

Nail to the topmast the *Flag* with letters of gold legible to all 'FREE TRADE AND SAILORS' RIGHTS, PROTECTION OF PERSON AND PROPERTY.'

Americans now begin to examine their privileges; and like the skilled physician examining a diseased heart, will thump in proper character on its environs for a flat cone—if flat, they'll say "beware"—if cone "all's right"—the diseased heart has been detected, and in its furious race, is hastening the exit of that aspirant, who, while in its premonitory stage said, 'Your cause is a good one, but I cannot afford you any assistance in your present distressed condition;' and that man who refused the hearing of the Mormon grievances, when by a Young, a Steward, and a Reynolds, they were offered for Congressional action (Benton) asserting that the Missouri mobocracy—the Bogg decree (the woman and babe destroyer) and the expatriating or exterminating feat from Far West, was not only just but that he was clad with proof—with legal justification, and the Mormons merited all and more than they had received of *virulence and brutality*. If American jurisprudence be on these decisions, and by the men whom democracy sustained, the deeds of valor which again will place them at the head of our affairs, the *strands* are broken, the *links* have sprung, and the *anchor fangs* refused to hold; may we now say that in 1844, JOSEPH SMITH, the proclaimer of Jefferson Democracy, of Free trade and Sailors' rights, and protection of Person and Property, with us stands first to the Baltimore Convention, (and if his want of success in the nomination exists instruct our delegates to say Henry Clay), and like men stand firm—to a man *vi voca* speak out—and herald the tidings North, South, East, and West, admitting that

"None but mean spirits dread the face of care,
And none but cowards, life's afflictions bear;
All dastard spirits sink at distant war,
And tremble as it threatens from afar;
But rich or poor, true minds preserve their weight,
And if exalted or debased are great." Cruden.

"SYNOPSIS OF THE REMARKS OF HON. JOHN S. REID.

Mr. Chairman:—

I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed Christians believe in. I have often observed to my best informed friends, (those that were free from superstition and bigotry,) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the great Dispenser of all good to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles to his father's, in which neighborhood he should find hid in the earth an old history, written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation, unfolding the destiny of all nations, kindreds, and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of your church, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he has passed through in consequence of maladministration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates, and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published he came to live in the neighborhood of Father Knight's, about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed, and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerous attended, and the eyes of all people were upon him with astonishment. O, Mr. Chairman, the world was turned up side down at once, and the devil—always ready to assist and help along in all difficulties that arise among men—personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about, like Jim Crow, calling for rotten eggs to help in the wake; you would have thought, sir, that Gog and Magog was let loose on the young man. He called upon the world's people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid; and uniting their efforts, roared against him like the thunders of Mount Sinai. When

those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. Their cry of 'false prophet! false prophet!' was sounded from village to village; and every foul epithet that malice and wicked ingenuity could invent, were heaped upon him. Yes, sir, the same spirit that influenced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots, who were afraid if they let them alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts? Why, sir, warrants were made out by those churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. 'Tell it not in Gath,' nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves, and shed innocent blood; which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

O my God! when in one portion of our country blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the Spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled?

O thou who holds the destinies of all things in thine hands here below, return these blessings into us, that we may keep them as precious jewels till time is no more. But, Mr. Chairman, I am wandering too far from the subject. I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accusation against him, and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind.

The case came on about 10 o'clock, a.m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt.

The trial closed about 12 o'clock at night. After a few moments' deliberation, the court pronounced the words 'not guilty,' and the prisoner was discharged. But, alas! the devil, not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell, than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell or to Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial.

I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David.

We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the Prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest.

O my God, sir, what were my feelings, when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes, sir, it seemed that her very heart strings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted, and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing.

They sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the soot boy thereof; which they brought forward to testify one after another, but with no better success than before; although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever.

Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the small of fire upon his garments.

The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged."

They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those friends in human shape, who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers."

We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself; it was the Lord's work, and marvellous in our eyes.

This, Mr. Chairman, is a true history of the first persecution that came upon Gen. Smith in his youth among professed Christians, and in a country heralded to the ends of the earth as a land of freedom, where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes, sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that overruling power that controls all things, and brings to nought the councils of the wicked.

Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man—a man whom God delights to honor as a prophet and leader of his people; one to whom he has given the keys of heaven and earth, and the power of David, and said to him, whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, sir, that God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgment that God shall direct.

I add no more.

The Convention adjourned *sine die*.

URIAH BROWN, President.

F. Merryweather, Secretary.

I rode out in the afternoon.

About 6 p.m., a caucus was held, but Emma being sick I could not attend. At night a large assemblage burned a barrel of tar in the street; I went out to see what was the matter, and found they were giving toasts; and as soon as they became aware of my presence, they carried me on their shoulders twice round the fire, and escorted me to the Mansion by a band of music.

Elders Franklin D. Richards and Joseph A. Stratton were ordained High Priests and set apart to go on a mission to England by Elders B. Young, H. C. Kimball, and Willard Richards.

Saturday, 18.—At 9 a.m., I went with Heber C. Kimball to visit President Brigham Young, and afterwards went out to the regimental training; and also in the afternoon riding on my horse "Joe Duncan."

At 5 p.m., two cannons were fired opposite my old house, and the regiments were dismissed.

The High Council cut off from the church, James Blakesley, Francis M. Higbee, Charles Ivins, and Austin Cowles, for apostasy.

Sunday, 19.—Cloudy morning; rain about noon. I remained at home. Elder Lyman Wight preached at the stand in the morning. The usual prayer meeting at 2 p.m. was dispensed with on account of the mud and rain.

In the evening I talked to the brethren at my house, Esquire Reid, my old lawyer, being present. W. W. Phelps read my last letter to Henry Clay to the company.

Monday, 20.—Emma continued very sick, and I was with her most of the time.

At 10 a.m., there was a meeting at the stand for the purpose of collecting means to enable Elder Lyman Wight to go to Washington.

The Circuit Court commenced its sitting at Carthage, Judge Thomas presiding; brother Phelps and many of the brethren went. Phelps returned in the evening with the intelligence

that a summons was supposed to be issued for me to appear on the same case on which I was set free by habeas corpus on the 8th inst. The lawyers agreed to move an abatement. A good influence in favor of the Saints appears to have prevailed.

A General Court Martial of the Legion was held, Brevet Major General Hyrum Smith presiding. It was adjourned to the 10th June next.

Tuesday, 21.—A very pleasant morning; I rode out on horseback to the prairie with Porter Rockwell and Mr. Reid. At 7 a.m., Elders B. Young, H. C. Kimball, Lyman Wight, and about a hundred Elders, left this city on the steamer Osprey (Captain Anderson) for St. Louis.

The "Maid of Iowa" arrived at 8 a.m. with sixty-two Saints from the Eastern States on board, all in good health and spirits; the clerk, Thomas Bullock, reported the fields on each side the river were covered with water to the depth of upwards of sixteen feet, and all the farms on the flats of the Mississippi river were submerged, and the river was still rising eight inches per day. The "Maid" started up the river for Wappello on the Iowa river at 3 p.m.

I was at home towards night with Emma, who is somewhat better. I shovelled dirt out of the ditch, while Wasson stood on the corner of the fence to watch; an officer arrived having a summons and an attachment to take me to Carthage, but he could not find me. I rode out in the evening to see David Yearsley's child who was sick, and returned home at 9 p.m.

I copy from the Times and Seasons:—

"Newark, Kendall Co., Ill.,

May 21st, 1844.

"EDITOR OF THE TIMES AND SEASONS:—

Dear Sir:—We arrived at Ottawa on the 17th inst., after driving four days through constant rains, and over roads almost impassable for man or beast. We were soon informed that the Conference was removed twenty miles up Fox river, at the Newark branch.

Notice had been given for a political address to be delivered in the Court House in the evening by one of the Twelve; several hundred citizens assembled, and were addressed by Elder G. A. Smith. The speaker considered General Smith the smartest man in the United States, and best calculated to fill the presidential chair, which was applauded by the assembly; his political views as presented on that occasion seemed to please most of the people; at the close of the speech the congregation quietly dispersed. Elder Woodruff continued his journey ten miles, and held a meeting with the La Salle branch of 46 members, mostly emigrants from Norway. On the 18th we arrived at Newark, and attended the Conference according to appointment.

The following is a copy of the minutes, which we forward for publication:—

"Newark, Kendall Co., Ill., May 18, 1844.

Conference convened pursuant to notice.

There were present, two of the quorum of the Twelve, one High Priest, two Seventies, nine Elders, one Priest, and one Teacher.

Conference called to order by Elder Woodruff.

Elder Geo. A. Smith called to the chair.

Conference opened by singing, and prayer by the President.

Representation of the several branches was called for, when the following branches were represented as follows:—

Newark branch, 35 members, 1 elder, 1 teacher; La Salle branch, 45 members, 2 elders; Ottawa branch, 16 members, 2 elders; Bureau branch, 15 members, 3 elders; Pleasant Grove, McHenry Co., 10 members, 2 elders; Indian Creek branch, 5 members; Big Vermillion branch, 4 members; French Creek Grove branch, 2 members. Total, 133 members, 10 elders, and 1 teacher.

Canute Peterson, Severt Olson, Zimri H. Baxter, Levi Lightfoot, Simpson D. Hoffaker, Mades Madison, Vance Jacobs, and Ole Jacobson, were ordained elders; also Henry Saba, ordained a priest; and Ole Johnson and Peter MacLin ordained teachers, under the hands of Elders Wilford Woodruff, Geo. A. Smith, and Ezra Thayer.

Appropriate remarks were then made by Elder Woodruff and Smith, by way of counsel and instruction to those who had been ordained; followed by Elder David Savage.

Adjourned until Sunday morning, 10 o'clock.

Sunday, 19th.

Met according to adjournment.

Opened by singing and prayer by Elder A. M. Wilsey.

A discourse was then delivered by Elder Wilford Woodruff, in which he instructed the elders to be careful to preach the first principles of the gospel and doctrine of Christ, and not spend their time in warring with the opinions of other men; showed the importance of revelation, and the necessity of a prophet of God, as the head of the church on earth, being as necessary in order to exist and advance in knowledge, as for a natural body to possess a head in order to live. He considered we were enjoying the society of as good a prophet in this day, as any people ever enjoyed in any age of the world, and believed all good men would think so, if they were fully acquainted with him and his principles.

He was followed by Elder Geo. A. Smith, who bore testimony to the truth of the fulness of the gospel, counseled the elders to be humble, and not get head and shoulders above their brethren, lest they fall, like the tallest trees of the forest, that are first swept down by the raging storm.

Two o'clock, met according to adjournment, when the sacrament was administered, and many testimonies given from the elders and members present, concerning the truth of the work they had received.

Conference was dismissed amid the best of