

The Mayor said:—

"It is expected that a part will be on duty while others rest, it might be expected that thieves had crept into the church for the purpose of concealing their wickedness under the garb of sanctity.

It is an abominable thing to set a thief to catch a thief, and I would look upon men who do this, as guilty of a mean or cowardly act with the utmost contempt.

Some city councils have taken thieves out of their prisons, and employed them as policemen, under the old and foolish adage, 'set a rogue to catch a rogue,' which is decidedly wrong, and is corrupt policy.

You will act under the direction of Jonathan Dunham, we will call him high policeman; in reality he is the captain of the police; but as men are apt to be frightened at a military title, we will use a civil title, as these policemen are all civil officers of the city.

Captain Dunham is the man to send after a thief; he will not come back, after following him a mile, to ask if he may shoot him, if he resists. Some men have strange ears and changeable hearts; they become transformed from their original purity and integrity, and become altogether different from what they were.

If the blood-thirsty hell hounds of Missouri continue their persecution, we will be forbearing, until we are compelled to strike; then do it decently and in good order, and break the yoke effectually, so that it cannot be mended; the mob have been so repulsed in their last attempt at kidnapping, they may stand in fear, at least for a short time.

We will be in peace with all men, so long as they will mind their own business and let us alone; even 'peace with Missouri' shall be the motto of the Church of Jesus Christ of Latter Day Saints, from this time forth, if they will stop their persecution and oppressive warfare against us. Let them alone, for they sink in the nose of the Almighty; let them alone. Porter Rockwell has come home clear; a Missouri grand jury could not find a bill against him even in Jackson county, and that proves me clear of the charge of being accessory of shooting Libburn W. Boggs. Many of our difficulties from the State of Missouri, are hurled upon us through the influence of some of our near neighbors.

Governor Ford has boasted of being a law abiding man; a Governor certainly should be law abiding; it is therefore our best policy to acquaint the executive by affidavits of every violation of our rights, so that when the onset comes, he will be obliged by law to send the militia to our support. Let us keep cool as a cucumber on a frosty morning. Do not be excited, say nothing about Missouri's oppression; 'soft words turn away wrath in the heart of fools; grievous words stir up anger,' therefore, we will 'poor pussy' this generation.

Keep a strict account of the time you serve as policemen. Have the ordinances of the city always in your possession and study them, and ferret out all grog shops, gambling houses, brothels, and disorderly conduct; and if a transgressor resists, cuff his ears. If any one lifts a weapon or presents a pistol at you, take his life, if need be, to preserve your own; but enforce the ordinances, and preserve the peace of the city, and take care of your own lives. Let no horses be taken away out of the city, or anything else stolen, if you can help it.

Let Missouri alone, keep out of her Territory, don't go over there on any business whatever; any of this people would be subject to cruel abuse, if found in that State, in the same manner that Porter Rockwell has been; he was seized in St. Louis while attending to his lawful business, picked up and ironed, and thrown in jail without any form of law, conveyed to Independence, in the custody of a ruffian, who swore falsely in the hope of getting a reward; kept in irons all the way, lodged in Independence jail without even the form of an inquiry; chained double in a filthy, damp, unventilated dungeon, chained hand and foot, so that he could not straighten for months, till his body was reduced to a mere skeleton, and he unable to walk when the irons were taken off, and he had to be led; half fed on the refuse of what dogs would not eat: his case presented to a Jackson county grand jury, and not evidence enough to warrant them in even finding an indictment. After which the Missouri court, in the plenitude of their justice, transmitted the innocent and unindicted man back to the dungeon, without fire, provisions, or any other comfort; hoping by this torture, no doubt, to produce death, or force him to accede to an infamous proposition, 'that whether Jo-Smith was guilty or innocent, only come out against him, you shall have your liberty, and receive a liberal reward.' After months have passed away without any shadow of law, the door is opened, and he is told to slip off privately, or the people will hang you.' Keep out of Missouri; if you don't want such treatment as this; for the Avery's, Rockwell, and many others, have been thankful to get away with their lives.

If any man attempt to bribe you in any way whatever, or persuade you to neglect your duty, tell the same to me. Let us have a reformation.

There are speculators in this State, who are wanting to sell revolving pistols to us in order to fight the Missourians, and at the same time inciting the Missourians to fight us. Don't buy, it would be better to buy ploughshares and raise corn with them.

My life is more in danger from some little dough-head of a fool in this city, than from all my numerous and inveterate enemies abroad. I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities,

priests and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live as CESAR MIGHT HAVE LIVED, WERE IT NOT FOR A RIGHT HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death; but they can accomplish nothing, unless some who are among us, enjoy our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads. All the hue and cry of the chief priests and elders against the Savior, could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of God, until Judas said to them, 'whomsoever I shall kiss, he is the man, hold him fast.' Judas was one of the twelve apostles, even their treasurer, and dipp with their Master in the dish, and through his treachery, the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

The Mayor then blessed the police: "It shall be said in time to come, where are our old policemen? let us have one of the old police to stand at our window, guard our interest and protect our families, and we shall be safe.

If you will magnify your office, the full confidence of Israel shall be the blessing that shall be conferred on you in time to come."

Counselor Hyrum Smith spoke of the importance of the police office.

The mayor said, that if any one offered a bribe to a policeman, the city will pay that policeman twice the amount offered for the information when reported to the mayor.

Friday, 29.—My clerk made copies of five affidavits made yesterday by Elder Orson Hyde, Mr. Daniel Avery and others, and sent same to the Governor with the following letter:—

"Nauvoo, Dec. 30, 1843
Sir:—I forward to your Excellency a number of affidavits relative to the late kidnapping of the Avery's, and upon other matters. When the mob made efforts to resist the laws, Joseph Smith, as mayor, gave notice to Maj. Gen. Law to hold a portion of the Nauvoo Legion in readiness; and Aaron Johnson, Esq., called for some troops to maintain the laws; but I am happy to say, none were ordered to march, as it was deemed most advisable to let Col. Levi Williams and his mob flourish until indictments could be made at the circuit court of Hancock county.

We shall continue to keep your Excellency informed upon all matters of moment touching the premises."

Saturday, 30.—At 9 a.m. held mayor's court. Two boys, Reswell and Evander White, were brought up for stealing six hens and a rooster; they were sentenced to pay for the fowls, and to ten days' hard labor each on the streets.

In the afternoon met in the Assembly Room with the quorum. Wm. Law and wife were not present. Warm and rain.

Sunday, 31.—At home. In the afternoon, called with Elder P. P. Pratt to see his wife.

At early candle light went to prayer meeting—administered sacrament; after which I retired. At midnight about fifty musicians and singers sung Phelps' new year's hymn under my window.

Warm and rainy; no ice to be seen. The subjoined list shows a few of the publications for and against the Saints during the year.

The "Alton Telegraph" published several very severe articles against the church.

Edward Brotherton published a scurrilous pamphlet at Manchester, England, entitled "Mormonism, its rise and progress, and the Prophet Joseph Smith."

The "Richmond Palladium" published an amusing and favorable article on Mormonism.

The "Boston Bee" published a series of articles favorable to the Saints, which had a beneficial effect in putting down prejudice and misrepresentation.

A favorable account of a visit to Nauvoo was published by Samuel A. Prior, Methodist minister.

"The Morning Star," a Free-will Baptist paper, published a long and bitter article against the Latter Day Saints, entitled "Mormon Perversion."

A favorable article entitled "Nauvoo and Mormonism," was published by a Traveller.

The "Quincy Whig" published several bit- ters articles against me.

The "Warsaw Message," and subsequently the "Warsaw Signal," published a continual tirade of abuse, misrepresentation and lies against the Saints.

The "New Haven (Con.) Herald" published a favorable account of the Mormons in Nauvoo.

DISCOURSE

By President Joseph Young, Bowery, Wednesday afternoon, April 8, 1847.

[REPORTED BY J. V. LONG.]

I suppose that if I can make you hear who are away at the back side of this vast congregation, that those between here and there will be able to hear also, but I fear that it will be a difficult task.

I am a policeman, or in other words, I profess to be a peacemaker, and I believe this is the calling of a policeman, consequently when I see any difficulty or trouble betwixt any two of my brethren, or any two of my fellow creatures, if my interference is solicited, I feel called upon to make peace, and to reconcile the parties. If therefore I see any difficulties in this city, if I see any abuse practised upon a fellow-citizen, I feel called upon

to interfere. This is in me, it is an inherent principle in me; I cannot cast it out. I love to see the rights of my brethren and sisters maintained; that is my disposition exactly.

I endorse what br. Brigham has said; I do it with all my heart; and I do know as br. John observed this morning, that the revelations of Jesus Christ are accompanied with good common sense; I have never seen any but what were, the best sense that I have ever seen manifested.

I am a member of this institution which has been spoken of, called the 'Carrying Company;' I am one of those men, and I feel interested in it. But says one, have you got an investment there? Yes, I have, not exactly in dollars and cents, but I have got my faith and good will there, and then you can put with that all that I have on this earth, and if you don't believe it, try me; it is all on hand.

I am not only for this, but for every other investment and scheme which is made through the proper channel, for I feel that I belong to this Church and kingdom; if I do not I know not where I belong.

I am a citizen of this planet, and I do not know that I have ever done anything to forfeit my citizenship; I feel that I have an inheritance in these chambers of the mountains, and I have never forfeited that before this body of people.

Do this people inherit the blessings promised? They do. Some are afraid to plant and to build, for fear we should not stay here long enough to eat and inhabit. Will I plant an orchard? Yes sir, I will. To what extent will I improve? To as great an extent as I should if I knew that I were to be a citizen of this Territory through all generations. I would plant as much as I should want if I knew that I and my posterity were to live here till the last trumpet shall sound.

[Pres. H. C. Kimball: They will, if they have a mind to, for there are no devils who can drive them away from here, if they do right.]

I will never cease my exertions here, but I will do all that I can to beautify the place. I have done my best to do so, according to my means; I have planted my grape cuttings, and I have eaten some fruit. I have planted my peach orchard and have eaten the fruit thereof, and I rejoice to see improvements among this people.

I had the pleasure of planting some three pecks of apple seeds in Nauvoo, thinking they would be useful to somebody, and I believe the trees are there now that grew from those seeds; yes, there are orchards and vineyards there now, and they will stand there as proofs that this people have been an industrious people.

Why, I tell you, my brethren and sisters, it is one of the greatest follies for men to say that they will not improve because they are not going to stay here. I will build as good a place as I feel I need here; and I will say something else, I would like to see the Temple of the Lord built, and I feel that if it is his will that I should live, I will do what I can towards building that Temple, for I want to see it reared. Brethren, let us rear that Temple, give into the hands of those who manage the affairs of the kingdom all the means that we can, so that the work may be accomplished speedily, and that we may have a renewal of our endowments.

'Why,' says one, 'the endowments are going on.' That is true, a portion of the endowments are going on, but there are other things that never will until the Temple is built; of which are the baptism for the dead, and our endowments by proxy for our dead friends. Are they going on? No. Will they, before that house is built? No, not that I know of. That is one sermon.

There is another thing. Who is there that feels generous towards that man who has gone beyond the veil, who is gone where he cannot do anything for himself? I tell you I want to see that spirit among the brethren. Suppose, therefore, we get rid of some of our selfishness, and be willing, if proper, to take the wife of some faithful brother who has passed behind the veil and raise up posterity unto him. If we can do this, in connection with other duties which we have to perform, we shall be doing good for others as well as for ourselves.

What do the scriptures say? 'There is no work, nor device, nor knowledge, nor wisdom in the grave, whither those goest.' No, there is no device there, for so says br. Brigham, the Prophet. He says that all the endowments have to be given on this side the veil, or they never will be given. [Pres. B. Yeung: That is true.]

I can say, when I see what there is to do, the mighty work that has to be performed for the living and the dead, the responsibility is great.—Who can estimate it? And good order has got to be observed in regard to this eternal inheritance which is in store for the faithful, for without it all are perishing; but by the gospel and its power there is an eternal endurance, and we have had some foretaste of a few things that are in reserve for the faithful Saints.

I feel as br. Brigham says, that I want to see that Temple built. Did you ever sit down and meditate when all was quiet, when the spirit of serenity seemed to fill the whole house, and when it seemed as if there was some messenger there? If you have, although you did not see him, there was a messenger there, there was a good spirit present. As you continue to contemplate upon the dead, you say, 'how I wish I could do something for the redemption of the dead.'

You could not bear to behold that messenger who whispers in your ears and invites you to be active in doing a work for your dead friends.—That messenger will inspire you with a desire to do something for those who have passed behind the veil. Every man that has the spirit of philanthropy feels that he is willing to do anything for the great and glorious work of redeeming and exalting dead.

You are also anxious to enter into the 'Carrying Company,' to gather the Saints whose faith is in our God, and whose eyes are turned towards br. Brigham, who is the head of the Church and kingdom of God upon the earth; to

him they look for their deliverance from the thralldom and oppression of the world.

I now want to preach a sermon to the home missionaries. I do not want to hear them preach too long sermons, neither when they are out in the country settlements nor anywhere else. I should like to have them preach as long as the subject before them is interesting, and so long as the Spirit of the Lord is feeding the flock of Christ.

Jesus, at one time addressed himself to Peter and said, 'Peter, do you love me?' 'Yes,' was the reply. Well then, feed my sheep. And again Jesus interrogated him in the same manner, and Peter answered in the affirmative. Then said Jesus, 'Simon Peter, son of Jonas lovest thou me?' Peter answered, 'Lord thou knowest all things; and thou knowest that I love thee.' Jesus replied, 'feed my lambs.'

I believe in this doctrine; when can feed the people, it is all right for them to continue their discourses, but when the spirit is becoming dull and is declining, or in other words when the pond is run out, then is the time to stop, for this grinding by hand I do not believe in.

I know that some preach the everlasting gospel, and that is a good thing; but I believe that a man can preach it in five minutes.

I love short sermons, and when I am in the country at conference and other meetings, I feel that they are particularly good, and I rejoice so long as the Elders feed the people, but when the Spirit ceases to operate through a man, I want him to sit down.

It makes me think of a Scotchman who, when he was a preceptor in an academy, was required to give lectures at certain periods, according to the regulations of the institution. On one occasion he said, I will give you the following lecture:—'Never speak but when you have something to say, and always stop when you get through.'

I do love to hear men talk good talk, as the Indians say; it is the best and the sweetest music I ever hear; I won't even except br. Smithies, big fiddle. The music of the human voice is sweeter to me than that of any stringed instrument. I do not care how illiterate the man is who speaks, although learning is very good, yet if he speaks by the inspiration of the Holy Ghost, that is what I like to hear.

Br. William Kimball could not have told me his feelings better than I knew them, for I understood that he felt just as he described. I can tell you that I would rather hear a few words dictated by the Spirit of God, than hear a long sermon delivered without the dictation of that Spirit.

I am for the building of the Temple, for the Express and Carrying Company and the gathering the Saints from all nations, and if I had ten thousand dollars I would invest it in such enterprises as these.

I have one boy going to England this spring, I have another in the Printing office, and that leaves me almost entirely alone; yet I feel to say, hallelujah! I am glad that my son Seymour is going to England, for I know it will do him good; he is filled with the spirit of preaching already.

I can tell you, my friends, it is very pleasing to me to know that my children are advancing in knowledge and usefulness; and I sometimes hear them talk after they return from meetings, somewhat as follows:—"Who preached to-night?" "The Bishop." "Who else?" "O, br. Clinton and br. Wheelock." And they seem to think that all the speakers talked so well that it would be hard to tell who has talked the best.

Now, do you not see, my friends, that these boys, children I may call them, have got a relish for the Spirit and power of God? My little girls also go to meeting in their turns, and they will inquire of each other who preached. If the answer be that the Bishop preached, or any other man, the next question generally is, "Did he preach well?" "O yes," the reply is, "he talked first rate," and I find that they are filled with the spirit of animation, and of the gospel of Jesus Christ. I have not heard them say "dance" the past winter.

I do not discard the practice of dancing, therefore do not misunderstand me, for "Mormonism," or the gospel of Jesus Christ embraces all that is good, and dancing is a scriptural precedent, and it is said that they should go forth, in the last days, in the dance. Well, upon this principle we believe in dancing, and a certain portion of it is useful to the limbs and to the joints, and to the spirits as well.

But notwithstanding all this, wherever there is too much of any one thing it very naturally produces a reaction, and consequently there is a suspension of dancing for the present.

If our children do not dance when they are young, the sprightliness, the vigor and activity of youth is in a manner checked. My father, when I was a boy, would not allow me to give vent to the life and vigor that were in me; and now, if I were to give way to my feelings at times I should dance too much.

[Pres. H. C. Kimball: You would dance the bones out of joint, I suppose.]

It is not necessary that you should dance the whole of this spirit out of you at once, for if you do you will have none left, and consequently no disposition to dance any more. I thought last winter that the people would tire themselves dancing; when the "driftwood" was taken away, and the course was clear, they danced as if they were never going to stop.

I felt glad yesterday to hear what was said by br. Brigham and also by others who addressed us, and I felt so well that I could have danced; this is the way I feel a great deal of the time. As I observed, my father checked the stream of diversion in us and would not allow his boys to dance at all, and probably that is the reason why I feel so much like it now.

It is natural for our children to love the gospel, for religion is a natural thing, it is perfectly natural. You may take a child and just as soon as you can put it in possession of doctrine, that child