

As I thought it my last opportunity with him, I sat up about 6 hours; I then called brother Rogers. I laid down, and in about two hours, he called me and said, 'he is dying.' I heard the death-rattle in his throat, and sprang up. He had placed his own hands high upon his breast, his left hand clasping his right; he died as he had lived, calm and resigned, without a struggle or an emotion.

I never saw a more pleasant corpse in my life. After we had dressed it in a neat burial robe, we wrapt it in a large winding sheet and carried it on deck. A plank was laid in the starboard gangway; on it was prepared a piece of canvass; in this we laid it, and sewed it up; to his feet was attached a bag of sand of about 60 lbs. weight.

Then the top gallant sails were furled, the courses hauled up, and the main and mizzen top-sails were hove aback; the noble ship stopped her headway, and lay in gentle motion, as if to witness the solemn scene.

The American flag was hoisted half-mast, as a signal that one of her noble countrymen had gone the way of all the earth. Then her generous crew gathered around, and with uncovered heads listened in breathless silence to a very appropriate prayer made by brother Rogers; then they gently raised the end of the plank till the corpse slid off and struck in the water feet foremost. My eyes followed him as he sank, till a white speck vanished in the blue waters below. This was in latitude 21 deg. 34 min. north, longitude 26 deg. 11 min. west from Greenwich.

Reflections.—I believe the weight of sand was sufficient to sink him below the reach of all ravenous fish, and the salt at that depth strong enough to preserve him from putrefaction, and there he will remain entire and unmolested till the morn of the first resurrection, when he will come forth.

My views from recent information are entirely changed from what they used to be respecting burying the dead at sea. From the fabulous stories I used to hear, I did suppose the sharks destroyed every corpse that was put into the ocean. But from my better judgment I know this is erroneous, for sharks are afraid and will flee from anything white in the water. And if a proper weight is attached to a corpse it will sink it so low that the compression of the water is so great that it will kill any fish to go down to it. One of these whalers told me he was lancing a whale, and he sounded and carried the lance with him; he went to such a depth that the lance pole, which was made of dry ash timber, was as completely saturated with water as if it had been in soak for months.

Thus ended an intimacy with one who had rendered himself doubly dear to me by an intimate acquaintance. I have met but few men in my life with whom I could exchange feelings, reciprocate joys and sorrows, as we pass down the step of life more sympathetically than with brother Hanks. A few days before his death I asked him if I had at any time violated the pledge I made him before we left Nauvoo, (of standing by him as a friend?) he assured me I had not; this to me is a source of satisfaction.

Nov. 6. We are now running for the Cape de Verde Islands, and expect to be there in two or three days; we expect to touch there and send letters. We have had a remarkable passage thus far; no severe storms, nor calms, and fair winds mostly. The officers say it is the most remarkable one they ever knew, and they frankly give it as their opinion, that it is in answer to the prayers of the Mormons they have on board.

ADDISON PRATT.

Elder Hanks is the first elder who has died at sea, while on a foreign mission; he was a faithful elder, cut off by consumption in the flower of his days.

Saturday, 4.—Elders Richards and Taylor were with me at the Mansion, assisting writing letters.

Wrote to John C. Calhoun as follows:—
"Hon. John C. Calhoun:—

Dear Sir:—As we understand you are a candidate for the Presidency at the next election; and as the Latter Day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific, and candid reply to, 'What will be your rule of action relative to us as a people,' should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend,
and the friend of peace, good order,
and constitutional rights,

JOSEPH SMITH,
In behalf of the Church of Jesus Christ
of Latter Day Saints."

Similar letters were written to Gen. Lewis Cass, Hon. Richard M. Johnson, Hon. Henry Clay, and President Martin Van Buren. To Mr. Van Buren's letter, I added the following: "Also whether your views or feelings have changed, since the subject matter of this communication was presented you in your then official capacity at Washington, in the year 1841, and by you treated with a coldness, indifference, and neglect, bordering on contempt."

Elder W. Woodruff arrived in Nauvoo with paper for the use of the printing office.

Sunday, 5.—Rode out with mother and others, for her health.

At dinner I was taken suddenly sick; went to the door and vomited all my dinner, dislocated my jaws, and raised fresh blood, and had many symptoms of being poisoned.

In the evening a prayer meeting in the hall over the store.

Mr. Cole having kept a school in the hall for some time, the noise proved a nuisance to the clerks in the History office, and I gave Dr. Richards orders to tell Mr. Cole he must find some other room in which to teach school, as the room is needed for councils.

Meeting at the stand; Elder Rigdon preached.

Received a letter from Reuben Hedlock, dated Liverpool, October 16; he informs me there is a great call for preaching, and many elders are wanted throughout the British Isles; much opposition. The Saints are anxious to have the Star continue its publication, as 1600 copies are circulated.

Also received a letter from Hyrum Clark, giving a partial account of the business affairs of the emigration and publishing offices.

Monday, 6.—Domestic affairs kept me busy in the morning, and in the afternoon listened to W. W. Phelps giving a relation of his visit to the Governor, which amused me.

It has been very cool for some days past.

Elder Erastus Snow arrived with a company from Massachusetts.

Tuesday, 7.—Mr. Cole moved the tables back into the hall, when Richards and Phelps called to report that the noise in the school disturbed them in the progress of writing the History. I gave orders that Cole must look out for another place, as the History must continue, and not be disturbed, as there are but few subjects that I have felt a greater anxiety about than my History, which has been a very difficult task, on account of the death of my best clerks, and the apostasy of others, and the stealing of records by John Whitmer, Cyrus Smaling and others.

The Quorum of the Twelve, viz., President B. Young, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith and W. Richards assembled in the Mayor's office, and voted to raise \$500 to get paper, &c., to print the Doctrine and Covenants.

Also voted that P. P. Pratt, W. Woodruff and J. Taylor be a committee to borrow or get the money, and that President Young go along with them.

Wednesday, 8.—From 9 to 11 a.m., had an interview with Richards and Phelps, read and heard read part of my history; then attended to settling some accounts with several individuals. P.M., examined a sample of fringe designed for the pulpits of the Temple. From 2 to 3, conversing with Phelps, Lewis, John Butler and others.

The Neighbor has the following:—

"We know that statements made by the Carthage mob in their resolutions, as published in the late Warsaw Message were false; we also felt convinced that the parties themselves were apprized of that fact, and that it was a thing generally understood by the public, and therefore we did not trouble ourselves about it; but having the following testimonies and affidavits sent us for publication, we insert them for the information of those who may not have had opportunities of informing themselves relative to this subject.

State of Illinois, }
Lee County, } ss.

We, the undersigned citizens of the town of Dixon, county of Lee, State of Illinois, being duly sworn according to law, depose and say, that we have seen the article entitled, 'Statement of facts connected with the arrest of Joseph Smith, and his discharge therefrom,' published in the Warsaw Message of the date of 15th of July, A.D. 1843; and have also seen an editorial article in the same number of said paper, in which it is stated that said statement of facts was furnished by F. Southwick, one of Mr. Smith's attorneys in said case, and that we know the fact stated in said statement, to wit, that Reynolds for a considerable length of time immediately after his arrival at Dixon, did peremptorily refuse to allow Smith a private interview with his council, and that said Reynolds did expressly state that no conversation could be had with Smith, by his attorneys, unless he, Reynolds, was present at such conversation.

The length of time, which such refusal to allow said private conversation continued, was, in the belief of these deponents, at least one hour; and that such private conversation was not permitted by Reynolds, until after being informed by at least two of these deponents (Messrs. Dixon and Sanger) that such private interview must be allowed Mr. Smith, as that was a right he had guaranteed to him by law.

JOHN DIXON,
ISAAC ROBINSON,
L. P. SANGER,
J. D. MCCOMSA,
J. ALBERT HELFENSTIEN,
S. G. PATRICK,
E. SOUTHWICK.

Sworn and subscribed to before me at Dixon, this 29th day of July, A.D. 1843.

FREDERICK R. DUTCHER,
Justice of the Peace for Lee County, Ill.

We, the undersigned, state under oath that we traveled in company with Joseph H. Reynolds, the agent of the State of Missouri, from Dixon to Nauvoo, at the time he had Joseph Smith in custody with the intention of taking him to Missouri, between the 26th of June last, and the first instant, and that the Mormons, friends of Mr. Smith, who met us on said journey, before we arrived at Nauvoo, conducted themselves, so far as we could perceive, and were able to judge, with the strictest propriety; and to our knowledge made use of no

means towards either H. D. Wilson, or said Reynolds; but, on the contrary, several of them, and said Smith among that number, pledged themselves that said Wilson and Reynolds should be personally safe; and that said Mormons, none of them, as we could perceive, were armed, so far as was discernable; and farther, that the statement made in the 'Old School Democrat,' of the 12th inst., over the signature of T. H. Reynolds, that he and said Wilson were disarmed soon after they were arrested, on the trespass suit commenced against them by said Smith, and that their arms were not returned to them, until after the said Smith's discharge at Nauvoo, was incorrect; and in relation to this, these deponents say, that said Wilson and Reynolds were arrested on said action of trespass at Dixon on Saturday morning, the 24th of June last; that they were not disarmed by the sheriff of Lee County, who had them in custody, nor by any other person, until the following day, at Paw-paw Grove, thirty two miles distant from Dixon, and that the arms of said Wilson and Reynolds were restored to them by the said sheriff of Lee County, who had them in custody for default of bail, at their, Wilson's and Reynolds', own request, while on the journey from Dixon to Nauvoo, before the company had arrived within at least eighty miles of Nauvoo.

J. D. MCCOMSA,
L. P. SANGER,
E. SOUTHWICK,
S. G. PATRICK.

Sworn and subscribed to before me, at Dixon, this 29th day of July, A.D. 1843.

FREDERICK R. DUTCHER,
Justice of the Peace.

DISCOURSE

By Pres. Heber C. Kimball, Tabernacle, January 25, 1857.

[REPORTED BY J. V. LONG.]

When br. Woodruff was speaking, he was the centre; and when br. Wells was speaking, he was the centre; and the speaker should draw every mind and feeling to the centre, for this is the way you get your reformation.

Where there is so large a congregation it is impolitic to bring little children here. I am perfectly willing that children from four to six years of age should come, because a great many of them have more sense than some grown persons; I know that mine have.

I want to speak, as br. Wells says, just what comes to my mind, that is, if the Spirit thinks proper.

God says, "My house is a house of order, and not of confusion." The Holy Ghost will not dwell where there is confusion. I do not ask you whether you know this or not, because every one knows that confusion does not come from the Father, nor from the Son. Does it come from the Holy Ghost? Every one of you will answer, 'no.' Where does it come from? It comes from the author of confusion, and is produced by those who rebel against God and against his authority. There were many who did this formerly, and they form part of that hell which br. Wells was talking about. Although those men and women are dead, they have a good deal of power; their spirits have power over us when we render ourselves subject to them; their spirits are busy at work. They are diligent in performing the work of destruction and confusion; they go at that work the very moment their spirits leave their bodies.

On the other hand, when righteous persons die their spirits also go into the spirit world, but they go to work with the servants of God to help to do good, and to bring about the purposes of the Almighty pertaining to this earth; while wicked spirits, those who have been wicked in this probation, take the opposite course, just the same as they did here. I have said, a great many times, that that spirit which possesses us here will possess us when our spirits leave our bodies, and we shall there be very much the same as we are here.

If you are subject to rebellious spirits or to a spirit of apostasy here, will you not have the same spirit beyond the veil that you had on this side? You will, and it will have power over you to lead you to do wrong, and it will control your spirits. If then you are opposed to the truth while you are here you will be occupied in that opposition hereafter, for the spirit that is opposed to the work of God here, will be opposed to that work when beyond the veil. I do not guess at this, because I have been at the other side of the veil, in vision, and have seen a degree of its condition with the eyes that God gave me. I have seen it and have seen those that lived in the faith and had the privilege of seeing Jesus, Peter, James and the rest of the ancient Apostles, and of hearing them preach the gospel. I have also seen those who rebelled against them, and they still had a rebellious spirit, fighting against God and his servants.

Br. Wells has been explaining to you the spirit of apostasy that is apt to possess persons when they feel that they have been injured by any of their brethren. Doubtless some have felt grieved and hurt with some of my remarks. During last week several men came to me to make confessions for having talked about me, because I was too hard upon them in this stand. I told them that they had not injured me, because they were not partaking of the sap and spirit of the vine, while they were finding fault with me. If they had been, I should have felt the effects of it. When faulting me they were branches that had withered, and the sap, the nourishment, was not in them, for while indulging in those feelings it had withdrawn to him who gave it.

Of course their conduct would not affect me much, but it would affect them at the junction of that branch with the vine, or of that limb with the tree. They did not hurt me; and I told them to make their consciences clear by going and making a confession to those that they had talked to against me, and whose minds they had perhaps prejudiced against me.

I mention this to show you that you need not come to me, not one of you who have talked against me; but acknowledge to your God and those that you have injured, for you have not injured me, nor br. Brigham, nor br. Wells, because you cannot get high enough to do it. You cannot reach higher than your length, and if your length does not reach high enough, you cannot reach us. It is the spirit of apostasy, when any one takes that course, as br. Wells has said.

I knew br. Wells in Nauvoo, before he came into this Church, and apostates and wicked men used to go to him and to Lewis Robison and tell them every thing they knew or imagined to be transpiring in regard to this people. Do those characters take the same course here? Yes, Mr. Bell and Mr. Gerrish know everything that is done, almost if not quite as well as you know it. They are hearing things all the time, and from whom? From those who profess to be our brethren.

Have I any ill feelings towards Mr. Gerrish, or Mr. Bell? No, for they have been our friends all the time. But have all who have come here been our friends? No, they have not. There are several who would destroy br. Brigham, br. Daniel, and myself, in a moment, if they had the power. How does this feeling come about? Through the apostates in our midst. They go to work to destroy men and women, and to make themselves reckless and miserable. This is their condition.

Many men and women unfold everything they know and can think of, and that too while professing to be good Saints. Have they injured me, or br. Brigham? No, for they cannot reach us, they cannot destroy us. They can only destroy the house that we live in, or our tabernacles, and shall not we hold the priesthood hereafter? Yes, we shall hold it forever.

If you will hearken to the teachings of br. Woodruff, br. Franklin, br. Samuel and br. Wells, you will also receive my words; and if you will receive my words you will receive br. Brigham's; and if you will receive his you will also receive br. Joseph's, and so on until you get back to the root, or to the tree, or to the trunk from whence that priesthood came.

Should you go into Iron county, you would there find a branch of this Church, a branch of the vine which is figurative of Jesus. So it is with the general authority of this Church; here are the First Presidency, the Twelve, the High Priests, the Seventies, Elders and lesser priesthood, and they are all branches of the vine. Now if the people in Iron county are connected to the main branch that is there, to the president and his counselors there, and if they will hearken to their words, then they will hearken to our words. And if they won't hear the words of those who are authorized to teach them, do you not comprehend that they cannot remain in the vine? But if they will hear our words, then there is a junction of the lesser with the larger branches to which they are connected. And if men hearken to our words they will also hearken to the words of their Bishops and Presidents, and what is the result? They will partake of the same sap and nourishment that are in us.

Br. Brigham is our head, and we will say by way of comparison, that br. Heber and br. Wells are the arms, and you can see that there are several members springing from the arms. These arms are for defending the head, and should there be any disunion? Or should anything step in between them? Or should any one try to make a separation between them? No, for they should be agreed in nourishing and cherishing the head, or the branch to which they belong.

Reflect upon the union that should exist between those men! They should be of one heart and of one mind. Should not I know the mind of br. Brigham? Yes, just as much as he should know the mind of br. Joseph, and br. Joseph the mind of Peter, and Peter the mind of Jesus, and Jesus the mind of the Father. I should know the mind of br. Brigham; and br. Wells should know my mind and the mind of br. Brigham. This is why that in my counsel I never run against him, and he knows it and speaks of it. And he never gave me any commandment, but what I was ready to sustain him. Then here is a Quorum that is of one heart and of one mind in all things; and just as the Father, the Son and the Holy Ghost are one, so we are one, and always should be.

The Twelve Apostles come next. Are they a separate and independent body? No, for they sprang from those three, and are branches that are connected to the same stock; and we sprang from Joseph, and Joseph from Peter, and Peter from Jesus, and Jesus from his Father. The Twelve may enquire, 'should not we have the same mind as the First Presidency have? Yes, they most certainly should. If the Twelve have the same Spirit, they will speak our mind, and will not suffer any person to get between us, nor between us and them, nor between them; for no person has the right to dictate to them, except br. Daniel, br. Heber and br. Brigham, because they form a Quorum next in authority to the First Presidency, and hold the keys of the kingdom to all men and nations upon the earth. They should be one in spirit with the First Presidency, and the Seventies should be one with the Twelve and with us.

The First Presidency of the Seventies, Joseph Young and his six counselors, form another body holding power and authority, and where did they receive their power and authority from? They sprang from the Twelve. Then there are seven Presidents to each Seventy, and each Seventy is a branch, and they are all joined to the vine, their seven First Presidents are the junction by which the Seventies are connected to that vine, even to the very last; and they should all have the same power and faith that the first have. If the nourishment and connection are good and the junctions of those branches or limbs are all alive, then the farthest Seventy has got the spirit of the first, and all will go on right. Why? Because they will all be in intimate connection with the vine.

I use the figure of the vine to show you the