

Rode out on the hill about 9 a.m.

Municipal Court sat; I was not present; the appealed cases of Augustin Spencer, C. L. Higbee, C. A. Foster, and R. D. Foster came up; but as they failed to appear, the cases were referred back to the court below.

At 5 p.m., I read German with Alexander Neibaur.

President B. Young left Pittsburgh, and preached in the evening to an attentive congregation in Old Britain.

Tuesday, 4.—At home.

Arthur Morrison and Pulaski Cahoon proposed to give \$100 per month for the use of the "Maid of Iowa," made out their own bonds with their own security; but I would not receive them.

In the afternoon I went out to my farm, and accidentally broke the whipple tree of my buggy.

Wrote the following letter to Mr. Tewkesbury, Boston:—

"Nauvoo, Ill., June 4th, 1844.

Sir:—We understand that you have been cut off from the Church of Jesus Christ of Latter Day Saints, and feeling an ardent desire for the salvation of the souls of men, we take pleasure in feeling after you; and therefore would, in the sincerity of men of God, advise you to be rebaptized by Elder Nickerson, one of the servants of God, that you may again receive the sweet influences of the Holy Ghost, and enjoy the fellowship of the Saints.

The law of God requires it, and you cannot be too good. Patience is heavenly; obedience is noble; forgiveness is merciful; and exaltation is godly; and he that holds out faithful to the end shall in no wise lose his reward. A good man will endure all things to honor Christ, and even dispose of the whole world and all in it to save his soul. Grace for grace is a heavenly decree, and union is power where wisdom guides.

Respectfully,
JOSEPH SMITH,
HYRUM SMITH."

The Municipal Court issued an execution against Francis M. Higbee for \$36.26 for costs incurred on 8th May last.

At 6 p.m., I was in counsel with Elders John Taylor, Hyrum Smith, Willard Richards, Almon W. Babbitt, Lucien Woodworth, and Wm. W. Phelps on the propriety of prosecuting the Laws and Fosters for perjury, slander, &c. Counselled Taylor to go on with a prosecution in behalf of Maria Lawrence. I concluded to go to Quincy with Taylor, and give up my bonds of guardianship as administrator of the Lawrence estate.

Alpheus Cutler and Reynolds Cahoon are so anxious to get property, they will all flat out as soon as the Temple is completed, and the faith of the Saints ceases from them, &c.

At 7 p.m., I walked out with Lucien Woodworth.

Wednesday, 5.—I went to the prairie to show some land, and returned home towards night.

At 8 p.m., I walked out with Dr. Richards; the lightning in the north was most beautiful. About 10 a shower of rain passed over with continual distant thunder; there has not been any rain for some days back. Thermometer stood at 94 deg. in the shade. Very warm.

I received a book entitled, "The book of denominations," and wrote the following acknowledgment:—

"Nauvoo, Illinois, June 5th, 1844.

Dear Sir:—

"He pasa Ek-klesia," &c., together with your note, has safely reached me; and I feel very thankful for so valuable a treasure. The design, the propriety, the wisdom of letting every sect tell its own story; and the elegant manner in which the work appears, have filled my breast with encomiums upon it, wishing you God speed.

Although all is not gold that shines, any more than every religious creed is sanctioned with the so eternally sure word of prophecy, satisfying all doubt with 'Thus saith the Lord,' yet, by proving contraries truth is made manifest; and a wise man can search out the 'old paths,' wherein righteous men held communion with Jehovah, and were exalted through obedience.

I shall be pleased to furnish further information at a proper time, and render you such further service as the work, and vast extension of our church, may demand for the benefit of truth, virtue, and holiness.

Your work will be suitably noticed in our papers for your benefit.

With great respect,

I have the honor to be your obedient servant,

JOSEPH SMITH.

J. D. Rupp, Esq.,

Lancaster City, Pa. }

Thursday, 6.—About 9 a.m., I ordered my carriage for a ride, but it stood at the door till near noon, while I read my letter to Henry Clay to many strangers in the bar room; among whom was one who advocated the claims of Henry Clay for the Presidency. I argued with him a long time to show the subject in its true light, and that no man could honestly vote for a man like Clay, who had violated his oath, and not acted on constitutional principles.

About half past 12, D. B. Huntington came and said that Robt. D. Foster felt very bad, and he thought there was a chance for his return, if he could be reinstated in his office in the Legion, &c., &c.; and that Foster had all the affidavits of the Anti-Mormons under his control. I told Huntington that if Foster would return, withdraw all the suits he had commenced, &c., and do right, he should be restored.

I rode out in the carriage with several persons for an hour or two. At 7 p.m., a heavy shower of rain, accompanied by thunder and lightning, and another shower at 9 p.m.

I issued the following caution to the public:—

"Having once notified the public against receiving a certain currency called 'Kirtland Safety Society,' I again caution all persons against receiving, or trading in, said paper money, as all that was issued as genuine was redeemed; after the first officers who signed said bills retired, a new set of officers were appointed, and the vault of the institution was broken open and robbed of several hundred thousand dollars, the signatures forged upon the said stolen bills, and those bills are being slyly bartered or had in trade for the purpose of wilful and malicious prosecution and collection.

In the first place the bills are not collectable by law in an unchartered institution; in the second place they are spurious, the signatures being a forgery, and every person passing or trading a bill is guilty of passing counterfeit money, besides the barefaced act of swindling. And lastly, he that uses said bills in any way as a medium of trade, is guilty of fraud, and shows a wicked and corrupt determination to wilfully, maliciously, and feloniously rob the Latter Day Saints; and if the executors of the laws are as ready to mete out even handed justice to such men as to the Mormons, more indictments will indicate more honesty. Time will show.

JOSEPH SMITH.

Nauvoo, June 6, 1844."

Friday, 7.—Robert D. Foster called professedly to make some concessions in order to return to the church; he wanted a private interview which I declined. I had some conversation with him in the hall in the presence of several gentlemen. I told him I would meet with him in the presence of friends; I would choose three or four, and he might choose an equal number, and that I was willing to settle every thing on righteous principles. In the evening a report was circulated that Foster had said I would receive him back on any terms, and give him a hatful of dollars into the bargain.

I went to the printing office about 2 p.m., and instructed Elder John Taylor to answer a certain bill or receipt of George W. Harris.

The first and only number of the Nauvoo Expositor was published, edited by Sylvester Emmons.

In the evening I received an extremely saucy and insulting letter from R. D. Foster.

Pleasant evening.

Saturday, 8.—From 10 a.m. to 1 p.m. in City Council, also from 3 to 6 p.m. The subject of the "Nauvoo Expositor" was taken under consideration. An Ordinance was passed concerning the City Attorney, and his duties.

Elder J. M. Grant preached at the Mansion this evening. Thunder and rain this evening and during the night.

A ferry boat came down from Burlington with a pleasure party, and landed at the Nauvoo House at 2 p.m.

I sent William Clayton to Carthage to give in some lots for assessment, and while there Backenstos told him that Walter Bagby had been gone to Missouri eight days to try to get another writ for me. Bro. Clayton also got news that the democrats had dropped Van Buren, and substituted James K. Polk, of Tennessee, for President, and Silas Wright, of New York, for Vice President.

I walked out in the evening with bro. Clayton.

The following appears in the Times and Seasons:—

"Nauvoo, June 8th, 1844.

Mr. Editor:—

Dear Sir:—It is with mingled feelings of gratitude and pleasure that I again seat myself to address you a few lines agreeably to promise, expressive of my feelings with regard to your Prophet—his doctrine, character, views, &c. During my short stay in your city, I have found nothing to alter my opinions of its inhabitants, as expressed in my former letter. I have seen with my eyes, and heard with my ears, and I am satisfied with the result. I have seen the Prophet and heard him speak. His actions have rendered him famous, his claims have made him known, his persecutions have made him an object of interest, but his own intrinsic merits have made him beloved by all who know him.

I was astonished that men would be so blind as to follow after such a man; but that feeling is gone, and I now only wonder why he has not more followers; the only reason can be they hate the truth.

Notwithstanding all the efforts of his adversaries, he has pursued the even tenor of his way, and steadily advanced to his present position. Unintimidated by their threats, unmindful of their numbers, unwavering by their power, he has always come off victorious, and thwarted all the plans of his opponents. Although priest and people, rich and poor, professor and non-professor, learned and unlearned, Christian and infidel, have united their forces to belie, slander, and persecute him, yet has the work in which he is engaged rolled steadily onward, impelled by the hand of a God.

That an illiterate youth of twenty-one, with none of the advantages of our learned divines, with scarce a common school education, poor and despised, alone and unassisted, should have conceived a system of theology, which all the wisdom and learning of the age have not been able to confute, and the progress of which the combined efforts of earth and hell have not been able to resist, exceeds even my powers of belief.

When we review his career, and behold him, from the poor despised visionary of Manchester, rising in the short space of fifteen years, to the Presidency of a Church numbering not less than 200,000 souls, spread throughout the United States and the Canadas, Europe, and

the islands of the sea, we are led to exclaim, 'a greater than Jonah is here.' Indeed had he no other claims to inspiration than his actions, and the works he has performed, they would be abundant to stamp him indelibly a Prophet of God.

He has only to be known to be admired; his doctrine has only to be investigated to be believed; his claims cannot be confuted. What then obstructs his progress? Surely nothing; unless it be the bigotry, superstition, and prejudice of a priest-ridden community.

But the time will come, perhaps too late, when their eyes will be opened to a sense of their folly. They can then see, that, led on by their priests, they have opposed themselves to inspiration, and rejected the truth. Be not astonished at the warmth of my expression, for I have but just emerged from my thralldom, like a chrysalis breaking its shell, and look back with affright at the bondage to which I was subjected. Would to God that the whole world would throw away their prejudice, and investigate for themselves; or come here and get their eyes opened as I have done.

Would they but examine the matter they would find that the so-called "Mormon delusion" beautifully harmonizes with the scriptures, reconciles many seeming contradictions, explains many difficult passages, restores the primitive order and simplicity of the Church, fulfills many of the prophecies, and gives us just conceptions of the character, attributes, and perfections of the Deity.

It contains some of the most glorious, grand, and sublime principles ever imagined by the mind of man; it reveals a plan of life in a future state of existence worthy the conceptions of a God; it elevates our ideas of Jehovah and of his creation; it plainly shows the whole duty of a saint, the plan of salvation, the straight and narrow path; and, in short, it is a perfect system of theology, as far before the clanging, jarring systems of modern divinity as the gospel of Jesus Christ was before the system of the Pharisees and Sadducees, or as the plan of salvation devised by Jehovah before the worlds began is before any of the systems of sectarianism.

The political views of the Prophet are as far in advance of the age as his religious principles—liberal, enlightened, and comprehensive; they are totally unique. The friend of equal rights and liberty, he advocates the emancipation of the slaves, and the opening of the prison doors. Independent in his actions, he cares for neither wealth nor fame, but is the friend of the poor. Uncorrupted by the spoils of office, he is opposed to the political aristocrats of Washington lining their pockets with the hard earnings of the poor democracy. His liberality and benevolence extends from pole to pole; hear his views: 'Come Texas, come Mexico, come Canada, and come all the world; let us be brethren; let us be one great family; and let there be universal peace.'

What can be more liberal, more benevolent, or more in accordance with the spirit of our free institutions. Opposed to the low systems of political chicanery, practised by the corrupt office seekers of the age; he advocates the principles of unadulterated freedom. The friend of all mankind, he studies the convenience of the people more than the comfort of the cabinet. Uncompromisingly the friend of truth and freedom, he would carry out the spirit of our Republican constitution, without respect to party or fear of consequences.

He stands alone; modern degeneracy has not reached him. Stern and unyielding in his integrity, the features of his character bear the stamp of Roman patriotism. No narrow system of vicious politics, no political demagoguery, no contest for the spoils of office, have sunk him to the vulgar level of the great; but unfathomable, great, and benevolent, his object is the freedom of the world, his ambition to win the love of all mankind.

The sight of his mind is almost infinite, his schemes are to affect, not the United States and the present age only, but the world and posterity. And judging the future by the past, the means by which these objects will be accomplished, though seemingly small and insignificant, will be always seasonable, always adequate, the suggestions of an understanding animated by love, and illuminated by inspiration.

Comprehensive in his views, unflinching in his patriotism, uncontaminated by his intercourse with the world, unsullied in his character, unbending in his morality, independent in his actions, high literary attainments, of great practical capabilities, a gentleman and a scholar, what more can we ask in a chief magistrate. A character so exalted, so various, so grand, astonishes this corrupt age, and the political demagogues and office seekers, struggling for 'the loaves and fishes' tremble in every limb, and quiver, through fear, in every muscle, at the name of the far-famed General Joseph Smith.

I cannot better express my opinion of him than in the language of Robinson in his character of the celebrated William Pitt: 'Upon the whole there is something in this man that would create, subvert, and reform; an understanding, a spirit and an eloquence, to summon mankind to society, and break the bonds of slavery asunder—something to rule the wilderness of free minds: something that could establish or overwhelm empires; and strike a blow in the world that should resound through the universe.'

May the Great Jehovah inspire his heart with wisdom and understanding sufficient to lead his people in the paths of truth and righteousness, and bring about the reformation of mankind. May he be endowed with power to establish universal peace, prepare the way for the coming of the Messiah, and usher in the glorious millenium, and that he may have the

divine sanction to all his proceedings, and be blessed in all his undertakings, is the sincere desire of,

Yours respectfully,

A CORRESPONDENT OF THE NEIGHBOR."

A Conference was held at Pleasant Valley, Michigan. Present of the Twelve, W. Woodruff and Geo. A. Smith. Elder W. Woodruff presided: six branches were represented, comprising 89 members, 5 elders, 2 priests, 4 teachers, and 3 deacons; 5 elders were ordained.

Sunday, 9.—At home. My health not very good in consequence of my lungs being impaired by so much public speaking. My brother Hyrum preached at the stand.

At 2 p.m., several passengers of the steamer Osprey from St. Louis and Quincy arrived, and put up at the Mansion. I helped to carry in their trunks, and chatted with them in the bar room.

There was a meeting at the Mansion at 6 p.m.

Monday, 10.—I was in the City Council from 10 a.m. to 1.20 p.m., and from 2.20 to 6.30 p.m., investigating the merits of the "Nauvoo Expositor," and also the conduct of the Laws, Higbees, Fosters, and others, who have formed a conspiracy for the purpose of destroying my life, and scattering the saints, or driving them from the State.

An ordinance was passed concerning libels. The council passed an ordinance declaring the Nauvoo Expositor a nuisance, and also issued an order to me to abate the said nuisance. I immediately ordered the Marshal to destroy it without delay, and at the same time issued an order to Jonathan Dunham, acting Major General of the Nauvoo Legion to assist the Marshal with the Legion, if called upon so to do.

About 8 p.m., the Marshal returned and reported that he had removed the press, type, printed paper, and fixtures, into the street, and destroyed them. This was done because of the libelous and slanderous character of the paper, its avowed intention being to destroy the municipality, and drive the Saints from the city. The posse, accompanied by some hundreds of the citizens, returned with the Marshal to the front of the Mansion, when I gave them a short address, and told them they had done right; and that not a hair of their heads should be hurt for it; that they had executed the orders which were given me by the City Council; that I would never submit to have another libelous publication established in the city; that I did not care how many papers were printed in the city if they would print the truth, but would submit to no libels or slanders from them. I then blessed them in the name of the Lord. This speech was loudly greeted by the assembly with three times three cheers. The posse and assembly then dispersed all in good order. Francis M. Higbee and others made some threats.

East wind; very cold and cloudy.

I here insert the

"ORDINANCE CONCERNING LIBELS AND FOR OTHER PURPOSES.

WHEREAS the saints in all ages of the world have suffered persecution and death, by wicked and corrupt men under the garb of a more holy appearance of religion; and whereas the Church of Jesus Christ of Latter Day Saints from the moment that its first 'truth sprang out of the earth' till now, has been persecuted with death, destruction, and extermination; and whereas men, to fulfil the scriptures, that a man's enemies are they of his own household, have turned traitors in the church, and combined and leagued with the most corrupt scoundrels and villains that disgrace the earth unbing, for the heaven-daring and damnable purpose of revenge on account of disappointed lust, disappointed projects of speculation, fraud, and unlawful designs to rob and plunder mankind with impunity; and whereas such wicked and corrupt men have greatly facilitated their unlawful designs, horrid intentions, and murderous plans, by polluting, degrading, and converting the blessings and utility of the press, to the sin-smoking and blood-stained ruin of innocent communities, by publishing lies, false statements, coloring the truth, slandering men, women, children, societies, and countries, by pollishing the characters of black legs, highwaymen, and murderers, as virtuous; and whereas a horrid, bloody, secret plan, upheld, sanctioned, and largely patronized by men in Nauvoo and out of it, who boast that all they want for the word 'go,' to exterminate or ruin the Latter Day Saints, is, for them to do 'one' unlawful act, and the work shall be done, is now fostered, cherished, and maturing in Nauvoo; by men too who helped to obtain the very charter they would break; and some of them drew up and voted for the very ordinances they are striving to use as a 'scare crow' to frighten the surrounding country in rebellion, mobbing and war; and whereas, while the blood of our brethren from wells, holes, and naked prairies, and the ravishment of female virtue from Missouri, and the smoke from the altars of infamy, prostituted by John C. Bennett, and continued in the full tide of experiment and disgraceful damnation, by the very self called fragments of a body of degraded men that have got up a press in Nauvoo, to destroy the charter of the city; to destroy Mormonism, men, women, and children, as Missouri did, by force of arms; by fostering laws that emanate from corruption, and betray with a kiss; wherefore to honor the State of Illinois, and those patriots who gave the charter, and for the benefit, convenience, health, and happiness of said city:

Sec. 1. Be it ordained by the City Council of the city of Nauvoo, that if any person or persons shall write or publish in said city, any false statement, or libel any of the citizens, for the purpose of exciting the public mind against the chartered privileges, peace, and good order of said city, or shall slander, (according to the definition of slander or libel by Blackstone or