; and I remarked that I read it because it was so appropriate to all who had died in the faith. [The following was reported by W. Richards and W. Woodruff.]

Remarks of the Prophet on the Death of Lorenzo D. Barnes—The Resurtion.

Almost all who have fallen in these last days in the Church have fallen in a strange land. This is a strange land to those who have come from a distance.

We should cultivate sympathy for the afflicted among us. If there is a place on earth where men should cultivate the spirit and pour in the oil and wine in the bosoms of the afflicted, it is in this place; and this spirit is manifest here; and although a stranger and afflicted when he arrives, he finds a brother and a friend ready to administer to his necessities.

I would esteem it one of the greatest blessings, if I am to be afflicted in this world to have my lot cast where I can find brothers and friends all around me. But this is not the thing I referred to: it is to have the privilege of having our dead buried on the land where God has appointed to gather His Saints together, and where there will be none but Saints, where they may have the privilege of laying their bodies where the Son of Man will make His appearance, and where they may hear the sound of the trump that shall call them forth to behold Him, that in the morn of the resurrection they may come forth in a body, and come up out of their graves and strike hands immediately in eternal glory and felicity, rather than be scattered thousands of miles apart. There is something good and sacred to me in this thing. The place where a man is buried is sacred to me. This subject is made mention of in the Book of Mormon and other scriptures. Even to the aborigines of this land, the burying places of their fathers are more sacred than anything else.

When I heard of the death of our beloved Brother Barnes, it would not have affected me so much, if I had the opportunity of burying him in the land of Zion.

I believe those who have buried their friends here, their condition is enviable. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

It has always been considered a great calamity not to obtain an honorable burial: and one of the greatest curses the ancient prophets could put on any man, was that he should go without a burial.

I have said, Father, I desire to die here among the Saints. But if this is not Thy will, and I go hence and die, wilt thou find some kind friend to bring my body back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.

I will tell you what I want. If tomorrow I shall be called to lie in yonder tomb, in the morning of the resurrection let me strike hands with my father, and cry, "My father," and he will say, "My son, my son," as soon as the rock rends and before we come out of our graves.

And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep and wake in each other's embrace and renew their conversation.

Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here.

So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand and said to each other, "My father, my son, my mother, my daughter, my brother, my sister." And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them and they me.

It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of these things and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.

More painful to me are the thoughts of annihilation than death. If I have no expectation of seeing my father, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave.

The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy.

God has revealed His Son from the heavens and the doctrine of the resurrection also; and we have a knowledge that those we bury here God will bring up again, clothed upon and quickened by the Spirit of the great God; and what mattereth it whether we lay them down, or we lay down with them, when we can keep them no longer? Let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us even now. I cannot find words in which to express myself. I am not learned, but I have as good feelings as any man.

O that I had the language of the archangel to express my feelings once to my friends! But I never expect to in this life. When others rejoice, I rejoice; when they mourn, I mourn.

To Marcellus Bates let me administer comfort. You shall soon have the company of your companion in a world of glory, and the friends of Brother Barnes and all the Saints who are mourning. This has been a warning voice to us all to be sober and diligent and lay aside mirth, vanity and folly, and to be prepared to die tomorrow. [President Smith preached about two hours]

Erastus Snow said that he was a boarder with President Joseph Smith the first week he was in Nauvoo: he helped to carry the chain for the surveyor, and helped to lay out the first city lot.

President Joseph Smith said: "As president of this house, I forbid any man leaving just as we are going to close the meeting. He is no gentleman who will do it. I don't care who does it, even if it were the king of England. I forbid it.

Dismissed with singing, and prayer by John Taylor.

I received a letter from the postoffice, of which the following is a copy:

A Canard.

WASHINGTON, D. C., March 31, 1841.

SIR:—You stand accused of high treason. You will deliver yourself up to the governor at Springfield, Illinois, in order to be tried before the Supreme Court of the United States next term.

The governor of Illinois will be directed to take you in custody, if you will not deliver yourself up.

The president will issue a proclamation against you, if you obey not this order by May 1, 1843.

Respectfully yours,
HUGH L. LEGARE,
Attorney-General.

Joseph Smith, Esq.

This letter was superscribed, "By order of J. Tyler, President of the United States."

I insert this letter in my history to show a specimen of the many despicable falsehoods resorted to by the enemies of the truth to annoy me and my friends.

Monday, 17.—Rain last night, green grass begins to appear.

Walked out in the city with William Clayton. Visited Elder John Taylor, and gave him some instructions about

Sundry Movements of the Prophet.

the letter purporting to come from Attorney-General Legare, also called on Samuel Bennett in relation to the house he lived in, above the old burying ground; returned home, and conversed with Elder Erastus Snow. Received from Parley P. Pratt fifty gold sovereigns for the Temple and Nauvoo House; also received eighty-seven pounds from the English brethren for land. At half-past five p. m., called at the printing office for a short time, when I returned home and listened to the reading of a synopsis of my sermon of last Sabbath.

Advices from Guadeloupe state that up to the 25th of March forty-five hundred bodies had been dug out of the ruins of Point-a-Pitre, and twenty-two hundred of the wounded by the late earthquake were in the hospital at Basse-Terre, and that five other shocks had been subsequently felt.

John C. Bennett Lecturing.

Elder E. M. Webb writes that he has been laboring with success in several counties in Michigan, when he came to Comstock, in Kalamazoo county, Dr. John C. Bennett was lecturing in Kalamazoo, the shire town, and was told that there was a Mormon Elder in the neighborhood. Bennett said, "That is one of Joe Smith's destroying angels, who is come to kill me;" and he left in such haste that he forgot to pay his tavern bill, also the poor Presbyterians for lighting and warming the house for him. Elder Webb commenced preaching there, baptized twenty-four and organized a branch.

One hundred barrels, or ten thousand pounds of gunpowder were deposited in fifteen separate chambers and simultaneously fired, with complete success, in the Abbot's Cliff, Dover, England.

Tuesday, 18.—Signed an appointment to John F. Cowan of Shokoquon, as one of my aides-de-camp, as a lieutenant-general of the Nauvoo Legion, and conversed with him.

Rode out on the prairie. Sold one hundred and thirty acres of land to the English brethren and took a bond from John T. Barnett for two lots.

Signed a transcript of the mayor's docket, Thompson vs. Dixon.

In the evening had a talk with three Indian chiefs, who had come as a delegation from the Pottawatamie tribe, who complained of having their cattle, horses, &c., stolen. They were much troubled, and wanted to know what they should do. They had borne their grievances patiently.

Visit Pottawatamie Indians.

The quorum of the Twelve met in my office.

Wednesay, 19.—Went to the office at nine o'clock, to attend a municipal court in case of Dana vs. Dr. Brink, on appeal from mayor's decision of March 10.

Mayor's Court at Nauvoo.

At half past nine called to order and issued an attachment against William Marks, George W. Harris, Orson Spencer, Gustavus Hills, Daniel H. Wells, Hiram Kimball, and Newel K. Whitney, associate-justices, to bring them before the court forthwith to answer for contempt. Aldermen Harris, Spencer, Hills and Whitney appeared, and were excused upon condition of their paying the costs of attachment and marshal's fees. Daniel H. Wells was excused on account of absence from the city.

Half-past twelve p. m. court opened, original papers being called for. The clerk (James Sloan) inquired if the execution would issue from the court. "Sit down," said the mayor, "and attend to your own business. If anything is wanted you will be told time enough." Counsel for Brink moved that the case be dismissed for want of jurisdiction in the court below. Much law was quoted on both sides.

The court decided that the mayor had jurisdiction but the municipal court had not, being authorized only by the charter to try appeals in cases arising under the ordinances of the city. The case arose under the statutes of Illinois, and should have been appealed directly to the Circuit Court, and dismissed the appeal accordingly; and then stated that a legal bond for appeal was not presented till after the twenty days had expired, and therefore it could not now be legally appealed to the Circuit Court.

After adjournment, while conversing with Dr. Brink and Mr. Marr, I

told them I had been called to thousands of cases in sickness, and I have never failed in administering comfort where the patient has thrown himself unreservedly on me, and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

I have lost a father, brother, and child, because in my anxiety I depended more on the judgment of other men than my own, while I have raised up others who were lower than they were. By-the-by, I will say that that man, (pointing to Levi Richards) is the best physician I have ever been acquainted with. People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently and perseveringly, and do not use harsh means.

It is like the Irishman's digging down the mountain. He does not put his shoulder to it to push it over, but puts it in his wheelbarrow, and carries it away day after day, and perseveres in it until the whole mountain is removed. So we should persevere in the use of simple remedies, and not push against the constitution of the patient, day after day; and the disease will be removed and the patient saved. It is better to save the life of a man than to raise one from the dead.

At three p. m. I met with Brigham Young, William Smith, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Geo. A. Smith, and Willard Richards, of the quorum of the Twelve, in my office, and told them to go in the name of the Lord God of Israel, and tell Lucien Woodworth to put the hands on the Nauvoo House, and begin the work, and be patient till means can be provided.

Call on the inhabitants of Nauvoo, and get them to bring in their means, then go to La Harpe and serve them the same. Thus commence your career, "and never stand still the Master appears:" for it is necessary the house should be built. Out of the stock that is handed to me, you shall receive as you have need; for the laborer is worthy of his hire.

I hereby command the hands to go to work on the house. Tell Woodworth to put them on and he shall be backed up in it. You must get cash, property, lands, horses, cattle, flour, corn, wheat, &c. The grain can be ground in this place.

If you can get hands onto the Nauvoo House, it will give such an impetus to the work, that it will take all the devils out of hell to stop it.

Let the Twelve Apostles keep together. You will do more good to keep together, not travel together all the time, but meet in conference from place to place, and associate together, and not be found long apart from each other. Then travel from here to Maine, till you make a perfect highway for the Saints.

It is better for you to be together; for it is difficult for a man to have strength of lungs and health to be instant in season and out of season,

under all circumstances; and you can assist each other. And when you go to spend a day or two in a place, you will find the people will gather together in great companies. If twelve men cannot build that house, they are poor tools.

President Young asked if any of the Twelve should go to England.

I replied—No! I don't want the Twelve to go to England this year. I have sent them to England, and they have broken the ice, and done well. And now I want to send some of the elders and try them.

Lorenzo Snow may stay at home till he gets rested. The Twelve must travel to save their lives. I feel all the veins and strata necessary for the Twelve to move in to save their lives.

You can never make anything out of Benjamin Winchester if you take him out of the channel he wants to be in. Send Samuel James to England, thus saith the Lord; also Reuben Hedlock; he ought to be a heavenly messenger wherever he goes. You need not be in a hurry. Send these two now; and when you think of some others, send them.

John Taylor, I believe you can do more good in the editorial department than preaching. You can write for thousands to read; while you can preach to but a few at a time. We have no one else we can trust the paper with, and hardly with you, for you suffer the paper to come out with so many mistakes.

Parley may stay at home and build his house.

Brother George A. Smith, I don't know how I can help him to a living, but to let him go and preach. If he will go, his lungs will hold out. The Lord will give him a good pair of lungs yet.

Wilford Woodruff can be spared from the printing office. If you both stay, you will disagree. I want Orson Pratt should go.

Brother Brigham asked if he should go. Yes, go.

I want John E. Page to be called away from Pittsburg, and a good elder sent in his place. If he stays there much longer, he will get so as to sleep with his granny, he is so self-righteous. When he asked to go back there, he was going to tear up all Pittsburg; and he cannot even get money enough to pay postage on his letters, or come and make us a visit.

Orson Hyde can go and travel; and I want you all to meet in Boston.

I want Elder Willard Richards to continue in the History at present. Perhaps he will have to travel some to save his life. The History is going out by little and little, in the papers, and cutting its way; so that, when it is completed, it will not raise a persecution against us.

When Lyman Wight comes home from Kirtland, I intend to send him right back again.

William Smith is going East with his sick wife.

Brother Kimball will also travel.

I want you to cast up a highway for the Saints from here to Maine.

Don't be scared about the Temple. Don't say anything against it, but make all men know that your mission is to build up the Nauvoo House.

It is not necessary that Jedediah and Joshua Grant should be ordained High Priests in order to preside. They are too young. They have got into Zebedee Coltrin's habit of clipping half their words, and I intend to break them of it. If a high priest comes along, and goes to snub either of them in their presidency, because they are Seventies, let them knock the man's teeth down his throat—I mean spiritually. You shall make a mighty wake as you go.

William Clayton, tell the Temple committee to put hands enough on that house (on the diagonal corner from the brick store), and finish it right off. The Lord hath need of other houses as well as a Temple.

I can sell $10,000 worth of property this spring, I will meet you at any conference in Maine, or any conference where you are, and stay as long as it is wisdom.

Take Jacob Zundall and Frederick H. Moeser, and tell them never to drink a drop of ale, wine, or any spirit, only that which flows right out from the presence of God; and send them to Germany; and when you meet with an Arab, send him to Arabia; when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian, that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a mission.

Write to Oliver Cowdery and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him. (A letter was written accordingly.)

I returned home about half-past four p. m.

This evening located the site for a music hall on lot 4, block 67, on the corner of Woodruff and Young streets.

By a certificate of William Smith, of this date, we learn that Elder Benjamin Winchester has recently published a synopsis of concordance to the scriptures.

Thursday, 20.—I went out with Brother Manhard to show him some lots, and settled with him; and afterwards heard read a proof sheet of the elders' conference.

Elder Rigdon received a letter last Sunday, informing

him that the Nauvoo post office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax; and he returned home, and the mail arrived as usual today. Sidney Rigdon's Alarm.

Friday, 21.—I rode out in the city, and in the afternoon went to my farm.

There was an officer's drill of the Nauvoo legion.

Saturday, 22.—The cohorts of the legion were in exercise this day. My staff came out with me, and spent the day in riding, exercising, and organizing, and sitting in court-martial, to ascertain to what staff Robert D. Foster, Surgeon-General, Hugh McFall, Adjudant-General, and Daniel H. Wells, Commissary-General, belonged. Nauvoo Legion Drill

Sunday, 23.—Nine to ten a. m. at home; heard read *Truthiana*, No. 6, also the minutes of special conference, which I revised.

Special Conference.

Eleven, a. m., meeting at the Temple-stand; Brigham Young, Parley P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, and Willard Richards present.

Orson Hyde prayed.

President Brigham Young preached on the subject of salvation, and the Twelve commenced their mission to build the Nauvoo House. For the salvation of the Church it was necessary that the public buildings should be erected, etc.

Parley P. Pratt preached in the afternoon, showing the rapid progress of Nauvoo during the past three years.

Peter Haws called for twenty-five hands to go with him to the Pine country, to get lumber for the Nauvoo House.

President Brigham Young instructed the laborers on the Nauvoo House to commence next morning, even if they had to beg food of their neighbors to commence with; and requested families to board hands till means could be procured.

Monday, 24.—In the morning I took my children a pleasure ride in the carriage.

At one p.m. President Brigham Young, Heber C. Kim-

ball, Orson Hyde, John Taylor, George A. Smith, Wilford Woodruff, and Willard Richards met in council in my office, and agreed to go to Augusta, Iowa, to spend the next Sabbath and devise means to secure the property which has been purchased of Moffat by the Nauvoo House trustees, and voted John Cairnes go on a mission to England; Peter Haws and James Brown to Tuscaloosa, Alabama; that Elder Murray Seaman be instructed to return home immediately; and that Mr. Lucien Woodworth be respectfully requested immediately to furnish the Twelve with a draft of the exterior and interior of the Nauvoo House.

Visit of the Twelve to Augusta, Iowa.

Prince Louis Napoleon, claimant of the imperial throne of France, writes from his prison at Ham to the Parisian journals—"I would prefer captivity on the French soil to freedom in exile."

Tuesday, 25.—In the office in the morning, and heard read the proceedings of the Twelve Apostles yesterday.

Lucius N. Scovil and other Masons came to see me concerning Henry G. Sherwood, when I was told that Grand Master G. M. Nye was dead, which caused the following remark:—

The Prophet's Remarks on G. M. Nye.

When Nye was here trying to pull me by the nose and trample on me, I enquired of the Lord if I was to be led by the nose and cuffed about by such a man. I received for answer, "Wait a minute." Nye is dead; and any man or Mason who attempts to ride me down and oppress me will run against the boss of Jehovah's buckler and will be quickly moved out of the way. Nye was a hypocritical Presbyterian preacher, and was known to have committed adultery in this city and violated his oath as a Master Mason. He started an opposition lodge on the hill, called the Nye Lodge; on which subject I said, they will do us all the injury they can; but let them go ahead, although it will result in a division of the lodge. Nye, fearing the penalty of the city ordinances on adultery, speedily fled from Nauvoo, and soon after died suddenly in Iowa.

At three-and-a-quarter p. m. rain fell in torrents, and wind blew strong from the north west. Several barns

were blown down. So dark for fifteen minutes, could not see to write. Considerable hail fell. The creeks rose very high. The land covered with water.

Wednesday, *26*.—At home. Squally and cold weather.

Received of Wilford Woodruff a deed of north half of lot 4, block 12, on Kimball's second addition, valued at $50 on tithing.

Thursday, *27*.—At eleven a. m. sat in mayor's court, when Jonathan Ford proved a stolen horse to be his.

Visited at Brother Heber C. Kimball's with William Clayton.

The Nye Lodge was installed on the hill.

English state documents show an annual loss of £3,000,000 and 1,000 lives on the coast of Portsmouth, for want of harbors of refuge.

Friday, *28*.—At home.

Saturday, *29*.—Rode out to the prairie with my brothers, William and Samuel, and John Topham, and apportioned a lot between Sister Mullholland and John Scott.

Elders Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, Joseph Young, and Peter Haws rode to Augusta, Iowa.

Sunday, *30*.—The brethren held a meeting at Augusta, and had a good time. About 200 Saints were present. Augusta is a flourishing little town. There are three saw mills and two flour mills, having excellent water privileges.

At ten a. m. a trial commenced before the First Presidency, Graham Coltrin *v.* Anson Matthews, being an appeal from the High Council on complaint—

Minutes of a High Council Meeting—Coltrin vs. Matthews.

First, for a failure in refusing to perform according to contract respecting the sale of a piece of land by him [Matthews] sold to me [Coltrin]. Second for transferring his [Matthews] property in a way to enable him to bid defiance to the result and force of law, and to evade the aforesaid contracts, thereby wronging me [Coltrin] out of my just claim to the same; and also for lying, etc.

Witnesses for plaintiff—Henry G. Sherwood, N. G. Blodgett, Zebedee Coltrin, Father Coltrin.

Witnesses for defense—Two affidavits of George Reads, Mrs. Matthews, Brother Browett, Samuel Thompson, Richard Slater.

Decision of the Council is that the charges are not sustained."

Monday, May, 1.—I rode out with Lucien Woodworth, and paid him £20 for the Nauvoo House, which I borrowed of William Allen.

Comment of the Prophet on the Kinderhook Plates.

I insert fac-similes of the six brass plates found near Kinderhook, in Pike county, Illinois, on April 23, by Mr. Robert Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which must have stood nine feet high. The plates were found on the breast of the skeleton and were covered on both sides with ancient characters.

I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth.

I quote the following editorial from the *Times and Seasons*:—

ANCIENT RECORDS.

Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited, and laid his project before. The literati looked upon his expedition as wild and visionary, they suspected very much the integrity of his pretensions, and looked upon him—to say the least—as a fool, for entertaining such wild and visionary views. The royal courts aided by geographers, thought it was impossible that another continent should or could exist; and they were assisted in their views by the learned clergy, who, to put the matter beyond all doubt, stated that it was contrary to Scripture; that the apostles preached to all the world, and that as they did not come to America, it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail, and actually came to America; it was no dream, no fiction; but a solid

reality; and however unphilosophical and infidel the notion might be, men had to believe it; and it was soon found out that it would agree both with religion and philosophy.

So when the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world. But when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside as being untenable.

We were then told that the inhabitants of this continent were and always had been a rude, barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence, and learning,— when they were told of the wealth architecture, and splendor of ancient Mexico,— when recent developments proved beyond a doubt that there are ancient ruins in Central America, which, in point of magnificence, beauty, strength, and architectural design, vie with any of the most splendid ruins on the Asiatic Continent,—when they could trace the fine delineations of the sculptor's chisel on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent, and scientific race had inhabited this continent; but still it was improbable—nay almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently, particularly among this people.

The following letter and certificate will perhaps have a tendency to convince the sceptical that such things have been used and that even the obnoxious Book of Mormon may be true. And as the people in Columbus' day were obliged to believe that there was such a place as America, so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

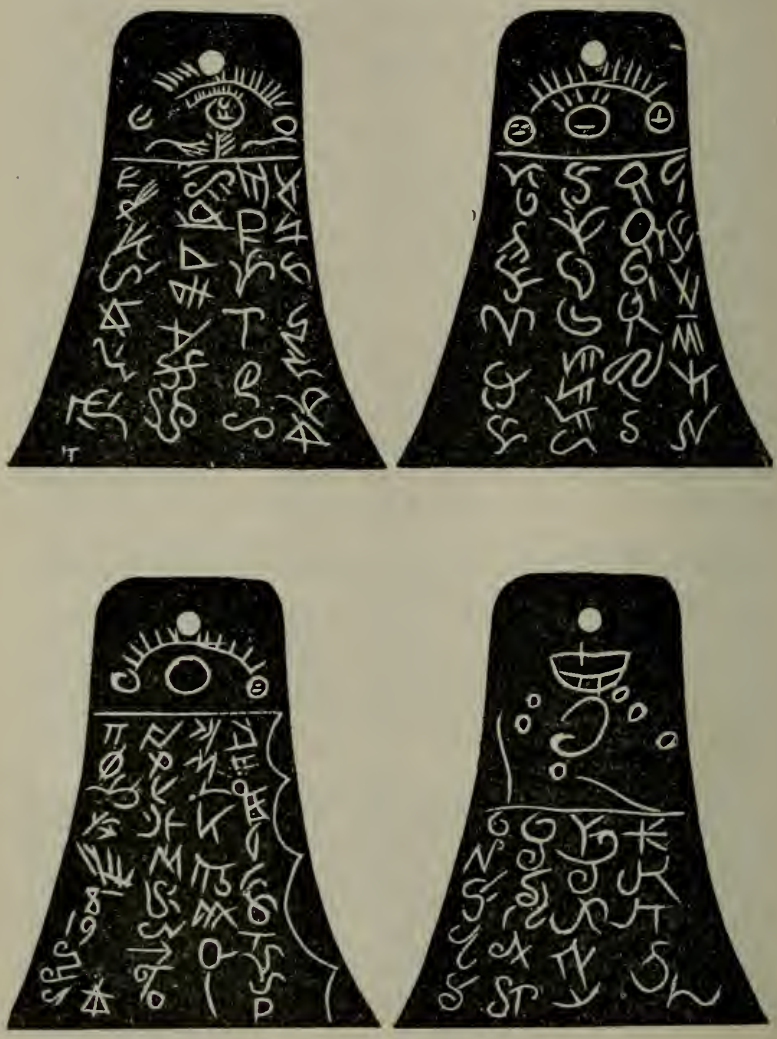
Mr. Smith has had those plates, what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a fac-simile of the plates and characters in this number. We are informed however, that he purposes returning with them for translation, if so, we may be able yet to furnish our readers with it.

It will be seen by the annexed statement of the *Quincy Whig*, that there are more dreamers and money-diggers than Joseph Smith in the world; and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that "if Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living." We think that he has done that already in translating and publishing the Book of Mor-

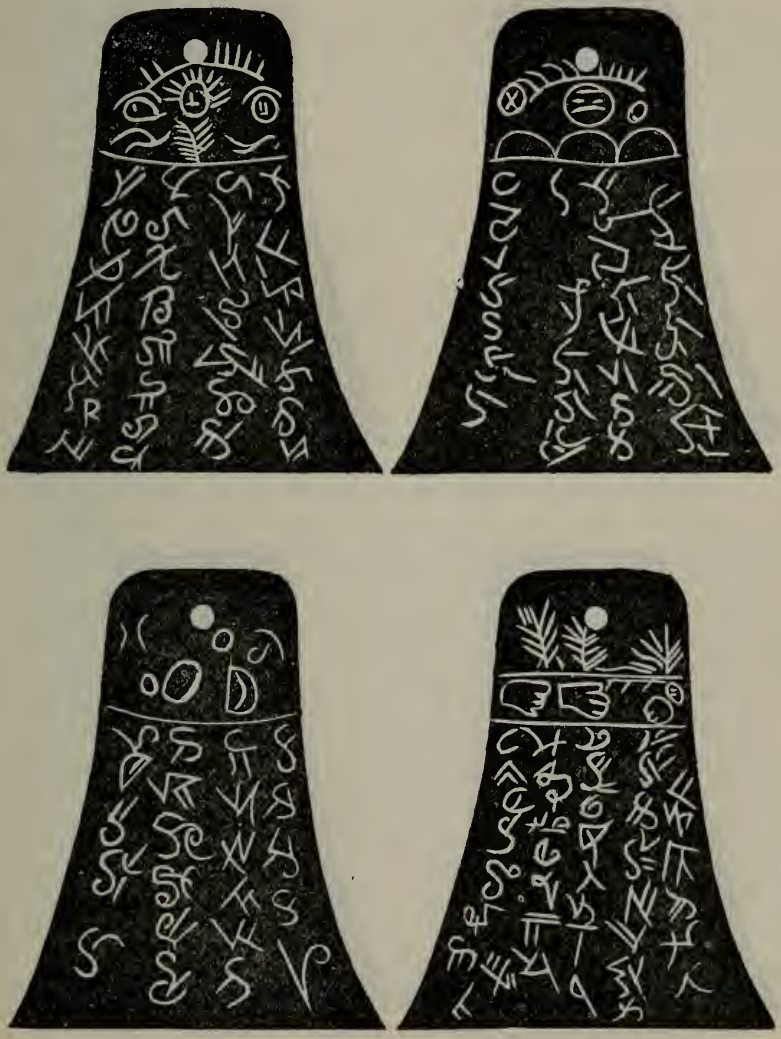
mon, and would advise the gentleman and all interested to read for themselves and understand. We have no doubt, however, but Mr. Smith will be able to translate them.

To the Editor of the Times and Seasons.

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place; he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work.



On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the encephalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be iron very much oxydated. The



plates appeared first to be copper, and had the appearance of being covered with characters.

It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woolen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read.



Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M. D.

We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates* of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure.

ROBERT WILEY,	W. LONGNECKER,	GEO. DECKENSON,
FAYETTE GRUBB,	W. FUGATE.	W. P. HARRIS,
J. R. SHARP,	G. W. F. WARD,	IRA S. CURTIS,

(From the *Quincy Whig.*)

SINGULAR DISCOVERY.—MATERIAL FOR ANOTHER MORMON BOOK.

A Mr. J. Roberts of Pike County, called upon us last Monday with a written description of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession, that in a certain mound in the vicinity, there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion to satisfy his mind by digging into the mound. For fear of being laughed at, if he made others acquainted with his design he went by himself and labored diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of a mound.

Finding it quite laborious, he invited others to assist him. A company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found *six brass plates*, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled.

The plates were so completely covered with rust as almost to obliter

ate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct.

There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthways.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. A person present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will.

In the place where these plates were deposited were also found human bones in the last stage of decomposition. There were but few bones found; and it is believed that it was but the burial-place of a person or family of distinction in ages long gone by, and that these plates contain the history of the times, or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal.

The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living.*

* It is proper here to call attention to the fact that the genuineness of this discovery of the Kinderhook plates is questioned by some anti-Mormon writers, among them Professor William A. Linn in his late work *The Story of Mormonism*. In which, after citing the fact that both John Hyde and T. B. H. Stenhouse—both anti-Mormon authors—accept the genuineness of the discovery of the Kinderhook plates, which led the first in his *Mormonism* to insist that "Smith did have plates of some kind," in connection with the putting forth of the Book of Mormon; and the second to say of the Kinderhook plates that they were "actually and unquestionably discovered by one Mr. R. Wiley"—he says:

"But the true story of the Kinderhook plates was disclosed by an affidavit made by W. Fugate of Mound Station, Brown county, Illinois, before Jay Brown, justice of the peace, on June 30, 1879. In this he stated that the plates were a humbug, gotten up by Robert Wiley, Bridge Whitton, and myself. Whitton (who was a blacksmith) cut the plates out of some pieces of copper; Wiley and I made the hieroglyphics by making impressions on beeswax and filling them with acid, old iron and lead, and bound them with a piece of hoop iron, covering them completely with the rust. He describes the burial of the plates and their digging up, among the spectators of the latter being two Mormon Elders, Marsh and Sharp. Sharp declared that the Lord had directed them to witness the digging. The plates were

Slavery was this day abolished in every part of the British dominions in India, under the administration of Lord Ellenborough.

Tuesday, 2.—Rode out in the forenoon. About three p. m., the *Maid of Iowa* arrived from St. Louis. I was on the bank of the river, awaiting the arrival of my wife, who returned with Lorin Walker.

Elders Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, and Joseph Young returned from Augusta, Iowa.

John E. Page wrote me a letter, wanting to dispose of Church property and establish a printing press in Pittsburg, on which I directed the Twelve to send him to Liberia, or some other place, in order to save him.

About one p.m., the mate of the ship *Yorkshire* opened

borrowed and shown to Smith, and were finally given to one Professor McDowell of St. Louis, for his museum." (*The Story of the Mormons*, Linn, p. 87.)

Of this presentation of the matter it is only necessary to say that it is a little singular that Mr. Fugate alone out of the three said to be in collusion in perpetrating the frand should disclose it, and that he should wait from 1543 to 1879—a period of thirty-six years—before doing so, when he and those said to be associated with him had such an excellent opportunity to expose the vain pretensions of the Prophet—if Fugate's tale be true—during his life time. For while the statement in the text of the Prophet's journal to the effect that the find was genuine, and that he had translated some of the characters and learned certain historical facts concerning the person with whose remains the plates were found, may not have been known at the time to the alleged conspiritors to deceive him still it is quite apparent that the editor of the *Times and Seasons*—John Taylor, the close personal friend of the Prophet—took the find seriously, and expressed implicit confidence in his editorial that the Prophet could give a translation of the plates. And this attitude the Church, continued to maintain; for in *The Prophet*, (a Mormon weekly periodical, published in New York) of the 15th of February, 1845, there was published a *fac-simile* of the Kinderhook plates, together with the *Times and Seasons* editorial and all the above matter of the text. How easy to have covered Joseph Smith and his followers with ridicule by proclaiming the hoax as soon as they accepted the Kinderdook plates as genuine! Why was it not done? The fact that Fugate's story was not told until thirty-six years after the event, and that he alone of all those who were connected with the event gives that version of it, is rather strong evidence that his story is the hoax, not the discovery of the plates nor the engravings upon them.

"The plates," says Professor Linn, "were finally given to one 'Professor' McDowell of St. Louis, for his museum." This on the authority of *Wyl's Mormon Portraits*, (p. 207). And Professor Linn in a note adds: "The secretary of the Missouri Historical Society writes me that McDowell's museum disappeared some time ago, most of its contents being lost or stolen, and the fate of the Kinderhook plates cannot be ascertained." (*Story of the Mormons*, p. 87 and footnote.)

the Testament at the 27th chapter of Acts, and asked the passengers how they would feel to be ship-wrecked like Paul? Elder Thomas Bullock replied instantly, "It is very likely we shall be ship-wrecked; but the hull of this old vessel has got to carry us safe into New Orleans." The mate was then called away to hoist the fore-top-royal sail.

A Prophecy.

Between one and two next morning, when off Cape St. Antonio, Cuba, there was much vivid lightning, when a white squall caught the fore-top-royal sail, which careened the vessel, when the foremast, mainmast, and mizzenmast snapped asunder with an awful crash: the whole of the masts above, with the jib and spanker, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted. Day-break, found the deck all in confusion and a complete wreck. During the day, hoisted a sail from the stump of the mainmast to the bow of the vessel, thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans.

Wednesday, 3.—Called at the office and drank a glass of wine with Sister Jenetta Richards, made by her mother in England, and reviewed a portion of the conference minutes.

Two p. m., mayor's court, "City *versus* A. Gay," on complaint of William Law, for unbecoming language and refusing to leave the store when told to. Fined $5 and costs.

Directed a letter to be written to Gen. James Adams, of Springfield, to have him meet the *Maid of Iowa* on her return from St. Louis, and arrange with the proprietors to turn her into a Nauvoo ferry boat, which letter was written the same hour.

This day the first number of the *Nauvoo Neighbor* was issued by John Taylor and Wilford Woodruff, in place of the *Wasp*, which ceased; and I here insert the first editorial:—

Editorial from the Nauvoo Neighbor.

We now, according to promise, present our young friend before the

world in his new dress and with his new name. As the last week has been one of the warm weeks in the spring, when vegetation springs forth and life and animation are given to the vegetable world, so our efforts to cultivate the plant of Intelligence, having been watered by industry, enlivened by perseverance, and warmed by the genial rays of patronage, have not been unsuccessful; for the young gentleman has grown in one short week to double his former size.

Relative to his dress, we have to apologize a little. As we did not live near a store, we could not get all the trimmings which we could have desired, to have made him pass so well with the *elite* in the fashionable world. However, among plain folks, he will now pass very well; and we soon expect to see him in a form that will suit the taste of the most fastidious.

Relative to the course that we shall pursue, we shall endeavor to cultivate a friendly feeling towards all, and not interfere with the rights of others, either politically or religiously. We shall advocate the cause of the innocent and oppressed, uphold the cause of right, sustain the principles of republicanism, and fly to the succor of the helpless and forlorn, pouring in oil and wine to their wounds, and acting in every way to all the human family in the capacity that our name imports—viz., that of a *Neighbor*.

We have had and may have to defend ourselves against the oppressions, persecutions, and innovations of men. And if this should be the case, we shall not shrink from the task, but shall fearlessly and unflinchingly defend our rights, sustaining that liberty which our glorious constitution guarantees to every American citizen, for which our fathers jeopardized their liberty, their lives, and their sacred honor.

Amidst the warring elements that are disturbing the world, we are glad to find so amiable and friendly a spirit manifested to us at the present time by the press; and we can assure them that, so long as they let us alone, we shall not interfere with them.

It has been our study to avoid contention, and we have never interfered with others until they have thrown down the gauntlet; and as we have not been up to the present the aggressors so we are determined for the future not to be the aggressors.

We have always endeavored to cultivate a spirit of friendship, amity, and peace with mankind. If we have not succeeded, the fault has not been with us. Rumor, with her ten thousand tongues, has always been busy circulating falsehood and misrepresentation concerning us; and men have frequently, in the absence of correct information, entertained unfavorable opinions concerning us, and have spoken as they thought: but when they have been better informed, they have regretted their course, and have seen that calumny has been like a viper in our path and has stung like an adder.

In regard to our political rights, our religion has frequently been made use of by political demagogues as a bugbear to deprive us of the free untrammelled rights of American citizens. This is a thing that we have always protested against, and we always shall, so long as that blood that fired the bosoms of our ancestors who fought, bled, and died, in defense of equal rights, flows through our veins.

Concerning religion we consider that all men have a right to worship Almighty God according to the dictates of their own conscience. And while we allow all men freely to enjoy this privilege untrammeled by us, we look upon all men that would abridge us or others in their religious rights as enemies to the constitution, recreant to the principles of republicanism; and whilst they render themselves despicable, they are striking a secret but deadly blow at the freedom of this great republic; and their withering influence, though unseen and unobserved by the many, is like a worm gnawing the very vitals of the tree of liberty. We shall always contend for our religious rights. In short, the liberty of the press, liberty of conscience and of worship, free discussion, sailors' rights, we shall always sustain.

Thursday, *4*.—At four p. m., heard read a letter from James Arlington Bennett, showing that he was sick and could not attend the inspection of the Nauvoo Legion, according to his appointment.

Having received a letter from George W. Robinson in relation to his land difficulties, I went to Sidney Rigdon and procured a deed for Carlos Granger's farm, and settled that business.

Friday, *5*.—Told the Temple committee that I had a right to take away any property I chose from the Temple office or store, and they had no right to stand in the way. It is the people that are to dictate me, and not the committee. All the property I have belongs to the Temple, and what I do is for the benefit of the Temple; and you have no authority only as you receive it from me.

Received the following:—

Letter of H. R. Hotchkiss to Joseph Smith—Property Titles.

NEW YORK, 7th April, 1843.

Joseph Smith, Esq.

DEAR SIR:—I received on Saturday last a letter from Mr. Catlin, notifying me that the equity of redemption in my Nauvoo property

would be sold on the 12th instant, and asking me whether I wished it to be purchased for me. I suppose it is quite immaterial whether I or you hold the right of redeeming; for if it should again come into my possession, I wish it understood distinctly by them who have built upon it that I shall not attempt to take their buildings from them, but shall be ready at any time to give them a lease of their lots for a very long period, at a reasonable rent. My wish, as well as my interest, leads me to conciliate and make them my friends, instead of making them my enemies.

Your obedient servant,

H. R. HOTCHKISS.

Which I recorded in the City Record of Deeds:—

Hotchkiss Letter Recorded.

RECORDER'S OFFICE, May 5, 1843.

State of Illinois, } ss.
City of Nauvoo, }

I, Joseph Smith, recorder in and for the said city of Nauvoo, Hancock county, and state aforesaid, do hereby certify that the within letter was duly recorded in Book A, page 140, and numbered 134.

JOSEPH SMITH, Recorder.

By WILLIAM CLAYTON, Clerk.

Saturday, 6.—In the morning, had an interview with a lecturer on Mesmerism and Phrenology. Objected to his performing in the city. Also had an interview with a Methodist preacher, and conversed about his God without body or parts.

At half-past nine a. m., I mounted with my staff, and with the band, and about a dozen ladies, led by Emma, and proceeded to the general parade-ground of the Nauvoo Legion, east of my farm on the prairie. Legion Parade. The Legion looked well—better than on any former occasion, and they performed their evolutions in admirable style.

The officers did honor to the Legion. Many of them were equipped and armed *cap-a-pie*. The men were in good spirits. They had made great improvements both in uniform and discipline, and we felt proud to be associated with a body of men, which, in point of discipline,

uniform, appearance, and a knowledge of military tactics, are the pride of Illinois, one of its strongest defenses, and a great bulwark of the western country.

In the course of my remarks on the prairie, I told the Legion that when we have petitioned those in power for assistance, they have always told us they had no power to help us. Damn such traitors! When they give me the power to protect the innocent, I will never say I can do nothing for their good: I will exercise that power, so help me God. At the close of the address, the Legion marched to the city and disbanded in Main Street, about two p.m., the day being windy and very cold.

There were two United States officers and General Swazey, of Iowa, present, who expressed great satisfaction at our appearance and evolutions.

In the evening, attended Mr. Vicker's performance of wire dancing, legerdemain, magic, etc.

A conference was held at Toulon, Stark county, Illinois: 5 branches, 17 elders, 3 priests, 4 teachers, 2 deacons, and 129 members were represented.

A branch has been recently organized at Lyons, Wayne county, New York, consisting of two elders, 1 priest, 1 teacher, and 22 members.

Sunday, 7.—In the forenoon I was visited by several gentlemen, concerning the plates that were dug out near Kinderhook.

The council of the First Presidency met.

Elder Brigham Young preached at La Harpe.

Monday, 8.—I called at the office at seven a. m., with a supersedeas to stay suit, Thompson *versus* Dixon.

John Scott was unwilling to give Sister Mulholland one-fourth of the lot as directed by me.

Tuesday, 9.—In company with my wife, mother, and my adult family, also Sidney Rigdon, Parley P. Pratt, John Taylor, Wilford Woodruff, and about one hundred gentlemen and ladies, went aboard the *Maid of Iowa*, started at ten minutes before eight a.m.,

Steam Boat Excursion.

from the Nauvoo dock, under a salute of cannon, having on board a fine band of music.

We had an excellent address from our esteemed friend, Parley P. Pratt. The band performed its part well. Much good humor and hilarity prevailed. The captain and officers on board did all they could to make us comfortable, and we had a very agreeable and pleasant trip.

We started with the intention of visiting Augusta; but, in consequence of the lowness of Shunk river, it was impracticable. We therefore altered our course to Burlington, touching at Fort Madison on our way up, and at Shokoquon on our return.

In consequence of the governor of Iowa having refused to withdraw a writ reported to have been issued on a demand from the executive of Missouri, on the same charge as that for which I had been discharged by Judge Pope, I dispensed with the pleasure of calling upon my friends in Burlington and Fort Madison. During our stay at those places, I kept myself concealed on the boat.

The *Maid of Iowa* did well. Her accomodations are good for the size of the boat, and she performed her trip in less time than we anticipated, and we returned home about eight p. m.

Wednesday, 10.—Directed Dr. Willard Richards never to let the court-room be occupied by any person until he received $2 in advance.

The blossoms on the apple and other trees appeared.

Took my brother William, Elders Jedediah M. Grant, Ebenezer Robinson and Horace K. Whitney in my carriage to the Upper Steam Boat Landing and back. They were intending to start on their missions, but no steamboat came.

A meeting of the Saints was held at Leechburgh, Pennsylvania, numbered 5 elders, 2 priests, 1 teacher, and 50 members.

Thursday, 11.—At six a. m., baptized Louisa Beeman, Sarah Alley, and others.

Eight a. m., went to see the new carriage made by Thomas Moore, which was ready for traveling. Emma went to Quincy in the new carriage. I rode out as far as the prairie.

Ten a. m., Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, Wilford Woodruff, George A. Smith, John Taylor, and Willard Richards assembled in council, and voted—

Mission Appointments

That Addison Pratt, Noah Rogers, Benjamin F. Grouard, and Knowlton F. Hanks go on a mission to the Pacific Isles; Captain Dan Jones prepare himself to take a mission to Wales; James Sloan go to Ireland; Reuben Hedlock, John Cairnes and Samuel James to England, and that Reuben Hedlock preside over the Church in Great Britain, and be assisted by Elders Hiram Clark and Thomas Ward; that Brother Cairnes go to Scotland, Lucius N. Scovil to England, under the direction of Brother Hedlock; and that Amos Fielding come immediately to Nauvoo, or be cut off from the Church. Also, that this quorum recommend George Walker to President Joseph Smith, as clerk of the Nauvoo House.

President Young stated that Lucien Woodworth had offered the use of his draft for the Nauvoo House, table, etc., if any one would copy it; but he had not time to comply with the request of the quorum to furnish a full draft.

Friday, 12.—Purchased half of the steamer *Maid of Iowa*, from Moffatt; and Captain Dan Jones commenced running her between Nauvoo and Montrose as a ferry-boat.

At sunrise, Bishop George Miller arrived with a raft of 50,000 feet of pine lumber for the Temple and Nauvoo House, from the pinery on Black River, Wisconsin, where the snow was about 2½ feet deep in the winter.

In the council of the Twelve it was agreed to visit Lima, La Harpe, and Ramus, and hold conferences concerning the Nauuoo House.

CHAPTER XX.

IMPORTANT DOCTRINAL ITEMS: SALVATION THROUGH KNOWLEDGE — GODS AND MEN IN COUNCILS — IMPORTANCE OF THE DOCTRINE OF THE ETERNITY OF THE MARRIAGE COVENANT —THE NATURE OF MATTER. THE PROPHECY ON THE HEAD OF STEPHEN A. DOUGLAS—THE WORK AMONG THE SCANDINAVIANS IN ILLINOIS.

Saturday, May 13, 1843.—I rode to Yelrome, in company with Brothers Wilford Woodruff and George A. Smith, and tarried for the night with Father Morley. Brothers Woodruff and Smith slept at Brother Durfee's. Brother Brigham Young went to La Harpe, and Brothers Heber C. Kimball and Orson Pratt to Ramus.

Sunday, 14.—Meeting at Yelrome, where I preached. [The following is a synopsis, reported by Elder Woodruff.]

Salvation Through Knowledge.

It is not wisdom that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it. President Smith then read the 2nd Epistle of Peter, 1st chapter, 16th to last verses, and dwelt upon the 19th verse with some remarks.

Add to your faith knowledge, &c. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ.

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case

of Jesus, who was to reign until He had put all enemies under His feet, and the last enemy was death.*

Perhaps there are principles here that few men have thought of. No person can have this salvation except through a tabernacle.

Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment. So the devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy —any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there, glorying in it mightily, not caring that he had got merely a stolen body; and by-and-by, some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The devil steals a tabernacle because he has not one of his own: but if he steals one, he is always liable to be turned out of doors.

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, &c., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son, &c.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble

* It is evident from this remark, "the last enemy was death," that the prophet in saying that "salvation is * * * to triumph over all our enemies," does not allude alone, or even chiefly, to personal "enemies;" but to evil inclinations, weaknesses, passions, sickness and death, as well.

and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they, with all their boasted religion, piety and sacredness while at the same time they are crying out against prophets, apostles, angels, revelations, prophesying and visions, &c. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, &c.

Elders George A. Smith and Wilford Woodruff followed him with a few remarks, and meeting closed for one hour. When we met again, Wilford Woodruff opened meeting and spoke upon revelation and obeying the commandments by building the Nauvoo House, and was followed by George A. Smith upon the same subject. Elder Lorenzo Snow then spoke somewhat at length concerning his mission to England, which was interesting.

After meeting, we rode to Lima, and took supper with Calvin Beebe; and while we were conversing with Brother Joseph and Brother Isaac Morley, Brother Joseph made the following remarks:

The Value of Aged Men in Counsel.

The way to get along in any important matter is to gather unto yourselves wise men, experienced and aged men, to assist in council in all times of trouble. Handsome men are not apt to be wise and strong-minded men; but the strength of a strong-minded man will generally create coarse features, like the rough, strong bough of the oak. You will always discover in the first glance of a man, in the outlines of his features something of his mind.

Excitement has almost become the essence of my life. When that dies away, I feel almost lost. When a man is reined up continually by excitement, he becomes strong and gains power and knowledge; but when he relaxes for a season, he loses much of his power and knowledge. But in all matters, temporal or spiritual, preaching the Gospel of Jesus Christ, or in leading an army to battle, victory almost entirely depends upon good order and moderation. In going to battle, move slowly, dress up into line; and though your enemy rush upon you with

fury, meet them slowly but firmly. Let not confusion or terror seize upon you, but meet them firmly and strike a heavy blow and conquer.

A man can bear a heavy burthen by practice and continuing to increase it. The inhabitants of this continent anciently were so constituted, and were so determined and persevering, either in righteousness or wickedness, that God visited them immediately either with great judgments or blessings. But the present generation, if they were going to battle, if they got any assistance from God, they would have to obtain it by faith.

President Young preached at La Harpe.

Almon W. Babbitt preached all the afternoon, and prevented Elders Kimball and Orson Pratt from giving instructions regarding their mission to Ramus.

The wind blew terribly from the southwest all day.

A naval action took place between the Texan and Mexican fleets at Campeachy.

Edward Brazier, aged 18, was drowned in the Mississippi river, by the upsetting of a skiff. Samuel Kearns was preserved from a similar fate by Captain Dan Jones.

Monday, 15.—Emma having arrived at Yelrome, last night from Quincy, with the carriage, we rode home together. On our way, we stopped a short time at Brother Perry's. Brothers George A. Smith and Wilford Woodruff rode in my buggy. I was asked if the horse would stand without tying. I answered, "Yes: but never trust property to the mercy or judgment of a horse."

[The following under this date is from the journal of George A. Smith:]

The Love of the Prophet for George A. Smith.

At noon, stopped at the house of Mr. McMahon, a notorious anti-Mormon, at Green Plains, and waited some time for Mac to come in. Joseph and myself spent this time in conversation on the grass-plot south of the house. Joseph asked my opinion of W. W. Phelps as an editor. I told him that I considered Phelps the sixth part of an editor, and that was the satirist. When it came to the cool direction necessarily intrusted to an editor in the control of public opinion—the soothing of enmity, he was deficient, and would always make more enemies than friends; but for my part, if I were able, I would be willing

to pay Phelps for editing a paper, providing no body else should have the privilege of reading it but myself. Joseph laughed heartily—said I had the thing just right. Said he, "Brother Phelps makes such a severe use of language as to make enemies all the time."

At the close of the conversation, Joseph wrapped his arms around me, and squeezed me to his bosom and said, "George A., I love you as I do my own life." I felt so affected, I could hardly speak, but replied, "I hope, Brother Joseph, that my whole life and actions will ever prove my feelings, and the depth of my affection towards you."

A great hailstorm in Gettysburg, Penn. The stones were from six to eight inches in circumference. Much damage done.

Tuesday, 16.—At eleven o'clock, with George Miller, William Clayton, Eliza and Lydia Partridge and J. M. Smith, I started for Carthage, where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past three, p. m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said:

Visit of the Prophet to Ramus.

Remarks of the Prophet at Ramus—Lives that are Hid with God in Christ —Importance of the Eternity of the Marriage Covenant.

Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood,or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit

being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide—God tells me in whom I may place confidence.

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, [meaning the new and everlasting covenant of marriage;] and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase."*

The Twelve met in the office to see Mr. Brown, but he did not appear; and they voted that John E. Page be requested to repair immediately to Cincinnati and preach till they arrive.

Wednesday, 17.—Partook of breakfast at Brother Perkins'; after which we took a pleasure ride through Fountain Green.

At ten a. m. preached from 2nd Peter, 1st chapter and showed that knowledge is power; and the man who has the most knowledge has the greatest power.

Items of Doctrine by the Prophet.

Salvation means a man's being placed beyond the power of all his enemies.

The more sure word of prophecy means a man's knowing that he is sealed up into eternal life by revelation and the spirit of prophecy, through the power of the holy priesthood. It is impossible for a man to be saved in ignorance.†

Paul saw the third heavens, and I more. Peter penned the most sublime language of any of the apostles.

In the afternoon attended council, and afterwards rode with Benjamin F. Johnson's family.

In the evening went to hear a Methodist preacher lecture. After he got through, offered some corrections as follows:

Items of Doctrine by the Prophet.

The 7th verse of 2nd chapter of Genesis ought to read—God breathed

* The last paragraph is found in the Doctrine and Covenants, section 131: 1-4.

† This paragraph is also included in the Doctrine and Covenants, section 131: 5 6.

into Adam his spirit [i. e. Adam's spirit]* or breath of life; but when the word "rauch" applies to Eve, it should be translated lives.

Speaking of eternal duration of matter, I said:

There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified, we shall see that it is all matter.

The priest seemed pleased with the correction, and stated his intention to visit Nauvoo.

A conference was held in the Columbia Hall, Grand Street, New York, where fifteen branches, six high priests, thirty-six elders, nineteen priests, sixteen teachers, five deacons, and three hundred and eighty-seven members were represented. Forty-nine have been baptized since last conference; many have removed to Nauvoo; and twenty-eight have been excommunicated. Four elders and one priest were ordained. New York Conference.

Thursday, 18.—We left Macedonia about half past eight a. m., and arrived at Carthage at ten.

[The following brief account of the prophet's visit with Judge Douglas while at Carthage is from the journal of William Clayton, who was present:]

The Great Prophecy on the Head of Stephen A. Douglas.

Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner, for about three hours. He also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress and Mr. Van Buren's pusillanimous reply, "Gentlemen, your cause is just, but I can do nothing for you;" and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, "You had better go to Oregon," and Calhaun shaking his head solemnly, saying, "It's a nice question—a critical question, but it will not do to agitate it."

The judge listened with the greatest attention and spoke warmly in

* Doctrine and Covenants, section 131: 7-8. The interpretation implied in the words in brackets is justified by the following from the Book of Abraham: "And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul." Chap. v: 7, 8.

depreciation of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment: they ought to be punished.

President Smith, in concluding his remarks, said that if the government, which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the presidency of the United States; and if ever you turn your hand against me or the Latter-day Saints,you will feel the weight of the hand of Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He [Judge Douglas] appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks.*

We then rode home, where we arrived about half-past five p. m., and found my family all well.

Mr. Joseph H. Jackson, who professed to be a Catholic priest, was at my house awaiting my arrival.

At six p. m., I called at my office for Arlington Bennett's letter.

Friday, 19.—I borrowed of Orson Hyde fifty dollars, which I paid to Mr. Eric Rhodes, and which he is either to repay in cash or let me have lumber.

I rode out with Mr. Jackson in the afternoon.

Told Brother Phelps a dream that the history must go ahead before anything else.

Elder George P. Dykes writes:

* See note at end of chapter.

The Work Among the Scandinavians of Illinois.

One year since, I visited a settlement of Norwegians in La Salle county, Illinois, and baptized five, and ordained one elder, when I left them for about one month; then returned and organized the branch, and called it the La Salle Branch of the Church of Jesus Christ of Latter-day Saints, and ordained Brother Gudmund Haugaas an elder—a man of strong mind and well skilled in the scriptures. He can preach in Norway, Sweden and Demark, having an understanding of their languages.

I returned to Nauvoo, and in a few days I was appointed by the special conference in August to labor in Illinois. I traveled through eighteen different counties, baptized six in Perry county, and returned home in December.

In January I left again and went to St. Clair county, where I was joined by Brother Henry B. Jacobs, who baptized twelve; and I baptized a German after he left.

I preached in Chester, Sparta and Bellville. From thence returned home, and again visited Ottawa, La Salle county. Spent two weeks, and baptized seven. I found the Church there in good spirits and in the enjoyment of the spiritual gifts.

The La Salle branch now numbers fifty-eight in good standing. Elder Ole Hoier was chosen to preside over them. He is well worthy of the office.

Elder Gudmund Haugaas and Brother J. R. Anderson visited the Norwegian settlement in Lee county, Iowa, in January last. Spent three weeks, baptized ten, ordained one priest, and left them and went home to La Salle county.

From thence Brothers Haugaas and Hoier visited a large body from Norway in Wisconsin Territory, and have laid the foundation of a great work, to all appearance. There are now fifty-seven members of the Church from Norway; and the time is not far distant when the saying of Micah iv, 2 will he fulfilled.

NOTE.

The Prophet Joseph's Prediction Respecting Stephen A. Douglas.

The prediction concerning Stephen A. Douglas in this chapter, is one of the most remarkable prophecies either in ancient or modern times. It was impossible for any merely human sagacity to foresee the events predicted. Stephen A. Douglas was a bright, but comparatively an unknown man, nationally, at the time of the interview, May, 1843, and but thirty years of age. It is a matter of history that Stephen A. Douglas did, however, aspire to the presidency of the United States, and was nominated for that office by the Democratic convention held in Charleston, South Carolina, on the 23rd of June, 1860.

When in the convention he was declared the regular nominee of the Democratic party, "the whole body rose to its feet, hats were waved in the air, and many tossed

aloft; shouts, screams and yells, and every boisterous mode of expressing approbation and unanimity, were resorted to."

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled one hundred and seventy-four electoral votes as against one hundred and twenty-two cast for the other two parties which opposed it; and a popular vote of 1,838,169 as against 1,215,789 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following results: Mr. Abraham Lincoln, candidate for the Republican party, was triumphantly elected. He received 72 electoral votes; Mr. Bell 39; and Mr. Douglass 12. "By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckinridge 11; Mr. Bell 3: and Mr. Douglas but one!" Twenty days less than one year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age,—Mr. Douglas died at his home in Chicago, a disappointed, not to say heart-broken man.

Let us now search out the cause of his failure. Fourteen years after the interview containing the prophecy recorded in this chapter, and about one year after the prophecy had been published in the *Deseret News*, Mr. Douglas was called upon to deliver a speech in Springfield, the capital of Illinois. His speech was delivered on the 12th of June, 1857, and published in the *Missouri Republican* of June 18, 1857. It was a time of excitement throughout the country concerning the Mormon Church in Utah. Falsehoods upon the posting winds seemed to have filled the air with the most outrageous calumny. Crimes, the most repulsive—murders, robberies, rebellion and high treason—were falsely charged against its leaders. It was well known that Mr. Douglas had been on terms of intimate friendship with the Prophet Joseph Smith; and was well acquainted with the other Church leaders. He was therefore looked upon as one competent to speak upon the "Mormon question," and was invited to do so in the speech to which reference is here made. Mr. Douglas responded to the request. He grouped the charges against the Mormons, then passing current, in the following manner:

"First, that nine-tenths of the inhabitants are aliens by birth who have refused to become naturalized, or to take the oath of allegiance, or do any other act recognizing the government of the United States as the paramount authority in that territority [Utah];

"Second, that the inhabitants, whether native or alien born, known as Mormons (and they constitutute the whole people of the territory) are bound by horrible oaths and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is head, as paramount to that of the United States, in civil as well as religious affairs; and they will in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States, and resist its authority.

"Third, that the Mormon government, with Brigham Young at its head, is now forming alliance with Indian tribes in Utah and adjoining territories—stimulating the Indians to acts of hostility--and organizing bands of his own followers under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

Mr. Douglas based his remarks upon these rumors against the Saints, in the course of which he said:

"Let us have these facts in an official shape before the president and Congress, and the country will learn that in the performance of the high and solemn duty devolving upon the executive and Congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern, unflinching law. * * * Should all efforts fail to bring them (the Mormons) to a sense of their duty, there is but one remedy left. Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy. To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United Statas. What then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By provisions of this law, all crimes and misdemeanors, committed on its soil can be tried before the legal authorities of any state or territory to which the offenders shall first be brought to trial and punished. Under that law persons have been arrested in Kansas, Nebraska and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory."

The speech of Mr. Douglas was of great interest and importance to the people or Utah at that juncture. Mr. Douglas had it in his power to do them great good. Because of his personal acquaintance with Joseph Smith and the great body of the Mormon people then in Utah, as well as their leaders (for he had known both leaders and people in Illinois, and those whom he had known in Illinois constituted the great bulk of the people in Utah, when he delivered the Springfield speech), he knew that the reports carried to the East by vicious and corrupt men were not true. He knew that these reports in the main were but a rehash of the old exploded charges made against Joseph Smith and his followers in Missouri; and he knew them to be false by many evidences furnished him by Joseph Smith in the interview of the 18th of May, 1843, and by the Mormon people at sundry times during his association with them at Nauvoo. He had an opportunity to befriend the innocent, to refute the calumny cast upon a virtuous community; to speak a word in behalf of the oppressed; but the demagogue triumphed over the statesman, the politician, over the humanitarian; and to avoid the popular censure which he feared befriending the Mormon people would bring to him, he turned his hand against them with the result that he did not destroy them but sealed his own doom—in fulfillment of the words of the prophet, he felt the weight of the hand of the Almighty upon him.

There is, and can be no question about the prophecy preceding the event. The prophecy was first published in the *Deseret News* of September 24, 1856. It was afterwards published in England in the *Millennial Star*, February, 1859. The publication in the *Deseret News* preceding Douglas' Springfield speech, mentioned above, (June, 1857) by about one year, and about four years before Douglass was nominated for the presidency by the Charleston Democratic convention.

Moreover, a lengthy review of Mr. Douglas' speech was published in the editorial columns of the *Deseret News* in the issue of that paper for September 2nd,

1857, of which the following is the closing paragraph addressed directly to Mr Douglas:

"In your last paragraph [of the Springfield speech] you say, 'I have thus presented to you plainly and fairly my views of the Utah question;' with at least equal plainness and with far more fairness have your views now been commented upon. And inasmuch as you were well acquainted with Joseph Smith, and this people, also with the character of our maligners, and did know their allegations were false, but must bark with the dogs who were snapping at our heels, to let them know that you were a dog with them; and also that you may have a testimony of the truth of the assertion that you did know Joseph and his people and the character of their enemies (and neither class have changed, only as the Saints have grown better and their enemies worse); and also that you may thoroughly understand that you have voluntarily, knowingly and of choice sealed your damnation, and by your own chosen course have closed your chance for the presidential chair, through disobeying the counsel of Joseph which you formerly sought and prospered by following, and that you in common with us, may testify to all the world that Joseph was a true prophet, the following extract from the History of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration."

Then follows the interview between Joseph Smith and Mr. Douglas as recorded in the journal of William Clayton, as published in the *News* a year before Mr. Douglas' Springfield speech, and as now given in this chapter of the HISTORY OF THE CHURCH.

This *News* editorial boldly accepted the challenge of Mr. Douglas. He raised his hand against the followers of Joseph Smith, despite the warning of the prophet; and they in the chief organ of the Church, reproduced the prophecy and told Mr. Douglas that he had "sealed his damnation and closed his chance for the presidential chair" through disobeying the counsel of the prophet. The presidential election of 1860, and the death of Mr. Douglas in the prime of life, the year following, tells the rest.

CHAPTER XXI.

DEFINITION OF THE WORD "MORMON"—DISCOURSE ON MAKING "CALLING" AND "ELECTION" SURE—MISSION TO THE SOCIETY ISLANDS OPENED—CHARACTER SKETCH OF THE PROPHET, "BOSTON BEE"—TRIAL OF BENJAMIN WINCHESTER.

Saturday, May 20, 1843.—Received of Ezra Oakley a certificate of deposit in the Fulton Bank, New York, value five hundred dollars, and gave receipt payable in lands or money ten days from date.

At court room, and adjourned the case of Samuel Fuller.

Corrected and sent to the *Times and Seasons* the following:

The Prophet's Definition of the Word "Mormon."

Editor of the Times and Seasons:

SIR:—Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led astray by the vain pretensions of the self-wise.

The error I speak of is the definition of the word "Mormon." It has been stated that this word was derived from the Greek work *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of the Lord, translated the Book of Mormon. Let the language of the book speak for itself.

On the 523rd page of the fourth edition, it reads: "And now, behold we have written this record according to our knowledge in the characters which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech; and if our

plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore He hath prepared means for the interpretation thereof."

Here, then, the subject is put to silence; for "none other people knoweth our language;" therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, "The world by wisdom know not God;" so the world by speculation are destitute of revelation; and as God in His superior wisdom has always given His Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus. I may safely say that the word "Mormon" stands independent of the wisdom and learning of this generation. * * * *

The word Mormon, means literally, more good.

Yours,

JOSEPH SMITH.

Mr. Joseph H. Jackson representing himself as being out of employment and destitute of funds, he desired I would employ him and relieve his necessities. I took compassion and employed him as a clerk to sell lands, so as to give him a chance in the world.

Sunday, 21. At half-past ten a. m. I arrived at the Temple, and had to press my way throught the crowd in the aisles to get to the stand, when I remarked that there were some people who thought it a terrible thing that anybody should exercise a little power. I thought it a pity that anybody should give occasion to have power exercised, and requested the people to keep out of the aisles; for if they did not, I might some time run up and down and hit some of them; and called on two constables to keep the aisles clear.

The Prophet's Reproof of the People.

After singing and prayer, I read 1st chapter of 2nd Epistle of Peter, and preached thereon. [The following synopsis was written by Dr. Willard Richards.]

The Prophet's Discourse from II Peter, First Chapter—Reproof of Self-Righteousness.

I do not know when I shall have the privilege of speaking in a house large enough to convene the people. I find my lungs are failing with continual preaching in the open air to large assemblies.

I do not think there have been many good men on the earth since the days of Adam; but there was one good man and his name was Jesus. Many persons think a prophet must be a great deal better than anybody else. Suppose I would condescend—yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven; and who should I have to accompany me?

I love that man better who swears a stream as long as my arm yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite.

I do not want you to think that I am very righteous, for I am not. God judges men according to the use they make of the light which He gives them.

"We have a more sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place. We were eye witnesses of his majesty and heard the voice of his excellent glory." And what could be more sure? When He was transfigured on the mount, what could be more sure to them? Divines have been quarreling for ages about the meaning of this.

The Prophet's Characterization of Himself.

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

There are three grand secrets lying in this chapter, [II Peter i.] which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter as the things that are written are only hints

of things which existed in the prophet's mind, which are not written concerning eternal glory.

I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven. The opinions of men, so far as I am concerned, are to me as the crackling of thorns under the pot, or the whistling of the wind. I break the ground; I lead the way like Columbus when he was invited to a banquet, where he was assigned the most honorable place at the table, and served with the ceremonials which were observed towards sovereigns. A shallow courtier present, who was meanly jealous of him, abruptly asked him whether he thought that in case he had not discovered the Indies, there were not other men in Spain who would have been capable of the enterprise? Columbus made no reply, but took an egg and invited the company to make it stand on end. They all attempted it, but in vain; whereupon he struck it upon the table so as to break one end, and left it standing on the broken part, illustrating that when he had once shown the way to the new world nothing was easier than to follow it.

Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder—the telestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive them.

The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of his ways as they can bear it. The inhabitants of the earth are asleep: they know not the day of their visitation. The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.

Calling and Election to be Made Sure.

Contend earnestly for the like precious faith with the Apostle Peter, "and add to your faith virtue," knowledge, temperance, patience, godliness, brotherly kindness, charity; "for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Another point, after having all these qualifications, he lays this injunction upon the people "to make your calling and election sure." He is emphatic upon this subject—after adding all this virtue knowledge, &c., "Make your calling and election sure." What is the secret—the starting point? "According

as His divine power hath given unto us all things that pertain unto life and godliness." How did he obtain all things? Through the knowledge of Him who hath called him. There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!—especially the divines and priests if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this.

The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died and again have risen and received glorified bodies, they will have an ascendency over the spirits who have received no bodies, or kept not their first estate, like the devil. The punishment of the devil was that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.

The design of the great God in sending us into this world, and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation!

1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, &c., &c., and another to hear the voice declare to you, You have a part and lot in that kingdom.

Judge Adams arrived at my house from Springfield.

Monday, 22.—Called at the office at nine, a m., having received letters from Sisters Armstrong and Nicholson, of Philadelphia, complaining of the slanderous conduct of Benjamin Winchester; and I directed the Twelve Apostles to act upon the matter.

Complaint against Benjamin Winchester.

This morning received a large hickory walking stick having a silver head, with the motto "BEWARE."

Rode out to my farm; dined at Cornelius P. Lott's;

then rode to the Lima road, and returned home at half-past seven, p. m.

Wrote the editor of *Times and Seasons*:

The Prophet on Forming Temperance Societies.

DEAR BROTHER:—In answer to yours of May 4th, concerning the Latter-day Saints' forming a temperance society, we would say, as Paul said—"Be not unequally yoked with unbelievers, but contend for the faith once delivered to the Saints;" and as Peter advises, so say we, "Add to your knowledge, temperance." As Paul said he had to become all things to all men, that he might thereby save some, so must the elders of the last days do; and, being sent out to preach the Gospel and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper without complaint. Thus we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

Tuesday, 23—In conversation with Judge Adams and others.

At eight a. m., rode out to visit the sick.

Two p. m. Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, Wilford Wooodruff, John Taylor, George A. Smith, Willard Richards and others met in the office.

Elder Addison Pratt was ordained a seventy and blessed and set apart to go to the Society Islands, by President Brigham Young, assisted by Heber C. Kimball, Orson Hyde, Parley P. Pratt,—that he should be a swift messenger to the nations of the earth, have power over the elements, and not fear when tempests arise. "Do not be hasty and passionate, but acknowledge goodness in all, where you find it. Hearken ye, they will say, one to another, to this man; and they will carry you and give presents, etc., you shall have power over the ship's course, and shall return again to this land and rejoice with your family, if you are faithful."

Elder Noah Rogers, of the Seventies, was blessed by the same brethren, Elder Kimball being mouth. It was said that he might have power to discern between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, and cause the lame to walk, and have the heavens opened, and have an appointment from on high, even from God, if he was faithful. "Except thou art willing to be led, thou shalt never lead. Thou shalt return to this place." He was set apart to accompany Brother Addison Pratt to the Pacific Islands.

Elder Benjamin Grouard was ordained a seventy by the same brethren, Orson Hyde mouth. Prayed that the angel of God might watch over him and deliver him from his enemies and the tempests and troubles of the sea, that he might perform the mission with honor to himself, and return in safety.

Elder Knowlton F. Hanks was also set apart to the islands.

Reuben Hedlock, high priest, was blessed and set apart to go to England.

Other Ordinations and Appointments.

Elder John Cairnes was ordained high priest and set apart to accompany Brother Hedlock.

President Young said to Brother Addison Pratt and his associates: We commit the keys of opening the gospel to the Society Islands to you, when all the Twelve said, Aye.

Elder Rogers was appointed president of the mission.

Reuben Hedlock's mission was to preside over the churches in England, over the emigration, and over business in general, by vote of the quorum.

Elder Young said he wanted the funds in Liverpool to pay the passage of those who were expected to be sent for by Brother John Benbow and his wife, on account of moneys lent by him to commence the printing of the Book of Mormon, *Millennial Star*, Hymn Book, etc., and to send the worthy poor to this country, and let Brother Hedlock use what is necessary for his own convenience; and voted unanimously that the foregoing be caried into execution.

Let the Books of Mormon be sold as fast as they can in England, and the avails be retained by Elder Hedlock till further orders.

Voted that Sister Ann Dawson and her family, William Bradbury with his family, Brother Leech, of Preston, and his family, Brother Anderson, of Stoke-upon-Trent, and all the poor Saints be brought over to this country.

Voted on reading Elder Ward's letters of March 4th and 16th to the First Presidency and Twelve, that the printing in England be stopped, according to previous instructions, and Elders Thomas Ward and Amos Fielding come to this place, and the funds referred to in Elder Ward's letter be expended by Elder Hedlock, as before stated.

Wednesday, 24.—Elder Addison Pratt presented the tooth of a whale, coral, bones of an Albatross' wing and skin of a foot, jaw-bone of a porpoise, and tooth of a South Sea seal as the beginning for a museum in Nauvoo.

First Contribution to the Nauvoo Museum.

I bought eleven quarter-sections of land from Judge Adams, and then rode out on the hill.

I find in the *Boston Bee* of this date a letter; and as it is so remarkable that any editor will publish anything in the columns of his paper concerning me or the Saints but slander, I take pleasure in transcribing the following:

A Character Sketch of the Prophet—His Doctrine of Inspiration.

Sir, in bygone years, and long before I heard of the Prophet Joseph Smith, and indeed before he had existence, I had formed some very curious ideas about the ancient prophets. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished at sight. As a matter of course, I thought they must have had gray hairs for a covering to make them appear very dignified, and beards as long as a Jew's; for if they shaved, it would show that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear or wolf skin, wandering about on the mountains like the beasts he had robbed of their garment, lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forest,—a being too holy, too sanctified, too exalted by his high

calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from heaven—some revelation or commandment to promulgate to his fellows; and then he would just come forth and cry out, like the beasts in the wilderness, with so much sacred sanctity, that everybody would know he was a prophet,and if by nothing else,when they saw his nails like birds' claws,and his hairs like eagles' feathers and his hands and face as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the scripture, meant anything more than a good conscience; and I had never supposed but that a man could worship God just as acceptably all covered with dirt, and filth and slime, as though he had bathed in Siloam every hour, until I heard the Mormon prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in heaven, and that Jesus was going to make the place of His feet glorious; and if the Mormons did not keep their feet out of the ashes, they could not stand with Him on Mount Zion.

I had no thought before but that dirty people could get to heaven as well as clean ones; and that if the priests offered sacrifices with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine; for I never belonged to any of them, but have rather been called an infidel. As to that, I have not altered much. I like consistency, find it where I may.

With all these curious notions I fell into the Mormon settlement, and saw the prophet; but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage. But I will give it as I find it, hit or miss the faith or feelings of any one. I have had an interview since my last, and found anything but the truth in the current reports. "The Prophet Joseph" (as he is called among his people) said in a conversation with a gentleman present, that he no more professed to be a prophet than every man must who professes to be a preacher of righteousness or a minister of the new testament.

To be a minister of Jesus, a man must testify of Jesus; and to testify of Jesus, a man must have the spirit of prophecy; for, according to John, the testimony of Jesus is the spirit of prophecy.

If a man professes to be a minister of Jesus and has not the spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for that office; and the difference between him and the clergy of this generation is, he claims to be in possession of

that spirit of prophecy which qualifies him to testify of Jesus and the Gospel of salvation; and the clergy deny that spirit, even the spirit of prophecy, which alone could constitute them true witnesses or testators of the Lord Jesus, and yet claim to be true ministers of salvation.

In this, said he, I am honest, and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of Him, and that is the spirit of prophecy; and every man who possesses that spirit is a prophet.

I, said he, claim no more than what every servant of Christ must possess to qualify him for his office, while the clergy of the 19th century deny that which alone could constitute what they profess to be. He said he did not profess to be a very good man, but acknowledged himself a sinner like other men, or, as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the Gospel.

I could not help noticing that he dressed, talked and acted like other men, and in every respect exactly the opposite of what I had conjured up in my imagination a prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship; but the apostles and elders preach in private houses on the Sabbath and at other times, though I seldom attended these latter meetings. But when the weather will admit they meet in the grove, or on the rough floor of the basement of the Temple, and then the prophet frequently preaches. On one of these occasion I heard him preach concerning the prodigal son.

After naming his text, the prophet remarked that some one had asked him the meaning of the expression of Jesus—"Among those born of women, there has not arisen a greater than John;" and said he had promised to answer it in public, and he would do it then. It could not have been on account of the miracles John performed, for he did no miracles; but it was—First, because he was trusted with a divine mission of preparing the way before the face of the Lord. Who was trusted with such a mission before or since? No man. Second, he was trusted and it was required at his hands to baptize the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the Holy Ghost descend upon him in the sign of a dove? No man. Third, John at that time was the only legal administrator holding the keys of power there was on earth. The keys, the kingdom, the power, the glory had departed from the Jews; and John, the son of Zachariah, by the holy anointing and decree of heaven, held the keys of power at that time.

Elder H. Tate writes that in Cuba, Illinois, the people were anxious to hear him, when the Rev. John Rigdon, a Campbellite preacher refused to let him preach in the chapel, because Elder Tate was "sent by the authority of Jesus Christ," saying, "That recommend will not do, for the world has condemned it already;" but at Pekin Elder Tate baptized six in twelve days, and many more were favorable.

Labors of Elder H. Tate.

Received a long letter from Thomas Rancliff, complaining of William and Wilson Law and Dr. Foster's swindling him, which is another example that people will not obey counsel, although it was so pointedly made known to the people on the 13th of April last.

Complaints against the Laws and Dr. Foster.

Thursday, *25*.—Sent William Clayton to Carthage to redeem the city lots on the Galland tract, which had been sold for taxes.

Dr. Imbert, Messrs. Chastan and Manlan, missionaries, with seventy Christians were beheaded, and one hundred and eighty strangled in Korea, East Asia.

The town of Tallahassee, Florida, was destroyed by fire.

Friday, *26*.—At five p. m. I met in counsel in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments and also instructions in the priesthood on the new and everlasting covenant, &c.

Wrote a letter of instructions to Reuben Hedlock.

Saturday, *27*.—In the morning received visitors.

At two p. m. I met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney and others, in council to investigate the conduct of Benjamin Winchester, charges having been preferred against him by letter from Sybella Armstrong and others in Philadelphia, Sisters Jarman and Adams. George J. Adams and others gave their testimony, when they disfel-

Benjamin Winchester Investigated.

lowshiped Winchester, and took his license until he made satisfaction to the aggrieved parties.

[Extract from Wilford's Woodruff's journal.]

Elder Wilford Woodruff's Minutes of the Investigation of Benjamin Winchester.

A rainy day.

In the afternoon I met in council with the Twelve and First Presidency, when the case of Benjamin Winchester was brought up on trial for improper conduct, slandering the Saints in Philadelphia, for rejecting the counsel of Hyrum, Joseph and the Twelve, and tearing to pieces the Saints instead of building them up.

Hyrum pleaded for mercy, Joseph for justice, and the Twelve decided according to testimony; and in all we had an interesting time. Elder Winchester was refractory and out of order. President Joseph Smith wished the Twelve or president of the quorum to call the house to order.

Several letters were read touching the subject; after which Elder Winchester made a lengthy speech trying to justify himself. Was followed by President Hyrum Smith, who pleaded in behalf of Winchester on the side of mercy.

Elder George J. Adams gave his testimony against Winchester; then Elder Winchester followed Adams, and both spoke several times. Then President Joseph Smith arose and rebuked Elder Winchester in the sharpest manner; said he had a lying spirit and had lied about him, and told him of many of his errors.

After hearing the testimony, Elder Brigham Young, president of the quorum of the Twelve, said he had made up his mind, and his decision was that Elder Winchester should give up his license and cease preaching until he should reform.

President Hyrum Smith said he should not like to have such a decision given without another trial and giving Elder Winchester a chance to get more testimony if he could.

President Brigham Young said he should then prefer to have the case turned over to the high council.

President Joseph Smith said it was not the business of the high council. They could not try him. It belonged to the Twelve, and them alone; for it was concerning matters abroad, and not in Nauvoo. The high council was to try cases that belong to the stake, and the Twelve to regulate the churches and elders abroad in all the world; and Elder Winchester's case comes under the jurisdiction of the Twelve and theirs alone.

President Hyrum Smith urged that the case should be put off until tomorrow. President Joseph Smith said that the case might be put off until tomorrow at ten o'clock, if it would do anybody any good.

President Brigham Young arose and spoke in the majesty of his calling; and among other remarks, said that his mind was made up, and that the remarks of Brother Hyrum or of Brother Joseph had not altered it. As for himself, he would not sit upon the case another day. He considered the course Brother Winchester had taken an insult upon his office and calling as an apostle of Jesus Christ, and he would not bear it. As for the rest of the Twelve, they might do as they pleased. As for himself, he would not submit to it. Benjamin Winchester has despised and rejected the counsel of the Presidency and the Twelve—has said they had no jurisdiction over him in Philadelphia, and to say where he should go, &c. But he and others will find there *is* power in the Twelve. We know through whom we have received our power and who are our benefactors, and we are thankful for it. Benjamin Winchester has never for the first time received our counsel, but has gone contrary to it. No one is safe in his hands. He calls Hyrum an old granny, and slanders everybody.' He says there is a contradiction between Hyrum and the Twelve. There is no contradiction between Hyrum and the Twelve—is there, Brother Hyrum? [Hyrum answered "No."]

After Brigham Young closed, President Joseph Smith said he would give us a little counsel, if we saw fit to accept it. He thought it proper for us to silence Elder Winchester, take his license and have him bring his family to Nauvoo; and if he would not do that, let him go out of the Church.

It was then moved and seconded that Elder Winchester be silenced, and give up his license, and come with his family to Nauvoo. The motion was carried unanimously.

Brother Joseph then addressed the Twelve, and said that in all our counsels, especially while on trial of any one, we should see and observe all things appertaining to the subject, and discern the spirit by which either party was governed. We should be in a situation to understand every spirit and judge righteous judgment and not be asleep. We should keep order and not let the council be imposed upon by unruly conduct. The Saints need not think because I am familiar with them and am playful and cheerful, that I am ignorant of what is going on. Iniquity of any kind cannot be sustained in the Church, and it will not fare well where I am; for I am determined while I do lead the Church, to lead it right.

Brother Joseph further remarked, concerning Elder Adams, that he had given satisfaction to him concerning the thing whereof he was

accused. He had confessed all wherein he had done wrong, and had asked for mercy, and he had taken the right course to save himself; that he would now begin anew in the Church.

After much instruction was given from Joseph, the council adjourned.

I then instructed the Twelve to investigate the condition of the whole Philadelphia church while in council.

List of Persons to be Helped to Immigrate to Nauvoo.

Voted that the following persons be assisted to emigrate from England—viz., Mr. Elizabeth Pixton, Mrs. Sarah Taylor, Jeremiah Taylor, Mrs. Mary Greenhalgh, Mrs. Elizabeth Clayton and two children, Hugh Patrick and family, Mrs. Ann Farrar and three children, Maria Barrows and children, Alice Bailey and two children, William Player's family, Prudence Parr and six children, Rebecca Partington.

A tremendous rain-storm all day, commencing with thunder in the morning.

A petition for the repeal of the parliamentary union, with England—representing four hundred and fifty thousand persons—was sent from Menagh, Ireland.

Sunday, 28.—Cold, rainy day.

Endowments at Nauvoo.

At five p. m. I met with brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, and James Adams, in the upper room to attend to ordinances and counseling. Prayed that James Adams might be delivered from his enemies, and that Orrin P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House.

Record of the First Twelve in Relations with the Prophet.

Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball.

Monday, 29.—At nine a. m., I met in council with brother Hyrum, Brigham Young, Heber C. Kimball,

Willard Richards, Newel K. Whitney, and James Adams.

Singing, and prayer by Elder Brigham Young. Conversation, instruction and teaching concerning the things of God. Had a pleasant interview.

Two p. m., in mayor's court. Tried a case—"The People vs. Thompson," for assault. Fined Thompson three dollars.

Gave instructions to have the account of the Lawrence estate made out.

Judge James Adams gave a deed of eleven quarter sections of land on the prairie to the trustee-in-trust.

Six p. m., the Twelve Apostles met and directed the following to be published in the *Times and Seasons.*

Special Message to the Saints in Philadelphia.

To the Church in Philadelphia:

All the members of that branch of the Church of Jesus Christ of Latter-day Saints which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of heaven and of working out their own salvation by keeping the laws of the celestial kingdom, are hereby instructed and counseled to remove from thence without delay and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo the 20th day of May, 1843, agreeable to the instructions of the First Presidency.

By order of the quorum of the Twelve,

BRIGHAM YOUNG,
President of the quorum.

WILLARD RICHARDS, Clerk.

Appointments by the Quorum of the Twelve.

Elder James Sloan, to Ireland. Elder Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the province of Nova Scotia. Elder Edwin W. Webb, to Galena. Elder Issac Chase, to the Eastern States, Elder Stephen Abbott and Charles E. Spencer to Wisconsin territory, Elder Issac Thompson to accompany them.

WILLARD RICHARDS, Clerk.

Pleasant, but cool after the rain.

Tuesday, 30.—In the office from nine till noon exam-

ining Nauvoo stock, and transacting business with the Twelve Apostles, and taking bonds from Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, Wilford Woodruff, and George A. Smith, of which I insert one as follows:

Form of Bond Executed by Brigham Young et al. to the Prophet.

Know all men by these presents, that we, Brigham Young and John M. Bernhisel, are held and firmly bound unto Joseph Smith, as sole trustee-in-trust for the Church of Jesus Christ of Latter-day Saints, in the penal sum of two thousand dollars, lawful money of the United States; for the payment of which sum, well and truly to be made, we bind ourselves, our heirs, assigns and administrators firmly by these presents.

Dated at Nauvoo, this 30th day of May, 1843.

The condition of the above obligation is such that the above bounden Brigham Young who has been appointed an agent to collect funds for the Nauvoo House Association and for the Temple now building in the city of Nauvoo, shall faithfully pay to the said trustee-in-trust as aforesaid, all moneys that he may collect for either house, then this obligation be null and void, otherwise to remain in full force and virtue.

Signed, sealed and delivered the day and year first above written.

BRIGHAM YOUNG, [L. S.]
JOHN M. BERNHISEL, [L. S.]

And directed that receipts be also written for the Nauvoo stock as follows:

Form of Receipt for Stock Certificate.

Received May 30th, 1843, of Joseph Smith, Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, three hundred stock certificates of Nauvoo House Association, numbering as follows:

200	numbering	1 to 200	inclusive,	dated	Feb. 8,	1841.
36	"	125 to 160	"	"	" 5,	"
36	"	376 to 411	"	"	" 10,	"
28	"	5 to 32	"	"	" 6,	"

300 shares value $15,000.

BRIGHAM YOUNG.

Afterwards I superintended the preparation of papers to settle the Lawrence business. My brother Hyrum baptized Jonathan C. Wright and ordained him an elder.

Wednesday, 31.—Called at the office and court room before breakfast and conferred with Dr. Richards on business.

City council met at ten a. m. and gave instructions to a committee to draft an ordinance in relation to the ferry.

Rode out in the afternoon on the prairie with Mr. Houston, the Speaker of the House of Representatives for Missouri, Judge Sylvester Emmons, Lawyer Marr and O. C. Skinner, and William Clayton.

At six p. m. met with the city council, when the ordinance in relation to the ferry passed its second reading.

Signed letters of recommendation to James Brown and Peter Haws to collect funds in Mississippi and Alabama.

Elder Brigham Young moved out of his log cabin into a new brick house, small, but comfortable and convenient,

The steamer *Amaranth* landed at Nauvoo the Saints who had left Liverpool in the *Yorkshire* under the care of Elders Thomas Bullock and Richard Rushton, all well; and also some Saints who had left there more recently in the *Swanton.*

News arrived that General Charles Napier gained a brilliant victory near Hyderabad, after a dreadful combat of three hours. The Belochee army of twenty-two thousand men were completely overthrown by twenty-seven hundred English troops, who sustained a loss of only two hundred and fifty killed and wounded, including eighteen officers.

Four hundred and fifty clergymen have lately seceded from the Church of Scotland, being nearly one-half of the whole number.

CHAPTER XXII.

FORMS OF CREDENTIALS OF THE TWELVE—CONFERENCE AT MANCHESTER, ENGLAND—DEATH OF JUDGE ELIAS HIGBEE—"THE PURPOSE OF GATHERING," A DISCOURSE BY THE PROPHET.

Thursday, June 1, 1843.—Presided in the city council, which passed "An ordinance to establish a ferry across the Mississippi river at the city of Nauvoo."

And also passed "An ordinance respecting mad dogs and other animals."

I addressed the council, and criticised James Sloan's account current charging for room, candles, fuel, etc., etc., as extras. Willard Richards, Newel K. Whitney, and William Clayton [were engaged] all day preparing papers for the settlement of the Lawrence estate.

I gave the following recommend to Elder Brigham Young.

Credentials of Brigham Young.

To all Saints and Honorable Men of the Earth, Greeting:

DEAR BRETHREN AND FRIENDS:—I, Joseph Smith, a servant of the Lord, and trustee-in-trust for the Temple of the Lord at Nauvoo, do hereby certify that the bearer hereof, Brigham Young, an elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the conference held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honorable people as a legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord. Confident that he will honor this high trust, as well as ardently fulfill his commission as a messenger of peace and salvation, as one of the Lord's noble men, I can fervently say, May

the Lord clear his way before him and bless him, and bless those that obey his teachings, wherever there are ears to hear and hearts to feel.

He is the friend of Israel, and worthy to be received and entertained as a man of God; yea, he has, as had the ancient apostles, the good word, even the good word that leadeth unto eternal life.

Wherefore, brethren and friends, while you have the assurance of the integrity, fidelity and ability of this servant of the living God, and trusting that your hearts and energies will be enlivened and deeply engaged in the building of those houses directed by revelation for the salvation of all Saints, and that you will not rest where you are until all things are prepared before you, and you are gathered home with the rest of Israel to meet your God, I feel strong in the belief and have a growing expectation that you will not withhold any means in your power that can be used to accomplish this glorious work.

Finally, as one that greatly desires the salvation of men, let me remind you all to strive with godly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal; and above all, be charitable, always abounding in all good works. And may health, peace and the love of God our Father, and the grace of Jesus Christ our Lord be and abide with you all, is the sincere prayer of your devoted brother and friend in the everlasting Gospel,

JOSEPH SMITH.

City of Nauvoo, June 1, 1843.

Similar letters were given to Elders Heber C. Kimball, Orson Pratt, Orson Hyde, Wilford Woodruff and George A. Smith.

Signed a conveyance of Eric Rhodes' bonds to Joseph Smith to William Clayton.

Gave a letter of instruction to George J. Adams, who is to accompany Elder Orson Hyde on his mission to Russia.

Elders Addison Pratt, Benjamin F. Grouard, Knowlton F. Hanks and Noah Rogers started on their mission for the Society Islands at two p. m., on the steamer *Sarah Ann*, for St. Louis.

The quorum of the Twelve Apostles met in council in my office, to make arrangements to start on their mission to collect funds for the Temple and Nauvoo House.

Friday, 2.—Closed the contract whereby I gave two notes for $1,375, and became half owner of the steam-

boat *Maid of Iowa*. Continued in the office with Captain Dan Jones most of the morning, which was very rainy.

In the afternoon rode out in the city to invite several friends to take an excursion on *Maid of Iowa* tomorrow, and had a long conversation with a Presbyterian minister.

Outrages were committed in Wales on public property, under an organized band called "Rebecca and her daughters."

An Excursion on the Mississippi.

Saturday, *3*.—This morning, I, with my family and a large company of brethren and sisters, started for Quincy, on a pleasure voyage on the steamboat *Maid of Iowa*, had a fine band of music in attendance, and arrived there at about one p. m.

The accounts of the Lawrence estate were presented to the probate judge, to which he made objections, when a new account was made out by William Clayton, which we made oath to, when the accounts were accepted by the probate judge.

At five p. m. started on our return, but tied up at Keokuk, at one a. m. on account of a severe storm until daylight, when we started home and were glad to arrive in Nauvoo at seven a. m. of the 4th.

Sunday, *4*.—At ten a. m. I engaged in conversation with Mr. De Wolf, a clergyman of the Episcopal order, who was much of a gentleman.

Minutes of a Conference Held at Manchester, England, June 4, 1843.

A conference was commenced in the New CornExchange, Manchester, and by adjournment moved into the large room at Hayward's Hotel, Bridge street. The assembly was large, although the weather was unfavorable.

Elder Thomas Ward was president, and William Walker, clerk. President Ward and Elders Hiram Clark and Amos Fielding preached giving excellent teachings on the plan of salvation, and the Lord's Supper. There were present six high priests, fifty-eight elders, sixty-four priests, forty teachers, ten deacons.

The representations of the churches being next called for, the following statements were made:

Conferences	Presidents	Members	High Priests	Elders	Priests	Teachers	Deacons	No. of Branches
Manchester	Charles Miller	1481	....	38	75	54	17	30
Liverpool	Thomas Ward	558	...	31	30	14	10	4
Preston	William Snalem	655	1	18	18	18	2	15
London	William W. Major	....	...	....	...	...	...	....
" West End	....	58	...	3	9	3	....	....
" East End Clerkenwell	.....	156	....	3	9	2	2	....
" Newbury	...	22	...	1	2	....		....
" Woolwich	.....	30	...	1	..	...	..	....
Macclesfield	James Galley	250	....	11	28	15	9	6
Birmingham	Cooper Royle	509	....	32	32	18	10	16
Staffordshire	....	377	...	38	59	14	10	12
Edinburgh	Henry McEwan	302	.	10	10	8	2	4
Garway	Charles Taysum	176	....	4	5	7	2	5
Glasgow	Peter McCue	721	..	24	32	28	16	14
Froomes' Hill	....	784	1	21	47	21	9	36
Carlisle	John Parker	154	...	8	19	8	3	4
Sheffield	James Carigan	128	....	4	9	3	3	...
Bradford	Robert Parker	240	....	8	15	11	6	7
Bedford	Thomas Margetts	242	....	14	20	8	4	10
Ireland, Hillsborough	..	55	....	3	2	2	1	...
Lincolnshire, Louth	....	14	...	1	2	1	....	..
Wigan	.....	5	....	....	...	...	....	....
Nottingham	...	5	....	....	...	...	....	...
Worcestershire	——Smith	.....	....		...	...	...	....
" Earls Common	.....	61	..	3	4	1	...	....
" Penvin	..	19	....	1	2	1	...	...
" Broomsgrove	...	36	....	1	3	...	..	...
	Total	7038	2	278	432	237	106	163

The sacrament was administered in the afternoon.

Monday, 5.—The following persons devoted themselves to the work of the ministry—viz., Osmond Shaw, Thomas Shaw, Samuel Downes, Elders William Speakman and George Eyres.

The following persons were then ordained elders—viz., R. Cowen, T. Pratt, Samuel Downe, John Williams, Peter McCue, Joseph Walker, and Levi Rigg.

Priests: J. Flint, Joseph Smith, J. Nightingale, J. Lee, Thomas Jackson, Samuel Wells, Charles Turner, Christopher Riding, George Robinson.

Teachers: George Hewitt, Thomas Jennings.

Elder Barradale was appointed to preside over Chelten-

ham branch; Elder Rudd, over the Nottingham circuit; Elder Pritchard, to labor in Derbyshire; Elder Speakman, with Elder Robert Parker, in the Bradford conference; Osmond Shaw, Addingham, Yorkshire; Elder George Eyers, in Lincolnshire and Hull, in connection with Elder Henry Cuerdon and Elder Samuel Downes, in Derbyshire, with Elder Hibbert.

Tuesday, 6.—I rode out to the Prairie Farm.

Earthquake occurred in Java, destroying Nias and burying its inhabitants in the ruins.

The total national debt of Europe is estimated at $10,499,710,000. A century ago the European treasury was comparatively unencumbered.

Wednesday, 7.—Concluded a settlement with J. W. Coolidge. Gave him a deed for city lot.

Visited Elias Higbee, who was very sick.

John Workman and a company of 30 Saints, mostly his own family, arrived from Tennessee.

Thursday, 8.—This morning, about daybreak, Elder Elias Higbee died at his residence near the Temple.*

We copy the following from page 315 of the Law of the Lord—†

* He was son of Isaac and Sophia Higbee, born 23rd October, 1795, in Galloway, Gloucester county, New Jersey. In 1803, removed with his parents to Clermont county, Ohio. At the age of 22 he married Sarah Ward, and removed to Cincinnati. He received the gospel in the spring of 1832, and in the summer of the same year went to Jackson county, Missouri, where he was baptized, and returned to Cincinnati, and was ordained an elder under the hands of his brother, Isaac Higbee, 20th February, 1833. Arrived in Jackson county with his family in March, and was driven by the mob to Clay county in the fall of 1833; ordained a high priest under the hands of Amasa M. Lyman, by order of the high council in Clay county. 26th March, 1835, started on a mission, preaching the gospel through the states of Missouri, Illinois, Indiana, and Ohio. Arriving at Kirtland, he labored on the Temple until it was finished, and received his edowment therein. In the spring of 1836, returned to his family in Missouri; removed them to Caldwell county, where he was appointed County Judge.

Judge Higbee was also appointed to go with the Prophet to Washington to plead the cause of the Saints before congress, and perhaps will be chiefly remembered for his earnest but temperate zeal in their cause; also for the courage and judgment he manifested before the Senate Committee on Judiciary, before which the hearing was had. The case was conducted by Judge Higbee, practically alone. See his reports to the Prophet, Vol. IV, pp. 81-91. His course approved, *Ibid.* p. 96.

† The "Law of the Lord" is a manuscript book kept personally by the Prophet.

JUDGE ELIAS HIGBEE.

He has been sick only five days of cholera morbus and inflammation, which produced mortification, and his death was unexpected by all. His loss will be universally lamented, not only by his family, but by a large circle of brethren who have long witnessed his integrity and uprightness, as well as a life of devotedness to the cause of truth. He has endured a great share of persecution and tribulation for the cause of Christ, both during the Missouri troubles and other times. On the 6th day of October, 1840, he was appointed one of the committee to build the Temple in Nauvoo, which office he maintained during his life. In that station he has shown a disposition to do right at all times, and always manifested a great anxiety for the prosperity of the Temple as well as the work at large. He has left a large family to mourn his departure; but he is gone to his rest for a little season, even until the morning of the resurrection, when he will again come forth and strike hands with the faithful, and share the glory of the kingdom of God for ever and ever.

Emma was sick.

In the afternoon, rode out on horseback; called on Willard Richards, who was at work in his garden; asked him who gave him leave to occupy that lot. He answered, "Your honor?" when I replied, "You are perfectly welcome to it, so far as I am concerned;" then continued my journey to the prairie.

Friday, *9*.—Rode out to show Mr. Lewis some lots in the city.

Continued most of the day with Emma, who was very sick.

Saturday, *10*.—At home. Brothers Livingston and Goodrich, from Peterboro, New Hampshire, visited me about establishing a cotton factory in Nauvoo.

City council met and passed "An ordinance to regulate the rates of toll at the ferry in the city of Nauvoo," which is published in the *Neighbor*.

Several petitions were presented to repeal the hog law, which were rejected.

wherein, with other specially valuable documents, he recorded character sketches and the good deeds of the faithful Saints; also the blessings he pronounced upon them. See this Vol., pp. 108, 124-128.

The court-martial ordered an arsenal to be built in the city of Nauvoo, for the security of the public arms; and also ordered Brigadier-General Charles C. Rich to organize the 2nd battalion, 1st regiment, 2nd cohort, into a regiment of light infantry, to be the 5th regiment, 2nd cohort.

To show the wickedness and rascality of John C. Bennett and the corrupt conspiracy formed against me in Missouri and Illinois, I insert the following under date of the letter:—

Letter of Samuel C. Owens to Governor Ford—Informing the Latter of an Indictment Against Joseph Smith.

INDEPENDENCE, MO., June 10, 1843.

To His Excellency Governor Ford.

SIR:—For the last three months I have been corresponding with Dr. John C. Bennett relative to one certain Joe Smith, Mormon Prophet, etc., of your state. In several of Dr. Bennett's letters to me, he informs me that my name is known to you. Taking this for granted authorizes me without hesitation to write you full upon a subject that the people of this part of our state feel themselves vitally interested in.

At the last term of the Circuit court of Daviess county, an indictment was found by the grand jury of said county against Joseph Smith for treason against this state. The necessary papers are now on their way to Governor Reynolds, who, on the receipt thereof, I have no doubt, will make a requisition on you for the apprehension and delivery of said Smith to the bearer, Mr. Joseph Reynolds, who goes as a special agent to attend to this business; and I am in hopes that, so soon as the proper papers come to hand, you will take that course that will secure this imposter and have him delivered over to Mr. Reynolds.

Dr. Bennett further writes me that he has made an arrangement with Harmon T. Wilson, of Hancock county (Carthage, seat of justice) in whose hands he wishes the writ that shall be issued by you to be put. From the tenor of his letters I am induced to believe that he has made the same suggestions to you. The only wish of the people of this state is, that this man, Joseph Smith, may be brought to that justice which the magnitude of his crime merits.

Respectfully your obedient servant,

SAM. C. OWENS,

[Commander-in-chief of the mob in Jackson county].

A steamship of iron, called the *Great Britain*, was built at Bristol, England, at a cost of 90,000 pounds. She has six masts, and is 320 feet in length on deck, and is said to be the largest vessel that has been built since the days of Noah.

Sunday, 11.—Ten a. m., meeting at the stand.

The following report is from the journals of Elders Willard Richards and Wilford Woodruff:—

The Prophet's Discourse—The Purpose of the Gathering of Israel.

A large assembly of the Saints met at the Temple stand. Hymn by the choir. Prayer by Elder Parley P. Pratt, and singing.

President Joseph Smith remarked—"I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone. I have not the least idea, if Christ should come to the earth and preach such rough things as He preached to the Jews, but that this generation would reject Him for being so rough."

He then took for his text the 37th verse of 23rd chapter of Matthew—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

This subject was presented to me since I came to the stand. What was the object of gathering the Jews, or the people of God in any age of the world? I can never find much to say in expounding a text. A man never has half so much fuss to unlock a door, if he has a key, as though he had not, and had to cut it open with his jack-knife.

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. "This is only your opinion, sir," says the sectarian. * * * * *

If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

Where there is no change of priesthood, there is no change of ordinances, says Paul, if God has not changed the ordinances and the priesthood. Howl, ye sectarians! If he has, when and where has He revealed it? Have ye turned revelators? Then why deny revelation?

Many men will say, "I will never forsake you, but will stand by you at all times." But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation.

Many things are insoluble to the children of men in the last days: for instance, that God should raise the dead, and forgetting that things have been hid from before the foundation of the world, which are to be revealed to babes in the last days.

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole.

I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, "This day shalt thou be with me in paradise." King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was—This day

thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says he went and preached to the world of spirits (spirits in prison, I Peter, 3rd chap., 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth, etc.

The doctrine of baptism for the dead is clearly shown in the New Testament; and if the doctrine is not good, then throw the New Testament away; but if it is the word of God, then let the doctrine be acknowledged; and it was the reason why Jesus said unto the Jews, "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—that they might attend to the ordinances of baptism for the dead as well as other ordinances of the priesthood, and receive revelations from heaven, and be perfected in the things of the kingdom of God—but they would not. This was the case on the day of Pentecost: those blessings were poured out on the disciples on that occasion. God ordained that He would save the dead, and would do it by gathering His people together.

It always has been when a man was sent of God with the priesthood and he began to preach the fullness of the gospel, that he was thrust out by his friends, who are ready to butcher him if he teach things which they imagine to be wrong; and Jesus was crucified upon this principle.

I will now turn linguist. There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticise a little further. There has been much said about the word hell, and the sectarian world have preached much about it, describing it to be a burning lake of fire and brimstone. But what is hell? It is another modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

Hades, the Greek, or Shaole, the Hebrew: these two significations mean a world of spirits. Hades, Shaole, paradise, spirits in prison, are all one: it is a world of spirits.

The righteous and the wicked all go to the same world of spirits until the resurrection. "I do not think so," says one. If you will go to my house any time, I will take my lexicon and prove it to you.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers. "But," says one, "I believe in one universal heaven and hell, where all go, and are all alike, and equally miserable or equally happy."

What! where all are huddled together—the honorable, virtuous, and

murderers, and whoremongers, when it is written that they shall be judged according to the deeds done in the body? But St. Paul informs us of three glories and three heavens. He knew a man that was caught up to the third heavens. Now, if the doctrine of the sectarian world, that there is but one heaven, is true, Paul, what do you tell that lie for, and say there are three? Jesus said unto His disciples, "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am ye may be also."

Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, and yet not obey his commandments, and at last be cut down for disobedience to the Lord's righteous requirements.

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. The sectarian priests are blind, and they lead the blind, and they will all fall into the ditch together. They build with hay, wood, and stubble, on the old revelations, without the true priesthood or spirit of revelation. If I had time, I would dig into hell, hades, shaole, and tell what exists there.

There is much said about God and the Godhead. The scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him; for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prayed that those that the Father had given him out of the world might be made one in them, as they were one; [one in spirit, in mind, in purpose]. If I were to testify that the Christian world were wrong on this point, my testimony would be true.

Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that had seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all.

If any man attempts to refute what I am about to say, after I have made it plain, let him beware.

As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so He has a body of His own. The Son doeth what He hath seen the Father do: then the Father hath some day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the sectarian world believe the body of the Son is identical with the Father's.

Gods have an ascendancy over the angels, who are ministering ser-

vants. In the resurrection, some are raised to be angels; others are raised to become Gods.

These things are revealed in the most holy place in a Temple prepared for that purpose. Many of the sects cry out, "Oh, I have the testimony of Jesus; I have the Spirit of God: but away with Joe Smith; he says he is a prophet; but there are to be no prophets or revelators in the last days." Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for His Saints.

I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; or will you not build unto the Lord this house, and let Him pass by and bestow these blessings upon another people? I pause for a reply.

Rev. De Wolf Preaches at Nauvoo.

At half-past two p.m., I introduced to the congregation Mr. De Wolf, a clergyman of the Episcopal church, and requested the attention of the congregation in his behalf. He read the 6th chapter of Hebrews, and then kneeled and prayed, dressed in his black clerical gown, which excited some curiosity among some of the Saints. After the choir sang a hymn, he preached from Hebrews, 6th chapter, 1st and 2nd verses, touching on such principles only that are acknowledged and received by the Church. In his closing remarks he observed—"I may never meet you all again this side of the eternal world; but I will appoint a meeting—i. e. when the Lord Jesus shall descend with his angels to call the dead from their graves, and sit in judgment on all the world."

Conference at Lima.

A conference was held at Lima, and the branch reorganized, under the direction of Elder Heber C. Kimball; Isaac Morley, President; Walter Cox and Edwin Whiting, counselors; Gardiner Snow, bishop; Clark Hallet and Henry Dean, counselors; William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson,

Joseph S. Allen, Philip Garner, Henry Ettleman, Reuben Daniels, and Horace Rawson, high council; James C. Snow, clerk of the branch.

During the appointing of the high council, Elder Kimball made some general remarks upon the Word of Wisdom.

Heber C Kimball on the Word of Wisdom.

He commenced by saying that he always despised a penurious principle in any man, and that God despised it also; for he was liberal and did not look at every little thing as we do. He looked at the integrity of the heart of man. He said some would strain, nip and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door when he would ask for a little meal for his breakfast. He compared it to the man that was stretched upon the iron bedstead; if he was too long, they would cut him off; if he was too short, they would stretch him out. And again, he said, it made him think of the old Indian's tree, which stood so straight that it leaned a little the other way, and the best way was to stand erect.

In the after part of the day he renewed the subject by saying that he did not wish to have any one take any advantage of what he had said, for he spoke in general terms; but said he had always obeyed the Word of Wisdom, and wanted every Saint to observe the same. He said that, when he was in England, he only taught it once or twice in public, and the Saints saw his example and followed it. So likewise when the elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves; for every spirit begets its own. Neither will such elders be able to do much good; for the Holy Ghost will not dwell in them, neither will the Father nor the Son; for they will not dwell where the Holy Ghost will not, and neither of them will dwell in unholy temples.

He said that he wanted wise and honorable men to fill responsible offices who were worthy. He then closed his subject by recommending the Saints to observe the counsel of President Morley. He made some very appropriate remarks with regard to the Temple and Nauvoo House.

Elder William Curtis was appointed to go with Elder Aaron M. York to the State of Maine.

CHAPTER XXIII.

THE PROPHET'S VISIT TO DIXON, LEE CO.—CONDITIONS IN NAUVOO—SALEM ARGUS—SUMMARY OF THE WORLD'S EVENTS FOR THE YEAR 1843, UP TO JUNE—NEWS OF THE IMPENDING ARREST OF THE PROPHET RECEIVED AT NAUVOO—EXPEDITIONS FOR HIS PROTECTION—THE ARREST—TURNING THE TABLES—RETURN TO NAUVOO

Monday, June 12, 1843.—At the office morning and afternoon, and approved of the resolutions of a court martial of the Nauvoo Legion, passed June 10, 1843, to the effect

That an arsenal be built in the city of Nauvoo, to be located in any part of the city where the lieutenant and major generals may direct, who are also authorized to make or cause to be made, a draft of the same, and also to purchase any piece of land for the aforesaid purposes which they may deem proper.

That Colonel Jonathan Dunham be and is hereby appointed agent for the Legion to superintend the business of the building of the aforesaid arsenal, and that he be allowed one dollar and forty-cents per day for his services while employed in that business, to be paid out of any money in the treasury not otherwise appropriated; that he be armorer of said arsenal, when completed; and that he be allowed such remuneration for said services as may be hereafter fixed by law; also that he be required to give bonds to the amount of five thousand dollars, with approved securities, before entering upon the duties of said office

That any constable or collector of fines be and is hereby authorized, if he cannot obtain money, to take property in payment of fines, at a fair valuation at his discretion, and make returns thereof to the proper officers, as in other cases.

That Brigadier-General Rich be and is hereby authorized to organize the second battalion, first regiment second cohort, into a regiment of light infantry, to be called "The Escort Regiment of Light Infantry," to take place in the second cohort, according to assignment, on parade days, and do such duties of escort, &c., as may be necessary; and that he organize the first battalion, first regiment, second cohort, into a regiment of artillery.

About forty Saints arrived from Peterboro, New Hampshire.

Thursday, 13.—I started north with Emma and the children to see her sister, Mrs. Wasson and family, living near Dixon, Lee county Illinois.

Departure of the Prophet for Dixon, Lee Co., Ill.

Elder Wilford Woodruff, when going to the prairie with several brethren to fence his five-acre lot broke the reach of his wagon and it fell into a pile together. The wheel fell on his arm and bruised him considerably; but he was able to mend his wagon and continue his journey. After working hard all day he went to Brother Cheney's house to obtain a drink of water, when an ugly dog bit him through the calf of the leg, which made him very lame.

Wednesday, 14.—Business is progressing. Buildings are going up in every direction, and the citizens manifest a determination that Nauvoo shall be built up. The stones of the Temple begin to rise tier upon tier, and it already presents a stately and noble appearance.

The Mississippi has been rising three or four days, and is now three or four inches above high water mark.

Thursday, 15.—We give the following extract from the *Salem Advertiser and Argus*, being an extract from a lecture delivered in Salem by Mr. J. B. Newhall:

Synopsis of a Lecture Delivered in Salem, on Nauvoo and the Prophet.

The Nauvoo Temple is a very singular and unique structure. It is one hundred and fifty feet in length, ninety-eight feet wide, and when finished will be one hundred and fifty feet high. It is different from anything in ancient or modern history. Everything about it is on a magnificent scale, and when finished and seen from the opposite side of the river, will present one, if not the most beautiful, chaste and noble specimens of architecture to be found in the world.

We should like to be in possession of a model of this building, both on account of its great notoriety as being connected with the Mormon or Latter-day Saints' religion and also a work of art.

Did our limits here permit, we might give a very minute description of the whole order of architecture. The splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo, the place which for some time past has created more intense interest, perhaps, than any other city, town or village in the country, if not in the world. But on enquiring for it, we found it had been rolled up and packed away.

He gave a very glowing and interesting account of this city. The location is one of the most beautiful upon earth, situated upon the Mississippi river, rising in an inclined plane till it reaches the height where it overlooks an extensive tract of territory, unrivaled in rich and varying scenery.

His account of the military displays in Nauvoo, where Smith's Legion, as it is called, turns out, is very interesting and exciting. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the Legion. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word, he is a jolly fellow, and according to his view, he is one of the last persons on earth whom God would have raised up as a prophet or priest, he is so diametrically opposite to that which he ought to be in order to merit the titles or to act in such offices. Among others he is very sociable, cheerful, kind and obliging, and very hospitable.

We have seen Hyrum Smith, a brother of Joseph's, and heard him preach, and conversed with him about his religion, its origin and progress; and we heard him declare in this city, in public, that what is recorded about the plates is God's solemn truth.

He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the prophet come and make us a visit. We very much doubt whether there is a man on earth who would create so much excitement and deep interest at least for the time being, as the prophet.

The *Times and Seasons* of this date has the following:

Calamities of 1843, up to June.

The past year has been distinguished by calamities. In some instances the elements seem to have been commissioned to perform the work of destruction to an awful extent and unprecedented severity.

Three of the greatest calamities that have occurred within a century, happened within the short period of one hundred hours. The terrible fire at Hamburg, which destroyed two thousand houses, and nearly thirty million dollars of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of Haytien and Santiago, sixty miles apart, were entirely destroyed, and not less than seven thousand five hundred of the inhabitants perished.

On the very next day, while St. Domingo was yet rocking with the shocks of the earthquake, and the ruins of Hamburg were not three days old, a train of cars filled with passengers on the railroad from Paris to Versailles were thrown from the track and set on fire by the engine. Before the passengers, who were locked in, could be removed, seventy of them perished in the flames.

More recently the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.

In this country, the cities of Portland, New York, Charleston, and Columbia have suffered severely from the same cause.

At one period of several weeks during the year it was estimated that the loss of steamboats on the western waters averaged one a day. In connection with six of the boats, two hundred lives were lost. If to all this we add the loss of life at sea, which has been unusually great the past year, we must regard it as a year of calamities.

Friday, 16.—Judge James Adams wrote by express from Springfield, at ten p. m., that Governor Thomas Ford had told him that he was going to issue a writ for me on the requisition of the Governor of Missouri, and that it would start tomorrow.

Another Arrest of the Prophet Threatened.

I copy the following from the *Neighbor*.

Proscription Against the Jews.

At the very moment when a spirit of toleration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the pope are, in June, 1843, reviving at Rome and Ancona, the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:

"We, Fra Vincenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Singaglia, Jesi, Osino, Cingoli, Macerata, Tolentino, Loreta, Recanati, and other towns and districts, &c.

"It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortation to obtain obediedce to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia,authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontificial constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:

"1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the services of any Christian in any domestic occupation whatever under pain of being immediately punished according to the pontifical constitutions.

"2. That all Jews who may possess property either in town or country permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must, within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the holy office is to sell the same by auction, on proof of the annual harvest being got in.

"3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in or remove their property into any town or district where there is no Ghetto (place or residence for Jews); and that such as may actually be there in conformity to the laws must return to their respective Ghetto within the peremptory period of six

months, otherwise they will be proceeded against according to the tenor of the law.

"4. That especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public houses or ordinaries, out of the Ghetto.

"5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Iseaelite quarter, nor make free to enter into familiar conversation in a Christian house.

"6. That no Hebrew shall take the liberty, under any pretext whatever to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

"7. That no Hebrews shall hire Christians, even only by the day, to work in their houses in the Ghetto.

"8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

"9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto to travel in the other parts of the state."

After laying down their monstrous rescripts, which we had hoped even the Romish church would not have attempted to revive, and still less reclothe with authority, and arm with tremendous pains and penalties, the savage order is issued that these intolerant laws shall be read in each of the Jewish synagogues. It is added, "They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition.

Saturday, 17.—The *Maid of Iowa* went to Shokoquon with the Temple hands on a pleasure excursion. While there, the steamer *Shokoquon* came to port with many citizens from Burlington, when Elder George A. Smith delivered a lecture.

Sunday, 18. Meeting at the Temple. Elder Eli P. Maginn preached in the forepart of the day, to the edification of the Saints. The sacrament was administered in the afternoon.

Markham and Clayton Sent to Warn the Prophet.

Judge Adams' message arrived early in the evening, when my Brother Hyrum sent William Clayton and Stephen Markham as fast as possible to inform me. Markham had two hundred and fifty dollars, and Clayton borrowed two hundred dollars.

They left Nauvoo about half-past twelve at night, and proceeded to La Harpe.

Elder Elijah F. Sheets writes that he and Joseph A. Stratton have been preaching in Illinois, Indiana and Pennsylvania since September 4, 1842; have baptized thirty-two, and many more are convinced of the truth of the work; and that they are continuing their labors.

Monday, 19.—The laborers held a meeting in the grove to investigate the price and principles of labor.

Progress of Markham and Clayton.

Clayton and Markham arrived at La Harpe at sunrise, tarried about two hours to get a horse shod and take breakfast; started again at seven for Monmouth, where they arrived at three p. m., and put up their horses to feed and rest. They took dinner and slept till seven, when they started again and rode till midnight, when, the horses being tired and weary, they turned them out to feed, and they themselves lay down to sleep about two hours; after which they again resumed their journey and rode one mile north of Hendersonville, where they stopped to feed their horses.

Markham and Clayton Arrive at Portland.

Tuesday, 20.—About half-past seven, a. m., Markham and Clayton again started on their journey, and arrived at Andover about ten a. m. They turned out their horses to graze in the woods for about half-an-hour, when they proceeded to Gennesseo, where they arrived at half-past two p. m. They tried to hire a pair of horses to continue their journey, but did not succeed. They left Gennesseo, at six p. m., and traveled to Portland, where they arrived at twelve, put up their horses, and went to bed until four a. m.

The following appears in the *Nauvoo Neighbor*, and serves to illustrate the benefit of chartered rights in Illinois:

Projected Industries at Nauvoo Menaced by Portending Legislation.

SIR:—In obedience to the call made in your paper for information in relation to the affairs of the Agricultural and Manufacturing Associa-

tion of this city, I give you such facts as I think will be satisfactory.

The first great object of the company was to establish a pottery for the manufacturing of the various kinds of crockery in common use in the country. Persons were deputed to make the necessary search whether suitable materials could be obtained.

The persons who were employed in this service were such as had been employed all their lives in the business. Their report was favorable, having found all the materials of as good a quality as those used in the old world for that purpose, in the immediate vicinity.

Efforts were accordingly made to commence the business with as little delay as possible. An eligible situation was obtained and the work of building commenced.

A stone building of sufficient size was put under construction and progressed with much rapidity. Persons possessing means felt desirous of investing a part of them at least in the business. All was prosperous and all flattering.

A considerable amount of land was obtained for agricultural purposes, it being the wish of the managers to supply all their workmen with all their necessaries as far as could be. Arrangements were making to get stock of the various kinds for this purpose.

The building had progressed nearly to the height of one story, when the electioneering campaign commenced, and it was roundly asserted that if certain persons were elected, all the charters granted by a previous legislature to the citizens of Nauvoo would be repealed.

At first the association supposed that this was merely an electioneering intrigue. But it assumed a formidable appearance, and began to assume the character of a fixed determination to carry the design into execution.

The subsequent acts of the legislature have given but too much evidence that such was the real intention of a very considerable portion of the members of the last legislature, if not a majority of them. This instantly paralyzed the exertions of the company. Many who were about to contribute to the funds of the society paused, not knowing what was best; and in consequence the work stopped.

Not that the company supposed that there was any such power vested in the legislature, either in the constitution or common sense; but they did not know how far a reckless spirit might lead men in the violation of both.

As the matter now stands, those having capital are at a loss whether to invest it in that way or not, lest the same reckless spirit may inevitably carry the proposed design into effect.

The work has not stopped for want of means or materials to carry on the business, as means, materials, and workmen of the first order are

all at hand. But where is the safety, while such doctrines are boldly maintained by our legislature?

All the prospects of the company may be blasted at any stage of their business by one single act of men who seem to have no interest in the prosperity of the state or the citizens thereof, apart from their own political preferment.

Pledges can be made, for the sake of preferment, to an ignorant constituency to commit the most flagrant abuses upon the rights of private companies or even individuals, and attempts made with zeal and determination to carry them out to the full extent.

If public confidence be restored, the work can go on more vigorously than ever.

Respectfully,
SIDNEY RIGDON,
President of the Company.

Donations to the Temple.

Elder John Snider reported the names of various persons in Great Britain and Ireland who donated various small sums between May and December, 1842, as contributions for building the Temple, and paid over nine hundred and seventy-five dollars and four cents. The names of the donors and amounts are recorded in the "Law of the Lord."

Generosity of Earl Spencer.

I insert the following as an exception to the general rule:—Earl Spencer keeps all the poor in the parish of Wormleighton, England, and so prevents a poor rate. He allows his laborers nine shillings a week when out of employment, and they pay only a shilling a year as a nominal rent for the house in which they severally reside.

Meeting of the Prophet with Markham and Clayton.

Wednesay, 21.—Markham and Clayton left Portland at four a. m., and traveled to within nine miles of Dixon. They changed their course, and went direct to Inlet Grove, where they arrived at half-past twelve, took dinner and fed their horses. Left Inlet at two p. m., and arrived at Wasson's at four p. m., where they learned that I was gone to Dixon in the carriage; and although their horses were

tired down, they started for Dixon, but met me about half way.

They returned with me to Wasson's, and were glad to find a resting place, having ridden two hundred and twelve miles in sixty-six hours and had very little rest on the way; the horses were tired,—their backs very sore. I told them not to be alarmed. "I have no fear. I shall not leave here: I shall find friends, and Missourians cannot hurt me, I tell you in the name of Israel's God."

Thursday, 22.—Another meeting of the laborers in the grove near the temple concerning wages.

Postponement of the Prophet's Appointment at Dixon.

I had previously given out an appointment to preach this day at Dixon, but on account of the change in circumstances, I wrote to Dixon, telling the people there was a writ out for me, and therefore declined preaching; and I kept myself quiet all day, telling my friends that if I started for home I might be arrested where I had no friends and be kidnapped into Missouri, and thought it best to tarry at Inlet and see the result. Many [at Dixon] were desirous to hear me preach, but were disappointed.

Lawyer Edward Southwick, of Dixon, having heard of the writ being out against me, rode twelve miles to inform me. I thanked him for his kindness, paid him twenty-five dollars and introduced him to my friends, Markham and Clayton, showing that I had received previous information.

Friday, 23.—Judge Adams arrived at Nauvoo from Springfield.

At eight a. m. a company of the brethren gathered to remove the timbers from the Temple to the grove.

I sent William Clayton to Dixon at ten a. m., to try and find out what was going on there. He met Mr. Joseph H. Reynolds, the sheriff of Jackson county, Missouri, and Constable Harmon T. Wilson, of Carthage, Illinois, about half way, but they being disguised, they were not known by him; and when at Dixon they represented them-

selves as Mormon elders who wanted to see the prophet. They hired a man and team to carry them, for they had run their horses almost to death.

The Arrest at Dixon.

They arrived at Mr. Wasson's while the family were at dinner, about two p. m. They came to the door and said they were Mormon elders, and wanted to see Brother Joseph. I was in the yard going to the barn when Wilson stepped to the end of the house and saw me. He accosted me in a very uncouth, ungentlemanly manner, when Reynolds stepped up to me, collared me, then both of them presented cocked pistols to my breast, without showing any writ or serving any process. Reynolds cried out, "G— d— you, if you stir I'll shoot; G— d— if you, stir one inch, I shoot you, be still, or I'll shoot you, by G—." I enquired "What is the meaning of all this?" "I'll show you the meaning, by G—; and if you stir one inch, I'll shoot you, G— d— you." I answered, "I am not afraid of your shooting; I am not afraid to die." I then bared my breast and told them to shoot away. "I have endured so much oppression, I am weary of life; and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance." Reynold replied, "G— d— you, if you say another word I will shoot you, by G—." I answered, "Shoot away; I am not afraid of your pistols."

Markham's Courage.

By this time Stephen Markham walked deliberately towards us. When they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer; but he paid no attention to their threats, and continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still or they would shoot me through. As Markham was advancing

rapidly towards me, I said, "You are not going to resist the officers, are you, Brother Markham?" He replied, "No, not if they are officers: I know the law too well for that."

They then hurried me off, put me in a wagon without serving any process, and were for hurrying me off without letting me see or bid farewell to my family or friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, "Gentlemen, if you have any legal process, I wish to obtain a writ of habeas corpus," and was answered,— "G— d— you, you shan't have one." They still continued their punching me on both sides with their pistols.

Markham then sprung and seized the horses by the bits, and held them until my wife could bring my hat and coat. Reynolds and Wilson again threatening to shoot Markham, who said, "There is no law on earth that requires a sheriff to take a prisoner without his clothes." Fortunately at this moment I saw a man passing, and said to him, "These men are kidnapping me, and I wish a writ of habeas corpus to deliver myself out of their hands. But as he did not appear to go, I told Markham to go, and he immediately proceeded to Dixon on horseback, where the sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good bye. The officers held their pistols with the muzzles jamming into my side for more than eight miles, and they only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed, defenseless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there, without being allowed to see anybody; and fresh horses were ordered to be ready in five minutes.

Brutality of the Arrest.

I again stated to Reynolds, "I wish to get counsel," when he answered. G— d— you, you shan't have counsel: one word more, G— d— you, and I'll shoot you."

"What is the use of this so often?" said I. "I have repeatedly told you to shoot; and I now tell you again to shoot away!" I saw a person passing and shouted to him through the window, "I am falsely imprisoned here, and I want a lawyer. Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

Another lawyer (Mr. Shepherd G. Patrick) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the sheriff intended to drag me away immediately to Missouri, and prevent my taking out a writ of habeas corpus.

Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered around the hotel door, and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon. They were a law-abiding people and Republicans, and gave Reynolds to understand that he should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but that if he persisted in his course, they had a very summary way of dealing with such people.

The Timely Interference of Mr. Dixon.

Mr. Reynolds finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me, (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door,) when I told them I had been taken prisoner by these men without process; I had been insulted and abused by them. I showed them my flesh, which was black for about eighteen inches in circumference on each side, from their punching me with their pistols; and I wanted them to sue out a writ of habeas corpus, whereupon Reynolds swore he should only wait half-an-hour to give me a chance. A messenger was

The Prophet's Appeal to the People of Dixon.

immediately sent by Mr. Dixon to Mr. Chamberlain, the Master-in-Chancery, who lived six miles distant, and, another message to Cyrus H. Walker, who happened to be near, to have them come down and get out the writ of habeas corpus. Cyrus H. Walker.

A writ was sued out by Markham before a justice of the peace against Reynolds and Wilson for threatening his life. They were taken into custody by the constable. He sued out another writ for assault and threatening my life, whereupon they were again arrested.

At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time and were threatening to shoot him.

About midnight he sued out a writ for a violation of the law in relation to writs of habeas corpus, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri,and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be heard at ten o'clock tomorrow morning; and I was conducted back to the room and guarded through the night.

The 5th legion, 2nd cohort, Nauvoo Legion, consisting of four companies, organized. Hosea Stout was elected colonel; Theodore Turley, lieutenant-colonel; Jesse D. Hunter, major. Legion Enlargement.

Saturday, 24.—As my favorite horse, Jo. Duncan, was somewhat jaded, with being ridden so hastily by Brother Clayton, I hired a man with his horse and buggy to carry Brother Clayton to Rock Island, where the steamer *Amaranth* fortunately came in about fifteen minutes, on which he took passage to Nauvoo, to inform my brother Hyrum of what was being done, and request him to send me some assistance forthwith. Clayton's Return to Nauvoo.

About eight, the master-in-chancery arrived and issued a writ of habeas corpus returnable before the Hon. John

D. Caton, Judge of the 9th Judicial Circuit at Ottawa, which was duly served on Reynolds and Wilson.

Cyrus Walker's Terms for Legal Service.

Mr. Cyrus Walker, who was out electioneering to become the representative for Congress, told me that he could not find time to be my lawyer unless I could promise him my vote. He being considered the greatest criminal lawyer in that part of Illinois, I determined to secure his aid, and promised him my vote. He afterwards went to Markham and joyfully said, "I am now sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."

Turning the Tables on Reynolds and Wilson.

At ten a. m. another writ was sued—this time from the Circuit Court of Lee county, against Reynolds and Wilson. for private damage and for false imprisonment, claiming ten thousand dollars damages upon the ground that the writ issued by the governor of Illinois was a void writ in law; upon which said writ they were held to bail in ten thousand dollars each, and they had to send to Missouri for bondsmen and were placed in the custody of the sheriff of Lee county.

Reynolds and Wilson felt bad when these last writs were served on them, and began to cool in their conduct a little; after which they also obtained a writ of habeas corpus, for the purpose of being discharged before Judge Caton.

Arrival at Pawpaw Grove.

I was conveyed by Reynolds and Wilson, upon the first writ of habeas corpus, towards Ottawa, as far as Pawpaw Grove, thirty-two miles, where I was again abused by Reynolds and Wilson, which was observed by the landlord.

Esquire Walker sent Mr. Campbell, sheriff of Lee county, to my assistance, and he came and slept by me. In the morning certain men wished to see me, but I was not allowed to see them.

The news of my arrival had hastily circulated about the neighborhood; and very early in the morning the largest

room in the hotel was filled with citizens, who were anxious to hear me preach and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you to disperse: you must not gather around here in this way." Upon which Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said:

David Town's Effective Speech.

"You damned infernal puke, we'll learn you to come here and interrupt gentlemen. Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You cannot kidnap men here, if you do in Missouri; and if you attempt it here, there's a commitee in this grove that will sit on your case; and, sir, it is the highest tribunal in the United States, as *from its decision there is no appeal.*"

Reynolds, no doubt aware that the person addressing him was the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence while I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the laws of God respecting marriage. My freedom commenced from that hour.

Departure of Emma Smith from Dixon.

Immediately after I left Dixon, my wife and children started with my carriage from Inlet Grove for Nauvoo being driven by her nephew, Lorenzo D. Wasson.

The quorum of the Twelve received a letter from Asahel Smith, [the prophet's father's brother, and father of the late Judge Elias Smith] of Nashville, Iowa, requesting them to appoint a conference in that place to settle some difficulties existing there.

The free and accepted ancient York Masons met at the lodge room, being the anniversary of St. John's Day; then formed a procession in due masonic form in front of the hall, and walked to Main street, where the corner stone for a Masonic Temple was laid by the Worshipful Master, Hyrum Smith. Two masonic hymns were sung, after which they proceeded to the Grove near the Temple, where an oration was delivered by Brother John Taylor. From thence they proceeded to Mr. Warner's, where about two hundred sat down to an excellent dinner. The company broke up early in the afternoon, highly delighted with the day's proceedings.

A Masonic Temple for Nauvoo.

Sunday, 25.—At Pawpaw Grove it was ascertained that Judge Caton was on a visit to New York, whereupon Reynolds, Wilson, Walker, Southwick, Patrick, Dixon, Stephen Markham and myself, with others, started about eight a. m., and returned to the town of Dixon, arriving about four p. m. when, I was again locked in a room and guarded through the night.

The water has fallen in the Mississippi more than a foot since last Sunday.

At ten a. m., meeting at the Temple. Elder Lyman Wight preached on charity; and in the afternoon, Elder Maginn was preaching, when my brother Hyrum went to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes.

Excitement at Nauvoo.

The brethren immediately went there in such numbers that one fourth of them could not get into the room; so they adjourned to the green and formed a hollow square, when my brother Hyrum informed them that Elder William Clayton had arrived about two, and told him that Joseph H. Reynolds, sheriff of Jackson county, Missouri, and Harmon T. Wilson, of Carthage, had come upon me by surprise and arrested me, and related the occurrence as far as known, up to my arrival in Dixon. He wanted a company to go up to my assistance and see that I had

my rights. He called for volunteers, when upwards of three hundred volunteered, from whom they selected such as were wanted.

Generals Law and Charles C. Rich started the same evening, with a company of about one hundred and seventy-five men on horseback. Relief Expeditions. Previous to starting, Elder Wilford Woodruff went to the company and donated a barrel of rifle powder, when every man filled his horn or flask.

Wilson Law declared he would not go a step unless he could have money to bear his expenses, upon which Elder Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about thirty minutes he got on the track, and in the course of two hours he had borrowed seven hundred dollars, and put it in the hands of Hyrum Smith and Wilson Law, to defray the expenses of the expedition. About seventy-five on board the *Maid of Iowa*, with Captain Dan Jones, went up the Illinois river for Peoria, and to examine the steamboats, suspecting I might be a prisoner on board one of them, as they supposed me on the road to Ottawa.

Several of the Pottawatamie Indians called to see the Nauvoo House and Temple. They wanted to talk, but their interpreter could not speak much.

The writ of habeas corpus [the one first issued and made returnable before Judge Caton at Ottawa] was returned endorsed thereon, "Judge absent," when another writ of habeas corpus was issued at seven a. m. by the Master-in-Chancery, and was worded at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District authorized to hear and determine writs of habeas corpus;" and the sheriff of Lee county served it on them [Reynolds and Wilson] in a few minutes afterwards. I, my lawyers, Markham, Dixon and other friends held a council and arranged to start before nine a. m., to go before Judge

Writ of Habeas Corpus Secured.

Stephen A. Douglas, at Quincy, a distance of about two hundred and sixty miles. I employed Mr. Lucien P. Sanger with the stage coach to convey us on our journey towards Quincy.

After these arrangements were made, I sent Markham with a letter to General Wilson Law, directing him to meet me at Monmouth on Wednesday evening, with sufficient force to prevent my being kidnapped into Missouri, as I well knew that the whole country was swarming with men anxious to carry me there and kill me, without any shadow of law or justice, although they well knew that I had not committed any crime worthy of death or bonds.

Monday, 26.—It was reported that there were state writs in Nauvoo to take Lyman Wight, Parley P. Pratt, and Alexander McRae to Missouri, who armed themselves to prevent being kidnapped.

I copy the following from the *Chicago Democrat:*

Account of the Prophet's Arrest in the Chicago Democrat.

DEAR SIR:—Our little town has been in an unusual state of excitement for a few days past, originating from the arrest of General Joseph Smith, which took place at the Inlet Grove, while he was on a visit with his family to a sister [an error, his wife's nephew] who resides there. He was arrested on Friday last by an officer from Hancock county, and delivered over to the sheriff of Jackson county, Missouri, in compliance with the orders of the governor.

The officers who took him brought him into town in the evening and confined him closely to his room, refusing admission not only to the citizens whose curiosity had drawn them to the spot, but to counsel whom he had requested to have employed.

Our citizens, conceiving it a violation of right that a man should be deprived of that advice and assistance which is accorded to the most degraded and guilty offender in all civilized countries under such circumstances, expressed themselves in such strong and indignant terms, that the officers finally permitted counsel to have access to him.

He applied for the benefit of the habeas corpus; and while the lawyers were busy drawing up the necessary papers, the officers frequently asserted that they would not wait, but would leave for the Mississippi at all hazards.

They were however, induced, by the force of argument, to desist from their intention and wait until morning, when the habeas corpus was served. After which they stated their determination to go to Rock Island and by steamboat from thence to Galena, before Judge Brown. General Smith justly felt fearful that once on a steamboat, he should hardly reach Galena. The distance from this place to Rock Island is the same as from here to Galena.

General Smith, finding this their determination, commenced suit against the sheriff of Missouri for trespass, and held him to bail, which he was unable to procure, which circumstance lowered his tune a little; and thus finally, today, has left for Quincy in search of Judge Young.

The severe treatment of the general, together with his pleasing deportment and equanimity under all his trials, has made him many friends and created almost universal sympathy. Persecution or oppression always helps the cause of the persecuted or oppressed, whether their cause is right or wrong.

In haste, yours,

G.

From Dixon we traveled about forty miles, and stayed for the night at a farm house. Markham rode to Genesseo with my letter and stayed all night.

Tuesday, 27.—I started with the company, and took dinner at Genesseo. At about two p. m., we resumed our journey. While crossing Fox River, I requested Reynolds to give me the privilege of riding on horseback, which he refused; but, by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker. In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

En route for Quincy.

I next enquired how many were with them, and was answered, There were ten started, but they had sent one with my letter to Wilson Law, and two to Monmouth.

While we were talking, Markham, with Captain Thomas Grover, and the other five brethren, rode up. At the same time, the company who started with me from Dixon rode up. I then said to Reynolds, "Now, Reynolds, I can have the privilege of riding old Joe Duncan," and mounted my favorite horse; and the entire company then rode towards a farm house, where we made a halt.

Reynolds and Wilson, who trembled much, then rode up to Conover, who was an old acquaintance of Wilson's; when Conover asked Wilson, "What is the matter with you? Have you got the ague?" Wilson replied, "No."

Reynolds asked, "Is Jem Flack in the crowd?" and was answered, "He is not now, but you will see him to-morrow about this time." "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt.

Reynolds stood trembling like an aspen-leaf, when Markham walked up to him and shook hands with him. Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again." Markham replied, "We are friends, except in law: That must have its course."

The company moved on to Andover, where the sheriff of Lee county requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done.

Conover's Account of the First Division of the Expedition to Relieve the Prophet.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight p. m., in the direction of

Peoria: traveled part of the night. About one o'clock next morning General Charles C. Rich took 35 of the company and continued towards Peoria. The two Laws, with their company, started up the river road in the direction of Monmouth. We traveled till daylight on Monday morning, crossed Honey Creek, ate a cold breakfast, and fed the horses; then continued on till noon, when a consultation was held, and ten of the best mounted men—viz., Thomas Grover, Peter W. Conover, Zebedee Coltrin, Graham Coltrin, Philemon C. Merrill, Philander Colton, Henry Hoyt, William L. Cutler, Daniel F. Cahoon, and John L. Butler were selected to take the nearest road to Dixon, with instructions to continue until we found you.

We took the middle road between Oquaka and Monmouth, and continued on until Tuesday at two a. m., when we rested for one hour, then passed through Hendersonville on to the prairie, about nine a. m., at which time we met Colonel Stephen Markham with your letter of instructions to General Wilson Law. We read the letter. Philander Colton was sent with the despatch to Wilson Law. We then made a halt at Andover, where the inhabitants refused to sell us food.

Here we held a council, and sent Daniel Cahoon and Henry Hoyt back to Monmouth, with instructions to the brethren to wait there until they got further orders. We then traveled ten miles and obtained some corn at a farm-house. One p. m., left there and traveled on to the prairies until we met you.

Here Conover exchanged with me one of Allen's four-inch barrel six-shooter revolvers for the single shooter which Markham had slipped into my pocket at Dixon.

Reynolds and Wilson's Design of Kidnapping.

About eight p. m., Reynolds, Wilson, and the landlord consulted about sending out to raise a company to take me by force, and run with me to the mouth of Rock River on the Mississippi, as there was a company of men ready to kidnap me over the river. Markham overheard the conversation, and notified the sheriff of Lee county, who immediately ordered a guard placed, so that no one might pass in or out of the house during the night.

Markham started at daybreak, and went about twenty miles, passing through Andover at eight a. m.; and about nine he met Captain Thomas Grover and a company of ten men, to whom he delivered my message. Held a

council and forwarded it on to General Law by Philander Colton. Markham turned back with the company.

My wife and children arrived in Nauvoo this evening, having burned off one arm of the carriage going home.

Many strangers reported in the city: the watch was doubled in the night.

Wednesday, 28.—We left Andover about eight o'clock; went to a little grove at the head of Elleston Creek, where we stayed an hour to feed our animals. Reynolds said, "Now, we will go from here to the mouth of Rock River and take steamboat to Quincy." Markham said, "No; for we are prepared to travel, and will go by land."

Wilson and Reynolds both spoke and said, "No, by G—, we won't; we will never go by Nauvoo alive;" and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee county, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them, that is according to law."

Reynolds and Wilson Disarmed.

They refused to give them up, when the sheriff was told, "If you cannot take the arms from them, there are men enough here, and you can summon a posse to do it; for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farmhouse, having traveled about forty miles; got there about sundown, and called for supper and lodging.

Peter W. Conover laid down at the S. W. corner of the building outside the house. In about ten minutes, Reynolds and Wilson came out of the house with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come

Further Plans of Kidnapping.

to the farmhouse in the night, seize Joseph, and convey him to the Mississippi river, and take him to Missouri, as they had a steamboat in readiness at the mouth of Rock River for that purpose.

After completing their plan of operations, Reynolds, Wilson and the boy separated and went towards the stable. Conover, who had heard the plot unobserved, immediately rose and came to me, and told me what he had just heard.

I consulted with Cyrus Walker, the landlord, and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord, who, as soon as he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

Some anxiety at Nauvoo about so many strangers and suspicious characters being in the city.

The *Neighbor* of this day has the following:—

Fourth of July Celebration Appointed for Nauvoo.

By the counsel and advice of President Hyrum Smith, Messrs. O. Hyde and G. J. Adams, who have been appointed to go on a mission to Russia, will deliver two addresses on the 4th July, upon the subject of our holy religion, for the benefit and edification not only of our own citizens, but also for strangers who may be pleased to visit our town on that day. The morning's address by Mr. Hyde, at half past ten o'clock; and the afternoon by Mr. Adams, at two o'clock.

From the circumstances under which we are placed, this course is thought far more advisable for all who wish to be considered Saints to assemble for religious worship and collectively offer up our prayers to Almighty God for peace and prosperty to attend us as a people.

The giddy and unthinking will, no doubt, resort to public dinners, festivals, and perhaps to the ball chamber, to spend their time and money to gratify their appetite and vanity; but no true-hearted Saint at this peculiar moment will do it.

At the close of each address a collection will be taken for the especial purpose of assisting to complete Elder Hyde's house, that he may be the sooner liberated to proceed on his important mission to St. Petersburg.

He who has money to spend on that day can spend it more to the glory of God in the above manner than after the custom and practice of the corrupt age in which we live.

It is hoped that the band and choir will favor us on that occasion.

The lectures will be delivered in the Grove near the Temple where seats are provided.

Thursday, 29.—Continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William Empy, Gilbert Rolfe, James Flack, and three others met us.

The Prophet Protects Reynolds Against Flack.

I called Flack to my side and told him not to injure Reynolds, whatever provocation he had previously received from him, as I had pledged myself to protect him, and requested Flack to bury his feelings against Reynolds.

Reynolds then got out of the stage, exchanged seats with one of the horsemen, and Flack and Reynolds rode by themselves about a quarter-of-a-mile, when they again joined the company and rode together. The company continued to Henderson River, and took dinner at a farmhouse owned by Mr. Alanson Hagerman.

While staying at this farmhouse, General Wilson Law, and William Law, and about sixty men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears of joy were shed.

I extract from the journal of Albert P. Rockwood, the acting adjutant of the company, some of the movements of the company:—

Rockwood's Account of the Second Division of the Expedition to Relieve the Prophet.

After breakfast at the tavern, on Thursday, 29th, had a few minutes deliberation. It was determined that those who had animals which were able to continue the pursuit, with a reasonable prospect of catching up, should follow at the full speed of their animals. Having heard that the posse had taken a westerly direction, as we believed, designing to cross

the Mississippi at Oquaka Ferry, and so through Iowa to Missouri, raised an excitement, and most of us thought we were good for twelve miles an hour.

Several brethren swapped their worn-out animals for fresh ones; others bought; so that, in a few minutes, about two-thirds of the detachment were in swift pursuit.

On arriving near the farmhouse where the posse stayed last night, we learned that they had been gone about two hours. Then General Law said, "Now, boys, comes the tug of war: every man and horse try your best;" and away we went with our blood at fighting heat.

By frequent enquiries we learned that we were gaining upon them. As we approached the river, we quickened our pace, which left some far in the rear.

At a watering-place, about three miles from the river, General Wilson Law and William Law, Elisha Everett, Albert P. Rockwood, and two others took passage in a wagon. Having fresh animals, we left most of the detachment in the rear: yet Brother Follet and from five to ten others were up with us, positively charged with fight.

While in the wagon, Wilson Law remarked, "We must overhaul them before they can get on the ferry-boat to cross the river, and we must take the stand that Joseph should not be taken over the river: therefore prepare yourselves for your best licks; for if Joseph goes into Missouri, they will kill him, and that will break us up, as our property in Nauvoo will become useless or of no value," etc., etc.

During the conversation we emerged from the timber and saw a small village on the bank of the river. We put our animals at their full speed and charged in with drawn swords, our guns and pistols cocked and primed, ready for attack.

Our sudden appearance and hostile movements caused much excitement in the village. General Law forced the contents of a bottle of spirits down his horse. Some of our horses fell to the ground as soon as we halted. All were foaming with sweat and nearly exhausted.

Some of the citizens refused to give us any information. Others declared, "I have done nothing," and expressed their fears and anxieties in various ways. I ran down to the river and down the beach, while William Law ran up, each in search of the ferry-boat, which happened to be on the other side. No tracks or other evidence could be found by us that any persons had passed the river this morning. Wilson Law was at this time making enquiries of the citizens.

Some of the horsemen rode on full speed through the village of Oquaka in search of the Prophet, while others left their exhausted horses standing or lying in the streets, and ran on foot.

As soon as William Law and myself returned to the wagon, we con-

cluded that the posse, knowing that we were near by to rescue, had taken to the woods to secrete themselves or evade us; therefore Brother Follet and such others as they came in were ordered to search the timbers. In a short time a wayfaring man reported he had seen a company passing down the river road below the village, whereupon all hands were ordered to the pursuit, and soon the village was clear of "the destroying angels" (as they called us), and they were left to their own reflections and meditations on the strange scene. My opinion is that we were in the village from thirty to forty minutes, until we were all again on the trail.

Those who were in the rear of our detachment saw the posse who had Joseph traveling down the road. They crossed the prairie and arrived nearly one hour before the advance, who missed the trail about half-a-mile from the village, at the junction of the Monmouth and River Roads. On their arrival Joseph sent a messenger back to notify us where he was, who met us about a mile from the place where he was stopping.

Change of Destination from Quincy to Nauvoo.

I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of habeas corpus could be heard and determined They examined the subject and decided I was correct, when we turned our steps towards Nauvoo, which gladdened my heart at the prospect of soon being in the midst of my friends again. I sent a messenger to inform the citizens of Nauvoo of the glad change; and I requested Conover to ride ahead to Mr. Michael Crane's, on Honey Creek, and call for supper for one hundred men.

After dinner we traveled about fifteen miles. On arriving at Crane's, I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

A flock of turkeys and chickens were killed, and a substantial supper was provided for all; and the company feasted, sang, and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon eight days ago.

Nauvoo, an Ordinance Concerning Strangers, etc.

To the Recorder of the City of Nauvoo:

We, your petitioners, aldermen of said city, request you to notify the marshal to call a special meeting of the city council, at the mayor's court-room, this afternoon at two o'clock.

GEO. A. SMITH,
W. W. PHELPS
GEO. W. HARRIS, } Aldermen.

City council accordingly met and passed "An ordinance concerning strangers and contagious diseases, and for other purposes," as follows:—

Sec. 1. Be it ordained by the city council of the city of Nauvoo, for the peace, benefit, good order, convenience, cleanliness, health and happiness of said city, agreeable to the charter of the same, that the city council, marshal, constables, and city watch are hereby authorized, empowered, and required to require all strangers who shall be entering this city, or are already tarrying, or may hereafter be tarrying in said city, in a civil and respectful manner to give their names, former residence, for what intent they have entered or are tarrying in the city, and answer such other questions as the officer shall deem proper or necessary for the good order, health, or convenience of the said city; and for a failure or refusal on the part of strangers to give the desired information, or for giving false names or information, they shall be subject to the penalty of the "ordinance concerning vagrants and disorderly persons."

Sec. 2. And be it further ordained that the aforesaid authorities of the said city are further authorized and empowered, and required to hail and take all persons found strolling about the city at night, after nine o'clock and before sunrise, and to confine them in ward for trial, according to the aforesaid "Ordinance concerning vagrants and disorderly persons," unless they give a good and satisfactory account of themselves, or offer a reasonable excuse for being thus caught out after nine o'clock.

Sec. 3. And be it further ordained that the aforesaid authorities are further authorized, empowered, and required to require all such persons as they may suspect, to give information whether they have recently had or have been exposed to any contagious disease or diseases from whence they come, under the same penalties as are annexed to the two preceding sections of this ordinance.

Sec. 4. And be it further ordained that the aforesaid authorities are further authorized, empowered, and required to enter all hotels, or houses of public entertainment, and such other habitations as they may judge proper, and require the inmates to give immediate information of

all persons residing in said hotel or habitation, and their business, occupation, or movements; and for a failure, non-compliance, or false information, their license shall be a forfeit, if it be a public-house, and they and the transient persons subject to the penalties of the three preceding sections.

Sec. 5. And be it further ordained that if any of the aforesaid officers shall refuse or neglect to do their duty as required by this ordinance, they shall be fined $100, and be broke of office.

They also passed "An ordinance concerning confining or keeping animals in the city of Nauvoo;" also "An ordinance concerning bathing and swimming."

Friday, 30.—A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. Willard Richards and Wilford Woodruff arranged the seats in the court-room, preparatory to my arrival.

Announcement of the Arrival of the Prophet at Nauvoo.

At half-past ten o'clock, the Nauvoo Brass Band and Martial Band started with Emma and my brother Hyrum to meet me; also a train of carriages, containing a number of the principal inhabitants.

At eight a. m., the company with me again started; arrived at the Big Mound about half-past ten, where the brethren decorated the bridles of their horses with the flowers of the prairie, and were met by a number of the citizens. Continued our journey; and at 11:25 a. m., I was gladdened, when opposite my brother Hyrum's farm, about one-and-a-half miles east of the Temple, with seeing the train approaching towards us; and I directed Colonel Rockwood to place my Life Guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery. Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G. Patrick, and Edward Southwick, were in the stage coach with Lucien P. Sanger, the stage proprietor. Mr. Campbell, the sheriff of Lee county, and a company of about 140 were with me on horseback.

I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell, who had delivered the whole of us into the hands of Colonel Markham, guarded by my friends, so that none of us could escape.

When the company from the city came up, I said I thought I would now ride a little easier; got out of the buggy; and, after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us, (it was a solemn, silent meeting,) I mounted my favorite horse, "Old Charley," when the band struck up "Hail Columbia," and proceeded to march slowly towards the city, Emma riding by my side into town. The Entrance Into Nauvoo.

The carriages having formed in line, the company with me followed next, and the citizens fell in the rear. As we approached the city, the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sisters, whose countenances were joyous and full of satisfaction to see me once more safe.

I was greeted with the cheers of the people and firing of guns and cannon. We were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about one o'clock, where my aged mother was at the door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure. Little Fred. exclaimed, "Pa, the Missourians won't take you away again, will they?" The friends from Dixon gazed with astonishment and rapture to see the enthusiastic attachment of my family and the Saints towards me.

The multitude seemed unwilling to disperse until after I had arisen on the fence and told them, "I am out of the hands of the Missourians again, thank God. I thank you all for your kindness and love to me. I bless you all in the name of Jesus Christ. Amen. I shall address you

at the Grove, near the Temple, at four o'clock this afternoon."

When I went to dinner with my family, Reynolds and Wilson were placed at the head of the table, with about 50 of my friends, and were served with the best that the table afforded, by my wife, whom they refused to allow me to see, when they so cruelly arrested and ill-treated me, which contrasted strongly with their treatment to me when I was first arrested by them, and until my friends met me

CHAPTER XXIV.

APPLICATION TO THE MUNICIPAL COURT OF NAUVOO FOR WRIT OF HABEAS CORPUS—THE PROPHET'S SPEECH AT NAUVOO —PROCEEDINGS BEFORE THE MUNICIPAL COURT—THE PRISONER DISCHARGED FROM CUSTODY.

June 30, 1843 (continued.)—As soon as we arrived in the city, the Municipal Court came together, when I told them, "The writ of habeas corpus granted by the Master in Chancery at Dixon was made returnable to the nearest court having jurisdiction; and you are that court."

A requisition was made on Reynolds to return the writ, who refused, when I signed the following petition:—

The Prophet's Petition to the Municipal Court of Nauvoo, for a Writ of Habeas Corpus.

To the Honorable the Municipal Court of the City of Nauvoo, Hancock County, and State of Illinois:—

Your petitioner, Joseph Smith, Sen., who has been arrested by and under the name of Joseph Smith,Jun., states on oath that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo and state of Illinois, who claims to be the agent of the state of Missouri, and that your petitioner was arrested by one Harmon T. Wilson, by virtue of what purports to be a warrant issued by his Excellency, Thomas Ford, governor of the state of Illinois, in the county of Lee and state of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the county of Lee, aforesaid; that said supposed warrant so issued by his Excellency, Thomas Ford, governor as aforesaid, and the arrest thereupon and the imprisonment consequent thereupon by said Wilson, and afterwards by said Joseph H. Reynolds, is illegal and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit—

1st. The said supposed warrant so issued by the said governor of the state of Illinois as aforesaid does not confer any authority to arrest your petitioner, for that it commands the officers therein named to arrest one Joseph Smith, Jun.,whereas the name of your petioner is Joseph Smith, Sen.; and your petitioner avers that he is not known and reputed by the name of Joseph Smith, Jun.

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, Jun., mentioned therein, has been demanded by the executive of the state of Missouri of the executive of the state of Illinois.

3rd. Said supposed warrant is defective and void, for that it does not state that said Joseph Smith, Jun., therein named, has been indicted,or that any other legal accusation of any offense has been legally preferred, and is as pending against him in the said state of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation was furnished by the executive of the state of Missouri, upon which to issue the same, and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds has no authority to detain your petitioner in custody, for that he is not an officer of the state of Illinois, nor is he legally authorized by the said governor of the state of Illinois, or otherwise, as the agent of the state of Missouri in the state of Illinois, or in any other character and capacity,to imprison your petitioner within the said state of Illinois.

7th. Your petitioner, before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause and upon a charge for the same offense for which he is now arrested and imprisoned, by virtue of a warrant issued by the governor of the said state of Illinois, upon a requisition of the executive authority of the said state of Missouri, and was discharged from said arrest and imprisonment by judgment of the circuit court of Warren county, at a court holden in the said county of Warren, in or about the month of June, A. D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said state of Missouri, and he is not guilty and has not been guilty of treason in or against the state of Missouri.

9th. Your petitioner was not and has not been within the limits of the said state of Missouri for more than four years next before the making of said arrest and imprisonment whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10. Your petitioner avers that the said supposed warrant so issued by the said governor of the said state of Illinois, and under color of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Jmith, Jr., are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner; copies of which supposed warrant and the supposed authority from the executive of the state of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of habeas corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay before this honorable court, together with the causes of his caption and detention, in order that your petitioner may be dealt with according to law; and your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me this 30th day of June, A. D., 1843, at the city of Nauvoo, Illinois.

JAMES SLOAN,
Clerk of the Municipal Court of the City of Nauvoo.

Whereupon the court issued the following:—

State of Illinois, } ss.
City of Nauvoo. }

The people of the state of Illinois to the marshal of said city, greeting:—

Whereas application has been made before the Municipal Court of said city that the body of one Joseph Smith, Sen., of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith, Jun.,) is in the custody of Joseph H. Reynolds: These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith, Sen., who is styled Joseph Smith, Jun., in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, Sen., may be known or called, before the Municipal Court of said city, forthwith, to bide such order as the said court shall make in his behalf; and further, if the said Joseph H. Reynolds, or other person or persons having said Joseph Smith, Sen., of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law: and herein fail not, and bring this writ with you.

Witness, James Sloan, Clerk of the Municipal Court of Nauvoo, this 30th day of June, in the year of our Lord one thousand eight hundred and forty-three.

[Seal.] JAMES SLOAN, Clerk.

Which was endorsed.

I, Joseph H. Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit—The within named Joseph Smith was arrested on a warrant issued by the governor of the state of Illinois, by one Harmon T. Wilson, a constable of Hancock county, in the state of Illinois, on the 23rd day of June, A. D., 1843, a copy of which warrant is hereunto annexed, and marked letter A, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23rd of June, in the county of Lee, and state of Illinois, by the said Wilson, delivered over to my custody; and that I received and detained the said Smith in my custody, by virtue of a certain warrant of attorney issued by the governor of the state of Missouri, a copy of which is hereunto annexed and marked letter B, directing me to receive the said Smith, and convey him to and deliver him to the sheriff of Daviess county, in the state of Missouri; and that the within detention referred to is the same referred to, and none other.

JOSEPH H. REYNOLDS.

Nauvoo, June 30, A. D., 1843.

Executive Department, }
City of Jefferson. }

Know ye that I, Thomas Reynolds, governor of the state of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said state of Missouri, to proceed to the state of Illinois, for the purpose of receiving from the proper authorities of the state one Joseph Smith, Jun., charged with treason by him committed against the state of Missouri, and as having fled from justice to the state of Illinois; and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, Jun., from the state of Illinois, and deliver him to the custody of the sheriff of Daviess county, in the state of Missouri.

In testimony whereof, I have hereunto set my hand and caused to be affixed the great seal of the state of Missouri.

Done at the city of Jefferson, this 13th day of June, in the year of our Lord one thousand eight hundred and forty-three.

By the Governor,

[Seal.] THOS. REYNOLDS.

JAMES L. MINOR, Secretary of State.

Thomas Ford, governor of the state of Illinois, to all sheriffs and constables of any county of the state, and to Harmon T. Wilson, of the county of Hancock, greeting:—

Whereas it has been made known to me by the executive authority of the state of Missouri, that one Joseph Smith, Jun., stands charged with the crime of treason against the state of Missouri, and alleged that Joseph Smith, Jun., has fled from the justice of the said state of Missouri and taken refuge in the state of Illinois.

Now, therefore, I, Thomas Ford, governor of the state of Illinois, pursuant to the constitution and laws of the United States and of this state, do hereby command you to arrest and apprehend the said Joseph Smith, Jun., if he be found within the limits of the state aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who has been duly constituted the agent of the said state of Missouri to receive the said fugitive from the justice of said state, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, Jun., and make due returns to the executive department of this state, of the manner in which this writ may be executed.

In testimony whereof, I have hereunto set my hand, and caused the great seal of the state to be affixed.

Done at the city of Springfield, this 17th day of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor,

THOMAS FORD.

THOMAS CAMPBELL, Secretary of State.

Mr. Reynolds refused to submit to the writ, but submitted to the attachment, and I was delivered into the hands of the marshal of the city. I told the court I had an appointment to preach to the people, and requested the privilege from the court, which they granted, and adjourned until eight o'clock tomorrow morning.

At five p. m., I went to the grove and delivered an address to the public.

The following is a brief synopsis, as reported by Dr. Willard Richard and Elder Wilford Woodruff:—

The Prophet's Speech at Nauvoo—Relation of his Arrest at Dixon. The Right of Habeas Corpus Proceedings Under Nauvoo Charter Claimed.

The congregation is large. I shall require attention. I discovered what the emotions of the people were on my arrival at this city, and I

have come here to say "How do you do?" to all parties; and I do now at this time say to all "How do you do?" I meet you with a heart full of gratitude to Almighty God, and I presume you all feel the same. I am well—I am hearty. I hardly know how to express my feelings. I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up, and I continued to pull, mentally, until I pulled Missouri to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H. Reynolds and Harmon T. Wilson took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner in the hands of the municipal court of Nauvoo, and not in the hands of Missourians.

It is not so much my object to tell of my afflictions, trials and troubles as to speak of the writ of habeas corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the state; and accordingly they want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion!

Relative to our city charter, courts, right of habeas corpus, etc., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

There is a secret in this. If there is not power in our charter and courts, then there is not power in the state of Illinois, nor in the congress or constitution of the United States; for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right or power to take from us. All the power there was in Illinois she gave to Nauvoo; and any man that says to the contrary is a fool.

The municipal court has all the power to issue and determine writs of habeas corpus within the limits of this city that the legislature can confer. This city has all the power that the state courts have, and was given by the same authority—the legislature.

I want you to hear and learn, O Israel, this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us and deprive us of our constitutional rights and privileges as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and constitution of the United States and of this state guarantee unto us, then we will claim them from a higher power—from heaven—yea, from God Almighty.

I have dragged these men here by my hand, and I will do it again; but I swear I will not deal so mildly with them again, for the time has come when forbearance is no longer a virtue; and if you or I are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power; and when you pull, do it effectually—make a sweep-stakes for once!

My lot has always been cast among the warmest hearted people. In every time of trouble, friends, even among strangers, have been raised up unto me and assisted me.

The time is come when the vail is torn off from the state of Illinois, and its citizens have delivered me from the state of Missouri. Friends that were raised up unto me would have spilt their life's blood to have torn me from the hands of Reynolds and Wilson, if I had asked them; but I told them no, I would be delivered by the power of God and generalship; and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness. I have treated them kindly. I have had the privilege of rewarding them good for evil. They took me unlawfully, treated me rigorously, strove to deprive me of my rights, and would have run with me into Missouri to have been murdered, if Providence had not interposed. But now they are in my hands; and I have taken them into my house, set them at the head of my table, and placed before them the best which my house afforded; and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

I have no doubt but I shall be discharged by the municipal court. Were I before any good tribunal, I should be discharged, as the Missouri writs are illegal and good for nothing—they are "without form and void."

But before I will bear this unhallowed persecution any longer—before I will be dragged away again among my enemies for trial, I will spill the last drop of blood in my veins, and will see all my enemies in hell! To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? [One universal "No!" ran through all the vast assembly, like a loud peal of thunder.]

I wish the lawyer who says we have no powers in Nauvoo may be choked to death with his own words. Don't employ lawyers, or pay them money for their knowledge, for I have learned that they don't know anything. I know more than they all.

Go ye into all the world and preach the gospel. He that believeth in our chartered rights may come here and be saved; and be that does not shall remain in ignorance. If any lawyer shall say there is more power in other places and charters with respect to habeas corpus than in Nauvoo, believe it not. I have converted this candidate for congress [point-

ing to Cyrus Walker, Esq.,] that the right of habeas corpus is included in our charter. If he continues converted, I will vote for him.

I have been with these lawyers and they have treated me well; but I am here in Nauvoo, and the Missourians too. I got here by a lawful writ of habeas corpus issued by the master in chancery of Lee county, and made returnable to the nearest tribunal in the fifth judicial district having jurisdiction to try and determine such writs: and here is that tribunal, just as it should be.

However indignant you may feel about the high handed oppression which has been raised against me by these men, use not the hand of violence against them, for they could not be prevailed upon to come here till I pledged my honor and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my honor? [One universal "Yes!" burst from the assembled thousands.] This is another proof of your attachment to me. I know how ready you are to do right. You have done great things, and manifested your love towards me in flying to my assistance on this occasion. I bless you, in the name of the Lord, with all the blessings of heaven and earth you are capable of enjoying.

I have learned that we have no need to suffer as we have heretofore: we can call others to our aid. I know the Almighty will bless all good men: he will bless you; and the time has come when there will be such a flocking to the standard of liberty as never has been or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by sword. Is it true? No. But if Missouri will not stay her cruel hand in her unhallowed persecutions against us, I restrain you not any longer. I say in the name of Jesus Christ, by the authority of the holy priesthood, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I will lead you to the battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defense, you will not offend me. Be not the aggressor: bear until they strike you on the one cheek; then offer the other, and they will be sure to strike that; then defend yourselves, and God will bear you off, and you shall stand forth clear before his tribunal.

If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned! Some say they will mob us. Let them mob and be damned! If we have to give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for, and which the constitution of the United States and of this state guarantee unto us, we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights

of men, and I can only excuse them because of their ignorance. Go forth and advocate the laws and rights of the people, ye lawyers. If not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo charter are dangerous; but I ask, is the constitution of the United States or of this state dangerous? No. Neither are the charters granted to Nauvoo by the legislature of Illinois dangerous, and those who say they are are fools. We have not enjoyed unmolested those rights which the constitution of the United States of America and our charters grant.

Missouri and all wicked men raise the hue-and-cry against us, and are not satisfied. Some political aspirants of this state also are raising the hue-and-cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the general assembly have conferred them upon our city, yet the whine is raised—"Repeal them—take them away." Like the boy who swapped off his jack-knife, and then cried, "Daddy, daddy, I have sold my jack-knife and got sick of my bargain, and I want to get it back again."

But how are they going to help themselves? Raise mobs? And what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear. If mobs come upon you any more here, dung your gardens with them. We don't want any excitement; but after we have done all, we will rise up, Washington-like, and break off the hellish yoke that oppresses us, and we will not be mobbed.

The day before I was taken at Inlet Grove, I rode with my wife through Dixon to visit my friends, and I said to her, "here is a good people." I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds, of Missouri, and Wilson, of Carthage. As the latter drove up, he exclaimed, "ha, ha, ha! · By G—, we have got the Prophet now!" He gloried much in it, but he is now our prisoner. When they came to take me, they held two cocked pistols to my head, and saluted me with—"G— d— you, I'll shoot you! I'll shoot you, G— d— you,"—repeating these threats nearly fifty times, from first to last. I asked them what they wanted to shoot me for. They said they would do it, if I made any resistance.

"Oh, very well," I replied; "I have no resistance to make." They then dragged me away, and I asked them by what authority they did these things. They said, "By a writ from the governors of Missouri and Illinois." I then told them I wanted a writ of habeas corpus. Their reply was, "G— d— you, you shan't have it," I told a man to go to Dixon, and get me a writ of habeas corpus. Wilson then repeated, "G— d— you, you shan't have it: I'll shoot you."

When we arrived at Dixon, I sent for a lawyer, who came; and Reynolds shut the door in his face, and would not let me speak to him, re-

peating, "G— d— you, I'll shoot you." I turned to him, opened my bosom, and told him to "shoot away. I have endured so much persecution and oppression that I am sick of life. Why, then, don't you shoot and have done with it, instead of talking so much about it?"

This somewhat checked his insolence. I then told him that I would have counsel to consult, and eventually I obtained my wish. The lawyers came to me, and I got a writ of habeas corpus for myself, and also a writ against Reynolds and Wilson for unlawful proceedings and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against such unwarrantable and unlawful oppression, my persecutors could not get out of the town that night, although, when they first arrived, they swore I should not remain in Dixon five minutes, and I found they had ordered horses accordingly to proceed to Rock Island. I pledged my honor to my counsel that the Nauvoo city charter conferred jurisdiction to investigate the subject; so we came to Nauvoo, where I am now a prisoner in the custody of a higher tribunal than the circuit court.

The charter says that "the city council shall have power and authority to make, ordain, establish, and execute such ordinances not repugnant to the constitution of the United States, or of this state, as they may deem necessary, for the peace, benefit, and safety of the inhabitants of said city." And also that "the municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the city council."

The city council have passed an ordinance "that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of habeas corpus." There is nothing but what we have power over, except where restricted by the constitution of the United States. "But," says the mob, "What dangerous powers!" Yes—dangerous, because they will protect the innocent and put down mobocrats. The constitution of the United States declares that the privilege of the writ of habeas corpus shall not be denied. Deny me the writ of habeas corpus, and I will fight with gun, sword, cannon, whirlwind, and thunder, until they are used up like the Kilkenny cats. We have more power than most charters confer, because we have power to go behind the writ and try the merits of the case.

If these powers are dangerous, then the constitution of the United States and of this state are dangerous; but they are not dangerous to good men: they are only so to bad men who are breakers of the laws. So with the laws of the country, and so with the ordinances of Nauvoo: they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town,

or place. Why, then, need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we have been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and state to state, with the sacrifice of our homes and lands, our blood has been shed, many having been murdered, and all this because of our religion—because we worship Almighty God according to the dictates of our own conscience, shall we longer bear these cruelties which have been heaped upon us for the last ten years in the face of heaven, and in open violation of the constitution and law of these United States and of this state? God forbid! I will not bear it. If they take away my rights, I will fight for them manfully and righteously until I am used up. We have done nothing against the rights of others.

You speak of lawyers. I am a lawyer, too; but the Almighty God has taught me the principle of law; and the true meaning and intent of the writ of habeas corpus is to defend the innocent and investigate the subject. Go behind the writ and if the form of one that is issued against an innocent man is right, he should [nevertheless] not be dragged to another state, and there be put to death, or be in jeopardy of life and limb, because of prejudice, when he is innocent. The benefits of the constitution and laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the constitution and the writ of habeas corpus; and I am bold to ask for that privilege this day, and I ask in the name of Jesus Christ, and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so make it manifest by raising the right hand (There was a unanimous response, a perfect sea of hands being elevated). Here is truly a committee of the whole.

When at Dixon, a lawyer came to me as counsel. Reynolds and Wilson said I should not speak to any man, and they would shoot any man who should dare to speak to me. An old, gray-headed man came up and said I should have counsel, and he was not afraid of their pistols.

The people of Dixon were ready to take me from my persecutors, and I could have killed them, notwithstanding their pistols; but I had no disposition to kill any man, though my worst enemy,— not even Boggs. In fact, he would have more hell to live in the reflection of his past crimes than to die. After this, I had lawyers enough, and I obtained a writ for Joseph H. Reynolds and Harmon T. Wilson, for damages, assault and battery, as well as the writ of habeas corpus.

We started for Ottawa, and arrived at Pawpaw Grove, 32 miles, where we stopped for the night. Esquire Walker sent Mr. Campbell, sheriff of Lee county, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to

see them. The news of my arrival had hastily circulated about the neighborhood, and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you should disperse. You must not gather round here in this way." Upon which, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor and said, "You damned infernal puke! we'll learn you to come here and interrupt gentlemen. Sit down there [pointing to a very low chair] and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You cannot kidnap men here, if you do in Missouri; and if you attempt it here, there is a committee in this grove that will sit on your case. And, sir, it is the highest tribunal in the United States, as from its decision there is no appeal."

Reynolds, no doubt, aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. We came direct from Pawpaw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the municipal court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honor to lead so virtuous and honest a people—to be your leader and lawyer, as was Moses to the children of Israel. Hosannah! Hosannah! Hosannah! to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to His grace; and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.

President Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him: "These are the greatest dupes, as a body of people, that ever lived, or I am not so big a rogue as I am reported to be. I told Mr. Warren that I would not discuss the subject of religion with you. I understand the gospel and you do not. You understand the quackery of law, and I do not." Mr. Walker then addressed the people to the effect that, from what he had seen in the Nauvoo City Charter, it gave the power to try writs of habeas corpus, etc. After which, President Smith continued as follows:—

If the legislature have granted Nauvoo the right of determining cases of habeas corpus, it is no more than they ought to have done, or more than our fathers fought for. Furthermore, if Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly, as she has done, and to take away and trample upon our rights, I swear, in the name of Almighty God, and with uplifted hands to heaven, I will spill my heart's blood in our defense. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world—I will make war. When we shake our own bushes, we want to catch our own berries. The lawyers themselves acknowledge that we have all power granted us in our charters that we could ask for—that we had more power than any other court in the state; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defense; and I appeal to your integrity and honor that you will stand by and help me, according to the covenant you have this day made.

While I was speaking, Reynolds and Wilson started for Carthage, in company with Lawyer Davis, of Carthage, threatening to raise the militia and come again and take me out of Nauvoo.

Saturday, July 1.—At eight a. m., the municipal court met in the court-room. Present: William Marks (acting chief justice), Daniel H. Wells, Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, (associate justices,) to investigate the writ of habeas corpus.

The following witnesses were examined—namely: Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.*

Messrs. Walker, Patrick, Southwick, and Backman (the counsel on my behalf), then respectively addressed the court; and they exhorted the "Mormons" to stand for their rights—stand or fall, sink or swim, live or die. Mr. Mason was counselor for Reynolds.

* The affidavits here alluded to, since they refer to events that happened in Missouri from 1831 to 1839, were transfered to the Missouri period of the history and will be found in the Appendix of Vol. III, pp. 403 to 466.

After which the following order was made:—

Order of the Municipal Court of Nauvoo.

This day came the said Joseph Smith, Sen., in proper person; and the said Joseph H. Reynolds having made return of said writ of habeas corpus, and produced the body of said Smith, in pursuance to the mandate of said writ, and after hearing the evidence in support of said petition, it is ordered and considered by the court that the said Joseph Smith, Sen., be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of said case, and that he go hence without delay.

In testimony whereof, I have hereunto set my hand and affixed the seal of said court, at the city of Nauvoo, this second day of July, 1843.

[Seal.] JAMES SLOAN, Clerk.

A Public Meeting in Relation to the late Arrest of General Joseph Smith.

Nauvoo, Illinois, July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall, it was

Resolved unanimously—That Messrs. Sanger and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee county generally, in this state, receive the warmest thanks of this meeting for the firm patriotism, bold and decided stand taken against lawless outrage and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds pretending to act under authority of a writ obtained from the governor of this state, given in consequence of a pretended requisition made on him from the executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefits of them enjoyed by every citizen of said state, they have shown themselves republicans, patriots, and worthy citizens of this state, and have entitled themselves not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order and the blessings of a free people.

Resolved unanimously—That the foregoing resolution be published in the newspapers.

[Signed.] SIDNEY RIGDON, Moderator.

WILLARD RICHARDS, Clerk.

A strong wind from the north-west, with thunder and rain in the afternoon.

In consequence of Reynolds and Wilson leaving abruptly last night for Carthage, I sent Colonel Markham to learn what they were doing.

A tremendous shower at Chester, Pennsylvania. Over twenty lives were lost, fifty bridges destroyed, besides many houses and stores. Damage $250,000.

Elders Heber C. Kimball and Orson Pratt started on their mission to the east, for the purpose of attending conferences at Cincinnati and Pittsburgh, where they will wait until the rest of the Twelve arrive.

CHAPTER XXV.

AFTERMATH OF THE PROPHET'S RELEASE FROM ARREST—FOURTH OF JULY CELEBRATION AT NAUVOO—APPEALS TO GOVERNOR FORD FOR EMPLOYMENT OF MILITARY FORCE—SUPPLEMENTARY AFFIDAVITS ON AFFAIRS IN MISSOURI.

Sunday, July 2, 1843.—A large congregation met at the Grove, near the Temple, and heard an interesting address from Elder Orson Hyde. After he closed, Messrs. Walker, Southwick, Patrick, and Wasson spoke on the stand, stating that I had subjected myself to the law in every particular, and had treated my persecutors and kidnappers with courtesy and kindness. They also spoke on the unlawful conduct of my enemies.

Messrs. Patrick, Walker, Southwick, and Harmon Wasson made the following affidavit:—

Affidavit of Attorneys.

Shepherd G. Patrick, Harmon Wasson, Edward Southwick, and Cyrus Walker, being duly sworn, depose and say that they were in company with Joseph H. Reynolds and Harmon T. Wilson, the former acting as agent of the state of Missouri, and having in custody Joseph Smith, who was styled, in the warrant by which he had been arrested. Joseph Smith, Jr.; and who had been delivered into the custody of said Reynolds by said Wilson, who had first, as an officer of the state of Illinois, arrested him, the said Smith, upon a warrant issued by his Excellency Thomas Ford, to apprehend him as a fugitive from the justice of the state of Missouri, when it was alleged he was charged with treason against the said state of Missouri; that the arrest and transfer of the custody of said Smith took place in Lee county, Illinois; and that while said Joseph H. Reynolds was at Dixon, in said county, a writ of habeas corpus was served on him, in behalf of said Smith, commanding him to bring said Smith before the nearest judge or judicial tribunal in the

fifth judicial district of the state of Illinois, authorized to hear and determine upon writs of habeas corpus; that said Harmon T. Wilson acted as a guard and assistant under said Joseph H. Reynolds on their journey from Dixon, till they arrived at the city of Nauvoo; that said Smith was allowed by said Reynolds to ride his horse and in a buggy on said journey, while the said Reynolds rode in the coach, upon the assurance and pledge of James Campbell, Esq., the sheriff of Lee county, Illinois,who had said Reynolds and Wilson in custody for want of bail in a civi action, and upon whom they had served habeas corpus, returnable before Judge Young at Quincy, Illinois.

Your affiants as well as others in the company, at the same time gave assurance and pledges to said Reynolds that his prisoner, the said Smith, should not escape from him; and the said Reynolds was satisfied, as he avowed, with the pledges aforesaid, and expressed himself to be so at the time, and fully consented that the said Smith might travel on said journey in the manner he did.

That the friends of said Smith met him in great numbers as he approached the city of Nauvoo, by which place the sheriff, as these affiants believe, voluntarily decided to go at the request of said Smith, and upon representations made to him that it was the best route to Quincy.

That no violence was offered to said Reynolds or Wilson; and that to the best of these affiants' knowledge and belief, no threats or intimidation were made use of to influence and control their conduct, either during the journey to or after their arrival at Nauvoo. Said Reynolds and Wilson dined with said Smith at his own house, and were hospitably entertained; and after dinner, say in two hours after the arrival of the party in said city, a writ of habeas corpus was issued by the municipal court of the said city of Nauvoo in favor of said Smith, which was served upon said Reynolds.

The said Reynolds made return of the writ, together with the body of said Smith, and alleged the causes of his capture and detention, at the same time denying the jurisdiction of the court, and alleging that he had been served with the prior writ of habeas corpus before mentioned. Said Reynolds remained in Nauvoo, and a part of the time in the municipal court-room, and sometime after the examination of the writ of habeas corpus issued by the municipal court had commenced, and, as your affiants believe, during the whole sitting of the court on Friday afternoon, the 30th of June, and then departed for Carthage, after a patient examination of the fact and matter of law set forth in complainant's petition, which said examination lasted from Friday afternoon till the next day, Saturday, at night. The said Smith was discharged as for defects in the warrant under which he had been arrested, and was imprisoned, as upon the merits of the case by the said

municipal court; and these affiants further say that said Reynolds and Wilson were, before they arrived at the city of Nauvoo, and while they were there, assured by the said Smith and many of the company who had traveled together from Dixon, (these affiants among the number,) that they should be protected from violence; and that the said Smith did publicly declare in Nauvoo, to the people there assembled, that his honor was pledged that said Reynolds should be protected from violence, and requested every one to preserve his pledge inviolate.

These affiants state further that no violence or threats, to their knowledge or belief, were made use of towards the said Reynolds or the said Wilson, either before or after their arrival at Nauvoo; but the numbers who met and accompanied the said Smith and his escort on the journey, conducted themselves in an orderly and peaceable manner, and manifested only their attachment to said Smith, and joy to find him safe in the custody of the laws of the state of Illinois; all of which facts are true, to the best of the knowledge and recollection of the affiants.

SHEPHERD G. PATRICK,
CYRUS WALKER,
E. SOUTHWICK,
HARMON WASSON.

Sworn to, etc.

Colonel Markham, Mr. Sanger, and myself also made affidavits on the same subject.

Judge Adams came from Carthage and stated that Wilson and Reynolds were inciting the people to mobocracy, and sending a petition to Governor Ford for a posse to retake me.

A petition to the governor, praying him not to issue any more writs, was immediately made out, and signed by about 150 citizens of Nauvoo; and also

A remonstrance against the Carthage proceedings was gotten up. Signed and forwarded the same to Carthage by Messrs. Southwick and Patrick.

I directed the clerk to make a transcript of the proceedings before the municipal court, to forward to the governor, and to which he attached the following certificate:—

Certification of Documents.

I, James Sloan, Clerk of the Municipal Court of the city of Nauvoo, Illinois, do hereby certify that the foregoing hereunto attached papers

and documents—to wit, that the foregoing petition of Joseph Smith, Sen., and warrant from the governor of the state of Illinois, and commission issued by Thomas Reynolds, governor of the state of Missouri, to Joseph H. Reynolds, and the writ of habeas corpus, and the return of the said Joseph H. Reynolds thereto, and endorsed thereon, are true copies of the papers and originals filed in this court, in the exparte case of Joseph Smith, Sen., upon the petition of said Smith, for a discharge from arrest on habeas corpus; and that the foregoing is a true copy of the true, full, and perfect record of the proceedings had in said case.

In witness whereof, I have hereunto set my hand, and affixed the seal of said court, at the city of Nauvoo, Illinois, this third day of July, A. D., 1843.

[L. S.] JAMES SLOAN,
Clerk of the Municipal Court
of the city of Nauvoo, Illinois.

He also made a transcript of the ordinances relating to habeas corpus, and attached the following certificate:—

I, James Sloan, city recorder of the city of Nauvoo, Illinois, and clerk of the city council of said city, do hereby certify that the foregoing hereunto attached are true copies of the ordinances of said city, regulating the proceedings on writs of habeas corpus, the one passed the 8th day of August, A. D., 1842, and the other passed November 14, 1842, both of which said ordinances are unrepealed and now in force in said city.

In witness whereof, I have hereunto set my hand and affixed the corporate seal of said city of Nauvoo at said city, this 3rd day of July, A. D., 1843.

[L. S.] JAMES SLOAN,
City Recorder and Clerk of the City Council
of the city of Nauvoo, Illinois.

Which documents were delivered to my lawyers, with instructions to see Governor Ford immediately.

I had an interview with several Pottawattamie chiefs, who came to see me during my absence.

Interview with Pottawattamie Chiefs.
(From Wilford Woodruff's Journal.)

The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith

in the basement of the Nauvoo House. Wilford Woodruff and some others were present. They were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet.

At length, on the 2nd day of July, 1843, President Joseph Smith and several of the Twelve met those chiefs in the court-room, with about twenty of the elders. The following is a synopsis of the conversation which took place as given by the interpreter:—

The Indian orator arose and asked the Prophet if the men who were present were all his friends. Answer—"Yes."

He then said—"We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indians left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you to tell us what to do. Our horses have become poor traveling, and we are hungry. We will now wait and hear your word."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected and shed tears. He arose and said unto them: "I have heard your words. They are true. The Great Spirit has told you the truth. Im am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all

said it was good. The chief asked, "How many moons would it be before the Great Spirit would bless them?" He [Joseph] told them, Not a great many.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented.

About six p.m., the *Maid of Iowa* returned to her landing at the Nauvoo House. The company who had been on the expedition on board of her formed in a procession and walked up to my office, where they formed a hollow square, and sent in a deputation to me. As soon as I had bid them welcome, I opened the window of my office and requested that no man would leave the ground until I had spoken to them. My brother Hyrum and I went into the hollow sqare and directed them not to allow their ranks to be broken. I then shook hands with each man, blessing them and welcoming them home.

Return of the *Maid of Iowa* Relief Expedition.

I then took off my hat and related to them how I was brought home to the midst of my friends, and how I regained my liberty. I feel, by the Spirit of the Lord, that if I had fallen into your hands that you would either have brought me safe home, or that we should all have died in a heap together.

At this time, a well dressed man, a stranger, who had a cloak around him, broke through the south line of the ranks, when the orderly sergeant took the stranger by the nape of the neck and kicked him outside the ranks, telling him not to come in again. As soon as quiet was resumed, I continued my address to the company.

About dusk I dismissed the company, blessing them in the name of the Lord.

My brother Hyrum then blessed them also, commending them for their diligence and attention to the instructions given by him before their departure.

The following is the report of their doings, as reported by Daniel M. Burbanks:

Burbanks' Account of the Maid of Iowa Expedition for the Prophet's Relief.

Sunday, June 25.—The brethren were collecting through the night on the *Maid of Iowa*, and commenced making preparations for the trip, all hands uniting in loading the boat with firewood.

26th.—About half-past eight a. m., President Hyrum Smith, in company with Judge Adams, came on board and instructed us to watch for the steamboats that may run up the Illinois river; and if any persons were running Brother Joseph down the river, under any pretext whatever, as the *Amaranth* had carried the news to Missouri that Joseph Smith was going to be tried at Ottawa, and it had been reported that a company of men were armed in St. Louis and had chartered a steamboat to run up to Ottawa, there to seize Joseph and kidnap him to Missouri;—and if we saw such a boat, we were to rescue Joseph, at all hazards and bring him to Nauvoo.

President Hyrum then blessed the company in the name of the Lord, and the *Little Maid* started at a quarter-past nine a. m., down the Mississippi river, with the following persons on board—namely, Dan Jones, Captain of boat; Daniel M. Burbanks, first Pilot; Dimick B. Huntington, Mate; Jonathan Dunham, Captain of Company; George W. Langley, Lieutenant; John Taylor, Chaplain; John M. Bernhisel, Surgeon; John S. Higbee, Isaac Higbee, Lucius N. Scovil, Enoch M. King, Lewis Dunbar Wilson, Whitford G. Wilson, Bushrod W. Wilson, John Bair, Ben Rolfe, Sylvester B. Stoddard, James Aikin, Elijah Averett, Levi W. Hancock, William Meeks, Calvin Reed, Robert C. Moore, Levi Stewart, Urban V. Stewart, Allen Stout, Welcome Chapman, William S. Yocum, Thomas Briley, Henry J. Young, James Worthington, George W. Thatcher, H. M. Alexander, Elbridge Tufts, Benjamin L. Clapp, Joseph C. Kingsbury, A. Young, John Fido, John Murdoch, John Lytle, Thomas Carrico, E. J. Sabin, Daniel Avory, H. B. M. Jolley, J. F. Lane, J. H. Holmes, H. P. Palmer, Benjamin Jones, Robert C. Egbert, Tarlton Lewis, R. A. Allred, J. Foutz, H. Permain, John Binby, George W. Rosecran, and about twenty-five others whose names are not reported.

At nine p. m., the boat turned the point of the bend and started up the Illinois river. She did not stop until opposite Diamond Isle, about four o'clock on Tuesday morning, 27th, where the company learned that the *Chicago Belle* had passed up the Illinois river the day previous with a large company of men, having a swivel gun on the forecastle, as they said, with the intention of taking Joseph Smith, at all hazards, and conveying him to Missouri.

The *Maid* next hailed at the Erie landing, five miles above Beardstown, where they were told that the *Belle* was twelve hours ahead, and

the company on board had left word that if the *Maid of Iowa* followed, they would send the "Mormon" boat and crew, with Jo Smith, to hell. The people advised the company on the *Maid* to return. Stayed there half-an-hour to take in wood, and then continued our journey.

Wednesday, 28th.—At an hour before daybreak, passed Pekin, and the *Chicago Belle* aground in an island chute. When she saw us coming, she backed her star-board wheel and blocked up the passage.

When the pilot of the *Maid* came near, he stopped his engine and hailed them with his speaking trumpet, requesting a passage. They inquired, "What boat is that?" and were told, the *Maid of Iowa*. They replied, "You cannot pass, and we will see you all d—d and in hell first." The pilot saw a little opening in the willows of about twelve feet wide on her left, and signaled for the engineer to put on all steam, and drove her through this narrow channel and a small tow head about five rods, tearing the willows down on each side with the guards and wheelhouse, the captain crying out all the time, "Stop her!—stop her! For God's sake, stop her! You will smash the boat in pieces!"

When the boat had headed round the *Belle*, and was once more in deep water, the pilot stopped the engine and asked the captain, "What is the matter?" The captain was afraid, and said, "My God, you will smash the boat to pieces," and was answered, "All is safe, and we will go ahead," leaving the *Belle* still aground in the channel.

Then went to Peoria, about ten miles; found Jesse P. Harmon and Alanson Ripley, who had come from the horsemen with an express instructing the company to proceed to the mouth of Fox River. We took them on board and proceeded on our way.

Thursday, 29th.—Arrived at Peru, at ten a. m. There met William F. Lane with an express from Charles C. Rich, reporting that the company who had Joseph in charge had started from Fox River for Shokoquon, destined to run him through the Iowa territory by that route, and then into Missouri, as they had learned their way by the Illinois river was blocked up by the *Maid of Iowa*, and for the boat and company to return to Quincy, and there await further orders. We immediately turned round, and on arriving at the mouth of Spoon River, landed Ripley and Harmon, with instructions to pursue their journey by land to Nauvoo.

About one p. m., again overhauled the *Chicago Belle* at the Grand Pass while they were wooding. They hailed us to inquire "If old Jo was on board," and were answered, "It is none of your business," when another man on the hurricane deck of the *Belle* shouted, "Hurrah, hurrah for old Jo Smith!"

We continued our journey and again arrived at the Mississippi at nine p. m. In rounding to, broke the tiller rope and came to an anchor; repaired the same, and then continued up the Mississippi.

Arrived at the island below Quincy about eight p. m., on Friday, 30th, when John Taylor, Jonathan Dunham, Dan Jones, George W. Langley, and Daniel M. Burbanks took the yawl and went up to Quincy to learn the news and see if there was any excitement. They found all peace, then returned to the boat, got up steam, and went up to Quincy, landing about midnight.

Saturday, July 1st.—About eight a. m., left Quincy, after steaming about eight miles. Sidney Roberts and another messenger came in a skiff with a letter from Hyrum, saying that Joseph had arrived in Nauvoo, and was going to be tried before the municipal court, and for us to hurry home as quick as possible.

On reaching Keokuk, the engineer, Benjamin Orum (who was not a member of the Church) got dead drunk, when the first pilot turned engineer, and the second pilot took the wheel and run the boat over the rapids to Nauvoo.

Application for Posse to Retake the Prophet.

Colonel Markham returned from Carthage in the evening, and reported that on his arriving at Carthage, he found that Reynolds and Wilson had filed their affidavits, that he (Markham) had with armed force taken Joseph Smith out of their hands at the head of Elleston Grove, and that they had also got up a petition, which was signed by the inhabitants of Carthage, and sent it to Governor Ford by the hands of Reynolds and Wilson, requesting him to raise a posse comitatus, and they would come to Nauvoo and take me. They were to start by the mail early this morning; and Markham requested Jacob Backenstos to go with the mail to Governor Ford and request him to suspend all proceedings until documents would be got to show the true state of the case.

On going to the stage proprietor, he engaged and paid for a passage for one man. On their finding who was going, Reynolds and Wilson objected to his going; and that objection was accepted by the stage proprietor, although he had received the passage money. The proprietor then hired a horse from Mr. Hamilton for him [Markham] to ride.

Monday, July 3.—I directed the Twelve Apostles to call

a special conference to choose elders to go into the different counties of Illinois to preach the gospel and disabuse the public mind with regard to my arrest.

Elders Brigham Young, Orson Hyde, Parley P. Pratt, John Taylor, George A. Smith, Wilford Woodruff, and Willard Richards met at the Grove with the elders, and it was decided that the following elders go on a special mission to the following counties in the state of Illinois:

List of Special Missionaries.

Elijah Reed and Jesse Hitchcock, Adams and Pike; Salmon Warner and Jeremiah Curtis, Calhoun and Jersey; Erastus H. Derby, Orson Hyde, and George J. Adams, Lee; Charles C. Rich and Harvey Green, La Salle and De Calb; Levi Richards, Luther A. Jones, and E. Robinson, Joe Davis; John Murdock, Vermillion; Daniel Avery, Schuyler; Zebedee Coltrin, McDonough; Truman Gillet, Benjamin Brown, and Jesse W. Crosby, Cook; Graham Coltrin, Fulton; John L. Butler, Hamilton; David Lewis, Wayne; James Twist, Bureau; George P. Dykes and Samuel Brown, St. Clair; Pardon Webb, Will; E. M. Webb, Grundy; Simeon Dunn, Warren; H. S. Eldredge, Mason; Thomas Dobson, Tazewell; Cyrus Canfield, Menard; Jared Carter, Morgan; Samuel James and J. C. Wright, Scott; Luman H. Calkins, White; J. M. King, Mercer; Daniel Allen, Rock Island; U. C. Nickerson, Henry; Alfred Brown, Putnam; Priddy Meeks, McCoupin; Abel Butterfield and J. H. Van Natta, Winnebago; William Nelson, Iroquois; Samuel Russell, Boone; Levi Stewart, Franklin; William Meeks, Green; W. B. Brink and George Chamberlin, Sangamon; Jacob Wiley, Edwards; William S. Covert, Stark; M. F. Bartlett and Melvin Wilbur, Bond; John Outhouse, Alexander; Cheney G. Van Buren, Brown; James Carroll, Carroll; David Jones, Fayette; John Lowry, Munroe; Urban V. Stewart, Williamson; James McFate, Montgomery; Lyman O. Littlefield, Clinton; Elisha H. Groves, Madison; Theodore Curtis, Cass; Samuel Keele, Jefferson; James Hale, Washington; George W. Thatcher and John A. Forgeus, Hancock; Jacob H. Butterfield, Henderson; George Middah, Clay; James M. Munroe, Crawford; Ezra Chase, Coles; Jesse Chase, Edgar; Amos Lewell, Clark; John Miller, Whitesides; William Martin, Christian; Reuben Parkhurst, De Witt; John Keele, Perry; George W. Langley, Johnson; James M. Henderson, Gallatin; James W. Cummings, Randolph; John Workman, Shelby; Elijah Fordham, Knox; George W. Pitkin and John Wakefield, Peoria.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

About noon, General Charles C. Rich, with twenty-five men, returned, formed a square in front of my house, and sang a new song. I went out, shook hands with each individual, and blessed them in the name of the Lord. The following is a report of their expedition:

Report of Relief Expedition Led by Charles C. Rich.

The detachment left the main body of the camp and started from McQueen's Mills about one a. m., on Monday, the 26th of June, under the command of General Rich, as follows:—C. C. Rich, Hosea Stout, John Pack, Truman R. Barlow, James W. Cummings, Daniel Carnes, Jesse P. Harmon, Alanson Ripley, Stephen Abbott, Charles W. Hubbard, A. L. Fullmer, Joel E. Terry, Alfred Brown, Dr. Josiah Ells, William Edwards, Thomas Woolsey, Osmon M. Duel, Dr. Samuel Bennett,——Babcock, Isaiah Whitesides, Jesse B.Nichols, Stephen Wilkinson, Samuel Gulley, and four or five others, on horses, with one baggage wagon drawn by two horses, with instructions to proceed to Peoria, there cross the Illinois river, and then proceed up the east side of the river on the main stage road leading from Springfield to Ottawa. We traveled till about three o'clock in the morning, when we halted for about an hour and put out a guard. At daybreak we again took up the line of march, and traveled through the day, mostly without a road, and the following night till near daybreak of the 27th, and again made a halt for an hour and passed through Ellesville before sunrise. When going through that village, the people were opening their shops, and many persons came in their shirts to the windows.

Dr. Ells and J. W. Cummings were behind the company about six rods, when one man came running, full of anxiety, and inquired, "Where in the world are you all going to?" Dr. Ells, who carried a very sanctified face, drawled out, "We're a-hunting a wheelbarrow's nest;" after which, we again resumed the march, about noon halted on the Kic-a-poo creek, and sent Hosea Stout and A. L. Fullmer to Peoria to see Lawyer Charles C. Ballance and obtain what information they could get from him; and about two p. m., crossed the Illinois river at Peoria, where we obtained supplies for our further journey. Here we left Jesse P. Harmon and Alanson Ripley with instructions to hail the steamer *Maid of Iowa*, and procure what information they had of the whereabouts of Brother Joseph Smith.

The company after crossing the river, proceeded nearly due east, till they intersected the stage road running from Springfield to Ottawa, at a small town named Washington, ten miles east of Peoria. There we stopped for about an hour and fed our horses. At dusk we again re-

sumed the march on the stage road towards Ottawa, and traveled about ten miles to Black Partridge Point, and camped for the night.

At daybreak of the 28th, we were on the march, traveled about 35 miles to the little town of Magnolia, and halted for noon, where we fed ourselves and animals at the public house of Captain William Haws (the captain of a company in which Hosea Stout served in the Black Hawk war). We again resumed the march, and about dark camped about two miles below Ottawa, near the Illinois river, having traveled over 200 miles in two days and eighteen hours with the same horses, which had become very tired.

General Rich left the company about an hour before sunset, and about dusk crossed the Illinois river into Ottawa, and put up at Brother Sanger's. There he learned positively that Joseph had come as far as Pawpaw Grove, where he was informed that Judge Caton was absent, and had returned to Dixon and obtained another writ of habeas corpus, and had started in the direction of Quincy, Adams county; and also that Lucien P. Sanger had taken his stage-coach to convey Brother Joseph to Quincy. When he had obtained this information, he left orders for the *Maid of Iowa* to return with all speed to Quincy.

Early on the morning of the 29th, General Rich returned to his company and gave them the information, when the company started on their return for Nauvoo, came as far as Captain Haws', and stayed all night. He gave us the use of the barn to sleep in. In conversing with the citizens of Magnolia, they approbated our course, manifested a warm feeling, and offered to help us with their artillery company, if we needed their assistance.

On the 30th we made a direct course for the Narrows, four miles above Peoria, where we recrossed the Illinois river, and camped near the town.

1st July. We traveled forty miles and camped on a small creek near a farmhouse, where the entire company had an abundance of milk for the night.

July 2nd. Early in the morning, Jesse B. Nichols went into the village of Gallsburg, waked up a blacksmith, and employed him to set a couple of horse-shoes. The blacksmith objected, saying it was Sunday morning, and, being a professor of religion, he would not do it unless for double price, which Nichols consented to give him. He went to the shop; and whilst setting the shoes, the company passed through, exciting considerable curiosity among the villagers. Two of the brethren remained to accompany Nichols. As he was about paying the blacksmith for the work, a Presbyterian minister came up and said to him, "You ought to charge a dollar a shoe. These are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on

Sunday; and you ought to be brought before the church for doing it." Upon which, the blacksmith demanded two dollars for his work instead of one as agreed before. Nichols handed him one dollar, the priest telling the blacksmith he ought not to take it—that Joe Smith was an impostor, and ought to be hung. The son of Vulcan, however, took the dollar, but demanded more; upon which Nichols mounted his horse and left, amid the loud cheers of a number of spectators.

We continued our journey to La Harpe, where we learned the full particulars of Brother Joseph's safe arrival and trial before the municipal court, when we made merry, composed a song, and danced, and proceeded to Nauvoo.

During the entire journey the heat was extremely oppressive; and as the necessity of the case was very urgent, we had not time to sleep. It may be safely said to be one of the most rapid, fatiguing marches that is on record, having traveled with the same horses about 500 miles in seven days.

Another copy of the remonstrance to the governor against his sending an armed force was made out and taken to the porch of the Temple, where it was signed in the course of the day by about 900 persons.

Tuesday, 4.—About one a.m., Messrs. Walker, Patrick, Southwick, Markham, and Lucien Woodworth started for Springfield, carrying with them the affidavits, petition, and the doings of the municipal court.

Fourth of July Celebration at Nauvoo.

At a very early hour people began to assemble at the Grove, and at eleven o'clock near 13,000 persons had congregated, and were addressed in a very able and appropriate manner by Elder Orson Hyde, who has recently been appointed on a mission to St. Petersburg, Russia.

A constant accession of numbers swelled the congregation to 15,000 as near as could be estimated.

At two p. m., they were again addressed by Elder Parley P. Pratt on redemption, in a masterly discourse, when I made some remarks.

The following is the report of the speech by Wilford Woodruff:

The Prophet's Speech—Politics and Military Organization at Nauvoo.

If the people will give ear a moment, I will address them with a few words in my own defense in relation to my arrest. In the first place, I will state to those that can hear me that I never spent more than six months in Missouri, except while in prison. While I was there, I was at work for the support of my family. I never was a prisoner of war during my stay, for I had nothing to do with war. I never took up a pistol, gun or sword: and the most that has been said on this subject by the Missourians is false. I have been willing to go before any governor, judge, or tribunal where justice would be done, and have the subject investigated. I could not have committed treason in that state while I resided there, for treason in Missouri consists in levying war against the state or adhering to her enemies. Missouri was at peace, and had no enemy that I could adhere to, had I been disposed; and I did not make war, as I had no command or authority, either civil or military, but only in spiritual matters, as a minister of the gospel.

This people was driven from that state by force of arms, under the exterminating order of Governor Boggs. I have never committed treason. The people know very well I have been a peaceable citizen; but there has been a great hue and cry about Governor Boggs being shot. No crime can be done, but it is laid to me. Here I was again dragged to the United States Court and acquitted on the merits of the case, and now it comes again. But as often as God sees fit for me to suffer, I am ready; but I am as innocent of the crimes alleged against me as the angels in heaven. I am not an enemy to mankind, I am a friend to mankind. I am not an enemy to Missouri, nor to any governor or people.

As to the military station I hold, the cause of my holding it is as follows: When we came here the state required us to bear arms and do military duty according to law; and as the Church had just been driven from the state of Missouri, and robbed of all their property and arms, they were poor and destitute of arms. They were liable to be fined for not doing duty when they had not arms to do it with. They came to me for advice, and I advised them to organize themselves into independent companies and demand arms of the state. This they did. Again: There were many elders having license to preach, which by law exonerated them from military duty; but the officers would not release them on this ground. I then told the Saints that though I was clear from military duty by law, in consequence of lameness in one of my legs, yet I would set them the example and would do duty myself. They then said they were willing to do duty, if they could be formed into an independent company, and I could be at their head. This is the origin of

the Nauvoo Legion and of my holding the office of lieutenant-general.

All the power that I desire or have sought to obtain has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoying the society of my friends and that religious liberty which is the right of every American citizen, of worshiping according to the dictates of his conscience and the revelations of God.

With regard to elections, some say all the Latter-day Saints vote together, and vote as I say. But I never tell any man how to vote or whom to vote for. But I will show you how we have been situated by bringing a comparison. Should there be a Methodist society here and two candidates running for office, one says, "If you will vote for me and put me in governor, I will exterminate the Methodists, take away their charters," &c. The other candidate says, "If I am governor, I will give all an equal privilege." Which would the Methodists vote for? Of course they would vote *en masse* for the candidate that would give them their rights.

Thus it has been with us. Joseph Duncan said if the people would elect him he would exterminate the Mormons, and take away their charters. As to Mr. Ford, he made no such threats, but manifested a spirit in his speeches to give every man his rights; hence the members of the Church universally voted for Mr. Ford and he was elected governor. But he has issued writs against me the first time the Missourians made a demand for me, and this is the second one he has issued for me, which has caused me much trouble and expense.

President Smith also rehearsed the account of his being taken by Reynolds and Wilson, and the unlawful treatment he received at their hands.

The multitude gave good attention and much prejudice seemed to be removed.

Nauvoo's Visitors.

Three steamers arrived in the afternoon; one from St. Louis, one from Quincy and one from Burlington, bringing from eight hundred to a thousand ladies and gentlemen. On the arrival of each boat, the people were escorted by the Nauvoo band to convenient seats provided for them, and were welcomed by the firing of cannon, which brought to our minds the last words of the patriot Jefferson, "Let this day be celebrated by the firing of cannon," &c. The visitors and Saints appeared to be highly gratified.

A collection was taken in the morning to assist Elder Hyde to build his house; and in the afternoon Elder Hyde on his own responsibility, proposed a collection to assist me in bearing the expenses of my persecution.

The meeting closed about 7 p. m. The day was pleasant, sky clear, and nothing tended to disturb the peace.

I extract from the *Quincy Whig:*

Report of the Fourth of July Celebration at Nauvoo—The Quincy Whig.

I left Quincy on the glorious Fourth, on board the splendid steamer *Annawan*, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat and the hearty welcome received from the citizens of Nauvoo on our arrival there, induced me to return to each and all of them my own and the thanks of every passenger on board the *Annawan*, and I am sure all alike feel grateful for the pleasure they experienced. We left Quincy at half-past eight, and reached Nauvoo at about two o'clock p. m., where we received an invitation from the Prophet to attend the delivering of an oration, which was accepted; and two companies of the Legion were sent to escort us to the Grove (on the hill near the Temple), where the oration was to be delivered. When we reached the brow of the hill, we received a salute from the artillery there stationed, and proceeded on to the Grove, where we were welcomed in a cordial and happy manner by the Prophet and his people.

The large concourse of people assembled to celebrate the day which gave birth to American independence, convinced me that the Mormons have been most grossly slandered, and that they respect, cherish and love the free institutious of our country, and appreciate the sacrifice and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains, and her natural advantages, a populous, wealthy and manufacturing city.

The services of the day were opened by a chaste and appropriate prayer by an Elder whose name I do not know, which was followed by rich strains of vocal and instrumental music. Then followed the oration which was an elegant, eloquent and pathetic one, as much so as I ever heard on a similar occasion.

We started home about six o'clock, all evidently much pleased

with Nauvoo, and gratified by the kind reception of her citizens.

A CITIZEN OF QUINCY.

Wednedsag, 5.—I called in the office and heard the testimony of my brother Hyrum before the municipal court read.

Judge Adams and Esquire Southwick returned from Warsaw; found but little excitement there. Esquire Southwick wrote a piece for the Warsaw paper in my defense, and the justice of the decision of the municipal court.

The remainder of the day I was at home.

Thursday 6.—I remained at home all day.

Governor Ford wrote the following letter:

Letter of Governor Ford to Sheriff Reynolds Replying to a Petition for Military force to Re-arrest the Prophet.

EXECUTIVE DEPARTMENT,
SPRINGFIELD, July 6, 1843.

Joseph H. Reynolds, Esq.:

SIR:—I have received your petition for a detatchment of Illinois Militia to assist you in retaking Joseph Smith, Junior, representing him to have escaped from your custody after having been arrested on a warrant granted for his apprehension. I have also received a remonstrance and some affidavits adverse to the prayer of your petitition. I have also to inform you that I had heard, before your arrival in this city, of the escape of Smith, and rumors that he had been rescued by a military force. Deeming these remarks of sufficient importance to justfy me in so doing, I did, on the 4th day of this present month, dispatch a trusty and competent person as my agent to collect information of the various matters contained in your petition; and you will, I hope, at once see the propriety of all action being suspended on my part until I can receive the most authentic and unquestionable information as to the movements complained of.

I am, most respectfully, your obedient servant,

THOMAS FORD.

And endorsed on the back of it:

MR. BACKENSTOS:—The annexed letter to Joseph H. Reynolds is all the answer which I can at present make to either of the parties touch-

ing his application for a detatchment of militia to assist him in retaking Joseph Smith, said to be a fugitive from justice.

I have the honor to be, very respectfully, your obedient servant,

THOMAS FORD.

Friday, 7.—Mr. Braman, a messenger from the governor, arrived in Nauvoo, requesting a copy of all the testimony that was given before the municipal court and other affidavits concerning the expulsion of the Mormons from Missouri.

I therefore employed James Sloan, Samuel Gulley, George Walker and Joseph M. Cole, in addition to my other clerks, who sat up all night to copy the testimony.

In addition to the above I made the following affidavit:

Joseph Smith's Affidavit on the Troubles in Missouri, Sent to Governor Ford.

STATE OF ILLINOIS, } ss.
HANCOCK COUNTY. }

Personally appeared before me, Ebenezer Robinson, a notary public within and for said county, Joseph Smith, senior; who being duly sworn, says that in the year 1838 he removed with his family to the state of Missouri; that he purchased land and became a resident of Caldwell county; that he was an elder and teacher of the Church of Latter-day Saints; that the religious society of which he was an elder numbered several thousand people, who were remarkably industrious in their habits, quiet in their manners and conscientious observers of the laws; that they had been for some years prior to his removal thither purchasing and improving lands, and were possessed of a vast amount of property, probably to the amount of $3,500,000 of real and personal estate; that prejudices had for a long time existed in the minds of the rough and uncultured people by whom his people were surrounded, on account of their peculiar religious views and their different habits of life; that in the summer of 1838 the prejudice of the people against the deponent and his associates became great; that while in the peaceful pursuit of their labors upon their own farms, without any violence or aggression on their part, they were frequently attacked by armed mobs, their houses burned, their cattle stolen, their goods burned and wasted, many innoffensive people murdered, whole families driven out and dispersed over the country at inclement seasons, and every barbarity

which the ingenuity and malice of mobs could devise inflicted upon them.

These scenes of violence raged unchecked by the civil authorities, and many officers of the state of Missouri were open leaders of the mob and shared in its crimes. The armed militia of the state were arrayed, without authority of law, for the purpose of driving the deponent and his inoffensive people out of the state, or of exterminating them if they should remain within it. (For proof of this fact see the order of Governor Boggs, dated October 27, 1838, sent herewith). That this deponent and his people received notices, warnings and orders from the civil and military officers of Missouri, as well as from mobs who co-operated with them, to leave the state, and were threatened with death if they refused: that this deponent with others was taken prisoner by an armed mob, and oppressed, imprisoned, and carried from place to place, without authority of law. That his whole people, comprising at least 15,000 people, were driven out like wild beasts, that hundreds were murdered by shooting, stabbing and beating, and having their brains beaten out with clubs. Great numbers were starved to death; many died from fatigue and hardship in the fields; women were ravished, children murdered, and every cruelty inflicted. This deponent with his comrades was imprisoned about six months and until nearly all his people were driven out of the state; that they were then, by order of the officers of the state, set at liberty and ordered to flee from the state. That, after they were released, they were pursued by armed men, who endeavored to shoot them; and they thus were pursued out of the state, and were in peril of their lives as long as they remained within its limits.

And this deponent says that he never committed any crime against the laws of Missouri; that he never commanded or controlled any military or other force; that he never left the state voluntarily, and hoped to be permitted to enjoy his rights, property and liberty, like other peaceable citizens; but that he was driven out by force directed by the officers and approved by the legislature of Missouri; and that the lands and homes which his people had purchased and improved are now in many cases occupied and enjoyed by the very men who composed the mobs who dispossessed them; and he believes that the desire of plunder was one of the inducements which led to the great wrongs which his people have suffered.

And he further says that the recent requisition made upon the governor of Illinois, upon which a warrant for his arrest has been issued, has its origin in the proceedings before recited, in which this deponent, instead of being a "fugitive" from the justice of Missouri, was driven at the point of the bayonet beyond its borders; and that since such expulsion he has not been within the limits of Missouri.

Wherefore he prays that, upon examination of the premises, the governor of Illinois will cause the writ issued by him to be revoked, and this deponent released from further proceedings in the premises.

JOSEPH SMITH.

Sworn to and subscribed before me this 7th day of July, A. D. 1843. Given under my hand and notarial seal, the day and year last written.

[L. S.] EBENEZER ROBINSON,
Notary Public.

Hancock county, Illinois.

Also Caleb Baldwin and Alanson Ripley joined me in the following:

Supplementary Affidavits.

STATE OF ILLINOIS, } ss.
HANCOCK COUNTY. }

Personally came before Ebenezer Robinson, a notary public in and for said county, Caleb Baldwin who being sworn, says that after the arrest of himself and others as mentioned in the foregoing affidavit, he went to Judge Austin A. King, and asked Judge King to grant him a fair trial at law, saying that with the result of such a trial, he would be satisfied. But Judge King answered that "there was no law for the Mormons:" that "they must be exterminated;" that the prisoners, this deponent Smith and others, must die; but that some people, as women and children, would have the privilege of leaving the state, but there was no hope for them.

He told Judge King that his family, composed of helpless females, had been plundered and driven out into the prairie; and asked Judge King what he should do. To which Judge King answered, that if he would renounce his religion and forsake Smith, he would be released and protected. That the same offer was made to the other prisoners; all of whom, however, refused to do so, and were in reply told that they would be put to death.

Alanson Ripley, being in like manner sworn, says that the same offer was made to him by Mr. Birch, the prosecuting attorney, that if he would forsake the Mormons, he should be released and restored to his home, and suffered to remain; to which he returned an answer similar to that of Mr. Baldwin.

Joseph Smith, being in like manner sworn, says that he and Mr. Baldwin were chained together at the time of the conversation above recited by Mr. Balwin; which conversation he heard, and which is cor-

rectly stated above; but that no such offer was made to him, it being understood for certain that he was to be shot.

JOSEPH SMITH,
CALEB BALDWIN,
ALANSON RIPLEY.

Sworn to and subscribed before me, this 7th day of July, A. D. 1843. Given under my hand and notarial seal, the day and year last written.

[L. S.] EBENEZER ROBINSON.
Notary Public, Hancock County, Illinois.

Afterwards Caleb Baldwin, Lyman Wight, Parley P. Pratt, Hyrum Smith, James Sloan, Alexander McRae, and Dimick B. Huntington joined me in the following affidavit:

STATE OF ILLINOIS, } ss.
HANCOCK COUNTY. }

Personally appeared before Ebenezer Robinson, a notary public within and for said county, the undersigned citizens of said county; who, being first duly severally sworn according to law upon said oath, depose and say that the said affiants were citizens and residents of Caldwell county and the adjoining counties in the state of Missouri during the years A. D. 1837, 1838, and a part of A. D. 1839. That said affiants were personally conversant with and sufferers in the scenes and troubles usually denominated the Mormon war in Missouri. That Governor Boggs, the acting executive officer of said state, together with Major-General Atchison and Brigadier-General Doniphan, and also the authorities of the counties within which the Mormons resided, repeatedly by direct and public orders and threats commanded every Mormon in the state, Joseph Smith, their leader included, to leave the state, on peril of being exterminated. That the arrest of said Smith in the month of November, A. D. 1838, was made without authority, color, or pretended sanction of law; said arrest having been made by a mob, by which said Smith, among others, was condemned to be shot; but which said sentence was finally revoked. Said mob, resolving itself into a pretended court of justice without the pretended sanction of law, then and there made out the charges and procured the pretended conviction for the same which are mentioned in the indictment against the said Smith; by virtue of which he, the said Smith, on the requisition of the executive of Missouri, has been recently arrested by the order of his excellency, Thomas Ford, governor of the state of Illinois.

Said affiants further state that they were imprisoned with the said

Joseph Smith, when they and the said Smith were delivered into the hands of a guard to be conducted out of the state of Missouri, and by said guard, by the order and direction of the authorities of said counties where said Mormons were arrested and confined, and by order of the governor of the state of Missouri, were set at large, with directions to leave the state without delay. That said Joseph Smith and his affiants were compelled to leave the state for the reasons above mentioned, and would not and did not leave said state for any other cause or reason than that they were ordered and driven from the state of Missouri by the governor and citizens thereof. And further say not.

CALEB BALDWIN,
LYMAN WIGHT,
PARLEY P. PRATT,
HYRUM SMITH,
JAMES SLOAN,
ALEXANDER MCRAE,
DIMICK B. HUNTINGTON.

Sworn to before me, and subscribed in my presence, this 7th day of July, A. D. 1843. In testimony whereof, I hereunto set my hand and affix my notarial seal at my office in Nauvoo, this 7th day of July, A. D. 1843.

EBENEZER ROBINSON,
Notary Public, Hancock County, Illinois.*

About four p. m. Elders Brigham Young, Wilford Woodruff, George A. Smith and Eli P. Maginn, started on the steamer *Rapids* on their eastern mission.

Saturday, 8.—Municipal Court sat and approved of the copies of the evidence heard on the habeas corpus and revised it for the press. In the afternoon Shadrach Roundy started with the affidavits of Hyrum Smith, Parley P. Pratt, Brigham Young, Lyman Wight, and G. W. Pitkin, to carry to the governor.

Bishop Miller arrived from the Pinery with one hundred and fifty-seven thousand feet of lumber, and seventy thousand shingles for the Temple.

Elders Young, Woodruff, and Smith arrived at St. Louis, and reshipped on board the *Lancet* for Cincinnati.

* The affidavits on Missouri troubles supplement those on the same subject published in the Appendix to Volume III of this work. Taken together they comprise a somewhat exhaustive history of the Latter-day Saints in the state of Missouri.

CHAPTER XXVI.

DISCOURSE OF THE PROPHET—HIS LOVE FOR MANKIND—PRESENTATION OF THE DOCUMENTS OF THE LATE TRIAL TO GOVERNOR FORD—REVELATION ON THE ETERNITY OF THE MARRIAGE COVENANT AND PLURALITY OF WIVES.

Sunday, July 9, 1843.—Meeting at the Grove in the morning. I addressed the Saints.

[The following is a brief synopsis, as reported by Dr. Willard Richards:]

The Cause of the Prophet's Success—Love for His Fellow-Man.

Joseph remarked that all was well between him and the heavens; that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph—"Father, forgive me my trespasses as I forgive those who trespass against me," for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.

Sectarian priests cry out concerning me, and ask, "Why is it this babbler gains so many followers, and retains them?" I answer, It is because I possess the principle of love. All I can offer the world is a good heart and a good hand.

The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a "Mormon." I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves.

It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers* while they dandled me on their knees; and shall I want friends? No.

* Revolutionary ancestors of the Prophet.

The inquiry is frequently made of me, "Wherein do you differ from others in your religious views?" In reality and essence we do not differ so far in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of "Mormonism" is to receive truth, let it come from whence it may.

We believe in the Great Eloheim who sits enthroned in yonder heavens. So do the Presbyterians. If a skilful mechanic, in taking a welding heat, uses borax, alum, etc., and succeeds in welding together iron or steel more perfectly then any other mechanic, is he not deserving of praise? And if by the principles of truth I succeed in uniting men of all denominations in the bonds of love, shall I not have attained a good object?

If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way. Do you believe in Jesus Christ and the Gospel of salvation which He revealed? So do I. Christians should cease wrangling and contending with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ takes possession of His kingdom.

"Do you believe in the baptism of infants?" asks the Presbyterian. No. "Why?" Because it is nowhere written in the Bible. Circumcision is not baptism, neither was baptism instituted in the place of circumcision. Baptism is for remission of sins. Children have no sins. Jesus blessed them and said, "Do what you have seen me do." Children are all made alive in Christ, and those of riper years through faith and repentance.

So far we are agreed with other Christian denominations. They all preach faith and repentance. The gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse.

We ask the sects, Do you believe this? They answer, No. I believe in being converted. I believe in this tenaciously. So did the Apostle Peter and the disciples of Jesus. But I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter's preaching on the day of Pentecost, Acts 2:38. You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.

The Savior says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Though we or an

angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," according to Galatians 1:8.

I am free today. Messengers have returned with offers of peace from the governor.

This morning, [the 9th of July] Esquire Patrick and Colonel Markham returned from Springfield. Markham stated that on the 4th they drove to Beardstown hired fresh horses, and got to Springfield, 124 miles, about seven on the morning of the 5th, about two hours in advance of the Carthage mail, carrying Reynolds and Wilson, and ready with the documents to see the governor. The affidavits were in the possession of Cyrus Walker, who refused to give them up, on account of a political squip in the *State Register*, charging Walker with making capital stock out of my arrest to favor his election to Congress. Markham then demanded them as my agent, telling him that, if he would not give them up, he would take them from him. Walker then turned and said, "I will do my duty, if it takes my head," and then went with Markham and delivered the papers to the governor. When they received the decision of the governor, they started on their return home. When they returned to Rushville, they learned that General Moses Wilson* had been staying there two or three weeks, with ten or twelve men, waiting for an opportunity of transporting me to Jackson county, and had only left there the morning previous, when they learned the decision of Governor Ford.

Markham Outwits Sheriffs Reynolds and Wilson.

In the evening, Shadrach Roundy started for Springfield, to carry further affidavits and see Governor Ford.

Monday, 10.—I rode out with Emma to the farm.

Tuesday, 11.—I rode out with my family in the carriage.

Wednesday, 12.—I received the following revelation in

* This was the Gen. Moses Wilson who was active in the Missouri persecutions of the Saints, see Vol. II, pp. 46, 191. Also Autobiography of Parley P. Pratt. Edition of 1874, chapt. xxi, Affidavit. Hist. of the Church, Vol. III, Appendix.

the presence of my brother Hyrum and Elder William Clayton:—

*Revelation on the Eternity of the Marriage Covenant, including the Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843.**

Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines; behold and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing and the conditions thereof, as were instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, ex-

* Doctrine and Covenants, section 132. For a treatise on the date of publication and authorship of this revelation see Introduction to this volume.

cept it be by law, even as I and my father ordained unto you before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remain are by me, and whatsoever things are not by me shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead and when they are out of the world; therefore they are not bound by any law when they are out of the world: therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory: for these angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God for ever and ever.

And again, verily I say unto you, If a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word. When they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass: they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this Priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths; then shall it be written in the Lamb's book of life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby

to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels and the gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads; which glory shall be a fullness and a continuation of the seeds for ever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue. Then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom He hath sent. I am He. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily, I say unto you, If a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption; saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed and of the fruit of his loins,—from whose loins ye are—viz., my servant Joseph,—which were to continue so long as they were in the world; and as touching Abraham and his seed out of the world, they should continue: both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them. [This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth Himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which He made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham therefore under condemnation? Verily, I say unto you, Nay; for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are gods.

David also received many wives and concubines, and also Solomon, and Moses my servant, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him of me, by the hand of Nathan my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife: and therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you, according to my word. And as ye have asked concerning adultery, verily, verily, I say unto you, If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath com-

mitted adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood to take her and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

And again, verily I say, Whomsoever you bless I will bless; and whomsoever you curse I will curse, saith the Lord; for I the Lord am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth by my word and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee, even unto the end of the world and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices, in obedience to that which I have told you. Go, therefore; and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

Verily, I say unto you, A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me: and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice: and I give unto my servant Joseph that he

shall be made ruler over many things, for he hath been faithful over a few things; and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law: but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundredfold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, Let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I the Lord thy God will bless her, and multiply her, and make her heart to rejoice.

And again, I say, Let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of Him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood. If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else: and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him: therefore is he justified. But if one or either of the ten virgins, after she is epoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men, for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily I say unto you, If any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen.

Hyrum took the revelation and read it to Emma.

I directed Clayton to make out deeds of certain lots of land to Emma and the children.

I extract from the *Neighbor*:—

Editorial.

Joseph Smith is at Nauvoo in peace, quietly pursuing his own business; where we hope he will long remain free from the power of his inhuman persecutors.

The testimony already given* needs no comment. It shows but too plainly the inhumanity, recklessness, barbarism, and lawlessness of the state of Missouri; and we could wish, for the sake of humanity, for the sake of suffering innocence, and for the sake of our honored institutions, that our nation's escutcheon had never been stained by the inhuman acts and bloody deeds of Missouri, and that the non-efficiency of the nation to execute law had not been so fully developed. But it is too true, we have witnessed most of the things mentioned by Mr. Smith, and we have also witnessed the carelessness and apathy of Congress on this subject, or their inefficiency to remedy the evil; the which, had it been fully investigated, and the perpetrators of those damning crimes brought to condign punishment, it would have exposed a blacker history than ever was written of any pagan, not to say Christian nation, and would have exposed half of that state to the charge of treason, murder robbery, arson, burglary, and extermination.

* This has reference to the testimony of Hyrum Smith published in the same issue of the *Neighbor* in which the Editorial appeared. The late President John Taylor was the editor.

As it is, the blood of the innocent yet cries for vengeance; and if it overtakes them not here, and God spares my breath, if no one else does it, their deeds shall be handed down to posterity, that unborn generations may execrate these anti-republico cannibals, and tell that in the state of Missouri lived a horde of savages, protected and shielded by American republican legislative authority, who, in the face of open day, dragged the innocent to prison, because of their religion,—who murdered the oppressed that they had in their power, and fed the victims with their flesh; that they glutted their diabolical lust on defenseless innocence, and violated female chastity in a manner too horrid to relate; that in their mock tribunals they refused all testimony in favor of the accused, and thrust their witnesses into prison; that, after robbing them of their property, they drove 15,000 persons from the state; that they cried to the authorities of that state for redress, and from them to Congress; but the echo from both was—"We can render you no assistance."

Elders Brigham Young, Wilford Woodruff, and George A. Smith arrived in Louisville, and visited Mr. Porter, the "Kentucky baby!" 7 feet 7 inches high, and weighing 250 lbs.

Sheriff Reynolds, having published a garbled statement of my arrest in *The Old School Democrat*, [St. Louis] it was replied to by Esq. Southwick in the same paper.

CHAPTER XXVII.

STATE OF AFFIRS IN NAUVOO, WILLARD RICHARDS—A POLITICAL TRICK, ILLINOIS STATE REGISTER—BURDEN OF THE PROPHET'S MINISTRY, DISCOURSE—ENLARGEMENT OF MORMONISM, "BOSTON BEE"—THE PROPHET ON POLITICS, DISCOURSE—MOVEMENTS OF THE APOSTLES.

Thursday, July 13, 1843.—I was in conversation with Emma most of the day, and approved of the revised laws of the Legion.

The Legion authorized the issuing of Legion scrip to the amount of $500.

Shadrach Roundy returned from Springfield, and reported that the Governor had gone to Rock River; and he therefore left the affidavits in the care of Judge Adams. Brother Roundy had started with an old decrepit animal, and rode him all the way there and back again. He also reported that General Moses Wilson, of Missouri, had started from Jacksonville for Washington City.

Elders Ezra T. Benson, Q. S. Sparks and Noah Rogers preached at Cabbotville, Mass. While Elder Rogers was preaching, some person threw stones through the windows, and one hit Elder Benson on the thigh. The mob threw stones at them which flew like hail, when they left the room, but did not injure the brethren.

Friday, 14.—Spent the day at home. I was visited by a number of gentlemen and ladies who had arrived from Quincy on a steamboat. They manifested kind feelings.

Elder Jonathan Dunham started on an excursion to the western country.

Saturday, *15*.—Spent the day at home. Weather very hot.

A shower this morning wet the ground one inch.

At six p. m. went with my family and about one hundred others on a pleasure excursion on the *Maid of Iowa*, from the Nauvoo House landing to the north part of the city, and returned at dusk.

A theatrical performance in the evening by Mr. Chapman.

Sunday, *16*.—Preached in the morning and evening at the stand in the Grove, near the west of the Temple, concerning a man's foes being those of his own household.

"The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city intermingling with the Saints, etc. Said I would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was his birthright.

"I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I cannot reveal the fullness of these things at present."

Elders Brigham Young and Wilford Woodruff preached at the house of Father Hewitt in Cincinnati. Afterwards went to Kentucky to attend an appointment at the Licking Branch. Elders Wilford Woodruff and George A. Smith afflicted with the influenza, politically called "the Tyler gripe."

Monday, *17*.—At home with my brother Hyrum, conversing on the Priesthood. Called at the office once, and in the evening visited the performance of Mr. Chapman in the court room.

Elders Brigham Young and Wilford Woodruff preached at Collins Pemberton's near Licking River, and blessed eight children.

Tuesday, 18.—I was making hay on my farm.

Elder Willard Richards wrote the following to President Brigham Young:

Letter of Willard Richards to Brigham Young—Detailing Current Events at Nauvoo.

By this time, I suppose you would like to hear a word from the city of the prophets. I forgot to hand you your introduction to General James Arlington Bennett; therefore I enclose it in this. Don't forget to remember me to the General and his delightful family most warmly, together with Mrs. Richards (read, seal and deliver, if it suits you.) As you passed our office on the 7th, I discharged my last charge of powder and ball over your heads: had no occasion to reload since; all is peace.

Saturday, 8. Municipal court session, to compare minutes of the habeas corpus trial and make ready for the press.

Sunday, 9. Beckenstos and Esquire Patrick returned from Springfield, when Reynolds, Mason, &c., started from Carthage for Springfield in the stage. They crowded Beckenstos out, so he borrowed a team, and when they arrived at Springfield, Beckenstos had been there six hours, seen the friends, and Governor, &c. The Governor had sent Mr. Breman, a special agent, to Nauvoo to learn the facts, as reports said, "the Mormons had rescued Jo," &c. Reynolds petitioned for a posse to retake Jo. Governor would not grant it, but waits the return of his agent. Reynolds started for Missouri. At St. Louis, 10th inst. he published a garbled account in the *Old School Democrat.* Esquire Southwick was in St. Louis, and refreshed Reynolds' memory by a reply, on the 12th inst., same paper. Governor manifested every feeling of friendship; wanted affidavits similar to those on trial, and would quash the writ. Joseph gave a sweet conciliatory discourse at the stand, expressive of good feeling to all men. This eve, Shadrach Roundy started for Springfield with affidavits.

Monday, 16. Preparing minutes of trial for publication.

Tuesday, 11. Platted my ground for a house.

Wednesday, 12. *Warsaw Message* published an extra to circulate correct information concerning the "Mormons" and they have given it correctly. George J. Adams and Hollister returned from Springfield. Popular opinion is going in our favor. General Wilson of Missouri was visiting his brother near Jacksonville, when news of the Governor's

inaction to Reynolds arrived, and he started immediately for Washington city (report says). Also that General Clark, or some famous military chief from Missouri, has been taking a survey of Nauvoo City. Do you believe it? *Bah!* It is more generally believed that Ford will quash the writ, issue no more, and Missouri will make no further attempts only by mob. Distance is but short between this and Upper Missouri. Is it? *Bah!*

13th. Roundy returned from Springfield this p. m., less than four days. Governor gone to Rock River visiting; ten days or two weeks absence: left the affidavits with General Adams.

14th-15th. Sun hour high p. m., president and family and private secretary and family, and about one hundred more went on board the steamboat *Maid of Iowa* at Nauvoo House, and went up to north part of city and back. At dusk, evening, a theatre in the store chamber; Mr. Chapman and suite, actors. Rain this morning; wet the ground one inch.

Sunday, 16th. Joseph preached all day; a. m., 27th chap. Matthew &c. Did not hear him. Man's foes, they are of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to—I won't say who; was it Brother Marks? Did not say. Brother Cole? Did not hear the sermon; why ask me. Nothing new; same as when you left The spirit was against Christ because of His innocence; so in the present case. Said he would not prophesy any more; Hyrum should be the prophet; (did not tell them he was going to be a priest now, or a king by and by;) told the Elders not to prophesy when they went out preaching.

17th. Theatre again. 18th. And again this eve. I am writing for your eye.

18th. Evening, Bishop Miller arrived with 157,000 feet of lumber, sawed shingles, &c., about 170,000 feet in all. He says it was all sawed in two weeks and brought down in two more; says he has bought all the claims on those mills for $12,000 payable in lumber at the mills in three years, one third already paid for. Two saws did this job. Chance for as many mills as they may have a mind to build, and every saw can run five thousand feet per day, year round. Two saws now running, can deliver 157,000 every fortnight. All that is wanting is hands. I understand the *Maid of Iowa* starts for Black River, Thursday. Bishop feels well. No investigation of Nauvoo House books yet. Clayton tells me today the committee do not want a clerk, and Joseph says little about it. Showers all around us; little rain here. Joseph is on the prairie haying today. Wind blowing from all quarters for four days past. More calm after a shower. Good hay weather. Vegetation is drying with drought—*dying*, Brother Orson, if you want to criticise.

Proceedings of court to the end of Hyrum's affidavit were published in the last *Neighbor* and *Times and Seasons*, to be continued in the next, all in pamphlet when finished. Shall mail paper for you and the brethren in New York, where I will direct this. I have said nothing about Brothers Kimball and Pratt, and Woodruff, and Smith, and Page, &c., &c.; but you will understand this is a kind of family letter, I suppose. Brother Woodruff's paper arrived, but no line, no letter from St. Louis. I have seen most of the widows since you left. Sister Young is well; was afflicted on Saturday with cholera morbus; called the Elders and right up again. Sisters Kimball is well. Sisters Woodruff is well, and I believe all the Sisters be's well; Sisters Pratt and Smith and all.

19th. I send by this mail six papers to Brother Woodruff, same direction. Just met Hyrum in the street: said to him, I am writing to the brethren, has our new prophet anything to say to them? "Give my respects to them." Elders Taylor's and Hyde's best compliments, with success. Great many loves to you all; mine particularly to all the brethren.

Yours for ever,
WILLARD.

A shower of rain in the p. m. The son of James Emmett, aged eight years, killed by lightning while standing in his father's doorway in Bain Street.

To show the spirit of the times, although I do not vouch for the accuracy of the statements, I copy from the *Illinois State Register:*

Was the Arrest of the Prophet a Political Trick?

The public is already aware that a demand was lately made upon the Governor of this State for the arrest of Joseph Smith, and that a writ was accordingly issued against him. We propose now to state some of the facts, furnishing strong ground of suspicion that the demand which was made on the Governor here, was a manœuvre of the Whig party.

1. A letter was shown to a gentleman of this city, by the agent of Missouri, from the notorious John C. Bennett to a gentleman in one of the western counties of that State, urging the importance of getting up an indictment immediately against Smith, for the five or six year old treason of which he was accused several years ago.

2. This charge had been made once before, and afterwards abandoned by Missouri. It is the same charge on which Smith was arrested and carried before Judge Douglas and discharged two years ago. After that decision, the indictment against Smith was dismissed and the charge wholly abandoned.

3. But in the letter alluded to, Bennett says to his Missouri agent, Go to the Judge, and never leave him until he appoints a special term of the court; never suffer the court to adjourn until an indictment is found against Smith for treason. When an indictment shall have been found, get a copy, and go immediately to the governor, and never leave him until you get a demand on the governor of Illinois for Smith's arrest; and then dispatch some active and vigilant person to Illinois for a warrant, and let him never leave the governor until he gets it; and then let him never come back to Missouri without Smith.

4. A special term of the circuit court of Daviess county, Missouri, was accordingly called on the 5th day of June last. An indictment was found against Smith five years old. A demand was made and a writ issued, as anticipated, by the 17th of the month.

5. Bennett, it is well known, has for a year past been a mere tool in the hands of the Whig junto at Springfield. He has been under their absolute subjection and control, and has been a regular correspondent of the *Sangamo Journal*, the principal organ of the Whig party. He has been a great pet of both the *Journal* and the junto, and that paper has regularly announced his removal from place to place, until latterly and within the last year has published more of his writings than of any other person except the editor.

6. Cyrus Walker, a short time after his nomination as the Whig candidate for Congress, in the 6th district, made a pilgrimage to Nauvoo, for the purpose of currying favor with the Mormons and getting their support. But in this he was disappointed, as it appeared that many of the Mormons were disposed to support the Democratic candidate. Cyrus went home disappointed and dejected; and it was generally believed that, failing to get the Mormon vote, he would be beaten by his Democratic opponent.

7. Let it be also borne in mind that the treason of which Smith was accused was five or six years old; that it had been abandoned as a charge by Missouri; that the circuit court of that State sat three times a year; that Smith was permanently settled at Nauvoo, no person dreaming that he would leave there for years to come; that they might have waited in Missouri for a regular term of the court, if the design was simply to revive a charge of treason against Smith, with a perfect assurance that he would always be found at home, and be as subject to arrest at one time as another. But this delay did not suit the conspirators, as it would put off an attempt to arrest Smith until after the August election.

Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith at Dixon, refused to employ a Democratic lawyer, and insisted upon having a Whig lawyer of inferior

abilities, simply upon the ground, as he stated, that the Democrats were against him.

Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress, miraculously *happened* to be within six miles of Dixon when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody; and that he was actually employed, and actually did get Smith enlarged from custody; and withal, let it be remembered that John C. Bennett is the pliant tool and pander of the junto at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted.

We say, let all these facts be borne in mind, and they produce a strong suspicion, that the whole affair is a Whig conspiracy to compel a Democratic governor to issue a writ against Smith, pending the Congressional election, so as to incense the Mormons, create a necessity for Walker's and perhaps Browning's professional services in favor of Smith, to get him delivered out of the net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause.

Thursday, *20*.—I furnished Bishop Miller with $290 for the expedition to the Pinery.

Friday, *21*.—Rode to the farm with my daughter Julia.

The *Maid of Iowa* sailed for the Pinery in Wisconsin, with Bishop Miller, Lyman Wight and a large company, with their families.

Lieutenant-Colonel John Scott was elected Col. 1st, Reg., 2nd cohort of the Nauvoo Legion, to fill the vacancy of Col. Titus Billings, resigned.

Saturday, *22*.—I rode out in my buggy in the evening.

Sister Mary Ann Holmes was brought to my house sick. She has been confined to her bed for upwards of two years.

Elders Brigham Young, Wilford Woodruff, and George A. Smith left Cincinnati at eleven a. m. on board the *Adelaide*, for Pittsburg.

Elder Kimball dreamed that he was at work in a pottery, where there was a large amount of clay drawn together: he examined it and found it to be yellow, rotten stuff of no account; and he thought it was easier to go to

the clay bank and get new clay, which would make better vessels; but, after awhile he concluded to work up this clay into vessels, which when made proved to be rotten; which is a representation of the people of Cincinnati.

Sunday, 23.—Meeting at the stand. I preached. I insert a brief synopsis of the discourse, reported by Dr. Willard Richards:

Discourse—Burden of the Prophet's Ministry—Friendship.

I commence my remarks by reading this text—Luke xvi: 16:—"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

I do not know that I shall be able to preach much; but, with the faith of the Saints, may say something instructive. It has gone abroad that I proclaimed myself no longer a prophet. I said it last Sabbath ironically: I supposed you would all understand. It was not that I would renounce the idea of being a prophet, but that I had no disposition to proclaim myself such. But I do say that I bear the testimony of Jesus, which is the spirit of prophecy.

There is no greater love than this, that a man lay down his life for his friends. I discover hundreds and thousands of my brethren ready to sacrifice their lives for me.

The burdens which roll upon me are very great. My persecutors allow me no rest, and I find that in the midst of business and care the spirit is willing, but the flesh is weak. Although I was called of my Heavenly Father to lay the foundation of this great work and kingdom in this dispensation, and testify of His revealed will to scattered Israel, I am subject to like passions as other men, like the prophets of olden times.

Notwithstanding my weaknesses, I am under the necessity of bearing the infirmities of others, who, when they get into difficulty, hang on to me tanaciously to get them out, and wish me to cover their faults. On the other hand, the same characters, when they discover a weakness in Brother Joseph, endeavor to blast his reputation, and publish it to all the world, and thereby aid my enemies in destroying the Saints. Although the law is given through me to the Church, I cannot be borne with a moment by such men. They are ready to destroy me for the least foible, and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God, which have been revealed to me, to judge of my actions, motives or conduct, in any correct manner whatever.

The only principle upon which they judge me is by comparing my

acts with the foolish traditions of their fathers and nonsensical teachings of hireling priests, whose object and aim were to keep the people in ignorance for the sake of filthy lucre; or as the prophet says, to feed themselves, not the flock. Men often come to me with their troubles, and seek my will, crying, Oh, Brother Joseph, help me! help me! But when I am in trouble, few of them sympathize with me, or extend to me relief. I believe in a principle of reciprocity, if we do live in a devilish and wicked world where men busy themselves in watching for iniquity, and lay snares for those who reprove in the gate.

I see no faults in the Church, and therefore let me be resurrected with the Saints, whether I ascend to heaven or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care what a man's character is; if he's my friend—a true friend, I will be a friend to him, and preach the Gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

Friendship is one of the grand fundamental principles of "Mormonism"; [it is designed] to revolutionize and civilize the world, and cause wars and contentions to cease and men to become friends and brothers. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid, the calf, the young lion and the fatling; and a little child shall lead them; the bear and the cow shall lie down together, and the sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountains, saith the Lord of hosts. (Isaiah.)

It is a time-honored adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters and we shall receive it after many days, increased to a hundredfold. Friendship is like Brother Turley in his blacksmith shop welding iron to iron; it unites the human family with its happy influence.

I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet and peaceable spirit.

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, &c,, any truth? Yes. They all have a little truth mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out true "Mormons."

Last Monday morning certain brethren came to me and said they could hardly consent to receive Hyrum as a prophet, and for me to re-

sign. But I told them, "I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, and not yet understand the Melchisedek Priesthood."

I will resume the subject at some future time.

It is contrary to Governor Ford's oath of office, to send a man to Missouri, where he is proscribed in his religious opinions; for he is sworn to support the Constitution of the United States and also of this State, and these constitutions guarantee religious as well as civil liberty to all religious societies whatever.

Monday, *24*.—This morning I had a long conversation with Mr. Hoge, the Democratic candidate for Congress. I showed him the corruption and folly of the governor's sending an armed force to take me, &c., and told him this made the 38th vexatious lawsuit against me for my religion.

The Thirty-eighth Vexatious Lawsuit.

Exhibition of Divine, the Fire King, in the court room.

Settled with William and Wilson Law. They were $167 in my debt, for which William Law gave his note.

Tuesday, *25*.—During this day I signed Nauvoo Legion scrip, a copy of one of which I insert:

NAUVOO LEGION, July 25, 1843.

No. 406. This certificate will be received by the Nauvoo Legion, as one dollar in payment of debts due the Legion, and redeemable by the Paymaster-General on demand, with any moneys in the treasury.

WILSON LAW, Major General,
JOSEPH SMITH, Lieutenant-General.
JOHN S. FULLMER, Paymaster-General.

Being sick, I lay on my bed in the middle of the room: visited by Dr. Willard Richards.

Elder Noah Rogers administered to Sister Webster at Farmington, Connecticut, who had been unable to walk for several years past.

Wednesday, *26*.—Sister Webster arose from her bed this morning and walked.

I copy from the *Boston Bee*:

Prospective Enlargement of Mormonism—Missouri Rapped.

Sir,—In my last I touched upon the vested rights of the city of the

Saints, as they appear upon the face of the charter; and it may be proper hereafter to go into the merits of that document, for I hold the maxim good that the "Union is interested in the Union;" but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry, "hush!" as to "Mormonism" and the "disgrace" which the State of Missouri inherits from her barbarous treatment and unlawful extermination of the Mormon people.

The great day has already been ushered in, and the voice of the Mormon is not only heard setting forth his own rights and preaching the Gospel of the Son of God in power and demonstration incontrovertible from revelation, in every city and hamlet in our wide-spread American Free States; but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Germany and the Holy Land, where God Himself once spoke, have heard a Mormon; and all this in the short space of twelve or fourteen years; yea, and measures have been taken that Russia may hear the "Watchman cry."

Now, sir, "what has been done can be done." I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth are twin sisters of such winning charms, that honest men of every nation, kindred and tongue will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of "Mormon," the Prophet Joe says, is "More good;" and no matter where it is the Mormons will have it; and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the "old promise" of "ask and ye shall receive."

But do not think that I, even I, have been Mormonized by what I write for I say nay; though I am willing to admit—and all men of sense will do the same—the more light, the more truth: the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven—what everybody wants. The Mormons believe rather too much for me. I can't come it.

Another word on Missouri. When her constitution was framed, they commenced the preamble as follows: "We, the people of Missouri, &c., by our representatives in convention assembled at St. Louis on Saturday, the 12th day of June, 1820, do mutually agree to establish a free and independent Republic," &c. *Independent Republic!* Well, some of the subsequent acts prove the truth of it, and as the broad folds of the constitution often conceal more than meets the eye, notwithstanding it is the aegis of the people to keep lawmakers and law-

breakers within and without bonds, let us quote from the 13th article of the aforesaid constitution, the 3rd paragraph: "That the people have a right peaceably to assemble for their common good, and to apply to those ested with the powers of government for redress of grievances; and that their right to bear arms in defense of themselves and the state cannot be questioned." This otherwise right of gun-fence was made, as I have earned, for breachy Indians, but was used by Governor Boggs as a *sine quo non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly we may ask, what is right and what is law contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than $200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the State in 1838. *O Gladius! O Crumena! Viator.*

Shower of rain at noon.

Thursday, 27.—I drove through the city with Father Morley in my carriage.

Movements of Brigham Young, et al.

The *Adelaide* run aground on the sand bar. Elders Brigham Young, Wilford Woodruff and George A. Smith were set ashore and each took coach for Pittsburg, where they arrived at six o'clock: went to the Temperance Hall, and unobserved heard Elder John E. Page preach against the sects. Here they met with Elders Heber C. Kimball and Orson Pratt.

Friday, 28.—I was at home sick, and was visited by Father Morley.

At noon James Sloan, the recorder, brought the desk containing city and Church books and papers to the mayor's office, as he was about to go on a missien to Ireland.

The Twelve met at Richard Savary's. Elder Young inquired concerning the proceedings of the Twelve in Cincinnati; found that Elders Kimball, Pratt and Page had held a conference, organized the church, and then left for Pittsburg.

Elder Page stayed a few days and overruled what had been done, and reorganized the church, but the church was left in no better situation. Elder Young reproved Brother Page for undoing alone what three of the quorum had done together. He also alluded to my instructions to be gentle and mild in their teachings, and not to fight the sects any more at present, but to win the affection of the people.

Unwisdom of Elder Page.

In the evening they met at Jeremiah Cooper's house. Elders Young, Kimball and Smith addressed the Saints, numbering seventy-five.

Saturday, 29.—I rode up to the Temple and sent a copy of certificate of trustee, and Granger's power of attorney to Reuben McBride, Kirtland. Walked up to near the lodge room, met my brother Hyrum and had a conversation about Henry G. Sherwood. There was a political meeting at the Temple, when Mr. Joseph P. Hoge, candidate for Congress, addressed the citizens for three hours, and was replied to in short by Mr. Cyrus Walker.

Political Debate, Hoge vs. Walker.

Council of the Twelve met in the evening at Brother Savary's to teach the Elders. Elder Young said:

Views of Brigham Young on Presidency.

A man should, in the first place preside over himself, his passions, his person, and bring himself into subjection to the law of God; then preside over his children and his wife in righteousness; then he will be capable of presiding over a branch of the Church. But many Elders are contending about presiding over churches, when they are not capable of presiding over themselves or the least child they have.

The first principle of our cause and work is to understand that there is a prophet in the Church, and that he is at the head of the Church of Jesus Christ on earth.

Who called Joseph Smith to be a prophet? Did the people or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only and the angel who committed the gospel to him, and not to any man on earth. The Twelve

are accountable to the prophet, and not to the Church for the course they pursue; and we have learned to go and do as the prophet tells us.*

Conference met in Utica, New York Elder John P. Greene in the chair. Four branches were represented, containing 7 elders, 5 priests, 6 teachers, 2 deacons, and 159 members; 1 elder, 2 priests, 1 teacher and 1 deacon were ordained.

Illness of the Prophet.

Sunday, 30.—I was very sick, my lungs oppressed and overheated, through preaching last Sunday; and called for my brother Hyrum and William Law, and Willard Richards to lay on hands and pray for me.

Elder John Taylor preached in the morning. After preaching, President Marks called a special conference to appoint recorders for baptism for the dead. Elder Sloan having started on his mission to Ireland, Willard Richards was appointed General Church Recorder; and Joseph M. Cole, George Walker, Jonathan H. Hale, and J. A. W. Andrews, recorders for the baptisms for the dead. In the afternoon clerks met to organize and prepare for their duties.

* The principle in the above in the main is doubtless correct, but side by side with the principle there set forth should be considered the principle that modifies it somewhat, namely, the principle of common consent and the voice of the people in the government of the Church. The Lord will call whom He sees proper to call to His priesthood; and so far they are amenable to Him alone for the discharge of the duties of the priesthood. But when in the exercise of the functions of the priesthood or its offices it comes to presiding over the Church or any of the branches or departments thereof, that can only be with the consent of those over whom they preside (see Doctrine and Covenents, sec. xx: 65, 66; Ibid sec. xxvi: 2; Ibid. sec. cvii: 22). It is evident and a well settled principle that in these relationships to the Church, the officers of the Church, even the President thereof and the apostles, as well as all others, are amenable to the Church, else why the doctrine of the revelations that there is not any person belonging to the Church who is exempt from the law of the Church, and that inasmuch as even the president of the high priesthood, who is also the president of the Church, (Doc. and Cov. sec. cvii) shall transgress, he shall be had in remembrance before the common council of the Church (Presiding Bishopric) assisted by twelve counselors of the high priesthood; that court is competent to try him, even the president of the Church; "and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempt from the justice and the law of God." The Church, in other words is greater than any man in it (Doc. and Cov. sec. cvii; 81-84).

Brothers Wilford Woodruff and George A. Smith preached in the morning, John E. Page and Orson Pratt in the afternoon, and Heber C. Kimball and Brigham Young in the evening, in the Temperance Hall in Pittsburg. Meeting in Pittsburg.

A conference was held in Briton, Michigan, when Mephibosheth Sirine was chosen president. Nine branches were represented, comprising 5 elders, 6 priests, 7 teachers, 1 deacon, and 225 members. Conference in Michigan.

Monday, 31.—My health improving, I went to the prairie, sold one hundred acres of land, and called at my farm. Wrote to General Adams.

The following is from Elder Woodruff's journal under this date:

Enterprises in Pittsburg, 1843.

Our quorum assembled and walked over Pittsburg. We first visited Mr. Curling's glass works, and saw them at work through each branch. We saw them make pressed, stamped and plain tumblers, large jars, &c. We next went on the bluff above the city, and had a view of the new basin that is to contain the water to be forced into it from the Alleghany river to water the city. From this place we had a fair view of the city below. It truly sends forth its columns of smoke and blackness that arise from the coal fires which propel the numerous engines that are the mainspring of all the foundries, manufactories and works of the great city of Pittsburg.

We then descended the hill and visited the city water works or reservoir. The building is 150 feet long, 110 feet wide, and contains two engines of 200 horse power each, to drive a force pump to force the water from the Alleghany river into the basin on the bluff, to supply the wants of the citizens. The whole cost of this building, reservoir, and basin was $200,000. The building is after the Roman order. The whole architecture, design, making and finishing the building, was executed by Elder Charles Beck, a member of the Church of Jesus Christ of Latter-day Saints. We visited every branch of the Miltonberger's iron works; saw the iron form the keel of an iron steam ship of war, 140 feet long. The vessel is designed to navigate Lake Erie.

Tuesday, August 1, 1843.—I was very sick at home in the morning. At four p. m. I rode up to the Temple and

complained to the clerks that Mr. Hamilton had got a tax title from the sheriff on one of my city lots. Mr. Bagby, the collector, came up in the midst of our conversation, and when asked about it denied all knowledge of it. I told him that I had always been ready to pay all my taxes when I was called upon; and I did not think it gentlemanly treatment to sell any of my lots for taxes; and I told him that he was continually abusing the citizens here. Bagby called me a liar, and picked up a stone to throw at me, which so enraged me that I followed him a few steps, and struck him two or three times. Esquire Daniel H. Wells stepped between us and succeeded in separating us. I told the Esquire to assess the fine for the assault, and I was willing to pay it. He not doing it, I rode down to Alderman Whitney, stated the circumstances, and he imposed a fine which I paid, and then returned to the political meeting. Bagby stayed awhile, muttering threats against me. I went home, commenced to work awhile, but soon was very sick.

The Prophet's Altercation with Bagby.

Received a private communication from a Mr. Braman, stating that the writ was returned to the governor and killed.

Hyrum and Hoge called at the office, when Hoge acknowledged the power of the Nauvoo Charter habeas corpus.

Esquire Walker gave a stump speech at the stand until dusk, and was immediately replied to by Esquire Hoge for over two hours, having lit candles for the purpose to hear them politically castigate each other.

The Twelve visited Alleghany City. Elders Young, Page and Kimball preached in the evening.

The Temple is progressing steadily. The walls of the noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvements are going on rapidly in Nauvoo and vicinity. Houses are going up in every direc-

tion in the city and farms are being inclosed without. "The wilderness" will soon "blossom as the rose."

Elder Luman A. Shurtliff writes that he has traveled in the New England States, and recently baptized twenty persons.

Wednesday, 2.—I was a little easier today and rode out to Jacob Baum's to borrow money. In the evening conversing with Dr. J. M. Bernhisel.

A subscription has been got up to build a house for Elder Willard Richards, to which I subscribed a city lot. The brethren subscribed $25 cash, 10 cords of stone, 30 bushels of lime, 105 days work, $59 in work, 15,900 bricks, glass, lumber and other materials, together with a quantity of produce. I hope the day is not far distant when my clerk will have a comfortable house for his family.

Thursday, 3.—Elder Beck of Pittsburg having paid $48 for the passage of six of the Twelve Apostles to Baltimore, they started this morning and rode all day and night over the Alleghany mountains in the stage

I continued unwell. I received $800 in specie, and a $200 note from Benjamin Meginness for one hundred acres of land.

Friday, 4.—My health improving, I rode out to the farm. In the evening went with Emma to visit Elder Cahoon, where I met my brother Hyrum and his wife.

Saturday, 5.—Elders Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, Wilford Woodruff and George A. Smith arrived in Philadelphia at 4 a. m., having traveled four hundred and thirty miles in forty-eight hours by stage, railroad and steamboat. A very severe storm of wind and rain raged in Philadelphia in the evening, doing immense damage.

Sunday, 6.—Meeting at the stand. Elder Parley P. Pratt preached on testimony.

When he closed, I told the people I would preach my sermon next Sunday, I was not able today; but I would now speak on another subject—viz., the election.

The Prophet's Attitude on Politics.

I am above the kingdoms of the world, for I have no laws. I am not come to tell you to vote this way, that way or the other. In relation to national matters, I want it to go abroad unto the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked Him for one. I am a third party, and stand independent and alone. I desire to see all parties protected in their rights. As for Mr. Walker, he is the Whig candidate, a high-minded man. He has not hung onto my coat tail to gain his election, as some have said. I am going to give a testimony, but not for electioneering purposes. Before Mr. Walker came to Nauvoo, rumor came up that he might become a candidate. Said I—He is an old friend, and I'll vote for him. When he came to my house, I voluntarily told him I should vote for him. When I made him acquainted with the ordinances of Nauvoo, in relation to writs of habeas corpus, he acted in accordance therewith on my testimony. The rascals (Reynolds and Wilson) took Walker's and Montgomery's security when I was arrested. Walker made Reynolds come to me and beg my pardon for the abuse he gave me; and through his means and influence the pistols were taken from the rascals. He (Walker) withdrew all claim to your vote and influence if it would be detrimental to your interests as a people.

Brother Hyrum tells me this morning that he has had a testimony to the effect it would be better for the people to vote for Hoge; and I never knew Hyrum to say he ever had a revelation and it failed. Let God speak and all men hold their peace. I never authorized Brother Law to tell my private feelings, and I utterly forbid these political demagogues from using my name henceforth and for ever. It is my settled opinion that if Governor Ford erred in granting a writ against me, it is an error of the head, and not of the heart; and I authorize all men to say I am a personal friend of Governor Ford.

The cap to Parley's sermon is this—Every word that proceedeth from the mouth of Jehovah has such an influence over the human mind—the logical mind—that it is convincing without other testimony. Faith cometh by hearing If ten thousand men testify to a truth you *know* would it add to your faith? No. Or will ten thousand testimonies destroy your knowledge of a fact? No. I don't want any one to tell I am a prophet, or attempt to prove my word.

I prophesy in the name of God Almighty, they [the Saints] shall bear off the palm.

Hyrum Smith explained at some length concerning the election.

Emma started to St. Louis to transact some business for me, it not being prudent for me to go to Missouri.

Meeting of the Twelve Apostles in Philadelphia.

The quorum of the Twelve Apostles in Philadelphia held a meeting in the Canaanite Church. About three hundred Saints were present. Meeting was opened by Jedediah M. Grant, and President Brigham Young addressed the congregation at considerable length. He said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent uuto them; but if a person asks for a thing that does not concern him, such as governing the Church, as a member of the Church inquiring concerning the duty of a presiding Elder, what the prophet or the Twelve ought to do, &c. he will not get an snswer. It he does it will not be from God. He also remarked that if any in the Church had the fullness of the Melchisedec Priesthood, he did not know it. For any person to have the fullness of that priesthood, he must be a king and priest. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

In the evening Elder Orson Pratt preached, and was followed by Elder George A. Smith. (*Above from Wilford Woodruff's Journal.*)

Monday, *7*.—Election of Representatives to Congress and state and county officers, the Democratic ticket prevailing in Nauvoo by an overwhelming majority.

Tuesday, *8*.—The Twelve in Philadelphia went out on a pleasure excursion on the Delaware river, with about one hundred and fifty of the Saints. They went down to Glouster Point and spent the day in various innocent amusements.

Wednesday, *9*.—I rode out to my farm with a gentleman.

Thursday, *10*.—Rode through the city with my brother Hyrum.

OBITUARY.

(*From the Times and Seasons.*)

Friday, *11*. It is with regret that we announce the death of our respected brother, General James Adams, of Springfield. He joined the

Church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th instant. He has left an amiable family and a large circle of acquaintances, by whom he was greatly respected, to mourn his loss. Peace to his ashes!

Saturday, 12.—Emma returned from St. Louis. I was sick at home. Robert D. Foster having on Monday last been elected school commissioner, and George W. Thatcher, clerk of county commissioner's court, they went to Carthage to give bonds and take oath of office. When before the court, Harmon T. Wilson, John Wilson, Franklin J. Morrill and Prentice, and twelve or fifteen others, came in armed with hickory clubs, knives, dirks and pistols, and told the court they must not approve the bonds [of the above officers elect] or swear them into office; if they did blood would be spilt; and pledged their word, honor and reputation, to keep them out of office and put down the Mormons. The bonds, however, were accepted, and the mob gave notice of a meeting of the anti-Mormons of Hancock county for Saturday next, to consider about the Mormons retaining their offices.

Elder Willard Richards was sworn into office as recorder of the city of Nauvoo.

CHAPTER XXVIII.

THE PROPHET ON THE LIFE AND CHARACTER OF JUDGE ELIAS HIGBEE—LIFE AND RESURRECTION — EXPLANATION OF ELECTION DAY TROUBLES—GOVERNOR FORD'S REFUSAL TO PLAY INTO THE HANDS OF MISSOURI—ANTI-MORMON AGITATION AT CARTHAGE—ELDER JONATHAN DUNHAM'S REPORT OF HIS WESTERN EXPLORATIONS.

Sunday, August 13, 1843.—I went to the stand on Sunday morning, August 13, 1843, and preached on the death of Judge Higbee, a synopsis of which was reported by my clerk, Dr. Willard Richards.

The Prophet's Remarks at the Funeral of Judge Higbee.

BRETHREN AND SISTERS, you will find these words in II Peter iii, 10, 11:—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

I am not like other men. My mind is continually occupied with the business of the day, and I have to depend entirely upon the living God for every thing I say on such occasions as these.

The great thing for us to know is to comprehend what God did institute before the foundation of the world. Who knows it? It is the constitutional disposition of mankind to set up stakes and set bounds to the works and ways of the Almighty.

We are called this morning to mourn the death of a just and good man —a great and mighty man. It is a solemn idea that man has no hope of seeing a friend after he has lost him. But I will give you a more painful thought. It is simple; for I never design to communicate any ideas but what are simple; for to this end I am sent. Suppose you have an idea of a resurrection, etc., etc., and yet know nothing at all

of the gospel, nor comprehend one principle of the order of heaven, but find yourselves disappointed—yes, at last find yourselves disappointed in every hope or anticipation, when the decision goes forth from the lips of the Almighty. Would not this be a greater disappointment—a more painful thought than annihilation?

Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but would go to their homes and shut their mouths in everlasting silence on religion till they had learned something.

Why be so certain that you comprehend the things of God, when all things with you are so uncertain. You are welcome to all the knowledge and intelligence I can impart to you. I do not grudge the world all the religion they have got: they are welcome to all the knowledge they possess.

The sound saluted my ears—"Ye are come unto Mount Zion, and unto the city of the living God,the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant" (Hebrews xii, 22, 23, 24). What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge?

Where has Judge Higbee gone?

Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds, to go where Judge Higbee has gone?

That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

To the mourners I would say—Do as the husband and the father would instruct you, and you shall be reunited.

The speaker contined to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with

the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living; none of which was reported.

Remarks by President Joseph Smith, on Sunday afternoon, August 13, 1843, reported by Dr. Willard Richards:

The Prophet's Explanation of Election Day Troubles.

President Joseph Smith complained of the citizens of Nauvoo. He reproved some young men for crowding on to the ladies' seats on the meeting ground, and laughing and mocking during meeting; and, as mayor, he instructed the marshal to keep that portion of the grove clear of young men. "The city is enlarging very fast. We have many professedly learned men in this city, and the height of their knowledge is not to know enough to keep in their place."

He then complained of the treatment he had received from Walter Bagby, the county assessor and collector, who has exercised more despotic power over the inhabitants of the city than any despot of the eastern country over his serfs. I met him, and he gave me some abusive language, taking up a stone to throw at me: I seized him by the throat to choke him off. He then spoke of Esquire Daniel H. Wells interfering when he had no business, and of the abuses he received at the election on the hill. They got a constable by the name of King. I don't know what need there was of a constable. Old Father Perry said, "Why, you can't vote in this precinct."

King took me by the collar and told me to go away. (All our wrongs have arisen under the power and authority of Democracy; and I have sworn that this arm shall fall from my shoulder, and this tongue cleave to the roof of my mouth, before I will vote for them,) unless they make me satisfaction, and I feel it sensibly. I was abused and neglected at the ground, and there was not a man in the crowd to say, "This is Brother Joseph, or this is the Mayor." He then spoke of the grog shops, and the disturbance of the crowd in the street by Mœser's grocery. I have been ferreting out grog shops, groceries, and beer barrels. I have warned the rum and beer dealers to be scarce after this time, and the peace officers to watch the grog shops and give me seasonable notice of any disorder. If they are conducted as they have been, I will rip them up."

He then sat down, but resumed—"I had forgotten one thing. We have had certain traders in this city, who have been writing falsehoods

to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that, too, before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give.

I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim it abroad, that he may no longer be acknowledged as my counselor: and all who feel to sanction my proceedings and views will manifest it by uplifted hands.

There was a unanimous vote that Sidney Rigdon be disfellowshiped, and his license demanded.

The Twelve Apostles held meetings in various parts of Philadelphia.

Monday, 14.—Rode out at nine a. m. At home at one p. m. In the evening, attended the funeral of Lydia Walker, who died at my house yesterday.

I copy from the *State Register* as follows:—

A Post-Election Denial of Governor Ford Menacing the Citizens of Nauvoo.

We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the militia to arrest Joseph Smith, until after the election, so as by intimidation to compel the Mormons to vote the Democratic ticket.

The authors of this desperate and reckless slander take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case. No doubt but that they would do this, and more too, if necessary, to secure the success of their party; and hence their readiness to believe evil of others.

If, however, they had been in the least degree inclined to judge correctly, they would have gone, as we have done, to the records of the secretary's office, where they would have ascertained that all these suspicions were groundless, and that the governor had actually decided not to call out the militia eleven days before the election.

The following letters we copy from the records in the office of the secretary of state:—

[Mentioned in the above article from the *State Register.*]

Official Documents Proving that Governor Ford Decided not to Call out Militia to Arrest Joseph Smith Previous to Late Election.

EXECUTIVE DEPARTMENT, SPRINGFIELD,
ILLINOIS, July 26, 1843.

To his Excellency, Thomas Reynolds, Governor of Missouri:—

SIR,—The demand of Joseph H. Reynolds, Esq., the agent appointed by you to receive Joseph Smith, Jr., for a detachment of militia to assist in retaking said Smith, has been duly considered by me; and I now, at the earliest moment, after coming to a conclusion on the subject, proceed to lay before you the result of my deliberations.

The request for a military force is declined. The reasons which have influenced me in coming to this determination will be furnished to you at large, as soon as I can obtain leisure to do so.

I have the honor to be, very respectfully

Your obedient servant,

THOMAS FORD.

EXECUTIVE DEPARTMENT, SPRINGFIELD,
ILLINOIS, August 14, 1843.

To his Excellency, Thomas Reynolds, Governor of the State of Missouri:

SIR,—On the 26th day of July last, I had the honor to inform you by letter that, after full consideration, I had come to the conclusion to decline ordering out a detachment of the militia to assist in retaking Joseph Smith, Jr., who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found, at a special term of the Daviess Circuit Court, Missouri, held on the 5th day of June last, against Smith for treason. Upon this indictment, the governor of Missouri issued a requisition to the governor of this state, demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this state to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the Municipal Court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of Mr. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are, that Smith was arrested near Dixon, in Lee county. He was immediately delivered over to Mr. Reynolds. Smith immediately brought an action against Mr. Reynolds for false imprisonment, and held him to bail in the sum of $400. Mr. Reynolds being in a strange country and unable to give bail, was taken into custody by the sheriff of Lee county and held as a prisoner, whilst Reynolds held Smith as his prisoner.

The parties finally concluded to get out writ of habeas corpus, and try the legality of the imprisonment in each case. The writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated; and thereupon all parties proceeded in the direction of Quincy, Smith being in the custody of Reynolds, and Reynolds himself in the custody of the sheriff of Lee county.

On the road, during their progress, they were met by parties of the citizens of Nauvoo, some or most of whom are said to have been members of the Nauvoo Legion, though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array, nor was there any actual force used, though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons, enlarged himself from his custody.

Mr. Reynolds also testifies (and there can be no doubt of the fact) that he was taken to Nauvoo against his will.

But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the sheriff of Lee county, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the sheriff has not been obtained, though there is an evidence on the other side to show that the sheriff of Lee county voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion on the part of any one.

After arriving at Nauvoo, a writ of habeas corpus was issued by the Municipal Court of that city, and Mr. Reynolds was compelled by the authority of the court to produce Mr. Smith before that tribunal. After hearing the case, the court discharged Smith from arrest.

There is much other evidence submitted; but the foregoing is the material part of it to be considered on the present occasion.

Now, sir, I might safely rest my refusal to order a detachment of militia to assist in retaking Smith upon the ground that the laws of this state have been fully exercised in the matter. A writ has been issued for his apprehension. Smith was apprehended and was duly delivered by the officer of this state to the agent of the state of Missouri appointed to receive him. No process, officer, or authority of this state *has been resisted* or interfered with. I have fully executed the duty which the

laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and everything had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of militia, arises out of the militia laws of this state, the forty-third section of which is as follows:—

"Whenever it may be necessary to call into actual service any part of the militia of this state, on a requisition by the executive of the United States, on an actual or threatened invasion of this state, or any of the neighboring states or territories of the United States, the commander-in-chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted, which order shall be delivered by a special messenger to the several commandants of divisions, specifying the number demanded from each division, the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the United States, to endorse the same on such order: Provided that whenever the safety of any of the frontier settlements in this state shall, in the opinion of the governor, require it, he may exempt the militia in such settlements from being called into service, and make such further provision for the defense as the necessity of the case may require; which exemption shall be expressed in his orders to commandants of the divisions, who, together with the commandants of brigades, regiments, battalions, and companies, shall govern themselves accordingly. And provided, also, that such militia men may be required to serve as spies on their own frontiers; and that, on actual invasion *or any extreme emergency*, the commander-in-chief, commandants of divisions, brigades, battalions, and companies, may call on the whole or any part of the militia under their respective commands, as the nature of the case may require; who shall continue in service, if necessary, until the militia can be regularly called out."

The governor has no other authority, in calling out the militia, than that which is contained in this section; by which it appears that there must be either a requisition from the president, an actual or threatened invasion, or some extreme emergency, to warrant the governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the president; there has been no actual or threatened invasion of the state; nor is this such an extreme emergency as is contemplated by the law.

If we allow that force was exhibited and threatened to compel your agent to carry his prisoner before the municipal court of Nauvoo, that

the court there took cognizance of the cause without jurisdiction and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that, too, under color of law and legal process. To constitute an extreme emergency, so as to justify a call for the militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a design to resist the law in a single instance. The design ought to be general, as in treason, rebellion, or insurrection; in which cases a universality of design is essential to constitute the offense.

If a person resist a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance, such an act is a misdemeanor at most, is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanor must have been contemplated by the law. It would seem to me that it could never have been intended that the governor should call out the militia in every case, where a constable or sheriff may be resisted; and even in a case of a riotous resistance it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the government itself.

In this case, there has been no warlike array in the proceedings of Smith and his friends, no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process; and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the sheriff, by virtue of that process, until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process, by an authorized officer who acted, so far as I have any evidence, freely and voluntarily, in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia according to the provisions of law in this state.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the militia. To my mind they are entirely satisfactory, and I hope they will meet with the approval of your Excellency and the citizens of Missouri.

I have the honor to be
Your Excellency's most obedient servant,
THOMAS FORD.

Tuesday, 15.—Went in the evening to see Mr. La Forest exhibit feats of strength.

Wednesday, 16.—At ten a. m., attended the funeral of General James Adams, who was buried with Masonic honors.

I sent Sidney Rigdon's affidavit to Governor Ford.

Thursday, 17.—I held mayor's court through the day, and tried several suits.

Elders Parley P. Pratt and Orson Hyde started from Nauvoo for Boston, *via* Chicago.

Elder J. M. Grant wrote me a letter reporting the church in Philadelphia to be in a prosperous condition.

Friday, 18.—Conversed with Mr. Swartout, of Quincy, and bought from him thirteen quarter-sections of land. Visited the lumber yard.

Elders Young and Kimball visited Mount Holly, New Jersey.

Saturday, 19.—"*Great Meeting of Anti-Mormons!*" At a public meeting of the citizens of Hancock county, without distinction of party, held at the Court House in Carthage, in pursuance of previous notice, on Saturday, the 19th of August, A. D. 1843.

Anti-Mormon Meeting at Carthage.

Major Reuben Graves was called to the chair, and William D. Abernethy appointed secretary. The object of the meeting was then stated by Valentine Wilson in an animated address. The meeting was afterwards addressed by Walter Bagby and also by Hiram Boyle, of Adams county.

On motion of F. J. Bartlett, a committee of nine was appointed by the chair to draft and report resolutions for the action of the meeting.

F. J. Bartlett, Walter Bagby, Valentine Wilson, G. M. Swope, R. T. Madison, J. A. Beebe, John Wilson, Henry Hunter, and John Cameron were appointed that committee.

After a short absence the committee submitted the following:

REPORT.

Your committee respectfully requests to be excused from making a formal report at this time, owing to the short time allowed them and the importance of the business that has called us together, and ask to be discharged from further duties and recommend that a committee of six be appointed to draft resolutions and make a report to an adjourned meeting.

Whereupon the following gentlemen were appointed to compose that committee,—viz.:

Walter Bagby, F. J. Bartlett, Stephen Owen, Stephen H. Tyler, Valentine Wilson and Joel Weston.

The meeting then adjourned to meet again at this place on the 6th of September next, at one o'clock p. m.

REUBEN GRAVES, Chairman.

W. D. ABERNETHY, Secretary.

Sunday. 20.—I was at home all day. My brother Hyrum preached at the stand, and Sidney Rigdon read a copy of a letter to show the people that he was not guilty of treachery.

Monday 21.—I received a letter from Mr. Patrick, covering one from Mr. J. Hall, of Independence, Missouri, breathing hard things against us as a people. I gave instructions to have them copied with some additional remarks, and sent to Governor Ford. The following is a copy of the letter, with the comments of the *Neighbor* thereon.

Letter of J. Hall, Missouri, on the Recent Arrest and Trial of the Prophet.

INDEPENDENCE, MO., July 23, 1843.

MY DEAR OLD FRIEND:—Your letter dated on the 12th, and mailed on the 14th instant, is just at hand; and not being able to answer your questions correctly or advise you judicially, in relation to the Rockwell case until after I see him and some other of my friends, I will postpone that part of this letter until tomorrow, and in the meantime will say such things as I can write about without much reflection.

Sheriff Reynolds, upon his return gave me his compliments from you and for the first time I learned that you resided in Illinois. He also gave a narrative of his adventures in your state, which was anything but favorable, either to the reputation of your people or yourself, as a law abiding people or a profound or honest lawyer. Certainly there can be but little virtue in the community, and little honesty in the officers or the law, who will trample upon the forms of justice, the laws of the country and bid open defience to both in the manner that Sheriff Reynolds informs us that you acted with him, after his arrest of the Mormon Prophet. That the state courts have a right upon a writ of habeas corpus to investigate the legality of all imprisonment within

their respective chartered limits, whether such imprisonment is by the authority of the United States or of a state, no sound lawyer, perhaps, will doubt; but it is equally certain that no court upon such a writ has any right to go beyond the forms and the *prima facia* evidence of the case. If the officers of courts and the community are so corrupt as to disregard their own laws and trample them under their feet, and liberate their criminals in defiance of law, then it appears to me that the power of self government is extinct; if Illinois by her own authority, cannot capture the prophet, it will be but a small matter to raise volunteers enough here to raze the city of Nauvoo to the ground; if Illinois fails to deliver up Jo Smith, there will be something serious between the two states. Missouri will have Jo Smith for trial or impose as powerful restrictions as the Constitution will allow upon the intercourse of the citizens of Illinois in Missouri. If the governor of Illinois is so imbecile as to allow his warrant to be disregarded by the Mormons, and permit the Prophet to go at large, then let him be impeached, and a new, honorable, energetic man be placed in his stead. I have it from a high source that Missouri will hold the whole state responsible for the treatment of our messenger, and for the delivery of the Prophet. Had you liberated the Prophet by a regular writ of habeas corpus without mistreating our Reynolds, I should have gloried in my acquaintance with you; but to have done it in the manner it was done reflects no honor either on yourself, your people, or your government. The Mormons are only a lawless banditti, and I fear the pestilence has contaminated the whole community; and if Reynolds' opinion be correct, yourself among the rest, Holy Jo was not afraid of the "injustice of our people;" it is t he just punishment and their violated laws that he fears.

I will now give you an impartial opinion of the prejudices against Rockwell here, and my opinion of his guilt. There is not a man in this community but believes him guilty. There is a chain of circumstances against him so strong that no rational man can doubt his guilt. I was at Boggs' house two minutes after the deed; it is in sight of mine; and the incidiousness of the offense renders it difficult to restrain the citizens from hanging him up without judge or jury. So far, however, we have succeeded in quelling it; but should he be discharged upon trial, the power of man cannot save him. (More tomorrow.)

J. HALL.

*Editorial Comments of the "Nauvoo Neighbor" on the Foregoing Letter.**

The foregoing letter was sent from J. Hall, of Independence, Missouri, to a respectable lawyer of Dixon, Illinois, and by him with an explana-

* The editorial is by John Taylor.

tory letter enclosed and forwarded to General Smith of this city; and after retaining copies, it was thought advisable to forward both the originals to Governor Ford for his consideration. By this proceeding it is not to be understood that the citizens of Nauvoo fear that "*volunteers from Missouri will raze Nauvoo to the ground.*" There is too much honor and patriotism in Illinois to allow such a barbarous and disgraceful transaction; but it was done to apprize his Excellency of the mode and manner of doing business in cases of emergency in Missouri, and to show his Excellency how much responsibility he and the state were under in case the Prophet should not be delivered up on the requisition of Missouri, where, according to the nicest calculations of the famous lawyer Hall, taking Rockwell's case for a sample, if he were discharged upon his trial, "*the power of man could not save him!*"

As to the non-intercourse, or "*restrictions*" which Missouri may assume or *inflict* over the citizens of Illinois, we have nothing to say. The Latter-day Saints have seen Boggs' signature to such a bill as that and many know the penalty.

There is little need of comment on Mr. Hall's famous letter; for to us it seems to be of itself a *comment* that makes honesty, virtue and common sense blush, and law, liberty and republicism shudder! We appeal to the liberal-minded and proud-hearted Americans, whether such a spot upon the withering character of Missouri could be removed, any more than an African could be washed white, or a wolf be possessed of the innocence of a lamb, unless the Lord interfered.

Talk of justice in Missouri! You might as well make a burning lime-kiln or coal-pit an ice-house or hospital! The ice would melt and the sick would suffocate, *the power of man could not save them!* No wonder a negro could be burned alive in Missouri! No wonder a criminal could be taken out of jail and murdered while the sheriff held a respite in his hand, in Missouri; and no wonder that a Mormon will not risk his life in Missouri; *the power of man could not save him*, even if discharged by what is styled *a court of justice.*

To glance at the whole without recurring to the many crimes of the people of the state, officially or unofficially, whether it be feeding prisoners on *human flesh*, or taking them out of jail and *lynching* them without mercy, to help justice beforehand, or whether it be Boggs' exterminating order or even the present hint at *restriction* and assumption of *responsibility*, we are apt to believe that the good sense and virtue of the citizens of Illinois in general and the Mormons *especially* like the *old experienced rat will shun Missouri as a whitened heap under which there is mischief concealed.*

Rode out with Mr. Moore. In the afternoon held may-

or's court, and tried Frederick J. Moeser for breach of temperance ordinance. Fined him $3 and costs.

Mary Ann Young, daughter of Elder Brigham Young, died, aged six years and eigth months, of dropsy around the heart.

Elders Brigham Young, Heber C. Kimball and George A. Smith arrived in New York.

Tuesday, *22*.—Held mayor's court, and fined Stephen Wilkinson for selling spirits without a license.

We constantly hear rumors that the people of Carthage are determined to raise a mob to drive the Mormons out of the state.

My brother Hyrum has gone to Plymouth.

Wednesday, *23*.—I attended mayor's court and tried several suits.

Sent George J. Adams to Augusta to procure some articles for the temple.

Elders Orson Pratt and Wilford Woodruff arrived in New York, accompanied by Elders Jedediah M. Grant and James Sloan.

Thursday, *24*.—Engaged in land business, selling and making titles of land and settling with several individuals.

Friday, *25*.—My brother Hyrum in the office, conversing with me about the new revelation upon celestial marriage.

Rain in gentle showers through the day, being the first of any amount that has fallen in Nauvoo since the 1st of June. The earth has been exceedingly dry, and the early potatoes nearly destroyed. Corn has been stunted in its growth and even vines much injured by the drouth.

Saturday, *26*.—Six hundred houses destroyed by fire in Kingston, Jamaica: estimated damage, $1,500,000.

The U. S. steam frigate *Missouri* destroyed by fire.

Elder Jonathan Dunham returned from his exploring excursion west. The following is extracted from his journal:

*Extracts from Journal of Elder Jonathan Dunham while Engaged on an Exploration in the Western Country.**

Saturday, July 16, 1843.—Stayed all day at Zarahemla; all night at Mr. Hawley's.

Sunday, 17.—Miss Daniels finished my tent, &c. Left Hawley's at twelve o'clock, went fifteen miles and camped for the night. In the morning our horses were gone; we hunted for them some time before we found them.

18th July.—Left the camp at seven o'clock; traveled all day; came within sixteen miles of the agency. Camped on the prairie.

Tuesday, 19.—Left the camp at six o'clock; passed the agent's house, half-past twelve. Came to Sugar Grove creek; stopped, rested our horses, took dinner, &c., at two o'clock p. m.; stopped at dark on Mesquito creek, and stayed all night.

Wednesday, 20.—Started at six o'clock; traveled thirty miles; fell in with the Sac Indians, who had been to the old Sac village after corn. At night they got drunk and fought. We encamped at dark, and stayed all night in the timber, on a bluff bank of the Des Moines river.

Started late in the morning of Thursday, 21st. We traveled until twelve o'clock: stopped in the round flat of the Des Moines river (here another drunken Indian frolic which lasted all the afternoon); left the ground at half-past two p. m. and went thirteen miles; came within twenty miles of the garrison troops, or Sac settlement, and encamped on the edge of the prairie.

Friday, 22nd July.—Left for the Sac village; at noon we got parted from each other, and the Indians got drunk and quarreled; and Captain Joe would not go any further. He lay down, was mad, and I could not get him to go. So I left him and went towards the Sac village. Stayed all night at the trading house.

Saturday morning, 23rd July.—Came to the Sac village, and waited for Captain Joe to arrive with his party.

Sunday, 24.—Stayed at the Sac waiting for my pilot, who was sick and lame in one knee, so that he could not travel.

Monday, 25.—This morning at Wapamuneto's; stayed until noon of Tuesday, 26th; then Neotanah, my guide came, and we started off immediately for Missouri; stayed on the prairie all night.

Wednesday, 27.—Traveled until noon; baited our horses; no water; we had nothing to eat; continued our journey; it rained all the afternoon; stayed all the night in the prairie; lay in the wet grass.

Thursday, 28.—Started on our journey this morning early. Saw in

See this volume, page 509.

the forenoon a herd of elk. The Indian went up the hollow to shoot one, while I held the horses out of sight of the elk. He crawled in the grass some fifty or sixty rods, and snapped four times at them when they were lying down; he could not get his gun off. The elk ran off a rifle shot and looked at him. He broke his gun to pieces on the ground and threw it away down the hill, and came back to me swearing mad. Went on until three o'clock, then baited our horses and prepared for a shower that was apparently nigh at hand. We went until sundown, then pitched our tents in the grass; and such rain and thunder and lightning I never before witnessed. Lay all night in the rain. Our tent blew over.

Friday, 29th July.—We dried our things by the fire, and then went on about twenty-five miles; came to a village of the Pottawatamies about sunset; found nobody at home; went into the house of my guide; his wife was dead, and his son and wife gone to the north on a buffalo hunt. We made a fire, and got something to eat. Late in the night there came four Indians and one old squaw; they brought some jerked venison and some half-boiled corn.

Saturday morning, 30th July.—We were sent for to the chief's house. We went. The Indians, squaws and children came from every quarter to see the man that had come with Neotanah. Breakfast was ready for us as soon as we came in. This was the first time that I ever ate at a wigwam amongst little and great, when the vituals relished as it did at this time; but this is easily accounted for: hunger will make anything that is eatable taste good. Stayed all day at the chief's house. My rifle seemed to be the great wonder amongst all Indians and squaws; it went the rounds, from one to another, as if it had been one of the seven wonders of the world. This Indian town stands on the creek called the Pottawatamie Tour-se-pas. This creek is from three to eight rods wide, is deep, and often flows its banks. Its length is sixty miles and it enters into the Missouri river, thirty miles from Pottawatamie town.

Sunday, 31.—Nothing this day transpired worth mentioning. About three o'clock p. m. a delegate from the Pottwatamie tribe returned from Iowa river, where he met in council with two of the Sioux and one Winnebago. He said the distance from the Pottawatamies to Galena is five hundred miles.

Monday, 1st August, 1843.—This day I spent in looking up the creek for a mill seat, and found one and two beds of iron ore.

Tuesday, 2.—This morning the chief of the warriors brought me two cat fish, and left them in the wik-a-up where I stayed. I cooked half of one of them, and it eat very good. The Indians all are very kind to me, more so than I could expect. This tribe is somewhat scattered,

through the timber up and down the creek; but the main village or town stands on an eminence that overlooks the whole of the rest of the Indian habitations. It appears to be a healthy habitation. The water is good and the climate wholesome. Some considerable timber, though no very great sawing timber, except bass wood, black walnut, some cottonwood. This tribe have been here for six years from Rock river.

The Pottawatamies this side of the Missouri river, they say, will number 2,000 men, women and children. Thirty-four miles from the Pottawatamie town to the Council Bluffs, 200 miles south lies Fort Leavenworth; and about the same distance southeast lies Far West. One hundred miles north is a buffalo country, where the Pottawatamies hunt and catch buffalo.

Wednesday, August 3.—Council met at two o'clock. They own five millions of acres of land. Last annuities, the number was 1,552 souls. Council arose at sunset, when the decision was made that Neotanah should conduct me back again to the agency in Iowa, on the nearest and most convenient route. The head chief was to conduct me home; but in council a messenger arrived and brought news that the superintendent of the annuities had arrived at the garrison, Leavenworth, and the middle of August he would visit the chiefs at Council Bluffs to pay them their money. He said he was very sorry that he could not conduct me to Nauvoo; he wanted to see the place and the people. The interpreter appeared very friendly indeed, and regretted much that he could not go with me home; but said he would visit Nauvoo in the spring, as early as the weather and streams of water would permit.

Thursday, 4.—This morning I discovered a little dissatisfaction in some, which began to cause a division, that the same Indian that conducted me to their nation should conduct me back again.

The Pawnees on the head of the Big Platte, 150 miles from Council Bluffs.

About the 7th of July, (1843) the Sacs, 600 men, came against the Pawnees, 160. They fought from daylight until noon, killed sixty Sioux and about sixty-two of the Pawnees. The missionary went upon the bluff and saw the battle. They offered no abuse to the whites.

Friday, 5.—Nothing of note passed.

Saturday, 6.—This day I took dinner with a friend, who had just come from the buffalo hunt. His daughter cooked a johnny cake and got some tea; had sugar a plenty, and buffalo meat. This, for the first time that I had seen any corn meal, was pounded in a mortar, and the finest sorted out and baked; but the manner in which it was wet up and shortened was a caution to the hogs. But this all passed over very well. I have no reason to complain, for they did the best they knew

how. Severe hunger made all things relish well that was eatable for dogs.

Sunday, 7.—Went down the creek to make some arrangements about returning home. Saw some new Indians, and had to go and dine with them; then, after dinner, went up town and stayed all night.

Monday, 8.—Went about eight or ten miles after wild honey; found two trees, got the honey, and returned home by dark the same day.

Tuesday, 9.—This morning had breakfast of honey, and buffalo meat dried and smoked; then, in about one hour and a half, boiled corn and elk bone broth was served up. This was a great dish amongst the Lamanites; but not so good a dish for me as I have seen in past days in my own land and amongst my own people.

On the 8th instant a great feast was held at the Black Chief's, called the buffalo feast, or after the buffalo hunt was over; and all returned in safety and all their labors crowned with success. An address was delivered by a subordinate speaker because the chief was very ill. This address or sermon was lengthy and delivered in great oratorical style. At the end of the last sentence the congregation responded a loud amen; then they commenced eating as the feast was prepared already. After the feast the singers commenced to sing, and sang three songs, the dances commenced at a loud whoop from the war chief. After dancing was passed off the priest offered up a prayer to the Great Spirit for giving them good hunting. The congregation then dispersed.

Wednesday, 10.—Another feast was prepared for the lower town, who were absent at the first feast. This last feast held all night, or the dance continued all night.

Thursday, 11.—I went to the lower town and visited them: they also were very friendly. The town is situated on the east bank of the river, about three miles below the middle town, and the middle town about one mile below the upper town. The head chief lives in the middle town and one chief in each of the other towns.

Friday, 12.—All was still and quiet, nothing going on worthy of notice; all busy about their employment. The old men were lying on their couches and smoking their pipes; the old women were making sacks in which to gather their corn and beans and potatoes: the young women were making mats to sleep on and weaving wampum belts for the warriors; the young men were constantly riding from town to town visiting and playing cards and gambling continually after the return from their buffalo hunt, which lasted fourteen days.

When a hunter rides out for elk or deer, and returns with the spoils, he rides to the door of his wigwam, where he finds his wife sitting at work, and a kettle of corn and beans and a little buffalo meat

or bones broken, or elk meat, all ready for him. If not quite done, she steps to the next door and returns with his wooden bowl and ladle full. The Indian throws off at the door his meat in a great hurry, unharnesses his horse, lies down on some skins or blankets and eats his food prepared for him, enough for four white men.

The meat is left in charge with the squaw. He has no more care of it. He has done his part in getting the meat and bringing it to his house. The squaws then prepare and dry or smoke the meat. This they call jerking the meat, so that it will not spoil. Meat prepared this way is dried in the blood, and will keep year after year if not eaten before. Nothing of notice occurred through the day.

I spent the forenoon in the town. In the afternoon I went to see the Indian who was appointed by the council to conduct me home. He was gone to the lower town on a drunken frolic. I stayed until he came home, which was a little before sunset. I then returned to my place of lodging. Soon after I had got to bed or laid down upon my blanket, I heard the beating of a drum. An Indian came in, or came to the door and said that we must all attend the feast or dance. At an instant each one caught a bowl and ladle, and ran for the place of gathering. I went with the crowd, though not equipped. I had no bowl or ladle, but was made welcome as though I was an Indian with the rest. A place was prepared for me to sit or lie down as I chose; and as they all lay down, I laid down with the rest, between two large warriors, who soon commenced smoking their pipes. The music was continually playing. After smoking was past, the war chief began to dance, and was followed by his braves with a hideous yell as each fell into the dance. They passed around the room three or four times, and then they were joined by the squaws. They all and each one performed their parts well that was assigned them, from the least to the greatest; and I think better time kept by those that danced I never saw before. All was solemn and silent as though they were going to be burnt at the stake,—except, when the chief gave the whoop, they all answered with a yell that would reach the very heavens. This dance continued about one hour while the supper was preparing. They then all took supper; and after supper, commenced dancing again as usual. This performance lasted until about three o'clock in the morning when all went quietly to their homes.

The next morning, the chief sent for me to take breakfast with him. I immediately went. The two little girls were cooking, frying flour pancakes. The chief's wife was busily engaged attending on her sick child in a small booth built for that purpose out at the door. These cakes above mentioned, fried by those little girls, were just scorched

a little on either side, and the middle was dough. As it was those cakes and sweetened water was a good breakfast.

Saturday morning, 13.—This morning the chief told me that in consequence of being used in the manner I was, in coming to visit them, they had come to the conclusion that they would not let the same Indian go back with me that came with me, and that they had selected in the first council, but after more investigation, they concluded to make a new selection of men that would be more respectable and could do honor to their nation, and have authority to act for the tribe; and it would be satisfactory to the whole nation, as the nation was much displeased with the conduct of Neotanah, and in council gave him a severe flogging, and said that he was not fit to go anywhere amongst the whites. They seemed to express much regret and feeling of sorrow that I had received such treatment from one that pretended to be a friend and an honorable man of the Pottawatomies, for they consider themselves honorable men.

While I now write, I have seven of the most honorable in the tribe around me—the head chief and his counselors. One of them is aged, his head is silvered o'er with age; while in his prime none could endure more fatigue, none whose constitution was stronger than his; but now he says, he is soon to go and shake hands with the great Shaminyto (that is, God) that had made him, and had given him strength to hunt, and in war to fight his enemies. Here the old man would show the wounds received in battle, in fighting for his nation, his wife and little ones. He said he had never fought but on the defensive. Ninety-eight years, as near as he can remember, he has seen; and now, he says, he wants to know how the Mormons worship the great Shaminyto different from what he did; if the best way, he wanted to get into it before he went on his journey to see the great Shaminyto.

Sunday, 14.—There is no day known amongst these Indians. Every day is alike unto them. They have no day of the month, neither day of the week. All things move on one day after another. They count their months by moons, and twelve moons make a year. They can tell how many years they have lived in the west, and most of them can tell how old they are, &c.

Monday, 15.—This morning the Indians arrived from Missouri, and brought an interpreter, and one to go to the East or to the Mississippi, to conduct me home and to see the big chief. Council is to sit at nine o'clock this morning; but in consequence of the head chief's child to be buried this morning, council will be called immediately after dinner. The afternoon was spent in business matters, writing, preparing for the journey to Nauvoo.

Tuesday, 16.—This morning I went to see a squaw that was bitten last night by a rattlesnake twice upon the top of her left foot. She was in great pain all night, her foot and leg very much swollen. In the afternoon the Indians all met for worship and to prepare for drawing the blankets and money. They were as merry as bees in a hive, old and young, from the grey head to the suckling on a board. They had their meeting until one o'clock in the morning. Danced and prayed and preached some.

Wednesday, 17.—They commenced again the worship about sunrise, dressed in the richest and best style possible, except some few who were employed in cooking for the rest. Here I will notice that the most profound silence and good order that I ever saw in any congregation whatever, small or great, was observed. All that is wanting to make them the happiest people in the world is the Gospel, a perfect knowledge of it, and to feel its power. Their sectarian creeds and ceremonies would go to the moles and bats soon. Although they labor with as much energy of body and mind, and have as much zeal as the shaking Quakers, yet it is heathen worship, like all other sectarian societies. Their idea of the Supreme Being is much more consistent than many of the holy enlightened sectarians; for the Indians believe in the Great Shaminyto as having body and parts like unto a man.

Thursday, 18.—This morning, we started for Nauvoo. A long and tedious journey to perform lay before us. We had no compass to steer our course by: the sun rising in the morning was our principal guide. Our course was due east. This course we intended to follow as near as we could.

The place we left, Belle Vue, or Mosquito Creek, is in the same latitude as Nauvoo. Therefore on our return, our course must be east; and this direction we followed until we came to the Keosoqua, on the Des Moines river. We traveled fifteen miles unto another Indian village, stayed all night; and in the morning a council was called, and we stayed all day.

Friday, 19.—At the village we got some provisions cooked, and the chief's brother was sent as a delegate from the band. Our company now consisted of four Indians, one squaw, one interpreter, and myself, seven in number. The interpreter was a white man, half English and half French, formerly from Canada; and since the last war has lived with the Pottawatamies; married a squaw, sister to the chief where we now are. We came to the conclusion to stay all day on Friday, because two of our horses went back to where we first started.

Saturday, 20th of August.—Left the village at ten o'clock. Traveled all day until dark. Encamped on the battle-ground where the Sioux and Pottawattamies and sixteen of the Oneidas fought. I took up

one of their blankets to ride on. We started this morning as soon as it was light enough to see to follow the trail.

Sunday, 21.—Came to the Naama river, or creek, at twelve o'clock. Stopped and took dinner on a high bank. On this stream, on either side, is a quantity of timber. Where we crossed is a beautiful mill seat, &c. Traveled until dark, and encamped in the weeds all night.

Monday, 22.—We started at daybreak; went until twelve o'clock; stopped on the east bank of White Breast Creek and took dinner. Here we found plenty of red plums, though not fully ripe; but my comrades dined heartily upon them. This was a good hit for me: when we came to eat dinner they could eat but little. By this means I made out to get nearly enough to satisfy hunger, for I had eaten nothing since the night before. We passed on until we came to English creek. Stayed all night.

Tuesday, 23.—Started about sunrise without breakfast. Traveled until two o'clock. Crossed the Des Moines river at Eddyville. There I bought a loaf of wheat bread, a loaf of sweet cake and an apple pie, and went up on the side hill to the Indian Spring, and there we all took dinner. And this was a dinner indeed, good enough for the king. I thought the best that I ever ate in my life; but being so extremely hungry, it was delicious, &c. Came ten miles; stayed all night at Mosquito creek; got two ears of green corn apiece and roasted them.

Wednesday, 24.—This morning we started at daylight, then ten miles from the old agency of the Sacs and Fox. We traveled twenty-five miles beyond the agency, which made thirty-five miles, then encamped for the night. Here we bought some bacon and half a loaf of warm wheat bread.

Thursday, 25.—This morning some rain and lowery. We took a bite and then started for Nauvoo city; traveled until sunset, then camped in the woods about twelve miles from Nauvoo. We killed one grey squirrel, and eat a little dry buffalo meat, and lay down in the rain all night.

In the morning we got a few potatoes and boiled them. I killed two grey squirrels and the squaw burned off the hair and boiled them.

Friday, 26.—We traveled all day in the rain, and at night reached the Mississippi river, and encamped on the bank, above the Potter house.

I have seen much delightful country, but the prospect for bee hunting is not as good as I could wish.

[N. B. The names of places and distances were procured from the Indians and are not accurate.]

August 27.—The Quorum of the Twelve met with

the Saints in the Columbian Hall, Grand Street, New York, in conference.

Minutes of a Meeting of the Twelve in New York City.

Meeting opened by prayer.

President Young arose and addressed the meeting in an interesting manner upon the subject of the gathering, the building of the Nauvoo House and Temple. He spoke of the Priesthood, and said that it was a perfect system of government.

In the afternoon the conference reassembled; and Elder Kimball spoke in parables—Gather in the wheat and the tares, thrash the wheat and the mill will blow away the chaff. He said an elder could get a people together and could get them to receive the work, if he did not whip the sects so much. He compared such elders to a shepherd who would call up a buck and a flock of sheep and hand them a little salt; and just as they begin to eat, hit him with a club across the head, and the sheep will run away.

Elder George A. Smith followed and bore testimony of the work. Spoke of the elders spending their time in speaking about mysteries and speculating about things beyond the grave which they did not understand. Advised them to wait till God revealed hidden mysteries to them before they undertook to preach them to the people. * * * * Elder Smith counseled the elders to be wise enough to let such things alone, in other words to tell the good things of the kingdom which we have received and do understand, and wait patiently until the Lord takes off the veil of darkness. He spoke of the collegiate education he received from President Joseph Smith which was to preach short sermons and make short prayers, which had done him much good in life.

President Brigham Young said the scriptures had been mystified to that degree that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God; comparatively they don't know their right hand from their left. We try to revere the scriptures and to make them so simple that the people can understand them. Place a man in this room who is ignorant of science, and take everything out that he can see and then ask him if there is anything in the room. He will say, No, only we two. I tell him there are millions of live animals in the room—that we even breath them; and I will show him by the aid of the microscope that there are live animals in a drop of water, which appear to be eight feet long; but he won't believe it until he sees it through the magnifying glass. So with the unbeliever in revelation. He does not believe in God, in angels or in spirits, because he cannot

see them; but let him have spiritual glasses, or obey the commandments of God, get the Spirit of God, and then he can see the truth.

A hymn was then sung.

Then several questions were asked as follows:

1. Can any officer in any branch of the Church say that his word is law and shall be obeyed?

Answer: He can say that his word is law; but does that make it so? Yes, if he has the law of God and delivers it: otherwise it is not.

2. Is it right for a priest to be appointed to accompany a teacher to the house of each member, when his duty is set forth in the Covenants?

Answer: Yes, any officer from a high priest to a deacon may visit the Church or members, and be set apart for this purpose, if the Church will receive it.

3. Can a branch of the Church make by-laws on the principle of expediency, which are not specified in any revelation?

Answer: Yes, if they wish, they may make laws to stick their fingers into their eyes; but it is like the man who habituated himself to sticking his fingers into a knot-hole in a board partition every morning, until custom compelled him to do it; for having omitted it one morning he felt so curiously at the breakfast table, that he could not eat. He then bethought himself, went and put his finger into the knot-hole and returned with a good appetite, and ate a hearty breakfast.*

Elder Young said that if elders or high priests are so situated that they cannot get word from the Prophet or the Twelve Apostles, they may get a revelation concerning themselves. The Twelve may get a revelation in any part of the world concerning the building up of the kingdom, as they have to establish it in all parts of the world. So any person can ask the Lord for a witness concerning himself, and get an answer, but not to lead the Church: that belongs to the head of the Church.

Conference met at half-past ten o'clock, according to adjournment. Meeting opened by singing. Prayer by Elder Jedediah M. Grant. The congregation was then addressed by Elder Wilford Woodruff from II Peter 1: 20, 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

If the prophecies that had been fulfilled were fulfilled literally, in like manner would those prophecies which are still unfulfilled be ful-

* The answer is not as direct as one might wish it to be, but certainly it is not favorable to the making of by-laws not "specified in any revelation."

filled literally. The gathering of the Saints, the building up of Zion, the gathering of the Jews, the rebuilding of Jerusalem, the establishing of the Church and kingdom of God in the last days, and the preaching of the Gospel to all the world are events looked for by the Latter-day Saints. And notwithstanding these things are unpopular, and not looked for or believed in by the world, yet we feel encouraged to persevere and press forward in assisting to accomplish these great and glorious things, with a firm belief that they will as truly be brought to pass and perfected as those things were which were prophecied in ancient days. He also bore testimony of the truth of the Book of Mormon, Book of Doctrine and Covenants, and of Joseph Smith being a prophet of God.

Elder Kimball gave his testimony, when the meeting took a recess for two hours.

In the afternoon, after Elder John E. Page had addressed the meeting, Elder George T. Leach was appointed to preside over the Church in New York, in place of Elder L. R. Foster, who was about to remove to Nauvoo. After which several children were blessed, and the meeting adjourned until evening; at which time Elder Orson Pratt addressed the people in an edifying manner concerning the Book of Mormon, its history, what it was, &c.; that it was a history of nearly one-half of the globe, and the people that inhabited it; that it gave a history and names of cities that have been of late discovered by Catherwood and Stephens; that it spoke or the establishing of our government; and what is more highly interesting, it reveals its final fate and destiny; so that, by reading the Book of Mormon, you can clearly see what will befall this nation, and what will be its final end.*

* This statement of Elder Orson Pratt's views is doubtless faulty. The Book of Mormon does not predict what will befall our nation, the United States, nor "its final end." But it contains a conditional prophecy in relation to the two American continents. These continents are a promised land. They are given, according to the Book of Mormon, primarily to the descendants of the Patriarch Joseph, son of Jacob, as an inheritance, but the Gentile races are also given an inheritance in them with the descendants of Joseph. The whole land, however, is dedicated to righteousness and liberty and the people who possess it, whether of the house of Israel or Gentile must be a righteous people and worship "the God of the land, who is Jesus Christ." In that event God stands pledged to preserve the land and the people thereof, free from bondage of all other nations, and to bless them with very great and peculiar bressings, guaranteeing to them freedom and peaceful possession of the land forever. If the Gentile races shall observe these conditions they and their dhildren are to share in the blessings of the land in connection with the descendants of the Patriarch Joseph. But if they depart from justice, reject righteousness and Jesus Christ, then judgments of destruction decreed in the Book of Mormon, will overtake them until they are wasted away. This is the de-

In that book you will find recorded the pure principles of the gospel of Jesus Christ, as taught by Himself on the continent of America, so plain that no two persons could disagree as to the points of doctrine set forth. He then bore testimony of the truth of Joseph Smith being a prophet of God, and that the Book of Mormon was true; also that the Church of the Latter-day Saints was the Church of God. He spoke about two hours; and after he closed five children were blessed, and then the people were dismissed.

August 27.—I attended meeting at the stand at ten a. m., and made a few remarks; the following report of which is by Dr. Willard Richards:

Address of the Prophet—Sidney Rigdon's Status—The Priesthood Expounded.

Two weeks ago today something was said about Elder Sidney Rigdon, and a vote was taken to disfellowship him and to demand his license, on account of a report brought by Elder Hyde from Quincy.

He [President Smith] then read a letter from Thomas Carlin to Sidney Rigdon as follows:

QUINCY, ILLINOIS, August 18, 1843.

DEAR SIR:—Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Orson Hyde, on board of the steamboat *Anawan* a short time since, was told by an officer of the boat that a Mr. Prentice, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Quincy) had an interview with you (me) said he would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians, &c. This interview is said to have taken place at the time the first warrant was issued against Smith, and since the last warrant was issued, that the same person had written to you, (me) or had an interview with you, giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you. Now, sir, it gives me pleas-

cree of God respecting the western hemisphere, and is one of the important messages that the Book of Mormon has to deliver to the present generation. See Book of Mormon II Nephi I: 5-12; also Ether. 1: 42; III Nephi 20: 14-20; III Nephi 20: 27, 28; III Nephi 21: 11-25; also "New Witness for God Vol. III, pp. 314-323. But it will be seen that these prophecies are conditional, and therefore cannot be held to be predictions of what the final end of our nation, the United States and other nations of the American continents, will be, since it yet remains to be demonstrated whether they will abide or violate the conditions upon which they may possess the continents perpetually.

ure to be perfectly able to disabuse you, I have not seen you to my recollection, nor had any correspondence with you, until the present, since 1839; and in all the intercourse I have had with you I have always looked upon you as one of the most devoted followers of Joseph Smith and one of the pillars of the Church of Latter-day Saints. I never sought through the aid of any person to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully
Your obedient servant,
THOMAS CARLIN.

[He, President Smith] then resumed: The letter is one of the most evasive things, and carries with it a design to hide the truth. Has any man been concerned in a conspiracy to deliver Joseph Smith to Missouri? If so, who?

He then read the 7th chap. Hebrews. Salem is designed for a Hebrew term. It should be Shiloam, which signifies righteousness and peace: as it is, it is nothing—neither Hebrew, Greek, Latin, French, nor any other language.

I say to all those who are disposed to set up stakes for the Almighty, You will come short of the glory of God.

To become a joint heir of the heirship of the Son,one must put away all his false traditions.

I prophesy and bear record this morning that all the combined powers of earth and hell shall not and cannot ever overthrow or overcome this boy, for I have a promise from the eternal God.

If I have sinned, I have sinned outwardly; but surely I have contemplated the things of God.

Respecting the Melchizedek Priesthood, the sectarians never professed to have it; consequently they never could save any one, and would all be damned together. There was an Episcopal priest who said he had the priesthood of Aaron, but had not the priesthood of Melchizedek: and I bear testimony that I never have found the man who claimed the Priesthood of Melchizedek. The power of the Melchizedek priesthood is to have the power of "endless lives;" for the everlasting covenant cannot be broken.

The law was given under Aaron for the purpose of pouring out judgments and destructions.

The sectarian world are going to hell by hundreds, by thousands and by millions.

There are three grand orders of priesthood referred to here.

1st. The King of Shiloam. (Salem) had power and authority over

that of Abraham, holding the key and the power of endless life. Angels desire to look into it, but they have set up too many stakes. God cursed the children of Israel because they would not receive the last law from Moses.

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law.

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people, adminstering endless lives to the sons and daughters of Adam.

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood.

Salvation could not come to the world without the mediation of Jesus Christ.

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected and made sure.

"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." The Melchizedek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God Himself, having neither beginning of days nor end of life.

The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.

The 3rd is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinance, made without an oath; but the Priesthood of Melchizedek is by an oath and covenant.

The Holy Ghost is God's messenger to administer in all those priesthoods.

Jesus Christ is the heir of this Kingdom—the only begotten of the Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may come upon Mount Zion and be exalted above the heavens.

I know a man that has been caught up to the third heavens, and can say, with Paul, that we have seen and heard things that are not lawful to utter.

Fifteen minutes past one, closed my address.

Sidney Rigdon said: "I never saw Governor Carlin but three times, and never exchanged a word with any man living on the subject.* I ask pardon for having done anything which should give occasion to make you think so."

In the evening I attended council and prayer meeting with my brother Hyrum, Newel K. Whitney, Willard Richards, William Law and William Marks.

Monday, 28.—I was visited by a deputation of Pottawattamie Indians.

Tuesday, 29.—Elder Brigham Young paid a visit to James Arlington Bennett, Arlington House, Long Island, and baptized and confirmed him next day.

I held a mayor's court and tried several cases. Erastus H. Derby was bound over to keep the peace for six months. Previous to the close of the trial he gave up his license as an elder to the Church Recorder.

Wednesday, 30.—The *Nauvoo Neighbor* publishes an article from the *Boston Bee*, upholding the chartered rights of Nauvoo.

Thursday, 31.—I commenced removing into the Nauvoo Mansion.

(END OF VOLUME V.)

* i. e. of betraying Joseph Smith to Missouri.

ERRATUM: At page 504 a line is omitted in the third paragraph, fourth line. This should be inserted after the word "commanded;"—*and because they did none other thing than that which they were commanded*—

INDEX TO VOLUME V.

A

Adams, Judge James of Springfield, present at introduction of endowments at Nauvoo, 1-2; warns Prophet of impending arrest, 433.

Adams, John Q., on right of petition, 283, and note.

Addresses to the Church of Latter-day Saints and the public generally, Joseph Smith denounces John C. Bennett, 35-38.

Affidavits, John C. Bennett exonerating Prophet from accusation of teaching immorality, 11; ditto, 38; ditto of Wilson Law *et al.*, 38-39; Lilburn W. Boggs of, Mo. 67; of City Council concerning John C. Bennett, 67-8; of Hyrum Smith anent Bennett, 71-75; William Law anent Bennett, 75-77; of Prophet's attorneys in Dixon arrest case, 476; Joseph Smith on Missouri troubles, 493-5; of Caleb Baldwin, Lyman Wight *et al.*, 496-7.

Arsenal, one ordered built at Nauvoo, 430.

B

Barnes, Lorenzo D., death of in England, 20; eulogy of, 319-20.

Bennett, John C., evil designs of upon the Prophet, 4-5; exonerates the Prophet from teaching immorality, 11; resigns his office as Mayor of Nauvoo, 12; statement of before City Council on the character of Joseph Smith, 13; notice given of disfellowship by First Presidency, Twelve and Bishops, 18; begs not to be exposed, 18; confesses to wickedness, 18-19; an expelled Mason, 22, 32; article on in *Times and Seasons*, 78-82, and notes; deposed as chancellor of University, 120.

Bennett, James Arlington, letters to the Prophet, 112; letter of Prophet to, 156, *et seq.;* baptism and confirmation of, 556.

Boggs, Lilburn W., ex-Governor of Missouri, report of attempted assassination of, 9; assassination of reported in Quincy Whig, 14.

Boston Weekly Bee, on Mormonism, 322; character sketch of the Prophet in, 406-8; judgment of on Mormonism, 518-28.

Brayman, Mr., secret agent of Governor Ford, 493.

Brewster, James Collins, revelations of, 214-15.

Butterfield, Justin, counsel for the Prophet, Springfield trial, 215-223.

C

Call, Anson, on Joseph Smith's prophecy of removal of Saints to Rocky Mountains, 85-6, and note.

Carlin, Governor, of Illinois, acknowledges proceedings against Joseph Smilth illegal, 91; duplicity of respecting Nauvoo affairs, 118-19.

Carthage, Hancock county, threats of mob violence at, 528.

Charts, phrenological, of Joseph

Smith, 52-5; of Willard Richards, 58-60.
Chicago Democrat, account of Prophet's arrest in, 448-9.
Clark, Hyrum, appointed to take charge of emigration from England, 26.
Clayton, William, succeeds Willard Richards temporarily as clerk, 49; visit of to Governor Carlin, 118; messenger to warn Prophet of impending arrest, 436; 438-9 *et seq.*
Conferences, General, in England, 9-10; at Manchester, England, 21; special at Nauvoo, 136; at Boston, 268; at Augusta, Iowa, 318; general at Nauvoo, April 6th, 1845, 327 *et seq.*; special at Nauvoo, appointing elders for missions, 347-352; Batavia, N. Y., 352; at Kirtland, 352; at Vinalhaven, Fox Island, Maine, 360; special at Nauvoo, 369; minutes of at Manchester, 418-19.
Conover, Peter W. his account of relief expedition, 450-1; reveals plot against Prophet, 452-3.
Cob, Col., Indian, speech of, 358-9.
Council, High, Nauvoo, investigates charges against John C. Bennett, 21; minutes of, 119; case of Wilson Law and Nickerson, before, 280; decision of in Hoyt case, 311; Coltrin *vs.* Matthews, 371-2; of the Twelve *et al.*, 131-2.
Cowan, John D., assists the Prophet, 299; appointed aid de camp, 364.
Cowdery, Oliver, Prophet's inquiry concerning, 368.
Court, Mayor's at Nauvoo, proceedings in, 365-68; orders of in case of Joseph Smith, 474; approves copies of evidence before, 497.

D

Derby, Erastus H., assists the Prophet when in retirement, 90-95; blessings of Prophet upon, 106-7.
De Wolfe, Episcopal minister, preaches at Nauvoo, 427.
Dixon, the Prophet at, 439.
Duncan, Joe, a horse, 60.
Dunham, Jonathan, aids the Prophet in seclusion, 90-109; appointed superintendent to build arsenal, 430; starts on exploration expedition, 509; returns from expedition from the west, 541; extracts from his journal—an expedition to the west, 542-549.

E

Editorials, *Times and Seasons*, on persecution, 98-103; on happiness, 134-36, and note; the Lions of the press, Joseph Smith, 274-7; On Nauvoo charter *Wasp*, 306; *Times and Seasons* on ancient records, 372-4; introducing *Nauvoo Neighbor*, 380-2; on proscription of the Jews, 434; *Nauvoo Neighbor*, on recent Dixon arrest of the Prophet, 507.
Edwards, B. S. Esq., counsel for the Prophet, 221.
England, mission in, summary of work, 308.
Epistles, see Letters.

F

Ford, Governor, inauguration of —against Nauvoo charter, 200.
Foster, Robert D., charges preferred against for abusive language, 14.

G

God, government of, 61-66; Kingdom of, sermon on by the Prophet, 256-9.
Grant, Jedediah, M. questions the Prophet, 303.

H

Habeas Corpus, bill on in city council, 84; on *habeas Corpus* procedure, 87-8.

Higbee, Elias, death of, 420-21, and note.
Higbee, Francis M., compalins of having wickedness exposed, 49: statement of in denial of Bennett's charges, 77-78.
Higbee, Chauncey L., excommunicated by High Council, 18.
Hoge, Joseph P., candidate for Congress, conversation of with Prophet, 518-21; acknowledges power Nauvoo charter on habeas corpus, 524.
Huntington, Dimick B., elected coroner of Nauvoo, 18.
Hyde, Orson, return of from Jerusalem, 200; with the Prophet at Ramus, correction of 323-5; appointed on mission to St. Petersburg, 488.

I

Illinois, *State Register*, on the Dixon arrest of the Prophet, was it a political trick? 513-15.
Indians, visit of to Prophet, 335; interview with Pottawattamie chiefs, 479-80.

J

Johnson, Benjamin F., remarks of the Prophet to, 331.

K

Kilburn, Edward and D. W., charged with designs of bringing mob to Nauvoo, 61.
Kimball, Hyrum, accused by the Prophet of making evil insinuations, 12-13.
Kimball, Heber C., takes initiative in organizing Young People's Association, 320 *et seq.;* remarks on Word of Wisdom, 428; dream of at Cincinnati, 515-16.
Knight, Newel and Joseph, Prophet's friendship for, 125.
Knight, Joseph, Sen., esteem of Prophet for, 124-25.
Knight, Vinson, death of, 84.

L

Law, William, defense of the Saints by, 32-34; conversation with sheriff, meeting of the Prophet, confidential friends, 89-90.
Legion, Nauvoo, trial and sham battle of, 3-5; officer's drill of, 369; parade of, 383-4; script, copy of, 518.
Lyman, Amasa, appointed councilor to the Prophet, 255.
Letters, Joseph Smith to Horace R. Hotchkiss, 6-7; Joseph Smith to Mr. Bartlett, editor *Quincy Whig*, 15; High Council to the Church in Nauvoo and the Saints abroad, 15-17; Joseph Smith to Jeanette Richards, 40-41; Joseph Smith to Governor Carlin, 42-44; Geo. Miller to Gov. Reynolds of Missouri, 46-48; Gov. Carlin to Joseph Smith, 49-51; Horace R. Hotchkiss to Joseph Smith, 51; Joseph Smith to Horace R. Hotchkiss, 52; Joseph Smith to citizens of Hancock county, 55-56; Gov. Carlin to Joseph Smith, 82; Joseph Smith to Gov. Carlin, 83; the Prophet to Wilson Law, 93-5; Wilson Law to the Prophet, 96-7; Prophet to Emma Smith, 103-5; Joseph Smith to Wilson Law, 105-6; James Arlington Bennett to the Prophet, 112-14; Wilson Law to Joseph Smith, 114-15; Emma Smith to Gov. Carlin, 114-15; Gov Carlin to Emma Smith, 130-31; Emma Smith to Gov. Carlin, 132-4; the Prophet to the Saints at Nauvoo, baptism for the dead, 142-44; William Law to *Times and Seasons*, 144; Female Relief Society to Gov. Carlin, 146-48; Prophet to the Church, baptism for the dead, 148-53; Gov. Carlin to Emma Smith, 153-5; Prophet to James Arlington Bennett, 156-9; Brigham Young to *Times and Seasons*, 161-2; James Arlington Bennett to the Prophet, 162-4; William

Clayton to Saints of Nauvoo, 169; James Arlington Bennett to J. G. Bennett, 170-2; Justin Butterfield to Sidney Rigdon opinion on requisition of Missouri for Joseph Smith, 173-9; Geo. D. Watt to Joseph Smith, 184-5; the Prophet to Horace R. Hotchkiss, 195-6; Orrin P. Rockwood to the Prophet, 198; Gov. Ford to Joseph Smith, 204-6; Justin Butterfield to Joseph Smith, 206; James Adams to the Prophet, 206; the Prophet to Josiah Butterfield, 250; John C. Bennett to Sidney Rigdon and Orson Pratt, 250-1; the Prophet to the *Wasp*, 259; Joseph Smith to Hon. R. M. Young, 266; Sidney Rigdon to Mr. Bryant, 273; the Twelve to the Church, 279-80; Sidney Rigdon to Alfred E. Stoakes, 280-1; the Twelve to the Church, 293; Willard Richards to Mr. Bagby, 304; Joseph Smith to Sidney Rigdon, 312-14; Sidney Rigdon to Joseph Smith, 314-16; J. H. Reynolds to Newel K. Whitney, 352; Hugh L. Legare to Joseph Smith—Canard, 363; H. R. Hotchkiss to Joseph Smith, 382; Brigham Young to the Church in Philadelphia, 413; Samuel C. Owens to Gov. Ford, 422; Gov. Ford to Sheriff Reynolds, 492; Willard Richards to Brigham Young *et al.*, 511-13.

M

Mack, Temperance, visits the Prophet, 119.

Maid of Iowa, river boat, purchase of, 386, 417-18; expedition of to relief of the Prophet, 481-4.

Markham, Col. Stephen, elected colonel in Legion, 165; resigns as alderman, 288; messenger to warn the Prophet of impending arrest, 436-438-9 *et seq.*; meeting of with the Prophet, 439; arms the Prophet, 443; reveals existence of conspiracy, 451 2; messenger to Gov. Ford, 484; report on movements at Springfield, 500.

Meetings, political, at Nauvoo, addressed by Prophet, 19; at Nauvoo, Prophet denounces John C. Bennett at, 34-35.

Mission, British, progress of work in, 6.

Mission, Pacific Isles, 386; 404-5.

Miller, William, Second Adventist, teachings of, 272 and note; his "Day of Judgment," 326 and note.

Missionaries, list of special, 485.

Mormon, Prophet's definition of, 399.

McFall, Gen. Hugh, denies signing military order, 164.

N

Nauvoo, division of into ten wards, 119-20 and note; municipal seal of, 194-5; division of into ten wards, 198-200; charter of considered in Legislature, 294; repeal of part of by the house, 295; motto of, 305; industries of menaced, 436-8; 4th of July celebration at, 433, 488-92; public meeting at in relation to arrest of Joseph Smith, 474-6.

Neighbor, a Nauvoo Weekly, paper, 304; first number of issued, 380.

Newhall, J. B., lectures on Nauvoo, 431-2.

Nye, G. N., Master Mason, Prophet's remarks on, 370.

O

Olney, Oliver, trial of, 269.

Ordinances, on writs of *habeas corpus*, 57; ditto, 87-88; on returns of, 161; regulating proceedings on, 185-192; on currency, 297; concerning strangers in city, 457-8.

P

Page, Elder John E., unwisdom of, 521.

Pawpaw Grove, the Prophet at, 444-5.
Petitions, Nauvoo City Council to Governor Carlin, 68-70; Joseph Smith for writ of *habeas corpus*, 461-65.
Philadelphia, meeting of Apostles at, 527.
Phelps, W. W., *vade mecum*, auththority of, 253 4.
Pittsburg, Apostles at, 520-21, 523.
Pinery, lumber from for Temple, 45-6; expedition to started, 57.
Plates, Kinderhook, discovery of, 372-8 and notes.
Powers, lawyer in the service of the Prophet, 89, 91, 95.
Pope, Judge, decision on the Prophet's case at Springfield, 223-231; modifications of his opinion, 244-45,
Pratt, Orson, missing from Nauvoo, 60; denies connection with John C. Bennett, 167; exonerated by the Prophet, 252-255-6; rebaptism of, 256.
Pratt, Parley P., arrival of at Nauvoo from England, 354.
Pratt, Addison, sent to Society Islands, 404-5; 406.
Prophet, see Joseph Smith; Pagan, remarks of on Temple, 283-4.
Proclamations of Mayor Nauvoo, 310-11.

Q

Quincy Whig, account of assault on Boggs, 14-15; report of 4th of July celebration at Nauvoo, in, 49.

R

Ralston, attorney for the Prophet, 89-91.
Rockwood, Albert P., assists the Prophet in retirement, 90; his account of second relief expedition, 454-6.
Reynolds, agent of Missouri, arrests Prophet, 439 *et seq;* refuses to submit to *habeas corpus*, proceedings at Nauvoo, 465.
Revelation to Joseph Smith, making known unfriendliness of Hyrum Kimball, 12; on keys by which angelic administrations are made known, 267; on eternity of the marriage covenant written, 501-7.
Relief Society ladies addressed by the Prophet, 19-21; 23-25; ditto, 139-41.
Resolutions, Nauvoo mass meeting passes, 70.
Rich, Chas. C., in command of relief expedition, 486-8.
Rigdon, Eliza, strange experience of, 121-22.
Richards, Elder Levi, in charge of British Mission, 6.
Rigdon, Sidney, Prophet's interview with on Nauvoo scandals, 8, 46; reaffirms faith, 121, 123; reports conspiracy against the Prophet, 168; reconcilation of with Prophet, 270; alarmed by false reports, 369; suspected by the Prophet; explanation of, 553, 4, 6.
Rockwell, Orrin P., Prophet's blessing on, 125; reward offered for arrest of, 167; prophecy on, 305.
Roundy, Shadrach, the messenger to Governor Ford, 509.

S

Saints, to receive endowments, 2; English, condition of at Nauvoo, 25.
Salem Advertiser and *Argus* article on Nauvoo and the Prophet, 432-3.
Scandinavians, in Illinois, labor among, 395.
Seichrist, William, excommunicated from Baptist Church, 166.
Shokoquon, visit of Prophet to, 378.
Signs, in heaven, 301, 304, 309 and note, 310.

Smith, Emma, meets the Prophet in his seclusion, 89-92, 95; sentiments of the Prophet towards, 107; illness of, 166, 167, 168, 182.
Smith, Hyrum, the Prophet's regard for, 107-8; bankruptcy of, 200.
Smith, Samuel H., prefers charge against R. D. Foster, 14; Prophet's appreciation of, 109.
Smith, Geo. A., elected member of city council, 13.
Smith, William, elected member of Nauvoo city council, 13; remarks of in Illinois Legislature, Nauvoo charters, 201-4; retires from editorship of *Wasp*, 204.
Smith, Joseph, the Prophet, inaugurates endowment ceremonies at Nauvoo, 2, and note; suspects treachery of John C. Bennett, 4-5; for moral reform in Nauvoo, 8; denies complicity in Boggs affair, 15; editorial of on the gift of the Holy Ghost, 26-32; rides in Masonic procession, 41-2; sits for drawing of profile for lithograph, 44; reviews Nauvoo legion, 56-57; predicts removal of Saints to Rocky Mountains, 85 and note; arrest on charge of Governor Boggs Missouri, 86-7; reflections of on Missouri procedure, 87; avodiance of officers, 89; courage and calmness of while in seclusion, 97; exaltation of spirit of, 108-9; appreciation of friends, 124-28; sudden appearance of from seclusion, 137; council of to the Church, 138-9; attempted arrest of, 145-6; portrait of painted, 164-5; reward offered for arrest of, 167; advice of to new arrivals in Nauvoo, 180-181; resigns as editor of *Times and Seasons*, 193; responsible to the state as Trustee-in-Trust, 197; petition of to Governor Ford to quash Carlin's writ, 201, 204-5; arrest of by Wilson Law, 209; departure of for Springfield, 209-11; trial of at Springfield, 212-245; explains prophetic calling, 215; views of on negro race, 217-11; discharge of from arrest, 238; return of to Nauvoo, 246-248; discourse of on the Kingdom of God, 256-9; on John the Baptist and the interpretation of scriptures, 260-2; studies German, 264, 272, 292; views on civic policy, 270-1; of the earth becoming Urim and Thummim, 279 and note; remarks of to workmen on Temple, 284-7; views of on constitution of power, 289; on sign of the Son of Man, 290-1; views of on blood atonement, 296; remarks of on greatness, 298; dreams of, 301, 306; preaches at Ramus, 302; indictment found against in Missouri, 307; instructions of at Ramus, 111, 323-7; remarks of on conditions in Iowa, 334; on the second coming of the Christ, 386-7; expounds the scriptures, 339 *et seq;* remarks of to newly arrived Saints from England, 354 *et seq;* remarks of on death of Lorenzo D. Barnes, 360-3; on salvation through knowledge, 387; on the value of aged men in council, 389; love of for Geo. A. Smith, 390; on the eternity of the marriage covenant, 390; prophecy of on Stephen A. Douglas, 393-4 and note, 395-8; reproves self-righteousness, 401; characterization of himself, 401; on calling and election, 402-3; on temperance societies, 404; discourse of on gathering of Israel—Godhead, 423-27; arrest of at Dickson, 438 *et seq;* arrival of at Nauvoo under arrest, 458 *et seq;* speech of at Nauvoo while under arrest, 465-73; speech of on 4th of July, 489-90; address of at Nauvoo, love of fellowman, 498-500; ditto, on marriage covenant, 510; on burden of his ministry, 516-18; assault of on Mr, Bagly, 524; attitude of in politics, 526:

remarks of at funeral of Judge Higbee, 529; explains election day troubles, 531; suspects Sidney Rigdon of treachery, 553-4; expounds Melchizedek Priesthood, 554-5.
Snow, Lorenzo, arrives in New Orleans with company of Saints, 252; arrival of at Nauvoo with Saints, 353.
Society, Young Gentlemen's and Ladies' Relief, 330, 322.

T

Taylor, Father, Prophet in seclusion at home of, 169, 180.
Taylor, John, becomes editor of *Times and Seasons*, 193; made editor of the *Wasp*, 204.
Tate, Elder H., labors of, 409.
Town, David, rebukes the Prophet's captors, 445.
Truthiana. a series of tracts, 318.
Twelve, the, to labor in Illinois, 160; council of in Nauvoo, 194; ditto at home of Brigham Young, 265; ditto at Prophet's home, 268; council of, at the Prophet's office, 369-80; record of the first, 412.

W

Wales, South, preaching in, 281-2, 312.
Walker, William, misleads Prophet's enemies, 91.
Walker, Cyrus, becomes counsel for the Prophet, 500; political speech of at Nauvoo, 521, 524.
Wasson, L. D., report of from mission field, 81-84.
Wasp becomes *Neighbor*, 304.
Webb, Elder E. M. reports movements of John C. Bennett, 364.
Weeks, William, appointed overseer of work on Temple, 553.
Whitney, Newel K., Prophet's friendship for, 108.
Wilson, Harman T., sheriff, of Hancock county, Ill., arrests the Prophet, 439, *et seq.*
Winchester, Elder Benjamin, silenced by the Twelve, 8-9, 403; investigation of, 409-12.
Woodruff, Elder Wilford, furnishes powder to expedition going to relief of Prophet, 474.

Y

Yalrome, meetings at, 387-80.
Young, Brigham, preaches at Nauvoo on providing labor for the poor, 44; sickness of, 196; proclamation of to Saints, 248-9; bond executed by, 414; credentials of, 416-17; starts on Eastern mission, 497; views on prophecy, 521-22 and note; baptizes and comfirms James Arlington Bennett, 556.


HISTORY
OF
THE CHURCH
VOL. V.
PERIOD 1
JOSEPH SMITH

DATE DUE

SEP 0 1 1986			
[illegible]			
OCT [illegible] 1986	Apr [illegible] 7 2003		
OCT 1 3 1986	DEC 0 6 2004		
JUN 1 8 1994	NOV 2 4 2004		
JUN 1 5 1994			
MAR 2 6 2003			
[illegible]			
MAY 2 2 1996			
JUN 2 5 1998			
JUN 1 2 1998			
MAY 1 0 2000			
APR 2 0 2000			
DEC 1 4 2002			
DEC 1 0 2002			

DEMCO 38-297


3 1197 00057 5412