



GEORGE Q. CANNON.....EDITOR

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THE "MOVEMENT" AND "PREAMBLE"
OF TWENTY-FIVE YEARS' AGO.

WE have had occasion to refer to the Nauvoo *Expositor* in previous articles. This paper was published by a few men who had been members of the Church and had made great professions of friendship for the Prophet Joseph, but had entered into a secret combination to destroy him. They had worked in the dark until he exposed their traitorous intrigues; then, after attempts to hide their wickedness, they came out openly and avowed their intentions, proclaiming as the reason for their action that Joseph was a fallen prophet. To judge by their own expressions, they were prompted by holy zeal, the reformation of the Church, the purification of its doctrines, and the salvation of the people being the incentives which prompted them to action.

The "Movement" of those men possesses no importance of itself at the present time, aside from the fact that it is a specimen of the manner in which Satan operates; and though twenty-five years have elapsed since that "movement" was introduced, he still gives evidence that he is the same "old devil" now that he was then, however much the belief may prevail that no such being as he has an existence. Revelations from the spirit world through the agency of tipping tables, planchettes, writing or speaking mediums, spirit voices, spirit hands, spirit music, etc., were not known then; manifestations of that character had not been given, and Satan, therefore, did not avail himself of them to hoodwink his dupes. But he contrived to have them believe that they were just as pious, as honest, sincere and conscientious as he does the same class in these days. To vindicate the purity and correctness of their views and position they judged it essential to publish their "Manifesto" or "Preamble." The document is only remarkable because of its similarity to the writings of other apostates. The writers desired the enemies of Joseph and the Saints to know that they were very brave; they wished to evoke their sympathy in advance, so in the opening paragraph they describe the furious and turbulent storm of persecution which they expected to burst over their heads. The "Manifesto" opens as follows:

"It is with the greatest solicitude for the salvation of the human family and of our own souls that we have this day assembled. Fain would we have slumbered, and, like the dove that covers and conceals the arrow that is preying upon its vitals, for the sake of avoiding the furious and turbulent storm of persecution which will gather, soon to burst upon our heads, have covered and concealed that which, for a season has been brooding among the ruins of our peace; but we will rely upon the arm of Jehovah, the Supreme Arbiter of the world, to whom we this day, and upon this occasion, appeal for the rectitude of our intentions.

If that God who gave bounds to the mighty deep and bade the ocean cease—if that God who organized the physical world and gave infinity to space, be our front guard and our rearward, it is futile and vain for man to raise his puny arm against us. God will inspire His Ministers with courage and with understanding to consummate His purposes, and if it is necessary He can snatch them from the fiery furnace or the lion's den, as He did anciently the three Hebrews from the former and Daniel from the latter."

Then follows the extract, which we gave in a previous article, about their thorough acquaintance with the rise, organization and history of the church, and their testimony that they believed and knew that the religion of the Latter-day Saints, as originally taught by Joseph Smith, was verily true, &c.

In the next paragraph they inform their readers what kind of men ministers of God should be: the honor and glory of God, the salvation of souls and the amelioration of man's condition should be kept steadily in view; in all of

which Joseph and other officials in the church, according to their statement, were deficient.

They then continue:

"We most solemnly and sincerely declare, God this day being witness of the truth and sincerity of our designs and statement, that happy will it be with those who examine and scan Joseph Smith's pretensions to righteousness and take counsel of human affairs and of the experience of times gone by. Do not yield up tranquilly a superiority to that man which the reasonableness of past events and the laws of our country declare to be pernicious and diabolical."

They conclude the paragraph by declaring many items of doctrine, as taught by the prophet and his brethren, to be heretical and damnable. Their country and their God requested that they should "rectify the tree."

The piety, good feeling, brotherly kindness and disinterestedness of the next paragraph could not be surpassed by apostates of the present day, whose prototypes they were. They say:

"We have called upon him [Joseph] to repent, and as soon as he showed fruits meet for repentance, we stood ready to seize him by the hand of fellowship and throw around him the mantle of protection; for it is the salvation of souls we desire and not our own aggrandizement."

The "Manifesto" continues:

"Many of us have sought a reformation in the church without a public exposition of the enormities of the crimes practised by the leaders, thinking that, if they would hearken to counsel and show fruit meet for repentance, it would be as acceptable of God as though they were exposed to public gaze; but our petitions were treated with contempt, and in many cases, the petitioners spurned from their presence, and particularly by Joseph."

"As we have before stated, the various principles of men we are determined to explode. It is not that we have any private feelings to gratify, or any private pique to settle, that has induced us to be thus plain. For we can respect and love the criminal if there is any hope of reformation."

"The next important item which presents itself for our consideration, is the attempted political power and influence which we verily believe to be preposterous and absurd. * * * We do not believe that God ever raised up a prophet to Christianize the world by political schemes and intrigue. It is not the way God captivates the heart of the unbelieving."

So full of zeal were they that they cried out:

"Oh Lord! shall we sit still and be silent while thy name is blasphemed and thine honor, power and glory brought into disrespect?"

The next paragraph denounces what they are pleased to call the inquisitorial practices of Joseph and "his accomplices." Then follows an account of the trial, in which they contend they were not cut off from the Church, but were still members of it. A string of resolutions, thirteen in number, follows the "Manifesto" or "Preamble."

The second resolution states that they are constrained "to denounce them (Joseph and Hyrum Smith) and others as apostates from the pure doctrines of Jesus Christ."

The third resolution states "that we disapprove and discountenance every attempt to unite church and State; and that we further believe the effort now being made by Joseph Smith for political power and influence is not commendable in the sight of God."

The fourth resolution says that "the hostile spirit and conduct manifested by Joseph Smith and many of his associates towards Missouri and others inimical to his purposes are decidedly at variance with the true spirit of Christianity and should not be encouraged by any people, much less by those professing to be the ministers of the gospel of peace."

The sixth resolution says:

"That we consider the religious opinions exercised in financial concerns by Joseph Smith is as unjust as it is unwarrantable; for the Book of Doctrine and Covenants makes it the duty of the Bishop to take charge of the financial affairs of the church and of all temporal matters pertaining to the same."

Joseph's injunctions respecting the purchase of property were as objectionable to apostates then, as the injunctions of to-day, about purchasing merchandize, and respecting co-operation are to apostates now; for the tenth resolution says that they consider "the injunctions laid upon the Saints, compelling them to purchase property for the Trustee in Trust for the church as a deception practiced upon them."

The thirteenth resolution sounded ludicrous at the day in which it was

written; but how much more so now? It reads:

"That we call upon the honest in heart in the Church and throughout the world to vindicate the pure doctrine of Jesus Christ, whether set forth in the Bible, Book of Mormon or Book of Covenants, and we hereby withdraw the hand of fellowship from all those who practise or teach doctrines contrary to the above, until they cease so to do, and show works meet for repentance."

Had they assumed to have been under the direction of "a priesthood behind the veil," they could not have aped the tone of authority better than they did. Both then as now, and now as evermore, however cunningly false shepherds try to imitate the voice of the true shepherd, they signally fail.

The fifteenth resolution says that "in all our controversies in defence of truth and righteousness, the weapons of our warfare are not carnal, * * * but against spiritual wickedness in high places; and therefore we will not use carnal weapons to save in our own defence."

These men made the highest pretensions possible concerning their love for the truth and for the Saints. To judge by their language, they would not hurt a hair of their heads, would not harm Joseph, but only wished him to repent and reform his life. In their editorial they said: "The question is asked: 'Will you bring a mob upon us?' In answer to that we assure all concerned that we will be among the first to put down anything like illegal force being used against any man or set of men."

The paper containing this "preamble" or "manifesto" and resolutions was dated June 7th, and twenty days after its issue, the prophet Joseph and his brother Hyrum lay weltering in their blood in Carthage jail. The machinations of these apostates had brought them into the toils of their enemies; through their agency their deaths had been compassed. Within three short weeks after the publication of their "manifesto" their garments were dripping with the blood of innocence, and this, too, after all their pretensions of meekness and humility and the love of God and friendship for the Saints and their desire to reform the church and to establish the pure principles of the gospel and to eschew the use of carnal weapons.

In considering our circumstances today there is one especial cause of thanksgiving—it is more than twenty miles to Carthage, and mobs cannot collect and raven and destroy at a day's notice. Twenty-five years have not produced any change in the hatred and murderous spirit of Satan; but they have produced many favorable changes in the condition of the people of God.

"HOLINESS TO THE LORD"—CO-OPERATION.

NOT many days ago we published a communication from Z. on the subject of Co-operation and the retention of the co-operative sign over the doors of those who had expressed hostility against the measure. It was scarcely the kind of communication in every respect that we are in the habit of admitting to our columns; but it touched upon a subject that needed mention, and so we published it, hoping it would have the effect either to have the signs taken down, or to show the people that the words "Holiness to the Lord" did not in every instance distinguish those who sustained co-operation in contradistinction to those who opposed it. Whether Z's communication had any effect, or not, we can not say; but we have it in our power to announce to day that at least two signs have been hauled down, the proprietors of the stores having come to the conclusion to sail no longer under colors to which their language and acts show they have no claim. This is as it should be. The people should have some means of distinguishing those who sustain co-operation from those who do not. This sign was adopted as this means, and when a man ceases to support the measure, or tries to bring it into disrepute, he should, to say the least, take down his sign and let the public know his true position. If such persons do not wish "Holiness to the Lord" to be over their stores, they should be honest enough to remove the words. The Latter-day Saints believe that not only will "Holiness to the Lord" be over our stores and places of business of His people; but as Zechariah, the prophet, predicts, the words shall even be on the bells of the horses and the vessels in common use, as well as upon those in use in the Lord's house. We anticipated excellent effects from

the co-operative movement when it was inaugurated; and we have not been disappointed. It has been a great blessing to the community by giving them cheap goods. Every householder in the land has reason to be thankful that the principle was ever broached and put into practical operation, for it has wonderfully lessened expenses; and another excellent feature of the institution is that the profits are divided among the people. We know a Ward Retail Store, whose profits have not been so large as others, which, at the expiration of four months from the opening of the store, paid up a dividend on its capital at the rate of forty-three per cent. per annum. Besides this dividend, the people had their goods at prices far below anything ever before known in this country, and far lower, too, than, if there had been no co-operation, they would have been with the present cheap freights and other advantages which we now have. It is capable of the clearest demonstration that co-operation has been, thus far, of great benefit to the people.

But another effect of co-operation is that it has shown the people the nature of the ties by which some have been attached to the people and the cause which they love; it has exhibited friendship in its true colors. The wisdom of financial measures, which are now caviled at, would never have been questioned, and men's real feelings would not have been exhibited as they now are, had it not been for co-operation. Had the old system of doing business been left undisturbed, faith of a certain character would have still existed, and the financial policy of the leaders of Israel would not have been deemed unsound. But it is surprising how suddenly doubts and fears arose respecting the authority and wisdom of the priesthood when that measure was mooted, and how its success has increased those doubts.

Verily Washington Irving was not far wrong when he called the dollar "almighty."

THE Chicago *Evening Journal*, of a late date, publishes a circular from a dealer in counterfeit currency—Morgan & Co., Nassau Street, New York, which has been sent in for publication by L. Carter & Co., of Astoria, Ill. The numerous frauds that have been perpetrated of late by counterfeiters, have caused considerable excitement and comment in various quarters. A few extracts from the circular in question will serve to show the extent to which these frauds have been perpetrated, and the coolness and audacity of those engaged in them. It begins in the following modest manner:

"DEAR SIR:—Believing you to be 'true blue' we will introduce for consideration a matter which will be the means of putting many thousands of dollars in your pocket in a very short time. We have now on hand, ready for circulation, \$850,000 in \$1, \$2 and \$5 bills. They are the best counterfeits ever put in the market, and we defy the Treasury experts themselves to detect them. They are of the same size as the genuine, are printed on first-class paper, are correctly numbered, and are so exceedingly well executed in every respect that they cannot possibly be detected, even by the aid of a powerful microscope. We have them put up in packages of \$500 each. We will sell you \$500 of the \$1 or \$2 bills for \$100; \$1,000 for \$180. We shall charge you \$200 per thousand on the \$5 bills, as the engraving of the plate cost us considerably more than for the others. If you desire to feel your way before investing largely, we will send you \$500 upon the receipt of \$5 or \$10, whichever you see fit to send us, and you may pay the balance within 15 days after receiving the bills, or we will wait until you arrive. Any railroad ticket agent will take them, because he cannot detect them."

This precious document then proceeds to caution the "True Blue" against showing more than fifty at a time and in one place. It then proceeds to suggest certain precautionary measures in the transmission of money for supplies, assuring the recipient of the circular that every precautionary measure has been taken to prevent detection and to insure safety in passing off these counterfeit notes.

"Depend upon it," says the circular, "we are in earnest in this matter, and if you take hold of it in a proper manner, you can make \$20,000 before November."

In cautioning the recipient of this villainous document against divulging the name of its sender, it proceeds:

"We have the reputation in New York of being men of good standing, and, therefore, we will never be suspected of dealing in counterfeit money."

"WAGON & Co.,
73 Nassau street, New York.

As a guarantee of the quality of their counterfeits, this firm extracts the following paragraph from the *Herald*:

"The amount of the counterfeit money in circulation throughout the country; the