

GEORGE Q. CANNON,

EDITOR AND PUBLISHER.

Friday, October 23, 1868.

AN ADDRESS

Delivered by President Geo. A. Smith, in the New Tabernacle, October 8th and 9th, 1868.

REPORTED BY DAVID W. EVANS.

The circumstances by which we are surrounded are such as to cause feelings of no ordinary character. In all the conferences held hitherto, in this city and in Nauvoo, we have enjoyed the society of our late lamented President, Heber C. Kimball, and his being called away from a useful field in which he had long labored, should remind us, that each of us, at any moment, may be called to close our career here for time, and to await our reward in the resurrection. We can but rejoice that our brother, in his long life and labors in the church, was a pattern of humility, faith and diligence, and was instrumental in the hands of God, in bringing many thousands to a knowledge of the truth. The blow which has fallen upon us, in being deprived of his company, counsel and instruction, should remind us of the necessity of diligence in the discharge of all our duties, that, like him, we may be prepared to inherit celestial glory and to associate with Joseph and Hyrum Smith and David Patten and the martyrs who have gone before.

The incidents that have been brought to our notice by our brethren who have spoken during the Conference give rise to a series of reflections in relation to our early history as a people, which, I presume, it would be well for us all to review. There are some in this Territory who have been in the Church thirty-six, thirty-seven or thirty-eight years, but a great many of the people have been in only a few years. A very large portion of our population have been reared here, and consequently a brief sketch of the early incidents of our history may not be unprofitable to any.

When Joseph Smith took the plates of Mormon from the hill Cumorah, he was immediately surrounded by enemies, and though he was a young man of unexceptionable character, he was compelled to go from place to place, while translating the work, to avoid persecution. The press and the pulpit denounced him as an impostor and his followers as dupes. As soon as he preached the doctrine of baptism for the remission of sins, and organized a Church of six members, he was arrested and brought before a magistrate, honorably discharged by him, and immediately arrested again and hurried into an adjoining county, where he was insulted, spit upon and kept without food during the day, and then given crusts of bread and water. The next day he was taken before magistrates, who after a rigid examination, found no fault in him. A mob resolved to "tar and feather" him, but through the instrumentality of the constable, who previously treated him roughly but who now became his friend, he made his escape in safety. All these proceedings were instigated by clergymen and professors of religion in high standing. A similar spirit of persecution was manifested in a greater or less degree in every place where the gospel was proclaimed, not only against Joseph Smith but also against other elders who preached the word.

This system of persecution continued, especially in the shape of vexatious law suits, numbering some fifty in all, up to the day of his death, and in all of which a most vicious and vindictive spirit was manifested outside of judicial questions. In every case he was honorably acquitted, and upon the charge of treason upon which he was detained in Carthage jail, when murdered, he had not even been lawfully examined before a magistrate. In all these trials except one he had been before persons religiously opposed to him—his enemies were his judges—and all this while every act of his life was prompted by a firm desire to do good to his fellow men—to preach the gospel of peace—to magnify the high and holy calling he had received from the Lord and thereby lead back to the ancient faith of Jesus Christ his fellow beings who had fallen into darkness.

Vexatious law suits not accomplishing the work to the satisfaction of the persecutors of the Saints, mob violence was resorted to, as being more effective. On the 25th day of March, 1832, in Hyrum, Portage Co., Ohio, Joseph Smith was dragged from his bed and carried to the woods, daubed with tar and feathers, and otherwise ill-treated. The following is his account of the outrage:

"On the 25th of March, the twins before mentioned, which had been sick for some time with the measles, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lie down on the trundle bed, and I did so, and was soon after awake by her screaming 'murder!' when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some held of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows, which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew, I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again, and they swore by God they would kill me if I did not still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting hoarse laugh, muttered: 'Gee, gee, God damn ye, I'll be ye.'

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whether they had dragged him off by the heels. I supposed he was dead. I began to plead with them, saying,

"You will have mercy and spare my life, I hope," to which they replied, "God damn ye, call on your God for help, we'll show you no mercy," and they began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right and went on about thirty rods further, about sixty rods from the house and thirty from where I saw Elder Rigdon, into the meadow, where they stopped, and one said "Simonds, Simonds," (meaning I suppose, Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "Ain't ye going to kill 'im, ain't ye going to kill 'im?" when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here," and Simonds charged those who had hold of me to keep me from touching the ground, (as they had all the time done,) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to learn whether I was to be killed. They returned after a while when I learned they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, "Simonds, Simonds, where's the tar bucket?" "I don't know," answered one, "where 'tis, Eli's left it." They ran back and fetched the bucket of tar, when one exclaimed, "God damn it, let us tar up his mouth," and they tried to force the tar-paddle into my mouth; I twisted my head around, so that I could raise myself up, and they cried out, "God damn ye hold up yer head and let us give ye some tar." They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar, and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: "God damn ye, that's the way the Holy Ghost falls on folks."

They then left me, and I attempted to rise, but fell again. I pulled the tar away from my lips, so that I could breathe more freely, and I raised myself up, when I saw two lights. I made my way towards one of them, and found it was Father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood; and when my wife saw me she thought I was mashed all to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one, and shut the door. I wrapped it around me and went." History of Joseph Smith, *Milwaukee Star*, vol. 14, page 148.

I will add that the exposure of the child above referred to, to the night air, caused its death. This murdered child was doubtless the first martyr of the last dispensation.

In a revelation given Sept. 1831, the Lord said, "It is my will that the Saints retain a strong hold in the land of Kirtland for the space of five years." The Saints owned several farms in Kirtland. Mr. Lyman, a Presbyterian, also owned a grist mill there, and many of us got our grinding done at his mill, although our brethren owned mills two or three miles distant. We had commenced building the Kirtland Temple. A portion of the city site had been surveyed, and many of the Saints who had recently come in were building houses on the lots. Mr. Lyman associated himself with a combination to starve us out. The authorities proceeded to warn all the Latter-day Saints out of the township, and formed a compact not to employ us or sell us grain, which was scarce at the time. Mr. Lyman had 3,000 bushels of wheat, but refused to let us have it at any reasonable price, and it was believed we were so destitute of money that we would have to scatter abroad. The warning out of town was designed to prevent our becoming a township charge, the law of Ohio being that if a person who had been warned out of town, applied for assistance, he was to be carried to the next town, and so on till he was taken out of the State or to the town from which he formerly came.

We were obliged to send fifty miles for grain, which cost us one dollar and six cents per bushel delivered in Kirtland. Mr. Lyman's grain remained unsold and his effort to starve us taught us better than to longer patronize his mill, although it cost us the trouble of going two or three miles to mills belonging to our brethren. We built a magnificent temple and a large city. We paid our quota of taxes and we were as noted and remarkable for our industry, temperance, thrift and morality there, as any people of that period.

We also patronized Mr. Lyon, who was a gentlemanly outside merchant, but the moment he got an opportunity he united with our enemies to oppress us. We sent our children to school to Mr. Bates, a Presbyterian minister, who soon after went into court and bore false witness against the Elders, and further testified on oath that every "Mormon" was intellectually insane. This lesson did admonish us not to longer trust the education of our youth to canting hypocrites.

For several years we had used the paper of George Bank at Painesville, as money. A loan of a few hundred dollars was asked for by Joseph Smith, with ample security, but was refused, and Elder Reynolds Cahoon was told they would not accommodate the "Mormon Prophet," although they acknowledged the endorsers were above question, simply because it would encourage "Mormonism." So much of their specie was drawn by Joseph Smith during the three succeeding days, as greatly improved their tempers, and they said to Elder Cahoon, "tell Mr. Smith he must stop this, and any favor he wants we are ready to accord him."

Subsequently application was made to the Legislature of the State, for a bank charter, the notes to be redeemed with specie and their redemption secured by real estate. The charter was denied us on the grounds that we were "Mormons," and soon a combination of apostates and outsiders caused us to leave Kirtland, the most of our property, and our beautiful Temple yet remains a lasting monument of our perseverance and industry. The loss sustained through this persecution was probably not less than one million dollars.

MISSOURI.

On the 20th day of July, 1831, at Independence, Jackson county, Joseph Smith set apart a dedicated lot as the site of the Temple of the centre stake of Zion, ground having been purchased for this purpose, and it still is known as the "Temple lot." The Saints entered lands in different parts of the country,

built houses, opened farms, constructed mills, established a printing office (owned by W. W. Phelps & Co., and the first in Western Missouri), and opened a mercantile establishment, the largest in the county, owned by Messrs. Gilbert & Whitney.

In July, 1833, a mob was organized by signing a circular, which set forth that the civil law did not afford them a sufficient guarantee against the "Mormons," whom they accused of "blasphemously pretending to heal the sick by the administration of holy oil," and, consequently they must be either "falsely" or "truly" "knives." Under the influence of Methodist, Baptist and Presbyterian ministers, they tore down the printing office of the *Evening and Morning Star*, which cost some \$8,000. They stripped and tarred and feathered Bishop Partridge and Elder Charles Allen, and seized several other Elders and cast them into prison, compelled Gilbert & Whitney to close their store, and soon after broke it open and scattered their goods to the four winds. They tore down twenty houses over the heads of the inmates, and whipped and severely lacerated with hickory whips many of the Elders, killed Andrew Barber, and severely wounded many others; robbed the houses of their property and finally expelled fifteen hundred people from the county. They also destroyed some 216 dwellings, and much of the land being valuable timber land, became public plunder. The Saints were robbed of most of their horses, cattle, implements of husbandry, &c. The total loss in these transactions is estimated at about a million dollars.

Horrible to relate, several women thus driven from their homes gave birth to children in the woods and on the prairies, destitute of beds or clothing, having escaped in flight. It is stated on the authority of Solomon Hancock, an eye witness, that he, with the assistance of two or three others, protected one hundred and twenty women and children for the space of ten days, who were obliged to keep themselves hid from their pursuers, while they were hourly expecting to be massacred, and who finally escaped into Clay county, by taking a circuitous route to the ferry."

They could be traced by the blood from their feet on the burnt prairie. This occurred in the month of November, and is a specimen of the kindness that law-abiding Latter-day Saints received at the hands of those who had power over them. The Saints were so law abiding that not a single process had been issued against any member of the Church in Jackson county up to the organization of the mob, although all the offices, civil and military, were in the hands of their enemies.

Prominent in these cruelties as actors and apologists were the Reverends Isaac McCoy and D. P. Pixley, the former a Baptist and the latter a Presbyterian missionary to the Indians.

CLAY COUNTY.

The arrival of the Saints in Clay County was a blessing to the inhabitants, who had just opened small prairie farms and planted them with Indian corn, much of which was unharvested. They had cattle on the bottoms and hogs in the woods. The majority of the people received the Saints with gladness and gave them employment, and paid them in corn, pork and beef. The wages were low, but sufficient to supply the more pressing wants of the people. From time to time Joseph Smith forwarded money from Kirtland to Bishop Partridge to supply the most needy. The mob in Jackson Co. sent committees to stir up the feelings of the people of Clay against the Saints. For some time their oft repeated efforts to do so were unavailing. Parties of the mob would come over from Jackson and seize upon the Saints and inflict violence upon them. The industry of our people soon enabled them to make some purchases of land and then their numbers were increased by arrivals from the east. The mob of Jackson Co. continued their endeavors to stir up dissension among the people of Clay Co. against the Saints. At length the citizens of Clay Co. held a public meeting and requested the "Mormons" to seek another home, when the Saints located in the new county of Caldwell which contained only seven families, who were hunters. As the county was mostly prairie their business was not very profitable, and they gladly embraced the opportunity of selling their claims.

Caldwell contained nearly destitute of timber was regarded by the people of upper Missouri as worthless. Every Saint that could raise fifty dollars entered forty acres of land, and there were few but what could do that much, while many entered large tracts. The Saints migrated from the east and settled Caldwell in great numbers.

In three years they had built mills, shops, school, meeting and dwelling houses and opened and fenced hundreds of farms. Our industry and temperance rendered our settlements the most prosperous of any in Missouri, while they embraced all of Caldwell, most of Davis and large portions of Perry, Ray, Carroll and Livingston counties, when the storm of mobocracy was again aroused and aided by the Governor of the State, Lilburn W. Boggs, who issued the order expelling all the Latter-day Saints from the State under penalty of extermination. This caused the loss of hundreds of lives through violence and suffering. Houses were plundered, women were violated, men were whipped, and a great variety of cruelties inflicted and a loss of property amounting to millions was sustained, while any one that would renounce his religion was permitted to remain. Joseph and Hyrum Smith, Alexander McRae, Lyman Wight and others were for several months thrust into prison, and in one instance while there, were fed on human flesh and tantalized with the inquiry, "How they liked Mormon beef?"—it being the flesh of some of their murdered brethren.

The Lord softened the hearts of the people of Quincy, Illinois, and while the hundreds of Saints were being driven out of the State, the people of Quincy were holding public meetings, raising subscriptions and adopting measures to give the fugitives employment and succor, for which our hearts overflow with gratitude.

As soon as the Saints were all expelled from Missouri, Joseph Smith went to Washington and laid the grievances of the people before the President and Congress of the United States. Mr. Van Buren said "Your cause is just but we can do nothing for you." Mr. Clay, when appealed to said "had better go to Oregon." Mr. Calhoun informed Mr. Smith it would involve the question of State rights and was a dangerous question and it would not do to agitate

it. Mr. Cass, as chairman of the Senate committee, to which the petition was referred, reported that Congress had no business with it.

Elder John P. Green went east and published an appeal in behalf of the Saints, holding public meetings in Cincinnati and New York, and received some small contributions for the assistance of the most needy.

As soon as Joseph Smith escaped from Missouri to Illinois, he purchased lands at a place known as Commerce, in Hancock county, and commenced the survey of a city which he called Nauvoo, the word being derived from the Hebrew, meaning beauty and rest. Although the situation was handsome it was famed for being unhealthy. There were but few inhabitants in the vicinity, but many graves in the burying ground, and much of the subsequent sickness was the result of exposure and the want of suitable means of nursing the sick. The swamps in the vicinity of Nauvoo were soon drained and the lands around put under cultivation. Numerous dwellings and several mills were erected, and thrift and prosperity, the invariable results of industry and sobriety, were the result.

Demand was made from Missouri for the persons of Joseph and Hyrum Smith. Joseph was arrested and tried at Monmouth, before Judge Stephen A. Douglas, and honorably discharged. His principal attorney in this case was the Hon. O. H. Browning, now U. S. Secretary of the Interior. This suit cost him upwards of three thousand dollars. He was soon again arrested on a demand from Missouri, and discharged by Judge Pope, of the U. S. District Court. This time it cost him \$12,000. Not long after this second acquittal he was arrested in Lee county, Illinois, and an attempt made in the face of the State authorities to kidnap him into Missouri. Nauvoo sent out 300 men and rescued him. He was afterwards discharged by the Municipal Court of that place, and Thomas Ford, Governor of Illinois sanctioned his discharge.

In 1844 Joseph and Hyrum were arrested on a charge of treason, under pledge of the executive that they should have a fair trial, but they were murdered by 150 men with blackened faces, marching in business and apostates took a leading part in bringing this about.

EXPENSES ATTENDANT UPON THE ARRESTS OF JOSEPH SMITH.

Joseph Smith, the Prophet, was subjected during his short ministerial career of fifteen years to about fifty vexatious law suits. The principal expense was incurred in liquidating lawyers' bills, and the brethren's time and expenditure in attending courts to defend the Prophet from mob violence. Some of the most expensive were generally one hundred dollars. The Prophet paid General Doniphan and Attorney for legal services at Richmond, Mo., in 1838-9, sixteen thousand dollars; but this amount was fruitlessly expended, as the benefits of the law were not accorded to him, because of the predominance and overruling power of a mob.

At the Prophet's trial in Monmouth, Ill., in 1841, before Judge Douglas, the lawyers' fees and expenses amounted to three thousand dollars.

His next trial was before Judge Pope, U. S. District Court, in 1842-3, the expenses of which may be reasonably estimated at twelve thousand dollars.

Cyrus Walker charged \$10,000 for defending Joseph in his political arrest or the attempt at kidnapping him at Dixon, Ill., in 1843. There were four other lawyers employed for the defence besides Walker. The expenses of the defence in this trial were enormous, involving the amounts incurred by the horse companies who went in pursuit to aid Joseph, and the trip of the steamer "Maid of Iowa," from Nauvoo to Ottumwa, and may be fairly estimated at one hundred thousand dollars.

When the mantle of Joseph Smith fell upon Brigham Young the enemies of God and His Kingdom sought to inaugurate a similar career for President Young; but he took his revolver from his pocket at the public stand in Nauvoo and declared that upon the first attempt of an officer to read a writ to him in a State that had violated its pledged faith in the murder of the Prophet and Patriarch while under arrest, he should serve the contents of this writ (holding his loaded revolver in his hand) first; to this the vast congregation assembled said, Amen. He was never arrested.

APPEAL TO THE GOVERNORS OF THE STATES.

In 1845, the storm of mobocracy raging around us, we sent an appeal to the President of the United States, and to the Governor of every State in the Union, except Missouri, of which the following, addressed to Gov. Drew, of Arkansas, is a copy to the Governors, he being the only one from whom an answer was received:

To His Excellency, THOMAS, DREW, Governor of Arkansas: NAUVOO, ILL., May 1st, 1845.

Honorable Sir—Suffer us, sir, in behalf of a disfranchised and long afflicted people to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, as early as possible, may suit your convenience, and the extreme urgency of the case seems to demand.

It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Some of us have long been loyal citizens of the State over which you have the honor to preside; while others claim citizenship in each of the States of this great confederacy. We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and the State of Illinois, with impunity.

You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred, hundreds died through want and sickness, occasioned by their unrelenting sufferings, some millions of our property were confiscated or destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois;—and that the State of Illinois granted to us a liberal charter, for the term of perpetual succession, and under its provisions private rights have become invested, and the largest city in the State has grown up, numbering about 20,000 inhabitants.

murder, and that too under the most sacred pledges of protection and safety. As a salvo for such uncharitably perfidy and guilt, she told us through her highest Executive officer, that the laws should be magnified, and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenceless servants of God, our Prophet and our Patriarch, before the Senate of that State rescued one of the indicted actions in that mournful tragedy, from the sheriff of Hancock county, and gave him an honorable seat in her hall of legislation. And all others who were indicted by the grand jury of Hancock county for the murders of Generals Joseph and Hyrum Smith, are suffered to roam at large waiting for further prey.

To crown the climax of those bloody deeds, the State has repealed all those chartered rights by which we might have defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether by sword or staff, the shadow of law or otherwise, (for we have reason to expect it both ways,) we shall then be charged with treason, and suffer the penalty; and if we continue passive and non-resistant, we must certainly expect to perish, for our enemies have sworn to destroy us. And here, sir, permit us to state that Gen. Joseph Smith, during this short life, was arraigned at the bar of his country about fifty times, charged with criminal offenses, but was acquitted every time by his country; or rather his religious opponents almost invariably being his judges. And we further testify that as a people, we are law-abiding, peaceable, and without crimes; and we challenge the world to prove the contrary. And while other less cities in Illinois have had special courts instituted to try their criminal cases, we have not one of every source of arraigning murderers and murderers who are prowling around to destroy us, except the common magistracy.

With these facts before you, Sir, will you write to us without delay, as a father and friend, an advice as to the course we should pursue? Or will you favor us with your opinion as citizens of your State, and all members of the same great confederacy. Our fathers, may, some of us, have fought and bled for our country and we love her constitution dearly.

As the name of the God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be to much to ask you to convene a special session of your State Legislature, and furnish us an asylum where we can enjoy our rights of conscience and religion unmolested? Or will you in special message to that body, when convened, recommend a remonstrance against such unhallored acts of oppression and expropriation, as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal influence, and by your official rank, as chief Executive of this State, in behalf of our brethren, the Latter-day Saints in Oregon, the north-western Territory, or some location, remote from the States, where the hand of oppression shall not crush every noble principle, and extinguish every patriotic feeling?

And now, honored sir, having reached out our imploring hands to you with deep solemnity, we would importune you with us as a father, a friend, a patriot and statesman; by the constitution of our country, by the blood of our fathers, who have fought for the independence of this republic; by the blood of the martyrs which has been shed in our midst; by the wallings of the widows and orphans; by our murdered fathers and mothers, brothers and sisters, wives and children; by the dread imminence of destruction, from secret combinations now forming for our overthrow; and by every endearing tie that binds men to men and renders life bearable, and that, too, for ought we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and extend our freedom to establish us as a people in our civil and religious rights, where we now are, or in some part of the United States, or at some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity; and the blessings of a grateful people, and of many ready to perish, shall come upon you.

We are sir, with great respect,
Your obedient servants,
Brigham Young, Chairman,
W. Richards,
Orson Spencer,
Orson Pratt,
W. W. Phelps,
A. W. Babbitt,
Jno. N. Bernhisel,
Committee.

In behalf of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, Ill.

P. S. As many of our communications postmarked at Nauvoo, have not reached their destination, and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger.

The following reply was received from Governor Drew:

EXECUTIVE OFFICE, Little Rock, Ark. May 27th, 1845.

Hon. Brigham Young, President of the Committee of Twelve of the Church of Latter-day Saints, at Nauvoo, Ill. Sir—Your letter of the 1st inst., has been received, and claims my earnest attention. I must acknowledge my inability to serve your people by calling an extra Session of the general assembly of this State for the object contemplated. And although I do not know that prejudice against your tenets in Arkansas would weigh against the action of that body, in refusing to furnish within our borders an asylum from the oppression of which you so sorely complain; yet I am sure the representatives of the people would long hesitate to extend to any class of citizens exclusive privileges, however innocent their motives, aims, objects or actions might appear, when the prospects of collision from causes of which in your case I know nothing, appear so evident from the two very recent manifestations presented in the States of Missouri and Illinois. I have no doubt Illinois, prompted by the kindest of sympathies for your people in the late struggle and overthrow they encountered in Missouri, extended a liberal helping hand, but to repent her supposed folly. Could Arkansas, after witnessing the same scene re-enacted in Illinois, calculate on anything short of a like catastrophe?

I am not sufficiently informed of the course taken against you by the authorities of the State of Illinois, in the difficulties detailed in your communication, to justify a recommendation from me to the Legislature to remonstrate against the acts of Illinois—the detailed statement of facts afforded me by your communication being of an ex parte character. But were I regularly informed of all the facts from both parties, and felt able to form a correct opinion as to the justice of the course pursued by the State of Illinois, yet I am of opinion that this State would not have, nor would I have as its chief Executive officer, the right to interfere in the least with the internal concerns or police of the State of Illinois, or any other neighboring State, where its operations do not distract or in any way affect the good order of the citizens of the State of Arkansas. There are instances, but they are rare, where the interposition of one State to another would be admissible. Such for instance, as where the public authorities of the State affected are palpably incompetent to quell an insurrection within her limits, and the violence is likely to extend its ravages and bedevilment to such neighboring State, or where a proper call has been made for succor.

Nor can I afford to exercise my official

rank as chief Executive of this State, in behalf of a faction in a neighboring State, and I humbly conceive that my personal influence would amount to nothing to your cause, unless it should prove to be a just one, which event public opinion more lasting in support of a character more lasting in view of an enlightened public, than wiser and greater men than your humble servant—than official rank, or force backed by power. It is true that while backed by the ascendancy over the minds of the neighboring community, your people may be exposed more or less to loss of life, and destruction of property; I therefore heartily agree with you in the proposed plan of emigration to the Oregon Territory—or to California—the north of Texas, or to Nebraska; thereby placing your community beyond the reach of contention, until, at least, you shall have time and opportunity to test the practicability of your system, and to develop its contemplated superior advantages in ameliorating the condition of the human race, and adding to the blessings of civil and religious liberty. That such a community, constituted of yours with the mass of prejudice which surrounds and obstructs its progress at this time, cannot prosper in that of any of the neighboring States, appears very evident from the signal failures upon occasions under auspices at least as favorable as you could reasonably expect from any of the States.

My personal sympathies are strong for the oppressed, though my official station can know nothing but what is sanctioned by the strictest justice, and that circumscribed to the limited jurisdiction of my own State; and while I deplore, as a man and a philanthropist, your distressing situation, I would refer you to the emigration, and patriarchal proposition of Abraham Lot; and whilst I allude to the eloquent paraphrase of one of Virginia's most gifted sons, wherein he circumscribes the bounds of our domain within the great valley of the Mississippi, I would only add that the way is now open to the Pacific without let or hindrance. Should the Latter-day Saints migrate to Oregon, they will carry with them the good will of philanthropists and the blessings of every friend of humanity. If they are wrong their wrong will be abated with many degrees of allowance, and if right migration will afford an opportunity to make it manifest in the season to the whole civilized world.

With my hearty desires for your peace and prosperity, I subscribe myself, respectfully yours,

THOMAS S. DREW.

(To be continued to-morrow.)

Special Notices.

WANTED—Fright taken from the Editor, for which I will pay Cash.

A Choice Lot of Bacon and Cheese for sale at G. W. DAVIS' Three doors north of Kimball & Lawrence's.

Wanted—A man to take charge of the printing press at the office of the Editor.

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