

the ground or he will run over the whole of us." Waste suggested in carrying him to cross his legs, for they said that would make it easier for the prophet, but that was done in consequence of the severe pain it would give to the small of the back. He was daubed with tar and feathered and choked, and aquafortis poured into his mouth. Dr. Dennison had been employed to perform a surgical operation, but he declined when the time came to operate. The liquid they poured into his mouth was so powerful that it killed the grass where some of it had been scattered on the ground. Joseph is reported by the mob to have said, be merciful, when they told him to call upon his God for mercy, they immediately, as he began to pray, heard an alarm which made them think they were about to be surprised, and left suddenly. Sidney Rigdon, who resided near by, had been dragged by the heels out of his bed at the same time, and his body stripped and a coat of tar and feathers applied. The next morning he was crazy, his head greatly inflamed and lacerated. Joseph found his way in from the light of the house, the mob having abandoned him. While he was engaged in getting off the tar by the application of grease, soap and other materials, Philemon Duzette the father of our celebrated drummer, came there, and seeing the prophet in this condition, took it as an evidence of the truth of Mormonism, and was baptized. These circumstances exposed the life of the child, the measles struck in and caused its death, and the whole of this persecution was got up through the influence of those apostates; and it made it necessary to keep up a constant watch lest some violence should be repeated. Luke Johnson informed us that Warren Waste was afterwards a cripple, rendered so by weakness in the small of the back, and Dr. Dennison died in the Ohio Penitentiary where he was incarcerated for procuring an abortion, which caused death. Joseph soon after located in Kirtland. In Kirtland there was manifestations of evil spirits in high places, which might have been considered more dangerous than the manifestations in the early establishment of the Church. Sidney Rigdon, on one occasion got up to preach, and commenced by saying that the church and kingdom was rent from them and given to another people. Joseph was absent, when he came home he found Sidney almost like a mad man. He labored with him and with the church and finally succeeded in convincing him that he was under the influence of a false spirit. A man from the State of New York by the name of Hawley, stated that while he was working in his field, barefoot, the word of the Lord came to him, saying that he should start on the instant, and not stop to put on his shoes. He came six hundred miles to Kirtland, and went to Joseph with the message that he had suffered John Noah, a prophet of God, to be cut off from the church, and that consequently he had lost his office, and he had also suffered the women to wear caps, and the men he allowed to wear cushions on their shoulders, and for these heinous sins he was cut off, and this man had come six hundred miles barefooted to bear the terrible message. You might suppose such an adventurer coming among us would be regarded as a mad man by all, but at that time several men were ready to listen to him; a Bishop's counsel was assembled and an investigation had. During the investigation, the subject of women wearing caps and veils and having their heads covered was canvassed and the bible ransacked by Oliver Cowdery and others. When the man was expelled from the church for giving way to the power of false spirits, he rose up in a most solemn manner, and proclaimed to the counsel that they had chosen darkness instead of light. This man went through the streets of Kirtland in the night crying in a most doleful voice, woe, woe to this people. I understand that Brother Brigham, hearing this nonsense and noise in the street, jumped up out of his bed in the night, took with him a cow hide whip into the street and told that noisy person if he did not stop his noise he would certainly cowhide him, which caused him to cease to annoy the inhabitants with his folly.

Another prophet arose by the name of Hoton, he had his headquarters at the Forge in Kirtland. He was the president, and a man named Montagu was appointed Bishop. They resolved to live precisely in accordance with the principles, as they understood them, spoken of soon after the day of Pentecost, for they had all things common. Their number increased to ten, and they called themselves "the Independent Church." Persons who had apostatized

from the Latter-day Saints could be admitted into their party upon the terms of entering the room, shaking hands with every member and consecrating their property. This church lasted some two or three months, when a difficulty occurred between the President and the Bishop. The Bishop accused the President of being too familiar with his meat barrel; the President, in turn, accused the Bishop of being too intimate with his sheets. The result was, a split took place between the two chief authorities, and the organization ceased to exist.

There was a prevalent spirit all through the early history of this Church which prompted the Elders to suppose that they knew more than the Prophet. Elders would tell you that the Prophet was going wrong, men who thought they knew all about this work, thirty or forty years, some of them before the Lord revealed it, tried "to steady the ark." The church was constantly afflicted with such a class of men.

I remember well in Zion's Camp, Levi W. Hancock made a life, from a joint of Sweet Elder, Sylvester Smith marched his company to the music of that fife. That fife may be considered almost the introduction of martial music among the "mormons." A dog came out and barked, when Sylvester Smith was going to kill the dog. Joseph said he was a good watch dog, Sylvester became wrathful and threatened; finally Joseph reproved him sharply, showing him that such a spirit would not conquer or control the human family, that he must get rid of it, and predicted that if he did not get rid of it, the day would come when a dog would know his flesh, and he not have power to resist it. Some months after the return to Kirtland Sylvester Smith preferred a charge against Joseph the Prophet, for having prophesied lies in the name of the Lord, and undertook to substantiate that charge on the ground that the Prophet had said a dog should bite him, if he did not get rid of that spirit, when he had not power to resist. They were three days and parts of nights, with the High Council in Kirtland, in investigating this charge; one person spoke three hours in behalf of the Prophet. Sylvester published a confession which can be seen in the Church History, acknowledging his fault.

The Church in Kirtland were few in number compared with the inhabitants of the city of Ogden. We had High Council upon High Council, Bishop's trial upon Bishop's trial; and labor and toil constantly to settle difficulties and get our minds instructed in principle and doctrine, and in the power that we had to contend with. I remember very well the organization of the High Council at Kirtland as a permanent institution, there had been several councils, of twelve High Priests called for special cases, but they organized it permanently on 17th Feb. 1834. On the 19th, the first case that was brought up was that of Elder Curtis Hodge, sen., who while speaking in meeting had gone into a methodist spasm, shouting and screaming in such a manner as caused one of the Elders to rebuke him. Bro. Hodge was brought before the Council for so doing. A great deal of instruction was imparted to the people who were assembled in a room sixteen feet by eighteen. The decision was, that the charges in the declaration had been fairly sustained by good witnesses, that elder Hodge ought to have confessed when rebuked by Elder Ezra Thayer; also if he had the spirit of the Lord at the meetings where he halloed, he must have abused it and grieved it away, and all the Council agreed with the decision. The report of this case is in Millennial Star. Vol. 15, page 18, and well worthy of perusal.

In relation to the manifestation of the spirit and a man exercising it, he may be guilty of error of manner as well as error in matter, and these principles in this way were gradually introduced into the minds of the brethren, and the Elders being instructed all the while now and then, when falling out by the way-side. The first Council I ever attended where the prophet was present was at the trial of Doctor P. Hurlburt. This occurred in June, 1833. He had been cut off from the Church by the Bishop's Council, and a Council of twelve High Priests, was organized to try the case on appeal, Hurlburt did not deny the charge, but begged to be forgiven, made every promise that a man could make that he would from that day live a virtuous life. Finally the Council accepted of his confession, and agreed that he might on public confession be restored to the Church again.

It was at the same Council that Daniel Copley, a timid young man, who had been ordained a priest, and required to go and preach the Gospel, was called to

an account for not going on his mission. The young man said he was too weak to attempt to preach, and the Council cut him off the Church. I wonder what our missionaries now would think of so rigid a discipline as was given at that time thirty one years ago under the immediate supervision of the prophet.

As soon as this Council had made this decision upon Hurlburt, Joseph arose, and said to the Council, he is not honest, and what he has promised he will not fulfil; what he has confessed is not the thoughts and intents of his heart, and time will prove it. Hurlburt stated to the branch in Thompson, Ohio, that he had deceived Joseph Smith's God or the spirit by which he is actuated; I have proved that Council has no wisdom, I told them I was sorry, I confessed and they believed it to be an honest confession, I deceived the whole of them and made them restore me to the Church, Hurlburt was the author of that work known by the name of mormonism unveiled. Booth's letters were reprinted by Hurlburt, who is the author of "the Spaulding story," a book which he intended to publish; and in delivering lectures he had said he would wash his hands in Joseph Smith's blood. He was taken before the court and required to give bonds to keep the peace towards all men, and especially towards Joseph Smith. These circumstances had some influence, and his friends arranged that he should not publish the book, but put it into the hands of E. D. Howe, who resided in Painesville, Ohio. He agreed that he would give Hurlburt four hundred copies of the first printed and bound, for the manuscript. Hurlburt went round and got subscribers, to pay him when the book should be delivered, one dollar each for the four hundred. Howe got the books printed, and refused to furnish Hurlburt with his share, until by a piece of legerdemain he got hold of his subscription list and got the four hundred dollars, and then he let him have the books. When Hurlburt went to supply his subscribers he found they had already been served. The Spaulding story in that country was considered so ridiculous, that the books could with difficulty be sold at any price; but it has now found its way into the scientific journals of the great world as a true history of the origin of the Book of Mormon, when it is very well known that no statement on this earth could be more incorrect or more untrue. Let Mormonism be true or false, the Spaulding story from beginning to end is an unmitigated falsehood. Solomon Spaulding was a Presbyterian minister; he entered into the iron trade in Conneaut, Ohio, but failing in business he took a notion to write a novel; he wrote a book called the Manuscript Found, he took his work to Pittsburg, to a man by the name of Patterson, to get it printed, but he failed and never printed it. It was pretended that it fell into the hands of Sidney Rigdon, and that he converted it into the Book of Mormon and induced Joseph Smith to publish it; whereas it is very well known that there had no connection ever existed between these parties. In the first place, Spaulding never wrote any such work; in the next place, Spaulding never had anything to do with Patterson, and Sidney Rigdon and him were perfect strangers to each other. The first knowledge that Sidney Rigdon had of Joseph Smith was when Parley P. Pratt met him in Ohio, and presented him a printed copy of the Book of Mormon; yet all this has found its way into scientific literature, and you will find it even in the *North British Review*. Hurlburt's failure to destroy Mormonism was so complete, understanding that he was backed by influential men in Mentor and vicinity, that it ended in their disgrace and discomfiture, and this was so complete, that the story in that country was hardly ever spoken of afterwards. Yet the Spaulding story lives among those who make lies their refuge, and under falsehood hide themselves.

The word of the Lord given in Sept. 1831—see Book of Covenants, Sec. 21, Par. 4—to make Kirtland a strong hold for the space of five years, gave rise to a new development in the feelings and sentiments of the Saints. The prophet said purchase lands in the vicinity of Kirtland; men were induced to buy farms, and to go to work and build houses, to quarry rock, and haul them on the ground, to build a temple. We were not then supplied with reporters and clerks as we are now, and many of the books that were kept have been wrested from the hands of the Church by apostates. The foundation of the Kirtland temple was laid in 1833, and there is scarcely a scrap of history relating to it to be found, not even the names of the twenty-four Elders in their order who laid the foundation of it: When the temple was completed there

was a great manifestation of power. The brethren gathered together to its dedication. We considered it a very large building. Some nine hundred and sixty could be seated, and there would be room for a few to stand, the congregation was swelled to a little over a thousand persons at the time of the dedication. It was a trial of faith. The Elders from every part of the country had come together. The finishing of the temple had involved a debt of many thousands, and we all came together to the dedication. The congregation was so large that we could not all get in; and when the house was full, then, of course, the doors were closed and no more admitted. This caused Elder Frazier Eaton, who had payed seven hundred dollars towards building the house, to apostatize, because he did not get there early enough to the meeting. When the dedication prayer was read by Joseph, it was read from a printed copy. This was a great trial of faith to many. "How can it be that the prophet should read a prayer?" What an awful trial it was, for the prophet to read a prayer! The service of the dedication being over, it was repeated again on the next day, to accommodate those who had not been able to get in on the first day, and all those who had been there on the first day, excepting the authorities, being required to remain outside, till those who could not get in the day before were seated; the result of this arrangement was two days dedication.

The question has often arisen among us, why it is that we do not see more angels, have more visions, that we do not see greater and more manifestations of power. Any of the brethren that were there could have heard testimonies of manifestations in abundance.

On the first day of the dedication, President Frederick G. Williams, one of the counsel of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in His vesture without seam, came into the stand and accepted of the dedication of the house, that he saw him, and gave a description of His clothing and all things pertaining to it. That evening there was a collection of Elders, Priests, Teachers and Deacons, etc., amounting to four hundred and sixteen, gathered in the house; there were great manifestations of power, such as speaking in tongues, seeing visions, administration of angels. Many individuals bore testimony that they saw angels, and David Whitmore bore testimony that he saw three angels passing up the south aisle, and there came a shock on the house like the sound of a mighty rushing wind, and almost every man in the house arose, and hundreds of them were speaking in tongues, prophecying or declaring visions, almost with one voice.

The question arises where are those men; a number of them who manifested the greatest gifts, and had the greatest manifestations have fallen out by the way side, you look around among us and they are not here. Many who received the knowledge of the things of God by the power of His spirit, and sought not after signs and wonders, and when the spirit rested upon them seemed to produce no visible demonstration, you look around among the saints in the valleys of the mountains and you find they are here with us bearing on high the standard of Zion, or have descended into honorable graves. But when you find men who have turned away, and have got terribly afflicted with self conceit, you will find those who, on that occasion and similar occasions, received great and powerful manifestations, and when the spirit came on them it seemed to distort the countenance and caused them to make tremendous efforts in some instances. Sylvester Smith bore testimony of seeing the hosts of heaven and the horsemen. In his exertion and excitement it seemed as though he would jump through the ceiling.

Bro. Cannon in speaking on the subject this morning referred to the old adage, soon ripe soon rotten. God has laid the foundation of his kingdom never to be destroyed, and it appears wisdom in Him to devolve gradually power and glory and strength. I have always heard it suggested that as the spirit of Mormonism gathered together the seed of Abraham—mostly the sons of Abraham that are mixed among the nations, that the Holy spirit falling upon men, who are not of the pure blood, who had the predominance of other blood in their veins, that the manifestation is greater, and when great manifestations fall on men, great trials immediately follow.

I have been conversant with early Elders, and I am satisfied that a large number of them feel from their positions in the kingdom of God because they yielded to the spirit of adultery; this was the cause of their destruction.

[Concluded on page 94.]