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## HISTORY OF JOSEPH SMITH.

AUGUST, 1842.

Aug.—Sunday, 21.—I continued in the Assembly Room. "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.

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.

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 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 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, that 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.

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 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.

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, that it was his duty to arise and stand in defence of the truth and of innocence, and of those who were being persecuted 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 when called for.

This 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 defence of the truth.

Tuesday, 22.—I find my feelings of the 16th instant towards my friends revived, and while I contemplate the virtues and the good qualifications, 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 nor 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 the vigor of health turn upon him; if it can be thy will, consistently O God, and it shall be said of him by the sons of Zion, while there is one of them remaining, 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.

There are 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, Orin Porter Rockwell, who is now a fellow wanderer with myself, an exile from his home, because of the murderous deeds and infernal fiendish disposition 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. 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, and 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, many thoughts have rolled through my head, and across my breast. I have remembered the 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 grovelling principles 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 loved my father and his memory; and the memory of his noble deeds, rest 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.

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.

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.

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 lays 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.

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 sitteth, as sayeth 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 defence of innocence, and thou a just God will not hear his cry? O, 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 billowing earthquake's devouring gulf; or rolling thunder's loudest peal; or vivid forked lightning's flash; or sound of the archangel's trumpet; or voice of the Eternal God, 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 back. My health and spirits good.

This afternoon received a few lines from Emma informing me that she would expect me home this evening, believing 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.

Wednesday, 24.—At home all day, received a visit from brothers Newel K. Whitney, and Isaac Morley.

"Quincy, Aug. 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 of 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 to be 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, that the utmost latitude would be allowed him in his defence, 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."

POTATOES IN CANADA.—The Toronto Colonist learns that the potato crop in Lower Canada, and especially in the Quebec district, is almost an entire failure, the yield being hardly worth gathering. And it is a singular fact that previous to the late thunder storm there the potatoes were perfectly sound, and three weeks ago farmers were selling them at 4s. per bushel out of the same fields which are now completely destroyed.

RELICS OF A PAST AGE.—Twenty cedar trees, sixteen inches in diameter, were found by the miners at Monte Cristo, Ohio, at about 650 feet from the surface of the earth. The trees were within a few feet of each other, and imbedded from one to two feet above the bed rock.—The earth around them had formed a sort of cement almost the consistency of rock. The wood appeared natural, but rather soft.—[Ex.

A HORSE SHOE of novel construction has lately been brought forward. The main merit claimed for it is, that it can be used without the ordinary nails, the mode of fastening it being by means of a thin iron cap fitted as an external covering to the foot, to which the body of the shoe is appended, the whole being kept on the hoof by a small nail-rod, attaching the sides at their ends.—[Ex.