



ALBERT CARRINGTON.....EDITOR.

Wednesday,.....Oct. 19, 1864.

WHAT WE MEAN, AND WHY WE MEAN IT.

It is a matter of notoriety that from the organization of the Church, and prior to it, all who professed faith in the revelations given through the Prophet Joseph Smith have been the special butt of every kind of malevolence, persecution, vituperation, violence and falsehood. The virulence with which we have been subjected to these carry the mind back forcibly to those medieval ages, now usually spoken of with such contempt, when Protestant and Catholic, not satisfied with the conviction that each, respectively, was certain of the horrors of hell in the future, sought strenuously to hasten each other's exit to it by the kindly offices of faggot and rack.

It is matter of surprise to many why the animosity against us has been and is so general, continuous and violent. They try to find a reason for it in some enormities practiced by us, and are the more ready to believe in the slanders perpetrated against us, because, they think, such an exposition of feeling is so unusual in this liberal and enlightened nineteenth century. "What is the matter?" they query; "What is the cause?" Why are you hated so intensely?" We will try to briefly solve the problem.

There are at least two underlying reasons for it, which hinge upon each other. The first is, that there is eternal enmity between the powers of righteousness and the powers of evil; the second, that we have dared to exercise the inherent right of man to think and act for ourselves. As long as truth and error confront each other, so long there will be enmity between them, and error will use the only weapons it can command to crush the truth; and as long as men will exercise their right to think for themselves, the vanity and pride of those from whom they differ in thought and expression, while under the influence of evil, will rise up in enmity against them.

The most salient point of our faith is that seized upon, for the time being, as the cause of enmity against us, whether it be polygamy, baptism for the remission of sins, or belief in present revelation. The first is practiced by four-fifths of the human family, yet monogamists exist on terms of amity with them; the next one has numerous believers now, but there is no special animosity manifested against them on that account; the last is as wide-spread as spiritualism has made it, and the world shakes it lustily by the hand; And all these can lay aside their political feuds, their social disagreements and religious bickerings and unite together when the Gospel has to be contended with. They can fraternize; we have no fellowship with iniquity, no brotherhood with those who practice evil.

Honest men, when their minds are disabused of error, listen to the truth, embrace it and rejoice in it. Dishonest men when foiled in one attempt to injure the cause of righteousness in one direction, change their base and attack it in another direction, only to be again foiled and beaten.

We are quiet and orderly, mind our own business, manifest industry, enterprise and energy. This is the unani-

mous testimony of intelligent and unprejudiced strangers passing through or sojourning among us. It may be that these are great crimes since we are hated so cordially for them, but we are so obtuse that we cannot see it. We are no lovers of strife and contention, of debauchery, intemperance and corruption, and readily plead guilty to the charge. We have an object to accomplish in the spread of truth, the teaching of mankind industry, peace and goodwill towards each other, and in the amelioration of the condition of the human family. We pursue this object in the way that the Almighty has deigned to reveal, and as it differs from the ways of those who oppose us we must e'en abide the results.

Does it pay our enemies to continually take the initiative in molesting us by voice and pen, and by still more vigorous methods when opportunity offers? If they will carefully consult the past and employ a competent arithmetician to net up the results, they will find it is a losing business. We have been mobbed, plundered and driven, without just cause or reason shown or advanced, but our loss has been trifling compared with that of those who were guilty of these enormities, while they still have restitution to make.

Our enemies need not flatter themselves that they can induce us to enter their filthy puddle of polemics. Our course is progressive and upward, not retrogressive and downward. We can bear to hear and read their slanders, misrepresentations and falsehoods, unanswered, and smile at them. We know the impotence of the influence at work. We can say to them, keep at it; it is the only way you have of spewing out that with which you are surcharged by the the Enemy of truth; we are used to it and don't mind it; honest men will judge the spring by the quality of the element that flows from it.

#### INCIDENTS OF THE HISTORY OF ZION'S CAMP.

We published in our last issue a brief account of the first general festivities of some of the choice men of Israel, known as Zion's Camp. These long tried members of our Church were called together by President Brigham Young, that they might have an opportunity of enjoying themselves, and of talking over the history of their labors for the kingdom of God when it was in its infancy. We give in this number some of the most important, and to us interesting incidents connected with the calling, by revelation through the great Seer of the 19th century, the organization and travels of the 205 men who went to fulfil the commandments of heaven. And feeling assured that many of our readers would like to see the names of the whole company, we print them also.

In December, 1833, soon after the news of the expulsion of the Saints from Jackson county, Missouri, reached the brethren in the east, a revelation was given which is recorded in section 98 of the Book of Doctrine and Covenants, and in the February following another revelation was given, see section 101, paragraph 5.

With a full determination to render implicit obedience to these revelations, President Joseph Smith, Elders Parley P. Pratt, Lyman Wight, Sidney Rigdon, Hyrum Smith, Frederick G. Williams, Orson Hyde, Orson Pratt and other Elders; visited the branches of the Church of Jesus Christ of Latter-day Saints in New York, Pennsylvania and the New England States, collecting together as many as could be obtained to go in fulfillment of the aforementioned revelations. Many who had money were unwilling to invest their means until they should hear of the certainty of peace. The poor among the Saints

were awake to their duties and determined to do all they could, for the accomplishment of the purposes of the Almighty.

About fifty volunteers were obtained in the vicinity of Kirtland, and nearly one hundred from the eastern branches of the Church.

The main body, consisting of about one hundred, left Kirtland, Geauga county, Ohio, on the 5th of May 1834, and by the next Sabbath the Camp had received considerable accessions to its numbers, say in the neighborhood of sixty. Part of these were from the Eastern States and the remainder from Ohio. They organized into companies called tens, each company being provided with the necessary tents and other camp equipage. Messes for cooking purposes, were also formed. They made an orderly encampment, and kept guard every night in order to protect their animals and other property.

The journey from Kirtland to Clay county Missouri was performed in 46 days, traveling days being thirty-seven; most of the company traveled on foot. Much of the country through which they traveled was new, in consequence of which they were frequently obliged to take a circuitous route.

Elders David W. Patten and William D. Pratt were sent forward from Kirtland, in advance of the Camp, to carry the revelations to the brethren in Missouri, and apprise them of what was in progress for the redemption of Zion.

Daniel Dunklin, then Governor of Missouri, had previously promised to re-instate the Saints upon their lands, specifying however, this very singular condition, that they must defend themselves afterwards. Elders Orson Hyde and Parley P. Pratt visited the Governor, and informed him that the Saints were waiting for and anxiously expecting him to fulfill his promise, which he positively refused to do.

The people in Jackson county through some gentlemen of Clay, proffered to sell their possessions in the former county to the Saints, or to buy of the Saints at an appraised value. They were answered that to sell our possessions would amount to a denial of our faith, but the offer was made to accept the proposal to purchase theirs, upon which they declined to sell.

Section 102 in the Book of Doctrine and Covenants, is a revelation given on the banks of Fishing river, Missouri, and explains the reason why the camp broke up without going into Jackson county.

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people.

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil. I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints."

Out of the whole number that went as far as Fishing river, two went off because they had not a chance to fight the mob, one left without his discharge, and all the rest carried out the requirements of the Prophet in good faith.

The same revelation required the Saints to send up wise men with money, to purchase all the land they could in Jackson and the countries round about. In obedience to which they subsequently purchased and acquired the immense tracts of land owned by them in Jackson, Clay, Ray, Caldwell, Clinton,

Davies, Livingston and Carroll counties, from which they were driven out of the State, under the exterminating order of Governor Lilburn W. Boggs, in the fall of 1838.

Prayers were had in each tent of the Camp every morning and evening during the entire journey. The Camp rested on Sabbath days and held meetings; at which the sacrament was administered. President Smith was constantly teaching the brethren both in public and private the principles of the kingdom. All the brethren traveled on foot, except the invalids, packing their knapsacks and much of the time carrying their fire arms. The wagons were each drawn by one or two horses, and were so heavily laden that the brethren had frequently to draw them through the mud and other bad places by hand; this was almost an every day occurrence while passing through the swamp lands of Ohio, Indiana and Illinois.

Aldrich, Hazen	Hutchins, Elias
Allen, Joseph	Hyde, Heman T.
Allred, James	Hyde, Orson
Allred, Isaac	Ingalls, Warren S.
Allred, Martin C.	Ives, Edward
Alvord, Charlotte	Ivie, James Russell
Andrus, Milo	Ivie, John Anderson
Angell, Solomon	Ivie, William Shelton
Avery, Allen A.	Jessup, William
Babbitt, Almon W.	Johnson, Luke
Badlam, Alexander	Johnson, Lyman E.
Baker, Samuel	Johnson, Noah
Baldwin, Nathan B.	Johnson, Seth
Barber, Eliam	Jones, Isaac
Barlow, Israel	Jones, Levi
Barnes, Lorenzo D.	Helley, Charles
Barney, Edson	Kimball, Heber C.
Barney, Royal	Kingsley, Samuel
Bennet, Henry	Lake, Dennis
Bent, Samuel	Lawson, Jesse B.
Blackman, Hiram	Lewis, L. S.
Booth, Lorenzo	Littlefield, Josiah
Brooks, George W.	Littlefield, Lyman O.
Brown, Albert	Littlefield, Waldo
Brown, Harry	Lyman, Amasa M.
Brown, Samuel	Martin, Moses
Brownell, John	Marvin, Edmon W.
Buchanan, Peter	McBride, Reuben
Burdick, Alden	McCord, Robert
Burgess, Harrison	Miller, Eleazer
Byers, David	Miller, John
Caboon, William F.	Morse, Justice
Carpenter, John	Murdoch, John
Carter, John S.	Nickerson, Freeman
Cathcart, Daniel	Nickerson, Levi S.
Chapman, Alonzo	Nickerson, Uriel
Chapman, Jacob	Nichols, Joseph
Cherry, William	Noble, Joseph B.
Childester, John Madison	North, Mr.
Childs, Alden	Orton, Roger
Childs, Nathaniel	Parish, Warren & Betsy
Childs, Stephen	Parker, John D.
Clark, Jane	Pratt, Orson
Colborn, Thomas	Pratt, Parley P.
Colby, Alanson	Pratt, William D.
Cole, Zerah S.	Rich, Charles C.
Coltrin, Zebedee	Rich, Leonard
Coon, Libens T.	Richardson, Darwin
Cowan, Horace	Riggs, Burr
Curtis, Lyman	Riggs, Harpin
Curtis, Meham	Riggs, Nathaniel
Curtis, Sophronia	Ripley, Alanson & wife
Dopp, Peter	Robbins, Lewis
Dort, David D.	Rudd, Eastus
Duncan, John	Sagers, Wm. Henry
Dunn, James	Salisbury, Jenkins
Duzette, Philemon	Sherman, Henry
Elliott, Bradford W.	Sherman, Lyman
Elliott, David	Shibley, Henry
Ettleman, Phillip	Smith, Joseph, jun.
Evans, David	Smith, Hyrum
Evans, Horace	Smith, Avery
Field, Asa	Smith, George A.
Fisher, Edmund	Smith, Jackson
Fisk, Alfred	Smith, Jazaniah B.
Fisk, Ezekiah	Smith, Jesse J.
Fordham, Elijah	Smith, Lyman
Fordham, George	Smith, Sylvester
Forney, Frederick	Smith, William
Fossett, John	Smalling, Cyrus
Foster, James	Snow, Willard
Foster, Solon	Snow, Zerubbabel
Gates, Jacob & Mary	Stanley, Harvey
Gifford, Benjamin	Stephens, Daniel
Gifford, Levi	Stratton, Hiram
Gilbert, Sherman	Strong, Ellal
Giddon, True	Tanner, John J.
Gould, Dean C.	Tanner, Nathan
Grant, Jedediah M.	Thayer, Ezra
Green, Addison	Thompson, James L.
Griffith, Michael	Tibbets, William P.
Griswold, Everett	Tinney, Thomas
Groves, Elisha H.	Tubbs, Nelson
Hancock, Joseph	Vaughan, Joel
Hancock, Levi W.	Warner, Salmon
Harmon, Jesse N.	Weden, William
Harriman, Henry	Wells, Elias Fitz.
Harris, Martin	Whitesides, Alexander
Hartshorn, Joseph	Whitlock, Andrew
Hays, Thomas	Wight, Lyman
Higgins, Nelson	Wilcox, Eber
Hitchcock, Seth	Wilkerson, Sylvester
Hodges, Amos	Williams, Frederick G.
Holbrook, Chandler & wife	Winchester, Alonzo
Holbrook, Joseph and wife	Winchester, Benjamin
Holmes, Milton	Winchester, Stephen
Houghton, Ornon and wife	Winegar, Alvin
Hubbards Marshal M.	Winegar, Samuel
Humphrey, Solomon	Winter, Hyrum
Huntsman, Jesse	Wis-smiller, Henry
Hustin, Joan	Woodruff, Wilford
	Yale, Gad
	Young, Brigham
	Young, Joseph, sen.
	Zabriskie, Lewis

DEATH FROM CANCER.—Elder Aaron B. Cherry, a distinguished citizen of Centreville, died at his residence, on Sunday morning, of a cancer on the neck. Brother Cherry was the oldest resident of Davis county, and has long been an honorable member of the Church of Jesus Christ of Latter-day Saints, was one of the first who went to settle and helped to build the first Fort in Iron county. His eldest son is on a mission in Europe.