

THE LEFT EYE.

TRANSLATED FROM THE RUSSIAN.

A rich man who resided at the extremity of the
camp, quite apart from the rest, had three daughters,
the youngest of whom, named Kookju, was the most
distinguished for her beauty, as well as her extraordinary
wisdom.

One morning as he was driving his cattle for sale to
the Chan's market place, he begged his daughters
to follow him, and to assist him in his business.
The two eldest asked him to bring them to the market
for trinkets; but the youngest, Kookju, said that she
wanted no present, but that she had a request to
make which it would be difficult and even dangerous
for him to execute. Upon which, her father, who loved
her more than the two others, swore that he would
do her wish, though it were at the price of his life.—
"If it be so," replied Kookju, "I beg you to do as
follows: Sell all your cattle except the short tailed ox,
and ask no other price for it except the Chan's LEFT
EYE." The old man started; however, remembering
his oath, and confiding in his daughter's wisdom,
he resolved to do as she had bid him.

After having sold all his cattle, and being asked the
price of the short tailed ox, he said that he would sell
it for no other price but the Chan's left eye. The
report of this singular and daring request soon reached
the Chan's courtiers. At first they admonished him
not to use such an offensive speech against the sove-
reign; but when they found that he persisted in his
strange demand, they bowed him and carried him be-
fore the Chan. The old man threw himself before the
Chan's feet, and confessed that it had been made at
the request of his daughter, of whose motives he was
entirely ignorant; and the Chan, suspecting that some
secret must be hidden under this extraordinary re-
quest, dismissed the old man under the condition that
he would bring him the daughter who made it.

Kookju appeared, and the Chan asked:
"Why didst thou instruct thy father to demand my
left eye?"
"Because I expected, my Prince, that after so
strange a request, curiosity would urge thee to send
for me. I wish to tell thee a truth which thou thy-
self and thy people."

"Name it."
"Prince," replied Kookju, "when two persons ap-
pear before thee in a cause, the wealthy and the noble
generally stand on thy right hand, while the poor and
the humble stand on thy left. I have heard in my solitude
that the most ancient and noblest of the Chan's
rich. This is the reason why I presented my father
to ask for thy LEFT EYE; I being no use to thee, since
thou never seest the poor and unprotected."

The Chan, incensed and surprised at the daring of
this maiden, commanded his court to try her. The
court was opened, and the president, who was the
eldest Lama, proposed that they should try whether
her strange proceeding was the effect of malice or
wisdom.

The first step was to send to Kookju a log of wood,
cut even on all sides, ordering her to find out which
was the root and which the top. Kookju threw it into
the water, and soon knew the answer, on seeing the
root sinking, and the top rise to the surface.

From this trial, the court was convinced Kookju
had not uttered the Chan from motives of malice,
but the inspiration of the wisdom granted from above.
But not so with the Chan; his vanity was hurt, and
he resolved to puzzle her with questions, in order to
prove that she was not wise. He therefore ordered
her before him, and asked:

"On sending a number of maidens into the wood to
gather apples, which of them will bring home most?"
"She," replied Kookju, "who, instead of climbing
up the trees, remains below and picks up those that
have fallen off from idleness or shaking of the branches."

The Chan then led her to a fen, and asked her
which would be the readiest way to go over it—and
Kookju said "to cross it would be the farthest, going
round, nearest." The Chan felt vexed at the readi-
ness and propriety of her replies; and after having
reflected for some time, he again enquired:

"Which is the safest way of becoming known to
many?"
"By assisting many who are unknown."
"Which is the most sure means of always leading
a virtuous life?"

"To begin every morning with prayer, and con-
clude every evening with a good action."
"Who is truly wise?"
"He who does not believe himself so."
"Which are the requisites of a good wife?"

"She should be as beautiful as a peacock, gentle as a
lamb, prudent as a mouse, just as a faithful mirror, pure
as the scales of a fish; she must mourn for her de-
ceased husband like a she camel, and live in her wid-
ehood like a bird which has lost its wings."

The Chan was so astonished at the wisdom of the fair
Kookju, yet, enraged at her having reproached him
with injustice, he still wished to destroy her.

After a few days he thought he had found means
for attaining his object. He sent for her and asked
her to determine the true worth of his treasures; af-
ter which he promised to absolve her from malice in
questioning his justice, and to demand that she intended,
as a wise woman, merely to warn him.

The maiden consented, yet not without the condition
that the Chan would promise her implicit obedience to her
commands for four days. She requested that he would
eat no food during that time. On the last day, she
placed a dish of meat before him, and said, "Confess,
Oh Chan, that all thy treasures are not worth as much
as this joint of meat!" The Chan was so struck with
the truth of her remark, that he confessed the truth of
it, acknowledged her as wise, married her to his son,
and permitted her constantly to remind him to use his
LEFT EYE.

[We once knew a Shepherd, who had a good
flock of sheep, but from some peculiar freak of his
nature, he became wholly enamored with two or
three ewe lambs, which appeared to him of finer
fleece and more beautiful of form, than any others,
and with them thought to improve his flock, and
taught them to follow him, and the best his
flock would afford; but while the Shepherd was
musing on his time with these pet lambs, he
forgot the remainder of the flock, which perished
with chills, snow, and hunger, and were devoured
by wolves, except such as were gathered up, and
taken care of by other Shepherds; and when the
lamb had exhausted the dairy milk, and had grown
to years of wisdom, and learned the history of their
mother flock, and with what blind partiality their
Shepherd had treated them; they feared, that in
process of time the partiality which had been be-
stowed upon them might be turned against them, &
left their Shepherd and his social hearth, strayed to
their native element, his neighbor's sheep-fold;
and the poor, lazy, partial Shepherd was left with-
out sheep or lambs. Did any Elder in Israel ever
see a Shepherd like this, blind with the left eye;
by which he was Cookju?]—[Ed. News.]

MISSOURI.—A Gentleman emigrant, from Ken-
tucky to Missouri, in answer to his friend, who wanted
to know what he thought of the country, &c. Re-
plies, "The land is as cheap as dirt. The climate
is rainy, blowy, and sultry. The people of
Missouri are perfect Christians, they fulfill the
Scriptures to the letter. 'Let God be true, and
EVERY MAN A LIAR.' 'We find this keep any
back who wish to emigrate, for it is a very fine
country.'—[Ex.]

[We believe it, all and more too, and think some
of emigrating ourselves.]

BUCKSKIN SACKS are worn by the Deseret
Indians. How deer they must look!—[Ex.]

[Yes, the very dearest; not gold enough in the
world to buy one, and none on barter.]—[Ed. News.]

An editor of a paper, by the name of Long,
asked an Apprentice if he ever intended to tell the
truth. His devil said simply, "I shall probably
learn to tell the truth before long!"—[Ed. News.]

DESERET NEWS.

Truth and Liberty.

VOL. 3. GREAT SALT LAKE CITY, U. T., SATURDAY, DEC. 11, 1852. [NO. 2.]

INDEPENDENCE OF DESERET. BY P. P. PRATT.

"Tis said in the papers, and fear'd by the knowing,
That young Deseret quite ambitious is growing;
That her National Standard will soon be unfurled,
To reign o'er the nations and conquer the World.

That fell superstition from earth will be driven,
The thrones of all tyrants to atoms be given;
That the light of her dawning will burst into day,
As the mists of long ages are rolling away.

Now, bold Deseretians! pray lend your attention,
The path to this glory the muse would fain mention;
And tell you the reasons why Conquerors great,
Have failed to establish a permanent State.

It is said Alexander subdued all the nations,
And Asia would have traveled to other creations;
But 'twas clear when his weapons were laid on the shelf,
He had never made war with, or conquered himself.

And modern reformers are often contending,
Against tobacco and spirits, their habits still mending;
Like the Puritan fathers who vain would be free,
But forgetting themselves made a war on the sea.

Now hold Deseretians if you are aspiring,
To greatness and glory and progress unceasing;
War not against nations, for conquest like Rome,
But fight for your own Independence at home.

War not against merchants, tobacco, or spirits,
But against the bad tastes you in weakness inherit;
Let your beverage be ever the cold mountain stream,
And Home manufacture your practice and theme.

Dispense with the gewgaws, the silks and the satins,
The false splendor of parties, the Greek and the Latins;
Let home manufacture your persons array,
And the work of your hands all its beauties display.

You're doubtless aware of the wonderful treasures,
The gambling and scrambling and murders and pleasures;
The finest of fortunes that are bought and are sold,
In our neighboring State o'er the land of the Gold.

But there's many a snare in the process of mining,
By the influx of Gold are the nations declining;
On the Gold or the silver to vice is a test,
But the rod of pure Iron the nations will rest.

'Tis the Engine of Iron that conquers the Ocean,
That rolls on the track by its own Locomotion;
That levels the forest, turns over the sod,
And works more wonders than Moses' rod.

'Tis Iron that has rent all the nations asunder,
It has poured forth its lightning and vomited thunder;
But now on its snows a message of Peace,
Borne along by the lightning it's wonders increase.

Then O, Deseretians subdue your own passions,
Create your own Heaven and make your own fash-
ions;
Then make Iron as plenty as dust on your plains,
And over the nations Eternally reign.

G. S. L. City, Deseret, Nov. 30th, 1852.
[Copyright Secured.]

HISTORY OF JOSEPH SMITH [JUNE, 1836.]

The citizens of Clay County met pursuant to
adjournment. The Chairman and Secretary re-
sumed their stations, when the Committee, ap-
pointed by the Public Meeting of the citizens,
at the Court house in Liberty on the 29th ultimo,
reported through their Chairman, W. J. Moss,
the foregoing preamble and resolutions of the
elders of the Church of Latter Day Saints, on
the 1st inst., whereupon it was "Resolved, that
this meeting do accept and receive the reply of
the Mormons to the resolution passed on
Wednesday the 29th of June as perfectly
satisfactory.

Be it further Resolved, by this meeting, that
we will use our utmost endeavors, to carry in-
to effect the object contained in the preamble
and resolutions passed on Wednesday the 29th,
as agreed to by the Mormons.

Be it further Resolved, that we urge it on our
fellow citizens to keep the peace towards the
Mormons, as good faith, justice, morality, and
religion requires us.

Be it further Resolved, that a Committee of ten
persons, two in each township, be appointed to
raise money by subscription to aid those of the
Mormons, who may from necessity require it,
to leave this county.

Resolved, that Samuel Tillory, Jeremiah Min-
ger, and Abraham Shaffer, be appointed a
Committee, to receive the pecuniary aid by
subscription for the purpose of aiding the poor
persons that may belong to the Mormons, in re-
moving from this county to their place of abode,
& that the elders of the Church be requested to
report the above named persons to the aforesaid
Committee, who will judge of the proofs and
facts entitling the Mormons to pecuniary aid,
and appropriate the funds accordingly.

Resolved, that the said Committee be author-
ized to employ some suitable person to
accompany those that may wish to examine a
new Country. It is also understood that if the
money which may be received by the Committee,
is not appropriated for the purpose above
named, it shall be refunded back in proportion
to the amount subscribed.

Resolved, that the chair appoint five persons
in each township, to carry the object of the
above resolutions into effect.

The following gentlemen were then appointed in
the different townships. For Liberty Town-
ship, John Thornton, Joel Turnham, Peter
Rogers, John Bird, David Atchison. For
Fishing River Township, Elisha Cameron, E.
Price, G. Withers, M. Welton, James Kinzy.
For Platte Township, T. C. Gordon, S. Harris,
W. Owen, L. Rollins, J. Marsh. For Wash-
ington Township, B. Riley, S. Crawford, T.
Findley, G. Molvaine, P. Y. G. Barteo. For
Gallatin Township, D. Dale, W. Nash, Wm.
Todd, B. Ricketts, L. Forbain.

Be it further Resolved, that this meeting
recommend the Mormons to the good treatment
of the citizens of the adjoining counties. We
also recommend the inhabitants of the neigh-
boring counties to assist the Mormons in select-
ing some abiding place for their people where they
will be, in a measure the only occupants; and
where none will be anxious to molest them.

Resolved, that the proceedings of this meet-
ing be handed over to the publishers of the
"Far West," with a request that it be printed,

which was severally read and unanimously
adopted, and meeting adjourned.

JOHN BIRD, Chairman,
Liberty, July 2nd, 1836.

Kirtland, July 25th, 1836. To W. W. Phelps
and others, Dear Brethren—Yours of the first
inst., accompanying the proceedings of a Public
Meeting, held by the people of Clay, was duly
received. We are sorry that this disturbance
has broken out, but we do not consider it our
fault. You are better acquainted with cir-
cumstances, than we are; and of course have
been directed by wisdom in your moves relative
to leaving the county.

We forward you our letter to Mr. Thornton
and others, that you may know all that we have
said. We advise that you be not the first
aggressors. Give no occasion, and if the people
will let you, dispose of your property, settle
your affairs and go in peace. You have thus
far had an asylum, and now seek another, as
God may direct.

Relative to your going to Wisconsin, we can-
not say, we should think if you could stop
short, in peace, you had better. You know
our feelings relative to not giving the first of-
fense, and also of protecting your wives and
little ones, in case a mob should seek their lives.
We shall publish the proceedings of the public
meeting, with your answer, as well as our letter.
We mean that the world shall know all things
as they transpire. If we are persecuted, and
driven, men shall know it.

Be wise; let prudence dictate all you counsel;
preserve peace with all men, if possible, stand
by the Constitution of your country; observe its
principles; and above all, show yourselves men
of God, worthy citizens, and we doubt not,
community, ere long, will do you justice, and
rise in indignation against those who are the
instigators of your suffering and affliction. In
the bonds of brotherly love we subscribe our-
selves, as ever;

SIDNEY RIGDON,
JOSEPH SMITH, Junior,
OLIVER COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

The letter to Mr. Thornton, referred to above,
was as follows:

Kirtland & Co., Clay County, Ohio, July 25, 1836.
To John Thornton Esq., Peter Rogers Esq., An-
drew Robertson Esq., James T. V. Thompson
Esq., Col. Wm. T. Wood, Doctor Woodson, I.
Doss, James M. Hughes Esq., David R.
Atchison Esq., and A. W. Doniphan Esq.;
GENTLEMEN, we have just perused, with feelings
of deep interest, an article in the "Far West,"
printed at Liberty, Clay County, Missouri, con-
taining the proceedings of a Public Meeting of
the citizens of said county, upon the subject
of an excitement now prevailing among you,
occasioned, either from false reports, against
the Church of Latter Day Saints, or from the
fact, that said church is dangerous to the wel-
fare of your county; and will, if suffered
among you, cause the ties of peace and friend-
ship so desirable among all men, to be burst
asunder, and bring war and desolation upon
your now pleasant homes, under existing cir-
cumstances.

While rumor is afloat with her accustomed
cunning, and while public opinion is fast set-
ting, like a flood tide, against the members of
said church, we cannot but admire the candor,
with which your preambles and resolutions
were clothed, as presented to the citizens of
Clay County, on the 29th of June last: though,
as you expressed in your report to said meet-
ing,

"We do not contend that we have the least
right, under the constitution and laws of the
country, to expel them by force," yet com-
munities may be at times unexpectedly thrown
into a situation, when wisdom, prudence, and
that first item in nature's law, SELF DEFENCE,
would dictate that the responsible and in-
fluential part, should step forward and guide
the public mind in a course to save difficulty,
preserve rights, and spare the innocent blood
from staining that soil so dearly purchased
with the lives and fortunes of our fathers; and
as you have come forward as "mediators," to
prevent the effusion of blood, and save disasters
consequent upon civil war, we take this op-
portunity to present to you through strangers,
and through you, if you wish, to the people
of Clay County, our heart-felt gratitude for every
kindness rendered our friends in affliction,
when driven from their peaceful homes, and to
yourselves, also for the prudent course in the
present excited state of your community: but
in doing this, justice to ourselves, as commu-
nities of that church to which our friends be-
long; and duty towards them as acquaintances,
and former fellow citizens, require us to say
something to exonerate them from the foul
charges brought against them, to deprive them
of their constitutional privileges and drive them
from the face of society.

They have been charged, in consequence of
the whims and vain notions of some few unin-
formed, with claiming that upper country, and
that one long they were to possess it, at all
hazards, and in defiance of all consequences.
This is unjust and far from a foundation in
truth; a thing not expected, or looked for,—not
desired by this society as a people, and where
the idea could have originated is unknown to
us. We do not, neither did we ever insinuate a
thing of this kind, or hear it from the leading
men of the society now in your country. There
is nothing in all our religious faith to warrant
it; but, on the contrary, the most strict in-
junctions to live in obedience to the laws, and
follow peace with all men; and we doubt not
but a recurrence to the Jackson County
difficulties, with our friends, will fully satisfy
you, that at least heretofore, such has been the
course followed by them, that instead of fight-
ing for their own rights, they have sacrificed
them for a season, to wait the redress guaran-
teed in the law, and so anxiously looked for at
a time distant from this.

We have been and are still clearly under the
conviction, that had our friends been disposed,
they might have maintained their possessions
in Jackson County. They might have resorted
to the same barbarous means, with their neigh-
bors, throwing down dwellings, threatening lives,
driving innocent women and children from their
homes, and thereby have annoyed their enemies
equally at least; but this to their credit, and
which ever must remain upon the pages of time,
to their honor; they did not: they had
possessions, they had homes, they had sacred
rights, and more still, they had helpless, harm-
less innocents, with an approving conscience
that they had violated no law of their country
or their God, to urge them forward but to show
to all that they were willing to forego these for
the peace of their country, they tamely sub-
mitted, and have since been wanderers among
strangers (though hospitable) without homes.
We think these sufficient reasons, to show to
your patriotic minds, that our friends, instead

of having a wish to expel a community by force
of arms, would suffer their rights to be taken
from them, before shedding blood.

Another charge brought against our friends,
is that of being dangerous to society. "Where
slavery is tolerated and practiced?" Without
occupying time here, we refer you to the April
(1836) number of the "Latter Day Saints"
"Messenger and Advocate," printed at this
place, a copy of which we forward to each of
you. From the length of time which has
transpired since its publication, you can easily
see it was put forth for no other reason, than
to correct the public mind generally, without a
reference or expectation of any excitement of
the nature of the one now in your country.

Why we refer you particularly, to this publica-
tion, is, because many of our friends who are
now at the West, were in this place when this
paper made its appearance, and from personal
observation gave it their decided approbation,
and expressed those sentiments to be their own,
in the fullest particular.

Another charge of great magnitude is
brought against our friends in the West of
"keeping up a constant communication with the
Indian tribes on the frontier; with de-
claring even from the pulpit, that the Indians
are a part of God's chosen people, and are de-
signed by heaven, to inherit this land, in com-
munity with themselves." We know of nothing
under the present aspect of our Indian relations,
calculated to arouse the fears of the people of
the upper Missouri more than a combination or
influence of this nature; and we cannot look
upon it other than one of the most subtle pur-
poses of those whose feelings are embittered
against our friends, to turn the eye of suspicion
upon them from every man, who is acquainted
with the barbarous cruelty of rude savages.

As a rumor was afloat that they stern Indians
were showing signs of war, we have received
frequent private letters from our friends, who
have not only expressed fears for their own
safety, in case the Indians should break out,
but a decided determination to be among the
first to repel any invasion and defend the fron-
tier from all hostilities. We mention the last
fact, because it was wholly uncalculated for our
part, and came previous to any excitement on
the part of the people of Clay County, against
our friends, and most definitely show, that this
charge is also untrue.

Another charge against our friends, and one
that is urged as a reason why they must im-
mediately leave the county of Clay, is, that
they are making, or are like to make the same,
their permanent home, the centre and general
rendezvous of their people." We have never
understood such to be the purpose, wish, or
design of this society; but on the contrary, have
over supposed that those who resided in Clay
County, only designed it as a temporary resi-
dency, until the law and authority of our coun-
try should put them in the quiet possession of
their homes, in Jackson County; and such as
had not possessions there, could purchase to
the entire satisfaction and interest of the peo-
ple of Jackson County.

Having partially mentioned the leading
objections urged against our friends, we would
here add, that it has not been done with a view,
on our part, to dissuade you from acting in
strict conformity with your preamble and
resolutions, offered to the people of Clay Coun-
ty, on the 29th ult., but from a sense of duty to
a people embarrassed, persecuted, and afflicted:
for you are aware, gentlemen, that in times of
excitement virtues are transformed into vices;
acts, which in other cases and other circum-
stances, would be considered upright and
honorable, interpreted contrary to their real in-
tent and made objectional and criminal; and
from whom could we look for forbearance, and
compassion, with confidence and assurance,
more than from those whose bosoms are warm-
ed with those pure principles of patriotism
with which you have been guided in the present
instance, to secure the peace of your country,
and save a persecuted people from further
violence and destruction?

It is said that our friends are poor; that
they have but little or nothing to bind their
feelings or wishes to Clay County, and that in
consequence, have a less claim upon that
county. We do not deny the fact that our
friends are poor; but their persecutions have
helped to render them so. While other men
were peacefully following their vocations, and
extending their interest, they have been de-
prived of the right of citizenship, prevented
from enjoying their own; charged with violat-
ing the sacred principles of our Constitution and
laws: made to feel the keenest aspersions of
the tongue of slander; waded through all but
death; and are now suffering under calumnies
calculated to excite the indignation and hatred
of every people, among whom they dwell;
thereby exposing them to destruction and in-
evitable ruin!

If a people, a community, or a society can
accumulate wealth, increase in worldly fortune,
improve in science and arts, rise to eminence
in the eyes of the public, surmount these diffi-
culties, so much as to bid defiance to poverty
and wretchedness, it must be a new creation,
a race of beings superhuman. But in all their
poverty and wants we have yet to learn for the
first time that our friends are not industrious,
and temperate; and wherein they have not al-
ways been the last, to retaliate or resent an in-
jury, and the first to overlook and forgive. We
do not urge that there are not exceptions to be
found; all communities, all societies and
associations, are numbered with disorderly and
less virtuous members; members who violate
in a greater or less degree, the principles of
the same; but this can be no just criterion by
which to judge a whole society; and further
still, where a people are laboring under con-
stant fear of being dispossessed, very little in-
dignity is held out to excite them to be in-
dustrious.

We think, gentlemen, that we have pursued
the subject far enough; and we here express to
you, as we have in a letter accompanying this
to our friends, our decided disapprobation to
the idea of shedding blood, if in any other course
can be followed to avoid it; in which case, and
which alone, we have urged upon our friends
to desist, only in extreme cases of self defence;
and in this case not to give offence, or pro-
voke their fellow men to acts of violence, which
we have no doubt they will observe as they
ever have; for you may rest assured, gentle-
men, that we would be the last to advise our
friends to shed the blood of men, or commit
one act to endanger the public peace. We
have no doubt but our friends will leave your
county, sooner or later; they have not only
signified the same to us, but we have advised
them so to do, as fast as they can, without in-
curring too much loss. It may be said that
they have but little to lose if they lose the
whole. But if they have but little that little is
their all, and the imperious demands of the

helpless, urge them to make a prudent disposal
of the same. And we are highly pleased with
a proposition in your preamble, suffering them
to remain peacefully until a disposition can be
made of their land &c., which if suffered, our
fears are at once hushed, and we have every
reason to believe, that during the remaining
part of the residence of our friends in your
county, the same feelings of friendship and
kindness will continue to exist that have heretofore,
and that when they leave you, you will
have no recollection of sorrow to cast, that they
have been sojourners among you.

To what distance or place they will remove,
we are unable to say; in that they must be dic-
tated with judgment and prudence. They may
explore the territory of Wisconsin, they may
remove there, or they may stop on the other
side, of this we are unable to say; but by they
where they will, we have this gratifying re-
flection, that they have never been the first, in
an unjust manner, to violate the laws, injure
their fellow men, or disturb the tranquility and
peace under which any part of our country has
heretofore reposed; and we cannot but believe,
that ere long, the public mind must undergo a
change, when it will appear to the satisfaction
of all, that this people have been illy treated,
and abused, without cause, and when as justice
would demand, those who have been the in-
stigators of their sufferings will be regarded as
their true characters demand.

Though our religious principles are before
the world, ready for the investigation of all
men, yet we are aware that the sole founda-
tion of all the persecution against our
friends, has arisen, in consequence of the
calumnies, and misconstructions, without
foundation in truth, or righteousness, in com-
munity with all other religious societies at their
first commencement: and should Providence
order that we rise up as others before us, to
respectability and esteem, but be trodden down
by the ruthless hand of extermination, posterity
will do us justice, when our persecutors are
equally low in the dust, with ourselves, to hand
down to succeeding generations, the virtuous
acts and forbearance of a people, who
sacrificed their reputation for their religion;
and their earthly fortunes and happiness, to
preserve peace, and save this land from being
further drenched in blood.

We have no doubt but your very reasonable
mediation, in the time of so great an excite-
ment, will accomplish your most sanguine
desires, in preventing further disorder; and we
hope, gentlemen, that while you ride out upon
the fact, that the citizens of Clay County are
urgent for our friends to leave you, that you
will also bear in mind, that by their complying
with your request to leave, is, surrendering
some of the dearest rights, and, first, among
those inherent principles, guaranteed in the
constitution of our country, and that human
nature can be driven to a certain extent, when
it will yield no further: therefore, while our
friends suffer so much, and forego so many
sacred rights, we sincerely hope, and we have
every reason to expect it, that a suitable for-
bearance may be shown by the people of Clay;
which, if done, the cloud which has been ob-
scuring your horizon will disperse, and you be
left to enjoy peace, harmony, and prosperity.

With sentiments of esteem and profound re-
spect, we are gentlemen your obedient servants,
SIDNEY RIGDON,
JOSEPH SMITH, Junior,
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

The following letter was received at "Liberty,
Clay County, Missouri," on the 28th of July.

City of Jefferson, July 18th 1836.
Messrs W. W. Phelps and others—Gentle-
men, the treatment your people have received,
and are now receiving, is of an extraordinary
character; such as is seldom experienced in any
country by any people. As an individual I
sympathize with you; and as the Executive of the
state, deeply deplore such a state of things.
Your appeal to the Executive is a natural one;
but a proper understanding of our institutions
will show you, that yours is a case not for the
special cognizance of the Executive. It is
a case, on my say, they are cases of in-
dividual wrong. These, as I have before told
you, are subjects for judicial interference; and
there are cases, sometimes, of individual out-
rage which may be so popular as to render the
action of courts of justice nugatory, in de-
vouring to afford a remedy. I would refer you
to the charge of Judge Litchess, made to the
Grand Jury of St. Louis. Public sentiment
may become paramount law; and when one
man, or society of men, become so obnoxious
to that sentiment, as to determine the people to
be rid of him or them, it is useless to run coun-
ter to it.

The time was when the people (except those
in Jackson County) were divided, and the
major part in your favor; that does not now
seem to be the case. Why is this so? Does
your conduct merit such censures as exist
against you? It is not necessary for me to give
my opinion. Your neighbors accuse your
people, of holding illicit communications with
the Indians, and of being opposed to slavery.
You deny. Whether the charge, or the denial,
is true, I cannot tell. The fact exists, and
your neighbors seem to believe it true; and
whether true, or false, the consequences will be
the same (if your opponents are not merely
gaseous) unless you can by your conduct
& arguments, convince them of your innocence.
If you cannot do this, all I can say to you, is,
that in this Republic the vox populi, is the vox
dei."

Yours respectfully,
DANIEL DUNKLIN.
(To be continued.)

A very curious discovery has just been made
on the shores of the ocean, which will create an im-
mense sensation among the literati of the world. It
is well known that when Christopher Columbus, af-
ter the discovery of America, returned to Europe, he
met with an horrible tempest, which made him be-
lieve that he would never arrive on the Spanish shore.
Fearing that this discovery would thus become un-
known, he called his officers, and in their presence
wrote the synopsis of