

THE DESERET NEWS.

Truth and Liberty.

VOL. V.

GREAT SALT LAKE CITY, WEDNESDAY, OCTOBER 3, 1855.

NO. 30.

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HISTORY OF JOSEPH SMITH.

MAY, 1842.

Wednesday, 18.—Rode on horseback, accompanied by Dr. Richards and Clark Leal, to John Benbow's, and searched out the N. E. Quarter Section 15, 6 N. 8 W., and contracted for the refusal of the same at three dollars per acre; dined at Dr. Benbow's, visited Dr. Sayers, &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. See Times and Seasons 844.

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 Hiram Smith, Vice Mayor.

While the election was going forward, I received and wrote the following Revelation. "May 19, 1842. 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." Which I threw across the room to Hiram Kimball, one of the counselors. 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 counselor in place of Joseph Smith, elected Mayor; George A. Smith, counselor, 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 ought against me, when Dr. Bennett arose, before the council, and a house filled with spectators, and 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 Avar, 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, 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."

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 groves; and I turn the keys upon them from this hour, if they will not repent and stop their lyings and surmises, 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 said 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.

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 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 shot 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 7th, 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, Ill. May 22, 1842. Mr. Bartlett. Dear Sir:—In your paper (the Quincy Whig) of the 21st inst., 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, 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 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 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 cause 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 of 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 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 ob-

taining 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,
CHARLES C. RICH,
JAMES ALLRED,
ELIAS HIGBEE,
GEORGE W. HARRIS,
AARON JOHNSON,
WM. HUNTINGTON, Sen.,
HENRY G. SHERWOOD,
SAMUEL BENT,
LEWIS D. WILSON,
DAVID FULMER,
THOMAS GROVER,
NEWEL KNIGHT,
LEONARD SOBY."

"Attest, HOSEA STOUT, Clerk."

"May 22, 1842."

Monday, 23.—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.

Wednesday, 25.—I spent 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 near a hundred of the brethren in the Lodge Room, to whom John C. Bennett acknowledged his wicked and licentious conduct towards certain females in Nauvoo, and that he was worthy of the severest of chastisements, and cried like a child, and begged that he might be spared, in any possible way; so deep was his apparent sense of his guilt and unworthiness 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.

At 1 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 Senate, 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.

"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 an overmuch zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity—should be armed with mercy, notwithstanding the iniquity among us.

Said he had been instrumental in bringing iniquity to light—it was melancholy and awful that so many should place themselves under the condemnation of the devil, and going to perdition—with deep feeling, said that they are fellow mortals, we loved them once, shall we not encourage them to reformation? We have not 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—they 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 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 to 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, staid at home, took some medicine.

Saturday, 28.—Convalescent. Walked to the store with Emma, transacted some business in the city. At 8 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 crimes, 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 counseling the brethren, &c., on Monday and Tuesday the 30th and 31st.

Wednesday, June 1, 1842.—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 Corn Exchange, Manchester, England, Elder Parley P. Pratt, presiding, at which 16 Conferences were represented, comprising 7514 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 of \$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. Nourse 505 dollars 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