

Book & Job work of all descriptions done at this office;  
Such as  
PAMPHLETS, HAND-BILLS, CARDS,  
Blankets, Circulars, Labels, Invitations, Hats  
and Watch Tips, &c., &c., &c.

## THE QUEEN OF A DAY.

"Of all my wives," said King Ninus to Semiramis, "it is you I love best. None have charms and graces like you, and for you I would willingly resign them all."

"Let the king consider what he says," replied Semiramis. "What if I were to take him at his word?"

"Do so," replied the monarch; "while beloved by you, I am indifferent to others."

"So, then, if I asked it," said Semiramis, "you would banish all other wives and love me alone? I should be alone your consort, the partner of your power, and Queen of Assyria?"

"Queen of Assyria! Are you not so already?" said Ninus, "since you reign by your beauty over its King?"

"No—no," answered his lovely mistress; "I am at present only a slave whom you love. I reign not. I merely charm. When I give an order, you are consulted before I am obeyed."

"And to reign then, do you think it so great a pleasure?"

"Yes to one who has never experienced it."

"And do you wish, then, to experience it?"

"Would you like to reign a few days in my place?"

"Take care, O King! do not offer too much."

"No. I repeat it," said the captivated monarch. "Would you like, for one whole day, to be sovereign mistress of Assyria? If you would, I consent to it."

"And will all which I command, then, be executed?"

"Yes, I will resign to you, for one entire day, my power and my golden sceptre."

"And when shall this be?"

"To-morrow, if you like."

"I did not say Semiramis," said he, "but let her stand upon the shoulder of the King, like a beautiful woman naking pardon for some caprice which has been yielded to."

The next morning Semiramis called her women, and commanded them to dress her magnificently. On her head she wore a crown of precious stones, and appeared thus before Ninus, who, enchanted with her beauty, ordered all the officers of the palace to assemble in the state chamber, and the golden sceptre to be brought from the treasury. He entered the chamber, leading Semiramis by the hand. All prostrated themselves before the aspect of the King, who conducted Semiramis to the throne, and seated her upon it. Then ordering the whole assembly to rise, he announced to the court that they were to obey, during the whole day, Semiramis as herself. So saying, he took up the golden sceptre, and placed it in the hands of Semiramis.

"Queen," said he, "I commit to you the emblem of sacred power; take it and command with sovereign authority. All here are your slaves, and I myself am nothing more than your servant for the whole of this day. Whoever shall be remiss in executing your orders, let him be punished as he has disobeyed the commands of the King."

Having thus spoken, the King knelt down before Semiramis, who gave him with a smile, her hand to kiss. The courtiers then passed in succession, each making oath to execute blindly the orders of Semiramis. When the ceremony was finished, the King made her his compliments, and asked her how she managed to go through with it with so grave and majestic an air.

"While they were promising to obey me," said Semiramis, "I was thinking what I should command each of them to do. I have but one duty of power, and I will employ it well."

The King laughed at this reply. Semiramis appeared more piquant and amiable than ever.

"Let us see," said Ninus, "how you will continue your part. By what orders will you begin?"

"Let the secretary of the King approach my throne," said Semiramis, in a loud voice.

The secretary approached; two slaves placed a table beside him.

"Write," said Semiramis, "Under penalty of death, the governor of the citadel of Babylon is ordered to send up the command of the citadel to him who shall send him this order." Fold this order, seal it with the King's seal, and deliver to me this decree. Write now, "Under penalty of death, the governor of the citadel of the palace is ordered to resign the command of the slaves into the hands of the person who shall present him this order." Fold it, seal it with the King's seal, and deliver to me this decree. Write again, "Under penalty of death, the general of the army encamped under the walls of Babylon is ordered to resign the command of the army to him who shall be the bearer of this order." Fold, seal, and deliver this decree to the king."

She took the three orders thus dictated, and put them in her bosom. The whole court was struck with consternation; the King himself was surprised.

"Listen," said Semiramis, "In two hours hence let all the officers of the State come and offer me presents, as is the custom on the accession of new princes, and let a festival be prepared for this evening. Now let all depart. Let my faithful servant Ninus alone remain; I have to consult him upon affairs of State."

When all the rest had gone—"You see," said Semiramis, "that I know how to play the Queen."

"Ninus laughed," said he, "you play your part to astonishment. But if your servant may dare to question, what would you do with the orders you have dictated?"

"I should be no longer queen, were I obliged to give account of my actions. Nevertheless, this was my motive. I have vengeance to execute against the three officers whom these orders menace."

"Vengeance and wherefore?"

"The first, the governor of the citadel, is once, and frightens me every time I meet him; the second, the chief of the slaves, threatens me with his threats; the third, the general of the army, deprives me too often of your company; you are constantly in the camp."

This reply, in which caprice and flattery were mingled, enchanted Ninus.

"Good," said he, laughing. "Here are the first three officers of the empire dismissed for very sufficient reasons."

The gentlemen of the court now came to present their gifts to the queen.

"Some gave precious stones; others, of a lower rank, flowers and fruits; and the slaves having nothing to give, gave nothing. Among these last were three young brothers, who had come from the Caucasus with Semiramis, and had rescued the caravan, in which the women were, from an enormous tiger. When they passed the throne—"

"And you," said she to the three brothers, "have you no present to make your queen?"

"No other," replied the first, Zophire, "than my life to defend her."

"None other," replied the second, Artaban, "than my sword against her enemies."

"None other," replied the third, Assar, "than the respect and admiration which her presence inspires."

"Slaves," said Semiramis, "it is you who have made me the most valuable presents of the whole court, and I will not be ungrateful. You who have offered me your sword against my enemies, take this order, carry it to the general of the army encamped under the walls of Babylon, give it to him, and see what he will do for my defence. Take him to the governor of the citadel, and see what he will do for my defence. And you, who offer me the respect and admiration which my presence inspires, take this order to the commandant of the palace, and see what he will be the result."

Never had Semiramis displayed so much folly, so much grace, and never was Ninus so captivated. Nor were her charms lessened in his eyes, when a slave, not having executed properly an insignificant order, she commanded his head to be struck off, which was immediately done.

Without bestowing a thought on this trivial matter, Ninus still continued to converse with Semiramis, and the evening to converse with her. When she entered the saloon, which had been prepared for the occasion, a slave brought her a plate in which was the head of the dejected monarch.

"Place it on a stake in the court of the palace, they may see it, and be you there on the spot to proclaim to every one, that the man to whom that head belonged lived three hours ago, but that, having dis-

obeyed my will, his head was separated from his body."

The fête was magnificent; a sumptuous banquet was prepared in the gardens, and Semiramis received the homage of all with a grace and majesty perfectly regal; she continually turned to, and conversed with Ninus, rendering him the most distinguished honor.

"You are," said she, "a foreign king come to visit me in my palace; I must make your visit agreeable to you."

Shortly after, the banquet was served. Semiramis confounded and reversed all ranks. Ninus was placed at the bottom of the table. He was the first to laugh at this caprice; and the court, following his example, allowed themselves to be placed, without murmuring, according to the will of the queen. She seated herself near the three brothers from the Caucasus.

"Are my orders executed?" she demanded of them.

"Yes," they replied.

The fête was very gay. A slave having, by the force of habit served the king first, Semiramis had him beaten with rods. He cries mingled with the laughter of the guests. Every one was inclined to merriment. It was a comedy, in which each played his part. Toward the end of the feast, when wine had added to the general gaiety, Semiramis rose from her elevated seat, and said—"My lords, the treasurer of the empire has read me a list of those who this morning have brought me their gifts of congratulation on my joyful accession to the throne. One grandee alone of the court has failed to bring his gift."

"Who is it?" cried Ninus. "He must be punished severely."

"It is yourself, my lord—you who speak. What have you given to the queen this morning?"

Ninus rose, and came with a smiling countenance to whisper something in the ear of the queen. "The queen is insulted by her servant," exclaimed Semiramis.

"I embrace your knees to obtain my pardon. Pardon me, beautiful queen," said he, "pardon me." And he added in a lower tone, "I would that the fête were finished."

"You wish, then, that I should abdicate?" said Semiramis. "But no—I have still two hours to reign; and at the same time she withdrew her hand, which the king was covering with kisses. "I pardon not," said she, in a loud voice, "such an insult on the part of a slave. Slaves prepare yourself to die."

"Silly child that thou art," said Ninus, still on his knees; "let me give way to thy folly but patience, thy reign will soon be over."

"You will not, then, be angry?" said she, in a whisper, "at something I am going to order at this moment?"

"No," said he.

"Slaves," said she aloud, "seize this man—that Ninus."

Ninus, smiling, put himself into the hands of the slaves.

"Take him out of the saloon, lead him into the court of the seraglio, prepare everything for death, and await my orders."

The slaves obeyed, and Ninus followed them, laughing into the court of the seraglio. They passed by the head of the dejected monarch. Two Semiramis placed herself on a balcony. Ninus had suffered his hands to be tied.

"Hasten to the fortress, Zophire, you to the camp, Artaban, Assar, do you secure all the gates in the palace."

These orders were given in a whisper, and executed immediately.

"Beautiful queen," said Ninus, laughing, "this comedy of only wants its denouement; pray let it be a prompt one."

"I will," said Semiramis. "Slaves, recollect the command—strike!"

They struck. Ninus had time to utter a cry, when his head fell upon the pavement; the smile was still upon his lips.

"Now I am queen of Assyria!" exclaimed Semiramis, "and I shall every one, like the eunuch and like Ninus, who dare disobey my orders."

Men may gain kingdoms, and place the crown on woman, if they choose. He who has wisdom enough to win a crown, ought to have wisdom enough to wear it on his own head; it is righteousness, and not suffer the blindness of a blind love to blind his blind eyes so as to resign all the power he has of doing good to one who is more blind to justice than himself, and all because of his blind love for woman. Remember poor Ninus: served him right almost.—[Ed.]

## DESERET NEWS.

Truth and Liberty.

VOL. 3. GREAT SALT LAKE CITY, U. T., SATURDAY, NOV. 27, 1852. [NO. 1]

Song for the Missionaries of 1852.

BY W. CLAYTON.

Tune—"My heart and Lute."

Come brethren let us sing a song of praise unto the Lord,  
Who hath chosen us and sent us forth to preach his holy word,

'Mong distant nations far away, where sin and sorrows reign—  
Where dire commotion fills the land with wretchedness and pain.

Then brethren let us not forget to work, and watch, and pray;  
Our God will never us forsake, but guard us night and day.

We go to teach eternal truth, to saints and sinners too,  
To tell the world the glorious things the saints have got in view;

No doubt temptations deep and strong, will often us assail,  
Anguish will his cunning use to cause our faith to fail.

Chorus—Then brethren let us not forget, &c.

We go to tell the saints abroad, how they may all secure  
Succession of eternal lives, to those who will be pure;  
How tithes and principalities, dominions and powers,  
They may obtain eternally, with other friends of ours.

Chorus—Then brethren let us not forget, &c.

We leave behind us, those we hold most sacred, fond and dear;  
We know they're in the hands of God, and what he will we fear:

The joys of home we now forego our mission to fulfil,  
And go to do what God requires—we have no other will.

Chorus—Then brethren let us not forget, &c.

And when our work abroad is done, and we are called home,  
Our hearts be pure as gold, fit for the world to come;

May thousands saints accompany us, when we set our steps we bend,  
Whose praises to the God we love, forever will ascend.

Chorus—Then brethren let us not forget, &c.

BLACK'S FORK, Sept. 23, 1852.

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HISTORY OF JOSEPH SMITH

[JUNE, 1836.]

June 2nd, President Phelps wrote from Liberty, Missouri, to President O. Cowdery, from which are the following extracts: "Since I returned home to Missouri, I have been out on two expeditions, examining the regions of the 'Far West.' Soon after our return, Bishop Partridge and myself passed from Liberty to the Northwest corner of Clay County, and examined the mills and streams, and country around Mr. Smith's residence, generally denominated 'Snake River.' It is customary, you know, for the sake of provincialism, among nations, kindreds and people, to nickname by their religion, or province, or ancestry; so that one can be distinguished by being an Israelite, a Canaanite, a Christian, a Mormon, a Methodist, etc.; or a corn cracker, or a mighty hunter, etc., according to fancy or favor.

From Mr. Smith's, we proceeded North-easterly, through some timber and some prairie to Plattsburg, the county seat for Clinton County, 'a small little town' containing from fifteen to twenty hewed log cabins, and the brick body of a two story court house thirty two feet square. This town is located on the West side of Horse and Smith's fork of the Little Platte, contiguous to the timber on these streams, 25 miles North of Liberty. The timber, mill, and water privileges may answer a very small population, but for a large, it would be nothing. There are now three stores, and soon will be four. Clinton County is mostly prairie, with here and there a few fringes or spots of timber on the creeks that run into the Little Platte, and Grand rivers.

From this town we made the best course we could to the waters of Grand river. We had a 'sort of a road for a little bit' towards Bushy Fork, then we had to be content with naked prairie; patches of scrubby timber, deep banks and creeks and branches, together with a rainy morning and no compass; but with the blessing of the Lord, we came to 'some house' in the afternoon, and passed into Ray County. On Shoal creek, where there is water, there are some tolerable mill seats; but the prairie—those 'old clearings' peering one over another as far as the eye can glance, dotted all common calculation as to timber for boards, rails, or future wants, for a thick population, according to the natural reasoning of men.

What the design of our heavenly Father was, or is, as to these vast prairies of the Far West, I know no further than we have revelation. The Book of Mormon terms them, the land of desolation; and when I get into a prairie so large that I am out of sight of timber, just as a seaman is 'out of sight of land on the ocean,' I have to exclaim what is man and his works, compared to the Almighty and his creations? Who hath viewed his everlasting fields? Who hath counted his Buddices—who hath seen all his Deer on a thousand prairies? The pinks variegate these wide spread lawns, without the hand of man to aid them; and the bees of a thousand groves banquet on the flowers unobserved, and sip the honey-dews of heaven. Nearly every skirt of timber to the state line on the North, I am informed, has some one in it. The back settlers are generally very honorable, and more hospitable than any people I ever saw, you are in most instances, welcome to the best they have." [This was the case until they began to oppose "Mormonism." Historian.]

W. W. PHELPS.

The High Council assembled in the Lord's House in Kirtland on the 16th of June, President S. Rigdon, and F. G. Williams presiding, to investigate the charge of "a want of benevolence to the poor and charity to the church," which I had previously preferred against brother Preserved Harris, and elder Isaac McWhirly. After a full and lengthy investigation, the Council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him, until he shall see that the course he is pursuing is contrary to the gospel of Jesus.

In the pleas of the counselors, in case of elder McWhirly, they decided that the charges had been fully sustained; after which, I spoke in my turn as accuser, and stated that I called on the accused, in company with President O. Cowdery, for money to send up to Zion, but could get none; afterwards saw him, and asked him if he would sell his farm. He at first seemed willing, and wished to build up Zion. He pleaded excuse in consequence of his liberality to the poor. We offered him three thousand dollars for his farm, would give him four or five hundred dollars to take him to Zion, and settle him there, and obligation for the remainder with good security and interest. He went and told Father Lyon that we demanded all his property, and so we lost four or five hundred dollars, because the accused told him such a story, he calculated to keep it himself.

The accused, elder McWhirly, arose and said it was the first time he had been called upon to clear himself before a High Council. He complained of being called, contrary to the rules of the gospel, before the Council. The President decided that as the case was now before the Council, it could not now be urged, but should have been made in the beginning. He pleaded that he had relieved the wants of the poor, and did so many good things that he was astonished that he should hear such things as he had heard to-day, because he did not give all he had got to one man. If he had done wrong he asked forgiveness of God and the church.

During the quarter ending the 3rd of June 1836 two hundred and forty four Elders, eleven Priests, three Teachers and five Deacons licenses were recorded in the license Records, in Kirtland, Ohio.

June 22nd 1836. My father and uncle John Smith started on a mission to visit the branches of the church in the eastern States, to set them in order, and confer on the brethren their patriarchal blessings. I took my mother and aunt Clarissa (my uncle John's wife) in a carriage and accompanied them to Painesville where we procured a bottle of wine and broke bread, ate and drank, and parted after the ancient order, with the blessings of God.

Minutes of a Public Meeting at Liberty, Missouri.

On the 29th, a respectable number of the citizens met, being previously notified of the same, at the court house, in the town of Liberty, Missouri. On motion John Bird was called to the chair, and John F. Doherty appointed Secretary. The object of the meeting, was, by request of the chair, explained in a few appropriate remarks, by Col. Wood; when on motion of Col. Wm. T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting, where upon the following gentlemen were chosen—namely: John Thornton, Esq., Peter Rogers Esq., Andrew Robertson Esq., James T. V. Thompson Esq., Col. Wm. T. Wood, Doctor Woodson, J. Moss, James M. Hughes Esq., David R. Atchison Esq., and A. W. Doniphan Esq., who retired, and in a short time returned and made through their Chairman, (Col. John Thornton,) the following unanimous report, which was read.

It is apparent to every reflecting mind that a crisis has arrived in this country, that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We cannot conceal from ourselves the fact that at this moment the clouds of civil war are rolling up their fearful masses, and hanging over our devoted country. Solemn, dark, and terrible. This painful state of things has been produced mainly by the rapid and increasing emigration, of that people commonly called Mormons, during the last few months. It is known to all that in November 1833 these people were expelled from their homes in Jackson County, without money, without property, without the means of subsistence for themselves, their wives and their children, and like Noah's Dove, without a resting place for their feet.

They came to our country thus friendless and penniless, seeking (as they said) but a temporary asylum, from the storm of persecution by which they were then buffeted. Their destitute and miserable condition, at that inhuman season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this country; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to the laws of our country, yet our feelings of kindness, and sympathy for human suffering prevailed over every obstacle, and they were received with friendship and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this country as their home, but as a temporary asylum; and that, whenever a respectable portion of the citizens of this country should request it, they would promptly leave us in peace as they found us.

That period has now arrived. Duty to ourselves, to our families, and to the best interest of our country, require at our hands, to demand the fulfillment of that pledge. They are charged by those who are opposed to violate that pledge. Their rapid emigration, their large purchases, and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received, and looked upon, by a large portion of this community, as strong and convincing proofs that they intend to make this country their permanent home, the centre and general rendezvous of this people.

These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are eastern men; whose manners, habits, customs, and even dialect, are essentially different from our own. They are non-slaveholders, and opposed to slavery, which in this peculiar period, when Abolitionism has reared its deformed and heinous visage in our land, is well calculated to excite deep and abiding prejudices in many communities, where slavery is tolerated and protected.

In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication, with the Indian tribes on our frontier; with declaring, even from the pulpit, that the Indians are a part of Gods chosen people, and are destined by heaven, to inherit this land, in common with themselves. We do not couch for the correctness of these statements but whether they are true or false; their effect has been the same in exciting our community. In times of greater tranquility, such ridiculous remarks might well be regarded as the offspring of phrenzied fanaticism; but at this time, our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida, and other parts of the South, all tend to make a portion of our citizens, regard such sentiments with horror; it do not alarm. These and many other causes, have combined to raise a prejudice against them; and a feeling of hostility, that the first spark may, and we deeply fear, will ignite into

all the horrors and desolations of a civil war, the worst evil that can befall our country.

We therefore feel it our duty to come forward, as mediators, and use every means in our power, to prevent the occurrence of so great an evil. As the most efficacious means to arrest the evil, we urge on the Mormons, to use every means, to put an immediate stop to the emigration of their people, to this country. We earnestly urge them to seek some other abiding place, where the manners, the habits, and customs of the people will be more consonant with their own.

For this purpose, we would advise them to explore the territory of Wisconsin. This country is peculiarly suited to their condition, and their wants. It is almost entirely unsettled; they can there procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East.

The religious tenets of this people are so different from those of the churches of the age, that they always have, and always will, excite deep prejudices against them, in any populous country where they may locate. We therefore in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have a community of their own. We further say to them, if they regard their own safety and welfare; if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition.

If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say God save them. We can only say to them if they still persist in the blind course, they have heretofore followed, in flooding the country with their people, that we fear and firmly believe, that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people.

We do not contend that we have the least right, under the constitutions and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck, at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and degradation in its course. IT MATTERS NOT LITTLE NOW, WHERE, OR BY WHOM, THE WAR MAY BEGIN, when the work of destruction commences, we must all be borne onward by the storm or crushed beneath its fury. In a civil war, when our homes is the theatre, on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self defence.

We want nothing, we ask nothing, we would have nothing from this people, we only ask them for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land. At the risk of such immediate ruin to themselves, we request them to leave us; when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing should remain, until they can dispose of it without loss, if it should require years. But we urge; most strongly urge, that emigration cease, and cease immediately, as nothing else can or will ally for a moment, the deep excitement that is now unhappily agitating this community.

If the Mormons will comply with these friendly requisitions, we will use every exertion among our own citizens, to arrest this evil before it is for ever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it resolved by this meeting that they view, with feelings of the deepest regret the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this country, and take measures to remove themselves from it, a civil war is inevitable.

3rd. That a Committee of ten be appointed to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said Committee consist of Andrew Robertson, Michael Arthur, Littlebury Sublet, John Baxter, Jas. M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood, and J. T. V. Thompson, who shall meet on the morrow at the house of Mr. Cowen, and confer with the Mormons, and report to this meeting as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions, we will use every means in our power to allay the excitement among our own citizens; and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigration among the Mormons should take measures to leave this country immediately, as they have no crops on hand, and nothing to lose by continuing their journey to some more friendly land.

On motion of Wm. T. Wood, the preamble and resolutions were unanimously adopted. Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chairman,  
JOHN F. DOHERTY, Secretary.

On the day previous, June 28th, elder Warren Parrish wrote from Hickman County, Tennessee, stating that "many citizens of the County of Benton, and some of Carroll, had met in convention, headed by a Methodist Priest, who was called to the chair, and the county clerk appointed Secretary. They drew up resolutions to drive all the 'Mormon' preachers from their coast," signed by the Sheriff and many who were sworn to be civil, peace officers, also, Colonels, Majors, &c. We enjoyed our meeting unmolested at brother Uleys, on Saturday the 19th inst. Hundreds had entered into the conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance; some on foot, others mounted, two on a horse, with guns, sticks, clubs, &c. They were led by a Sheriff, Colonel, first and second Major, other officers, and a Methodist Priest, with a gun on his shoulder.

The sheriff informed us, that he had a states Warrant for David W. Patter, Warren Parrish, and Wilford Woodruff, issued on complaint of

the Methodist Priest, Matthew Williams, chairman as above; who swore that we had put forth the following false and pretended prophecy; viz; that Christ would come the second time, before this generation passes away; also that four individuals should receive the Holy Ghost within four and twenty hours. The company consisted, as we were informed, of Baptists, Methodists, Presbyterians, Liars, Drunkards, hog and horse thieves. So determined were they, to force us off at that late hour, that it was with much difficulty we could prevail on them to shew us any lenity; however, they protracted the time of our appearance at court until Tuesday by giving our bond, with surety of two brethren in the sum of one thousand dollars.

They intended to have led us into the woods, under the dark curtain of night, with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday, in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers, and found about one hundred persons assembled, armed with guns, pistols, dirks, clubs, sticks, &c. At a late hour, we prevailed on the Sheriff to have the court called, which consisted of three Magistrates, one of whom was rejected from the judgment seat, because some of his family were members of our church.

The Sheriff, with leave of court, divested us of our arms, consisting of walking sticks, and a pocket knife. A man by the name of Perkins, (who, report says, had run his country for hog, stealing, and also had been guilty of concealing a stolen horse, for which he had lost part of his name,) was appointed by the court to act as Sheriff Attorney; or, in other words, as a solicitor General, to abuse the innocent and screen the guilty.

After the conspirators had witnessed against us, the court refused to hear any testimony on our part, being controlled by the Bandits. Perkins made a plea against us, but we were not permitted to reply. The verdict of the court was; that they concluded that the charges preferred against us, had been sustained, and that we were bound over to court for trial. Our accusers did not attempt to prove that those who were promised the Holy Ghost did not receive it; and the court could judge whether, he, who prophesies that Christ will come the second time in this generation, is a false prophet. Also our complainant testified that these crimes were committed in 1834 and it is a well known fact that elder Woodruff, whose name is on the warrant, (though not arrested) was not in this state until 1835, so much for an oath from a Methodist Priest.

While the court was preparing our bonds, another warrant was served on elder Patten: the mob without, and the mob within, whose intoxicating zeal had arisen to its zenith, were threatening our lives, and seemed only to wait the dark shades of night, which were fast gathering round, to cover them, while they should wreak their hands in our blood: the influence of our friends, as instruments in the hands of our God, kept this gathering storm from bursting upon our heads. About this time the Sheriff proposed to us, that if we would leave the county in ten days, and pay the cost, they would set us at liberty; at the same time informing us it was the only way to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost, and all advised us to accept the offer; which, in itself proved that we were innocent of any crime, although in its nature most insulting.

WARREN PARRISH.

July 1st, 1836. At a very large meeting of the elders of the Church of Latter Day Saints, assembled in Clay County, Missouri. W. W. Parrish, Esq., was appointed Secretary. The preamble and resolutions from a meeting of Citizens of the 29th ult., was read, and a Committee of twelve, viz: E. Partridge, I. Morley, L. Wight, T. B. Marsh, E. Highy, C. Beebe, L. Hitchcock, I. Highy, S. Bent, T. Billings, J. Emmot, and R. Evans, were appointed who retired, and after a short time reported the following preamble and resolutions.

That we (the Mormons, so called,) are grateful for the kindness which have been shown to us by the citizens of Clay since we have resided with them; and being desirous for peace, and wishing the good rather than the ill-will of mankind, will use all honorable means to allay the excitement, and so far as we can remove any foundation for jealousies against us as a people. We are aware that many rumors prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large.

We deny having claim to this, or any other country, or country, further than we purchase, with money, or more than the constitution and laws allow us as free American Citizens. We have taken no part for, or against slavery; but are opposed to the Abolitionists, and consider that men have a right to hold slaves or not according to law.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world; but we do not believe it right to interfere with bond servants, nor preach the gospel to, nor meddle with, nor influence them in the least to cause them to be dissatisfied with their situation in this life; thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

We deny holding any communications with the Indians; and mean to hold ourselves as ready to defend our country against their barbarous ravages, as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights, by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into a further detail of our faith or mention our sufferings; therefore:

1st. Resolved: for the sake of friendship, and to be in a covenant of peace, with the citizens of Clay county, and they to be in a covenant of peace with us, notwithstanding the necessary loss of property, and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this country.

2nd. Resolved: that we accept of the friendly offer verbally tendered to us by the Committee yesterday, to assist us in selecting a location and removing to it.

3rd. Resolved: unanimously, that this meeting accept and adopt the above preamble and resolutions, which are here presented by the Committee.

4th. Resolved: that T. B. Marsh, L. Wight, and S. Bent, be a Committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow at Liberty. The above was unanimously adopted by the meeting.

W. W. PHELPS, Chairman.  
JOHN CORRISS, Secretary.

(To be continued.)