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HISTORY OF JOSEPH SMITH.

FEBRUARY, 1844.

Thursday, 1.—At home, weather cold. Phinehas Richards published a thrilling appeal to the inhabitants of his native State of Massachusetts, to consider the wrongs sustained in the loss of lives and property, and other damages done to the Church of Jesus Christ of Latter Day Saints, of which he is a member.

Elder Reuben Hedlock wrote to Prest. Brigham Young, giving the names of those who had emigrated at the expense of the office, amounting to \$1378, which is due from the emigrants.

Friday, 2.—Dr. Willard Richards called and read Phinehas Richards' appeal to the inhabitants of Massachusetts, for redress of Missouri difficulties.

Prayer meeting at Elder B. Young's. Weather cold.

I went into the Assembly Room, where I found Elders W. Woodruff, W. Richards and W. W. Phelps, to whom I related the following dream, which Elder W. Woodruff reported:—

"I was standing on a peninsula, in the midst of a vast body of water, where there appeared to be a large harbor or pier built out for boats to come into. I was surrounded by my friends, and while looking at this harbor I saw a steamboat approaching the harbor, there were bridges on the pier for persons to cross; and there came up a wind and drove the steamboat under one of the bridges, and upset it.

I ran up to the boat, expecting the persons would all drown, and wishing to do something to assist them, I put my hand against the side of the boat, and with one surge I shoved it under the bridge, and righted it up, and then told them to take care of themselves, but it was not long before I saw them starting out into the channel or main body of the water again.

The storms were raging, and the waters rough. I said to my friends, that if they did not understand the signs of the times and the spirit of prophecy, they would be apt to be lost.

It was but a few moments after, when we saw the waves break over the boat, and she soon foundered, and went down with all on board.

The storm and waters were still very rough, yet I told my friends around me that I believed I could stem those waves and storm, and swim in the waters better than the steam boat did; at any rate I was determined to try it; but my friends laughed at me, and told me I could not stand at all, but would be drowned.

The waters looked clear and beautiful, though exceedingly rough, and I said I believed I could swim, and I would try it anyhow: they said I would drown; I said I would have a frolic in the water first if I did, and I dove off into the raging waves.

I had swam but a short distance, when a towering wave overwhelmed me for a time; but I soon found myself on the top of it, and soon I met the second wave in the same way, and for a while I struggled hard to live in the midst of the storm, and waves, and soon found I gained upon every wave, and skimmed the torrent better and better, and I soon had power to swim with my head out of water; so the waves did not break over me at all, and I found that I had swam a great distance, and in looking about me I saw my brother Samuel by my side.

I asked him how he liked it; he said first rate, and I thought so too. I was soon enabled to swim with my head and shoulders out of water, and I could swim as fast as any steamboat.

In a little time it became calm, and I could rush through the water, and only go in to my loins, and soon I only went in to my knees, and finally could tread on the top of the water and went almost with the speed of an arrow.

I said to Samuel, see how swift I can go; I thought it was great sport and pleasure to travel with such speed; and I awoke."

Saturday, 2.—Prayer meeting in the Assembly Room.

The High Council met,—did but little business.

A rather favorable article appears in Niles' National Register, of this date, noticing the correspondence between myself and John C. Calhoun, a copy of which is contained in the political department of the same number.

It also notices the correspondence between myself and James Arlington Bennett publishing the same, with some of our city ordinances. The editor also quotes the following from the "Herald Eye":—

"Although much complaint has been made about the Mormons, we saw on our late trip evidences of improvement on our prairies, which we consider highly creditable to the Mormons who made them, and without whom we doubt whether they would have been made for many years to come. All those who have traveled over the large prairie between Fort Madison, Warsaw, and Carthage, remember how dreary it was a few years since. Now, it is studded with houses and good farms. The English, who understand hedging and ditching far better than our people, have gone upon that prairie and have enclosed extensive fields in this manner. Along the old Rock Island trace, which we traveled seven years ago, and which was then a dreary waste, we saw a field enclosed with a good sod fence, six miles long and one wide. We think such enterprise is worthy to be mentioned. As long as the Mormons are harmless, and do not interfere with the rights of our people, we think they should be treated well. We shall never convince them that they are a deluded people, as far as their religious notions are concerned, in any other way."

Sunday, 4.—I attended prayer meeting with the quorum in the Assembly Room, and made some remarks respecting the hundred and forty four thousand mentioned by John the Revelator, shewing that the selection of persons to form that number, had already commenced.

Prest. B. Young held a meeting at brother Chamberlain's, in the neighborhood north of the city, and Elder W. Woodruff, at Thomas Kingston's, six miles east of the city.

Monday, 5.—The regular session of the municipal court was opened in the mayor's office; present, George W. Harris, Geo. A. Smith, and N. K. Whitney. Adjourned to the Nauvoo Mansion, on account of the severity of the weather. I presided as chief justice; the assessors of the different wards in the city presented their tax lists, which occupied nearly all day. The court remitted the taxes of the widows, and of the poor who were unable to pay.

In the afternoon, Elder William Weeks (whom I had employed as architect of the Temple) came in for instruction. I instructed him in relation to the circular windows, designed to light the offices, in the dead work of the arch between stories; he said that round windows in the broad side of a building were a violation of all the known rules of architecture, and contended they should be semi-circular—that the building was too low for round windows. I told him I would have the circles, if he had to make the Temple ten feet higher than it was originally calculated—that one light at the centre of each circular window would be sufficient to light the whole room—that when the whole building was thus illuminated, the effect would be remarkably grand. "I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shewn me."

Called at my office in the evening, and revised my "Views of the powers and policy of the government of the United States." I was the first one who publicly proposed a national bank on the principles set forth in that pamphlet.

Tuesday, 6.—Very cold day.

I spent the evening with my brother Hyrum, Sidney Rigdon, and the Twelve Apostles, and their wives, at Elder John Taylor's; took supper, and had a very pleasant time.

Wednesday, 7.—An exceedingly cold day. In the evening I met with my brother Hyrum and the Twelve Apostles in my office, at their request, to devise means to promote the interests of the General Government. I completed and signed my "Views of the powers and policy of the Government of the United States," which I here insert:—

VIEWS OF THE POWERS AND POLICY OF THE GOVERNMENT OF THE UNITED STATES.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours; and hundreds of

our own kindred for an infraction, or supposed infraction, of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy, in a nutshell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors, and the same rewards: and without hypocrisy, the Constitution when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition, *ad infinitum*.

The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of equal rights, as appears in said Constitution, ought to be treated by those to whom the administration of the laws are intrusted, with as much sanctity, as the prayers of the Saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

(For ever singing as they shine.)
"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political scheme, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness: a Frenchman would say, 'Presque tout aimer richesses et pouvoir.' (Almost all men like wealth and power.)

I must dwell on this subject longer than others; for nearly one hundred years ago, that golden patriot, Benjamin Franklin, drew up a plan of union for the then colonies of Great Britain that now are such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand, had this:—"They have power to make laws, and lay and levy such general duties, imports, or taxes, as to them shall appear most equal and just, (considering the ability and other circumstances of the inhabitants in the several colonies,) and such as may be collected with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honored its birth, as a pattern for wise men to study the convenience of the people more than the comfort of the cabinet.

And one of the most noble fathers of our freedom and country's glory; great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I behold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world."

Verily, here shines the virtue and wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefit and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan; hard times and distress; outbreak upon outbreak in the principal cities; murder, robbery, and defalcation, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the Union; destroyed the confidence of man with man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self aggrandizement.

The great Washington soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say, *Buono avviso*, (good advice.)

The Elder Adams, in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile, and rejoice that patriotism in the rulers, virtue in the people, and prosperity in the Union, once crowned the expectations of hope, unveiled the sophistry of the hypocrite and silenced the folly of foes. Mr. Adams said, "If national pride is ever justifiable or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information and benevolence."

There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity, and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprise; and grandly, too, when the deadly winter of the "Stamp act," the "Tea act," and other close communion acts of royalty, had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shews what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprise, hands for industry, heads for heroes, and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking."

Such a prospect was truly soul stirring to a good man, but "since the fathers have fallen asleep," wicked and designing men have unrobbed the government of its glory,—and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty her departed greatness; while demagogues build fires in the North and South, east and west, to keep up their spirits till it is better times; but year after year has left the people to hope till the very name of Congress, or State Legislature, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children, or "Crockford's" Hell of London, to meek men.

When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz., agriculture, manufactures, navigation, and commerce, need the fostering care of government; and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, and calculations, it certainly is the highest point of supervision to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt, in part, the language of Mr. Madison's inaugural address, "To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of differences to a decision of them by an appeal to arms; to exclude foreign intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the Constitution, which is the cement of the union, as well as in its limitations as in its authorities; to respect the rights and authorities reserved to the States and to the people, as equally incorporated with, and essential to the success of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy, the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;" so far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties.