

THE DESERET NEWS.

TRUTH AND LIBERTY.

NUMBER 19.

GREAT SALT LAKE CITY, WEDNESDAY, JULY 16, 1856.

VOLUME VI.

TABLE OF CONTENTS.

PAGE 145.—History of Joseph Smith—Wealth versus Happiness—The Printer's Ten Commandments—A Bloody Year—Conundrum.
PAGE 146.—Discourse by Pres. E. Young, June 15, 1856.
PAGE 147.—Discourse, concluded—Battle of Trenton—Poetry: Prince Albert.—How to cure Fainting—Interesting from the Far West—Discovery of a New Island—Going by Air Power.
PAGE 148.—Correspondence: Home Mission—McCormick's Reaper and Mower—Harmony—Progress in Texas.—Celebrations: July 4 at Kaysville—July 4 at Ogden.—Australasian Mission.
PAGE 149.—Editorial: Obedience—More of the Drowned Mail—Deseret A. and M. Society—Attention—A Reaper and Mower in Utah—A Precedent for the Free State Convention of Kansas.
PAGE 150.—The Modern Haroun-al-Raschid—How the Lion woos his Bride—Mrs. Partington—Vinegar—Rather Nice—Advertisements.
PAGE 151.—Advertisements.
PAGE 152.—Agricultural: Management of Farm Stock—Cranberries—Irrigation—Peach Grafting—A Trifle for Gardeners—Preserving Tomatoes—Cure for Bellyache in Horses.—Another Planet—Population of Rome—Poetry: How Countrified.—Enamelling Iron—Brownlow on the Virginia Democratic Convention—Solution of Riddle No. 10—Answer to Enigma No. 11—Charade—Puzzles—New Advertisements.

[Copyright Secured.]

HISTORY OF JOSEPH SMITH.

APRIL, 1843.

Thursday, 6.—I was detained from Conference to hear a case of assumpsit, Widow Thompson vs. Dixon, until 11 a.m.

The first day of the fourteenth year of the Church of Jesus Christ of Latter Day Saints. Sun shone clear, warm and pleasant; the snow has nearly all disappeared, except a little on the north side of the hill above Zarahemla; the ice about two feet thick on the Mississippi, west of the Temple; a considerable number of the brethren crossed from the Iowa side of the river to the conference on the ice; the walls of the Temple are from four to twelve feet above the floor.

"An annual conference of the Church of Jesus Christ of Latter Day Saints was convened on the floor of the Temple. There were present: Hyrum Smith, Patriarch; Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and W. Richards, of the quorum of the Twelve; Elder Amasa Lyman, and a very large assembly of the elders and saints.

Elder Brigham Young announced that President Joseph Smith was detained on business, but would be present soon.

Sung a hymn.

Elder Amasa Lyman opened by prayer, and another hymn was sung.

Elder Orson Pratt then read the third chapter of the second epistle of Peter, and spoke upon the subject of the resurrection.

At ten minutes before twelve o'clock, President Joseph Smith, Elders Rigdon and Hyde arrived.

At 12 o'clock, President Joseph Smith commenced by saying: 'We all ought to be thankful for the privilege we enjoy this day, of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads, and it truly makes the countenances of this great multitude to look cheerful, and gladdens the hearts of all present. He next stated the object of the meeting, which was,

First. To ascertain the standing of the First Presidency, which he should do by presenting himself before the conference.

Second. To take into consideration the expediency of sending out the Twelve, or some of them, amongst the branches of the church, to obtain stock to build the Nauvoo House, for the time has come to build it.

Third. The elders will have the privilege of appeals from the different conferences to this, if any such cases exist.

These are the principal items of business which I have at present to lay before you.

It is necessary that this conference give importance to the Nauvoo House. A prejudice exists against building it, in favor of the Temple, and the Conference is required to give stress to the building of the Nauvoo House. This is the most important matter for the time being, for there is no place in this city, where men of wealth, character and influence from abroad, can go to repose themselves, and it is necessary we should have such a place. The church must build it, or abide the result of not fulfilling the commandment.

President Joseph then asked the Conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual to preside over the whole church; or would they have another? If, said he, I have done anything to injure my character, reputation or standing, or have dishonored our religion by any means in the sight of angels, or in the sight of men and women: I am sorry for it, and if you will forgive me, I will endeavor to do so no more, *I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly, and tell me of it; and if not, ever after hold your peace.*

Motion was made and seconded, that President Joseph Smith continue President of the whole Church. After a few minutes' silence the motion was put by President Brigham

Young, when one vast sea of hands was presented, and the motion was carried *unanimously*.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

Elder B. Young motioned, and Elder O. Hyde seconded, that Elder Rigdon be continued in his office as counselor to President Smith.

Elder Rigdon spoke, saying: The last time I had the privilege of attending a conference was at the laying of the corner stones of this Temple, and I have had but poor health since, and have been connected with circumstances the most forbidding, which doubtless have produced some feelings. I have never had a doubt of the work: my feelings concerning Bennett were always the same; I told my family to guard against that fellow, for some time he will attempt to make a rupture among this people. I had so little confidence in him, that I always felt myself at his defiance. I was once threatened by Warren Parrish, if I would not coincide with his views, and I have just received such a threatening letter from John C. Bennett, that if I did not turn my course I should feel the force of his power; as there is now an increase of my health and strength, I desire to serve you in any way it is possible for me to do, if any one has any feelings against me, I hope they will express them.

Dimick B. Huntington asked him what he meant when he said Bennett was a good man, &c., when he called him a perfect gentleman, and he had nothing against him?

Elder Rigdon said he did not recollect it, he did not then know as much about Bennett as he has learned afterwards. I say now he never offered any abuse in my house; Bennett has never been about my house but little, I never saw anything about the man but what was respectable; he came to Robinson's, I was in debt to him, and consequently boarded him. I think Dimick must be mistaken.

Dimick: I know I am not. I have no private pique against Elder Rigdon.

The vote was then put and carried almost unanimously.

President Joseph Smith presented William Law as his second counselor, who was sustained by unanimous vote.

President Hyrum Smith, Patriarch, said he wished to be tried, when it was voted unanimously that he retain his office of Patriarch. He then blessed the people, and asked the Lord to bless them also.

President Joseph said he did not know any thing against the Twelve; if he did he would present them for trial. It is not right that all the burden of the Nauvoo House should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for it. There has been too great a solicitude, in individuals, for the building of the Temple, to the exclusion of the Nauvoo House. Agents have had too great latitude to practice fraud, by receiving donations by never making report. The Church has suffered loss, and I am opposed to that system of collecting funds, when any elder may receive moneys. I am opposed to any man's handling the public funds of the Church who is not duly authorized.

I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business; and I want the Conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them.

It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duty—they have always gone where they were sent, and have labored with their hands for their support, when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve, solid, putting them under bonds; and let this conference institute an order to this end, and that the *traveling expenses of the agents shall not be borne out of the funds collected for building these houses*, and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee in Trust, and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House.

I would suggest the propriety of your saying that no money should ever be sent by any man, except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for any elder to receive moneys for the Temple when he is traveling; but this system of things opens a wide field for every kind of imposition, as any man can assume the name of a Mormon elder, and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received.

I will mention one case: he is a good man; his name is Daniel Russell from Akron, New York. His brother Samuel had been east on business for him, and there received twenty, or twenty five dollars, as a donation to the

Temple, which he put in D. Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the Church; but Daniel thought Samuel had paid out too much of his money, and he would keep the Church's money to make good his own. I called to see D. Russell about the money and he treated me so very politely, but did not give me to understand he ever meant to pay it. He said he did not know at the time, that there was any church money in the bag; that he had paid it out, and he had none now.

(Samuel Russell, who brought the money from the east, stated to the Conference, that he did not think it was because his brother was short of funds that he kept it, for he had money enough. He had told him that he should not be out of funds again; that his brother had twenty dollars of the Church funds, and some dried fruit for the President.)

President Joseph resumed: I give this as a sample of a thousand instances. We cannot give an account to satisfy the people on the Church books, unless something is done. I propose that you send your moneys for the Temple by the Twelve, or some agent of your own choosing, and if you send by others, and the money is lost, 'tis lost to yourselves; I cannot be responsible for it. Every thing that falls into my hands shall be appropriated to the very thing it was designed for.

It is wrong for the Church to make a bridge of my nose, in appropriating funds for the Temple. The act of incorporation required of me securities, which were lodged in the proper hands, as the law directs; and I am responsible for all that comes into my hands.

The Temple Committee are bound to me in the sum of \$2000, with good security. If they apply any property where they ought not, they are liable to me for it; individuals are running to them, with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, neither I nor my clerk know anything of it.

So long as you consider me worthy to hold this office, it is your duty to attend to the legal forms belonging to the business, and if not, put some other one in my place. My desire is that the conference minutes may go forth in such form, that those abroad may learn the order of doing business, and that the Twelve be appointed to this special mission, of collecting funds for the Nauvoo House; so that all may know how to send their funds safely, or bring them themselves, and deliver them to the Trustee in Trust, or his clerk, who can always be found in the office. Who are the Temple Committee that they should receive the funds? They are nobody.

When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, Governor of Illinois, to Martin Van Buren; he looked at them very contemptuously, and said, 'Governor Carlin! Governor Carlin! who's Governor Carlin? Governor Carlin's nobody.' I erred in spirit, I confess my mistake; and I here make my apology to all the world, and let it be recorded on earth and in heaven, that I am clear of the sin of being angry with Martin Van Buren for saying 'Governor Carlin's nobody, I have been sorry for it ever since.'

All property ought to go through the hands of the Trustee in Trust.

There have been complaints against the Temple committee for appropriating Church funds more freely for the benefit of their own children, than to others, who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed a committee to collect funds to build the Nauvoo House and receive moneys for the Temple, with this proviso:—That the Twelve give bonds for the safe delivery of all funds coming into their hands, belonging to the Nauvoo House and Temple, to the Trustee in Trust; and that the payer also make immediate report to the Trustee in Trust, of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the Conference be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket, for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business, and more safe for the parties concerned;—that he wished this speculation to stop, and would do all in his power to put it down;—to which the Twelve responded, *Amen*. Elder Young asked if any one knew anything against any one of the Twelve, any dishonesty; if they did, he wanted it exposed; he said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, &c.

President Joseph said: I will answer brother Brigham. There is no necessity for the Twelve being abroad all the time preaching and gathering funds for the Temple. Spend the time that belongs to preaching abroad, and the rest of the time at home to support themselves. It is no more for the Twelve to go abroad and earn their living in this way, than it is

for others. The idea of not muzzling the ox, is a good old Quaker song, but we will make the ox tread out the corn first, and then feed him. I am bold to declare that I have never taken the first farthing of Church funds for my own use, till I have first consulted the proper authorities. When there was no quorum of the Twelve or high priests for me to consult, I have asked the Temple committee, who had no particular business with it; but I did it for the sake of peace. (Elder Cutler said it was so.) Let the Conference stop all agents from collecting funds, except the Twelve. When a man is sent to preach the first principles of the gospel, he should preach that, and let the rest alone.

Choir sung a hymn.

Elder O. Hyde prayed, and 12 minutes before 2 o'clock, p.m., conference adjourned for one hour."

WEALTH versus HAPPINESS.—Many inadvertently suppose that wealth and happiness are inseparable companions, but a glance at the inner life of men exulting in boundless wealth, soon dissipates this delusion. There was great significance in the Savior's remark, "A man's life consisteth not in the abundance of the things which he possesseth." The following sketch of the English Rothschild is in point:—[Ex.

"The insufficiency of mere wealth alone to confer happiness is strikingly illustrated in the life of Nathan Myers Rothschild, the Jew, who died in London some years ago, 'one of the most devoted worshippers that ever laid a withered soul on the altar of Mammon.' For years he wielded the purse of the world, opening and closing it to kings and emperors as he listed; and, upon certain occasions, was supposed to have more influence in Great Britain than the proudest and wealthiest of its nobles, perhaps more influence than the houses of parliament taken together.

He once purchased bills of the government in a single day, to the amount of twenty millions, and also the gold which he knew the government must have to pay them; and with the profits on a single loan, purchased an estate which cost him seven hundred and fifty thousand.

But with the clearest and widest comprehension in money matters, with the most piercing insight into all possible affecting causes in the money market, and with ingenuity to effect the profoundest, most subtle, and most unsuspected combination—an ingenuity before which all the other prodigies of calculation that have from time to time appeared, sink into nothing—he was, withal, a little soul.

He exercised his talents and calculating powers, not only for the accumulation of millions, and the management of national creditors, but also for the determination of the smallest possible pittance on which a clerk's soul could be retained in connection with his body. To part with a shilling in the way of charity, cut him to the heart.

One of his grand rules, 'never to have anything to do with an unlucky man or place,' which was also one of John Jacob Astor's principles—however shrewd in a worldly point of view, was the very quintessence of selfishness and Mammonism. He was, in short a thorough going Mammon worshipper—his whole soul converted into a machine or engine for coining guineas, and every noble emotion, immortal longing, dead within him.

Guineas he did coin, to a sum that seems almost fabulous; but, with all his colossal wealth, he was profoundly unhappy; and with sorrowful earnestness, once exclaimed to one congratulating him on the gorgeous magnificence of his palatial mansion and thence inferring that he was happy—'Happy! me happy!'

THE PRINTER'S TEN COMMANDMENTS.—1. Thou shalt love the printer—for he is the standard of the country.

2. Thou shalt subscribe for his paper—for he seeketh much to obtain the news, of which ye may not remain ignorant.

3. Thou shalt pay him for his paper—for he laboreth hard to give ye the news in due season.

4. Thou shalt advertise—that he may be able to give ye the paper.

5. Thou shalt visit him, regardless of his office rules—deranging the papers.

6. Thou shalt not touch anything that will give the printer trouble—that he may not hold thee guilty.

7. Thou shalt not read the manuscript in the hands of the compositor—for he will hold thee blameful.

8. Thou shalt not seek the news before it is printed—for he will give it to you in due time.

9. Thou shalt not ask him but few questions of things in the office—from it thou shalt tell nothing.

10. Thou shalt not send abusive and threatening letters to the editor.—[Ex.

A BLOODY YEAR.—There were seventy-three battles fought during the year 1855, with an average loss of a thousand men in each; more than 300,000 soldiers are estimated to have perished by disease and battles; the battles average more than one a week. It is one of the bloodiest years in modern history.