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HISTORY OF JOSEPH SMITH.

August, 1842.

Ang.—Wednesday, 17.—I walked out into the woods, for exercise, in company with brother Derby, where we were accidentally discovered by a young man; we asked him various questions concerning the public feeling, and situation of matters around, to which he answered promptly; on being requested not to make it known where we were, he promised faithfully he would not, and said time would tell whether he did or no.

Nauvoo City, Illinois, August 17, 1842.
Lieutenant General Joseph Smith—Dear Friend—Every thing is moving along in the city in the usual tranquil and in lustrous manner, there is no change in the appearance of this s that a common observer could see, altho' to one who knows, and is acquainted with the countenances of the thinking few, it is evident that their minds are troubled more than common, and I know by myself that they cannot help it, and why should it be other wise when the Lord's anointed is hunted like a Lion of the Forest, by the most wicked and oppressive generation that has ever been since the days of our Saviour, indeed every movement of this generation reminds me of the history of the people who crucified Christ, it was nothing but mob law, mob rule, and mob violence all the time, the only difference is that the Governors then, were more just than the Governors now, they were willing to acquit innocent men, but our Governors now, despise justice, goible and pervert the law, and join in with the mob in pursuit of innocent blood.

I have been meditating on your communication of yesterday and will just add a thought or so on the subject, respecting particularly your going to the Pine country. I think I would not go there for some time if at all. I do not believe that an armed force will come upon us at all, unless they get hold of you first, and then we rescue you, which we would do under any circumstances, with the help of God, but I would rather go it within the limits of the city, under the laws of the city, therefore I would think it better to quarter in the city and not long in one place at once. I see no reason why you might not stay in safety within the city for months without any knowing it, only those who ought, and that as few as is necessary.

I must close for the present, remaining as ever your affectionate friend and obedient servant.
WILSON LAW.

Nauvoo, August 17, 1842.

To His Excellency Governor Carlin—Sir—It is with feelings of no ordinary kind that I have retired after the business of the day and evening session, to address your honor, I am at a loss how to commence; my mind is crowded with subjects too numerous to be contained in one letter. I find myself almost destitute of that confidence, necessary to address a person holding the authority of your dignified and responsible office; and I would now offer as an excuse for intruding upon your time and attention, the justice of my cause.

Was my cause the interest of an individual, or of a number of individuals; then perhaps might be justified in remaining silent. But it is not! Nor is it the pecuniary interest of a whole community alone, that prompts me to appear before your Excellency. But dear Sir, it is for the peace and safety of hundreds, I may safely say of this community, who are not guilty of any offence against the laws of the country; and also the life of my husband; who has not committed any crime whatever; neither has he transgressed any of the laws, or any part of the constitution of the United States; neither has he at any time infringed upon the rights of any man, or of any class of man, or community of any description. Need I say he is not guilty of the crime alleged against him by Governor Boggs? Indeed it does seem entirely unnecessary for me, or any one of his friends in this place, to testify his innocence of that charge; when so many of the citizens of your place, and of many other places in this State, as well as in the Territory, do know positively that the statement of Governor Boggs is without the least shadow of truth; and we do know, and so do many others, that the prosecution against him, has been conducted in an illegal manner; and every act demonstrates the fact, that all the design of the prosecution is, to throw him into the power of his enemies; without the least ray of hope, that he would ever be allowed to obtain a fair trial, and that he would be innocently and fraudulently murdered; no person having a knowledge of the existing circumstances has any remaining doubt; and your honor will recollect that you said to me that you would not advise Mr. Smith ever to trust himself in Missouri.

And dear Sir, you cannot for one moment indulge one unfriendly feeling toward him, if he abides by your counsel. Then sir, why is it that he should be thus cruelly pursued? Why not give him the privilege of the laws of this State. When I reflect upon the many cruel and illegal operations of Lilburn W. Boggs, and the consequent suffering of myself and family, and the incalculable losses and sufferings of many hundreds

who survived, and the many precious lives that were lost; all the effect of unjust prejudice and misgotten ambition, produced by misrepresentation and calumny, my bosom heaves with unutterable anguish, and who that is as well acquainted with the facts as the people of the city of Quincy, would censure me, if I should say that my heart burned with just indignation, towards our oppressors as well as the perpetrators of those horrid crimes.

But how happy would I now be to pour out my heart in gratitude to Governor Boggs if he had rose up with the dignity and authority of the chief executive of the State, and put down every illegal transaction, and protected the peaceable citizens and enterprising emigrants from the violence of plundering outlaws, who have ever been a disgrace to the State, and always will, so long as they go unpunished. Yes, I say, how happy would I be to tender him not only the gratitude of my own heart, but the cheering assurances of the joyous souls of fathers and mothers, of brothers and sisters, widows and orphans who he might have saved by such a course, from now drooping under the withering hand of adversity, brought upon them by the persecutions of wicked and corrupt men.

And now may I entreat your Excellency to lighten the hand of oppression and persecution which is laid upon me and my family, which materially affects the peace and welfare of this whole community; for let me assure you that there are many whole families that are entirely dependent upon the protection and success of Mr. Smith's temporal business, for their support, and if he is prevented from attending to the common avocations of life, who will employ those innocent, industrious, poor people and provide for their wants?

But my dear Sir, when I recollect the interesting interview I had, my friends had with you when at your place, and the warm assurances you gave us of your friendship and legal protection, I cannot doubt for a moment, your honorable sincerity; but do still expect you to consider our claims upon your protection from every encroachment upon our legal rights as loyal citizens as we always have been, still are, and are determined always to be a law abiding people; and I still assure myself that when you are fully acquainted with the illegal proceedings practised against us in the suit of Governor Boggs, you will recall those words which have been issued against Mr. Smith and Rockwell, as you must be aware that Mr. Smith was not in Missouri, and of course he could not have left here; with many other considerations which if duly considered will justify Mr. Smith in the course he has taken.

And now I appeal to your Excellency as I would unto a Father, who is not only able but willing to shield me and mine from every unjust prosecution. I appeal to your sympathies and beg you to spare me and my helpless children. I beg you to spare my innocent children the heart rending sorrow of agitating their father unjustly dragged to prison or to death. I appeal to your affections as a son and beg you to spare our aged mother—the only surviving parent we have left—the unsupportable affliction of seeing her son, who she knows to be innocent of the crimes laid to his charge, thrown again into the hands of his enemies, who have so long sought for his life; in whose life and prosperity she only looks for the few remaining comforts she can enjoy. I entreat of your Excellency to spare us these afflictions and many sufferings which cannot be uttered; and secure to yourself the pleasure of doing good, and vastly increasing human happiness; secure to yourself the benediction of the good, and the gratitude of the young, and the blessing and veneration of the rising generation.

Respectfully your most obedient
EMMA SMITH.

P.S.—Sir, I hope you will favor me with an answer.
E. S.

Several rumors were afloat in the city, intimating that my retreat had been discovered, and that it was no longer safe for me to remain at brother Saver's; consequently Emma and me to see me at night and informed me of the report. It was considered wisdom that I should remove immediately, and accordingly I departed in company with Emma and brother Derby, and went to Carlos Granger's who lived on the coldest part of the city. Here we were kindly received, and well treated.

Friday morning 19.—William Clayton presented Emma's letter of the 17th to Governor Carlin at Quincy in presence of Judge Ralston. The Governor read the letter with much attention, apparently, and when he got through he passed high eulogiums on Emma Smith, and expressed astonishment at the judgment and talent manifested in the manner of her address. He presented the letter to Judge Ralston requesting him to read it. Governor Carlin then proceeded to reiterate the same language as on a former occasion, viz. that he was satisfied there was "no excitement any where but in Nauvoo amongst the Mormons themselves," all was quiet, and no apprehension of trouble in other places so far as he was able to ascertain.

He afterwards stated when conversing on another subject, that "persons were offering their services every day, either in person or by letter and held themselves in readiness to go against

the Mormons whenever he should call upon them, but he never had the least idea of calling out the militia, neither had he thought it necessary."

There was evidently a contradiction in his assertions in the above instances and although he said there was no excitement but amongst the Mormons? it is evident he knew better. He also said that it was his opinion that if Joseph would give himself up to the Sheriff he would be honorably acquitted, and the matter would be ended, but on Judge Ralston asking how he thought Mr. Smith could go through the midst of his enemies without violence being used towards him? and if acquitted, how he was to get back? The Governor was evidently at a loss what to say, but made light of the matter, as though he thought it might be easily done. He took great care to state that it was not his advice that Mr. Smith should give himself up, but thought it would be soon decided. It appeared evident by the conversation that Governor Carlin was a friend to the Saints, and they could expect no good things from him. He explicitly acknowledged his ignorance of the law touching the case in question.

After spending the day in conversation and reading, in the evening I received a visit from my aunt Temperance Mack, and at night went to the city, and concluded to hurry at home until something further transpired relative to the designs of my persecutors.

Saturday 20.—Spent the day in my general business office, otherwise called the Lodge or assembly room, council chamber which is over my store, and the place where most of the business of the city and church is transacted, my health very indifferent. In the evening had an interview with my brother Hiram, William Law, Wilson Law, Newell K. Whitney and George Miller, on the illegality of the proceedings of our persecutors.

The High Council in session, resolved that the city of Nauvoo be divided into ten wards, according to the division made by the Temple committee, and that there be a Bishop appointed over each ward, and also that other Bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary. Resolved that Samuel H. Smith be appointed Bishop in the place of Bishop Vinson Knight deceased, also that Tarleton Lewis be appointed Bishop of the 4th ward, John Maylock of the 5th ward, Daniel Cram of the 6th ward, Jacob Foutz of the 8th ward, Jonathan H. Hale of the 9th ward, Hezekiah Peck of the 10th ward, David Evans of the district south of the city called the 11th ward, Israel Calkins of the district east of the city and south of Knight street, William W. Spencer of the district east of the city and north of Knight street.

The city council instructed the Sexton, to report weekly to the Editor of some newspaper published in this city, the names and ages of persons deceased, and nature of their disease, or cause of their death.

The Twelve met in council and ordained Amasa Lyman to be one of the Twelve Apostles. Amasa Lyman was born in Lyman, Grafton county N. H. 30th March 1813, where he received the gospel through the ministry of Elder O. Pratt, 27th April 1832, and then an Elder under me and 24 Aug. 1832, in Hiram, Portage co. Ohio. He was one of my fellow prisoners bound with him some chain in Richmond Jail, Missouri.

John C. Bennett was declared unworthy to hold the office of Chancellor of the University, and was discharged, and Oron Spencer was elected in his stead, and received the oath of office. Amasa Lyman was elected Regent of the University in place of Vinson Knight deceased.

DISCOURSE

BY PASTOR RICHARD YOUNG, BOWERY AT NORTH END OF THE TABERNACLE, OCT. 8, 1855.

[REPORTED BY GEO. D. WATT.]

There are many things I wish to say before this conference comes to a close, but I labor under the same difficulty as did one of the speakers yesterday, for I would like to touch upon so many subjects that I am at a loss to know where to begin. And when this conference is over I presume that I shall think of many things omitted, which it would have pleased me to talk about. When a great number of people are together it affords an excellent opportunity for teaching them the principles of practical religion.

Our conference has been well attended; there has been the greatest number of saints assembled that I have ever seen at one time, and they will outnumber any meeting that the Latter Day Saints have had on this continent, or on any other. I doubt not but this is the largest congregation of saints that has ever been assembled at one time and place on the face of the whole earth, since the days of the Jews in Jerusalem, or of the Nephites on this continent while they were in their glory and strength.

When all the male members of Israel were obliged to go up to Jerusalem twice a year to worship, pay tribute, etc., probably their congregations were larger than the one to-day, but no other denomination in all Christendom assembled so many people at one meeting, as we now have in this conference.

I can here teach a great many at once their duty to their God, to themselves, to their families, and to their neighbors, if you could spare the time to listen.

As I have observed to my brethren, and as I will now observe to you, neither in China, Siam, nor any other country in Asia, nor in any part of Europe and Africa, nor in any other place on God's earth, is there a people who now need preaching to more than do the Latter Day Saints in this Territory, and that too by faithful elders, faithful ministers of the gospel, messengers of life and salvation.

The inhabitants of this Territory have been taught the ways of life, they have been taught the principles of the everlasting gospel and have received them; they have forsaken their former homes, the countries in which they were born, their friends and family connections, for the gospel's sake; they are here in the midst of these mountains, and many of them will be damned, unless they awake out of their sleep, unless they refrain from their evil ways. Many are stupid, careless, and unconcerned, their eyes are like the fool's eye, to the ends of the earth, searching for this, that, and the other, they have become greedy, are slow to fulfill their duty, are off their watch, neglect their prayers, forget their covenants and forsake their God, and the devil has power over them.

It is of necessity then that we appoint missionaries for this Territory, to preach to them the word of God which is quick and powerful. Some people say that they believe the gospel who never live it, they did not embrace it for the love of it, but because they knew its truth. They will not give up their carnal, selfish, devilish dispositions and traits of character, and if you undertake to change them off from these dispositions you will have to choke them to death before they will let them go; they will hang on to their evil feelings and evil deeds with greater tenacity than does the terrier dog to his prey, or antagonist; it is almost impossible to separate them from evil.

As for making saints of those characters, we have no such anticipation; we wish to make saints of those who sincerely desire to be saints, who are willing to sacrifice their carnal, sinful, devilish feelings, to forsake them altogether, and to strive to become saints and to establish the principles of honesty within them; we expect that such persons will be saints, and we feel like doing all that we can to aid them in a righteous course.

As I observed at the commencement of our conference, people must be chastened; we believe in this principle. We receive as correct doctrine what is said to have been written by one of the ancient Apostles, (why I make this peculiar remark is because this congregation heard of O. Pratt seen the validity of the Bible, and I thought, by the time he got through, that you would scarcely think a bible worth picking up and carrying home, should you find one in the streets) viz.—"For the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth," and if you are not chastened you are bastards, and not sons."

I am quite inclined to believe this, and I do not care how many hands it has passed through. I will remark that br. Orion has clearly shown how the Bible has come into our hands, in order to convince the people of the necessity of positive proof for the validity of the Book of Mormon, the Book of Doctrine and Covenants, and that Joseph Smith was a true prophet of God, and to prove that our testimony, witness, evidence and knowledge of these facts are ten thousand times more than can be produced in favor of the Bible, unless a man has the power of God to testify to it, for there can be no proof in its favor short of revelation.

This we have known all the time, we have understood it from the beginning. That made us very anxious in the days of Joseph, to get the new translation; but the Bible is good enough just as it is, it will answer my purpose, and it used to answer it very well when I was preaching in the world.

When br. Luddington was telling about the elephants walking through the cane, it made me think of our elders going through the world, in many days, with the proclamation of the gospel. There could take a host of priests, in fair argument, and pull them up by the roots and throw them aside, as easily as that elephant did the cane.

The Bible is good enough, as it is, to point out the way we should walk, and to teach us how to come to the Lord of whom we can receive for ourselves.

It is good for this people to be chastened, and we may expect it, and I delight in the feelings and spirit just manifested by br. Luddington in his remarks, there was no crying, no whining upon his mission; if they expelled him from one house he went to another without crying or whining about it.

All that we have received as chastisement is from the hand of the Lord, and I do not mind that it has been necessary to shed one tear