

and, in company with Northrop Sweet and four others, seceded from this church and said they could carry the whole world with them by preaching 'Mormon' principles. They had two or three meetings, but the society would never have been known in the world, had not a few of us remembered the circumstance and told of it.

Another species of apostasy took place in the neighborhood of the forge in Kirtland. A man named Hosen seceded from the church, renounced the Book of Mormon and the Prophet, and established himself under the name of the Independent church. A man named Montague was appointed bishop. This church got to number about ten members. They pretended, under the order of the New Testament, to have all things common. In a few weeks the bishop, who had charge of the temporal things, made a charge on the president for visiting his pork barrel and the president charged the bishop with visiting his wife, and that broke up the society.

I shall not undertake to detail all of this species of character that have arisen, but there was another by the name of Hawley. He was attacked by a spirit of revelation, somewhere in the State of New York, while he was plowing, and it took him in such a hurry that he had not time to put on his boots, but traveled barefoot to Kirtland, some six hundred miles distant, to warn Joseph that he was a fallen prophet; that God had cut Joseph off and placed in his stead a man by the name of Noah; and the reason Joseph was cut off was, he had suffered the men to wear cushions on their coat sleeves, and the women to wear caps. He went through the streets of Kirtland with a dismal howl, crying, 'woe, woe to the people.' On one occasion, about midnight, Brigham Young went out and took with him a cow hide and said to Hawley, 'If you don't quit annoying the people with your noise I will cow-hide you;' upon which, he concluded he had suffered persecution enough for his master's sake and shut up his noise.

I believe if you will take the whole circle of the history of apostates from this church, that in ninety nine cases out of every hundred you will find that the spirit of adultery or covetousness was the original cause.

There was a man named John Smith came into the church and was somewhat prominent in the State of Indiana. He preached some little and was considered quite zealous; but he said he had proved that the Book of Doctrine and Covenants was not true, 'for it says,' said he, 'that if a man shall commit adultery and not repent of it, he shall lose the Spirit of God, and shall deny the faith;' now I have done it and have not denied the faith, and so I have proved that the revelation in the Book of Doctrine and Covenants is not from God. The spirit of blindness had so taken possession of him that he could not see that when he was proclaiming that the revelations were not true, that he was denying the faith. That spirit has such an effect over the human mind as totally to blind them in relation to their own acts and the spirit that governs them.

After the organization of the Twelve Apostles and the so far finishing of the Kirtland Temple as to hold a solemn assembly and confer the Kirtland endowment therein, the spirit of apostasy became more general and the shock that was given to the church became more severe than on any previous occasion.

The church had increased in numbers and the Elders had extended their labors accordingly; but the apostasy commenced in high places; one of the First Presidency, several of the Twelve Apostles, High Council, Presidents of Seventies, the witnesses of the Book of Mormon, Presidents of Far West and a number of others standing high in the church were all carried away in this apostasy; and they thought there was enough of them to establish a pure religion that would become universal.

This attempted organization was under the direction of Warren Parrish, who had been a traveling Elder in the church and who sustained a high reputation in the Southern States as an eloquent preacher and had, for a short time, been employed by Joseph as a clerk. He undertook to organize these elements into a church and I was told by them that all the talented men among the Elders were ready to join them.

They named, for instance, Lyman Johnson, John F. Boyington, William E. McLellan, Hazen Aldrich, Sylvester Smith, Joseph Coe, Orson Johnson, W. A. Cowdery, M. F. Cowdery and others, amounting to something like thirty who had been prominent Elders in the church.

They were going to renounce the Book of Mormon and Joseph Smith and take the Mormon doctrines to overthrow all the religions in the world and unite all the Christian churches in one general band and they to be its great leaders.

What success did this great apostasy meet with? Br. Kimball, when on a mission in 1844, (this apostasy took place in 1837-8) while crossing Fox river on the ferry, encountered Warren Parrish. He was a grave looking man, a straight-jacketed fellow, dressed in black, with a white handkerchief around his neck. Says he, 'Elder Kimball, will you have the goodness not to say to the people here that I ever was a Mormon; I am a Baptist minister, I am preaching at that meeting house for a salary of \$500 a year; if they find out I have been a Mormon it would hurt my influence very much indeed.'

Where was the big church he had tried to build up? He had tried pleading law, that failed; peddling bogus money, and that failed, like his big church speculation; and where was the origin of this?

I recollect waking up late one evening when I was quite a young man and hearing my father and one of the brethren talk. Being a little disposed to listen, I learned that there had been considerable of a difficulty between Parrish and one of the brethren. This was when he was in good standing in the church. He had been too kind with the brother's wife. Then I learned the commencement of his apostasy.

You may go to every one of these men—I care not which one—you cannot put your finger on any one of these thirty men but what you will find that the spirit of adultery or covetousness had got possession of their hearts and, when it did, the Spirit of the Lord left them. They had not sense enough to repent and put away their iniquity, but suffered themselves to be overthrown with the spirit of darkness and they have gone to hell, and there they may lift up their eyes, asking for some relief or benefit from those they once tried to destroy, but if they get the privilege of waiting on a servant to those who have kept the laws of heaven, they will be exceedingly thankful and fortunate.

At the breaking up of Far West there was another prophet appeared. Isaac Russell undertook to lead the Saints into the wilderness. He gathered some twenty followers.

The reason why he apostatized was: the commandment required the Twelve Apostles to take their leave of the Saints on the foundation of the Temple on the twenty-sixth day of April and I could not be fulfilled because those men were all driven away; but it happened that the Twelve went to that spot and twenty or thirty Saints recommenced the foundation on the day appointed, held a conference and cut off Russell and his followers. He used his influence over a few individuals until they scattered and wasted away.

In Nauvoo we had another shower of dust around the Prophet. There was a man by the name of William Law, who was a counselor to Joseph Smith, and a man of great gravity. He preached a great deal on the stand in Nauvoo and told the people they must be punctual and pay their debts, and he repeated it over and over again; Sunday after Sunday he preached punctuality, punctuality, PUNCTUALITY.

I was then on a mission in England, but when I got home I would hear, Sunday after Sunday, these addresses. Thinks I, this is a very righteous fellow, it will be perfectly safe to deal with him, and everybody thought so.

The first time I suspected but what he was as straight as a loon's leg, at least in relation to his trading, was one day in his mill. Br. Willard Richards and myself met Bishop Smoot and he offered to bet a barrel of salt that the Doctor was heavier than I was. We went into Law's mill to be weighed. I was weighed on the scales where he weighed wheat into the mill.

To my surprise I did not weigh as much by twelve lbs. as usual. I thought this was a curiosity. I saw there was another pair of scales on the other side of the mill, where they weighed out flour. I weighed the Doctor twice, and he weighed me twice on both scales, and I found that if I had been a bag of flour I would have weighed twelve pounds *too much*, and if I had been a bag of wheat, I would not have weighed enough by twelve pounds.

The Doctor and myself soon discovered that the gain by this villainous fraud would supply the mill with wood and hands to tend it.

Br. Joseph and I saw br. Law come out of his house one day, and br. Joseph said to me, referring to Law, 'George, do you know that there is the meanest man in this town?'

Yes, I said, I know he is, but did not know you thought so.

'How did you find it out?'

He has two sets of weights in his mill. He also told me something about Law's visit to certain reputable houses in St. Louis, and gave me to understand that he knew something about Law's hypocrisy and dishonesty in dealing, as well as myself.

I only tell this circumstance because he pulled the leading string in putting Joseph Smith to death. When he comes forth he may expect to find his white robe died in the blood of innocence, and he may expect, in all time to come, to have that stigma upon him.

The spirit of hypocrisy, covetousness, adultery and corruption, also laid the foundation for Law's destruction.

When a man professes a great deal of sanctity, a great deal of holiness and piety, when he can scarcely speak without a pious groan, he is to be suspected, for such hypocrisy is in itself the most cursed corruption that can exist.

Law gathered around him a few followers, organized a church, and set himself up for a prophet, went out from Nauvoo, joined the mob and led the van.

In 1843, when Joseph was taken prisoner in the County of Lee on a demand from the Governor of Missouri, William Law turned out and attempted to release him. While near Oquaka and supposing that Joseph had been smuggled to the river side, and that he was about to be carried to the Mississippi and put on board the steamer and hurried away to Missouri, says he, 'they will carry him on board of a boat and get him over the river and, if the Prophet is carried to Missouri and killed, property in Nauvoo will fall to one half its present value.' His anxiety was about the price of property going down. A few minutes after, when he met Joseph, he went up, threw his arms around him and kissed him. He loved him tenderly as long as he kept the price of property up.

After the death of Joseph, a number of men appeared, professing to be revelators; the most noted of them I believe was James J. Strang. He gathered a few followers around him and established himself first at Voree, Wisconsin; then he removed to Beaver Island, Lake Michigan. He remained there some length of time and, finally, in some disturbance got up there, he was murdered. His followers clung together longer than any of the other apostates. They were able to publish a monthly paper, about half the size of the 'Deseret News,' printed in large type and coarsely leaded, in which they advocated James J. Strang as a prophet.

Charles Thompson, Francis Gladden Bishop, G. J. Adams and others arose, until prophets for a while were at a discount, but all these vanished into thin air, their names were forgotten, and their

pretensions are unknown, unless some of us happen to think and tell of them.

Oliver Cowdery said to the people, when he came to Puttawatomie and requested to be restored to the church, 'follow the Twelve; they are the men with whom the Priesthood rests; if you follow the main channel of the stream, you will go right, but if you run into a bayou, you will find yourselves among snags.'

You may trace the course of all those characters and you will find that hypocrisy and adultery have been the leading strings to lead them astray. It is of the utmost importance that every Latter Day Saint thoroughly and carefully tread his own path, correct his own conduct, regulate his own life, banish from his heart the spirit of wickedness and corruption and see to it that his intentions, desires and actions are pure in the sight of God; that he covets not that which belongs to his neighbor, for our actions are between us and our God; with him we have to account, and his Spirit will not dwell in unholy temples.

Then let us keep ourselves pure before him, live the principles that we have espoused and be prepared for the great day when we shall stand upon Mount Zion, where none will stand only those who have clean hands and pure hearts.

May God bless us: Amen.

## THE DESERET NEWS.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, JAN. 20.

at the News Office.  
WOOD AND VANDY—wanted immediately

### Whose Business is it?

The people of Utah have peaceably left their former homes, have peaceably settled where no others would, have most strictly conformed to the Constitution and Constitutional laws of the United States, without the first exception, and what business has Congress, any State, or any other Territory, with her domestic institutions? None whatever, for they only concern the residents within her borders. Does Utah send bayonets into any State or Territory, to compel the inhabitants thereof to forsake their Sodomite practices, degrading superstitions and man-made religious creeds? No, for here it is most thoroughly understood that,

'A man convince'd against his will  
Is of the same opinion still.'

and that law enacted to oppress any one in the least inalienable right is not law, because it is not 'a rule of order founded in justice.' Here it is also well understood that when a just law is wrested to subserve unjust designs, opposition to such usurpation is neither treason nor rebellion, but, even when urged to extremities, is necessary and most commendable self-defense, and may, by continued tyranny on the part of those in authority, be driven to affect an altogether justifiable revolution in favor of a wholesome administration of wholesome laws, as did our fathers.

Speculators say that their schemes in gold worship do not prosper well in Utah; that we do not pour the hard earned fruits of our toil into their coffers, merely upon their asking us so to do, to gratify their greediness and vanity; and this much they say truly. But who invited them here, with promises of great gain? No one loving Utah. And when they followed in our wake, like sharks hunting prey, who molested them, unless it be termed molestation to have as little as possible to do with them? And for not loving and pampering speculators, we have incurred their displeasure and that of their friends. And whose business is it, save our own, that we take a course to have all transactions conducted upon honorable and upright principles, protecting the poor and unwary against the grasping and cunning? Such a course should be applauded, not condemned.

Politicians find Utah but a sorry field for place-hunting, divisions, and the salaries and pickings and stealings of office-holders. They soon learn that in Utah offices seek the most worthy, (except in nearly all of the Governmental appointees, to whose appointment we justly object,) and that tinsel and corruption do not here pass current for capability and virtue. After learning those facts, do politicians reform their evil ways and strive to encourage the fair example set by Utah? So far from it, they yelp, and snap, and howl like sheep-stealing dogs that have been driven from a flock.

Who entreated them to come here to pollute the people? Not Utah. Whose business is it that we will not crouch to base officials, nor patronize their destructive arts? Our own, and not that of any other person. If they do not like our plan and just mode of conducting our own affairs, in a country exclusively of our own

improving, they had better remain at home, or seek a more congenial location, for they are too well known and despised, to ever be able to gain a foothold where effort is wisely directed to compass the welfare of all.

Editors fill their papers with lies about Utah because lies 'pay' better than the truth, thereby affording a spicier zest to the morbid appetites of the great majority of newspaper readers. With most editors, it is not, what is the true and useful? but 'will it pay?' And inasmuch as it is at present popular and pays well, they urge the U. S. Government to trample upon the Constitution which underlies our free institutions, in an insane and futile attempt to crush liberty from the hearts of American citizens in the fastnesses of the Rocky Mountains. Poor fools! do they not know that, if they could succeed in crushing out the rights of 'Mormons,' their turn to be oppressed would come sooner or later? And aside from that, is it any of your business, Messrs. Editors, how we manage our 'domestic institutions,' so they are but managed to suit ourselves? Of course not, and you had better at once begin to write the truth about us, and aid us in extending the rich and Heaven-granted boon of human rights.

We constantly proclaim to all the world that we neither love, respect, nor practice the unsavory twaddle of the effete Christianity of the nineteenth century, with its self-instituted one-wife and no wife systems, entailing adultery, fornication, whoredoms and their attendant rottenness and death; and for thus daring to uphold and encourage strict purity of intercourse between the sexes, pulpits thunder their slander, misrepresentation and blackguardism against polygamy, an institution again revealed from the Almighty for the practice of the righteous. Most scintillating censors, why fault a 'Mormon' with many wives, rather than a Shaker or Roman Catholic priest with no wife? Those Shakers and priests, did they but practice what they profess, would soon depopulate this earth, yet the vials of your wrath, regardless of the Bible you claim to respect, are unstoppered to be poured upon none save those who of all others are striving to make our species worthy of salvation with the Savior, and with the prophets, patriarchs and apostles, of all time.

In fine, we do not delight in the abominations in which the present generation is wallowing, and say that we will not have them practiced in Utah. Do you wish to enforce their practice at the point of the bayonet?

The world in general are blindly following the dictates of the devil, and do the 'Mormons' so much as offer to hinder them in that service, except by a goodly example and sound reasonings and Scripture arguments and teaching? On the other hand, the Latter Day Saints are earnestly contending for the gifts, graces and salvation of that law of liberty proclaimed by the Son of God, and by what right do the wicked and oppressive interfere with our mode of worship? In fine, whose business, beside our own, is it as to whom we worship or how we worship, so we thereby interfere with no rights of others, which we never have?

ARRIVALS.—On Tuesday evening, 19th inst., Elders O. Pratt, E. T. Benson, John Scott and John Kay arrived, from Europe, and Elders Geo. Q. Cannon, H. McEwan, Joseph Bull, Samuel Miles and Howard Egan, from California.

ELDER ABSALOM P. DOWDLE arrived on the 16th inst., from his mission to Australia.

THEATER.—On the 13th inst., Paul Pry, song by W. C. Dunbar, and The Serious Family; on the 16th, The Passing Cloud, two songs by H. E. Bowring, and Don't Judge by Appearances, to be repeated on the 20th.

The Hall is crowded each Wednesday and Saturday evening, and the general style of the playing is that which is so highly pleasing to those who appreciate the graceful, appropriate and natural personification of the several characters represented.

A SECRET.—How do you do, Mrs. Tome? Have you heard that story about Mrs. Ludy?

'Why, no, really, Mrs. Gab, what is it?—do tell.'

'O, I promised not to tell for the world! No, I must never tell it, I'm afraid it'll get out.'

'Why, I'll never tell it as long as I live; just as true as the world—what is it? come—tell.'

'Now you won't say anything about it, will you?'

'No, I will never open my head about it, sacredly. Hope to die this minute.'

'Well, if you believe me, Mrs. Funday told me last night, that Mrs. Trott told her that her sister's husband was told by a person who saw it, that Mrs. Trouble's oldest daughter told Mrs. Nicholas, that she heard Mrs. Putein tell Naomi Blate, that a milliner told her that Austins were going out of fashion.'