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Truth and Liberty.

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HISTORY OF JOSEPH SMITH.

JANUARY, 1842.

Friday, 28.—While I was at my office, Emma and sister Whitney came and spent an hour.

I received the following revelation to the Twelve concerning the Times and Seasons, given January 28, 1842:—

Verily thus saith the Lord unto you, my servant Joseph, go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the Times and Seasons according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their counsel, saith the Lord. Amen.

I also decided that Elder John Snider should go out on a mission, and if necessary some one go with him and raise up a church, and get means to go to England, and carry the epistles required in the revelations of December 22; and instructed the Twelve, Brigham Young, Heber C. Kimball, Wilford Woodruff and Willard Richards being present, to call Elder Snider into their council and instruct him in these things, and if he will not do these things he shall be cut off from the church, and be damned.

Elias Higbee, of the Temple Committee, came into the President's Office, and I said to him; The Lord is not well pleased with you; and you must straighten up your loins and do better, and your family also; for you have not been diligent as you ought, and as spring is approaching, you must arise and shake yourself, and be active, and make your children industrious, and help build the Temple.

Elder Snider had appeared very backward about fulfilling the revelation concerning him, and felt that he could not do it unless the Twelve would furnish him means, when he was more able to furnish his own means, as all the elders were obliged to do when they went on missions, or go without.

The high council heard and accepted the report of their committee of the 18th instant, as follows: "The high council of the Church of Jesus Christ to the Saints of Nauvoo, greeting:

Dear Brethren: As watchmen upon the walls of Zion, we feel it to be our duty to stir up your minds, by way of remembrance, of things which we conceive to be of the utmost importance to the Saints.

While we rejoice at the health and prosperity of the Saints, and the good feeling which seems to prevail among us generally, and the willingness to aid in the building of the "House of the Lord," we are grieved at the conduct of some, who seem to have forgotten the purpose for which they have gathered.

Instead of promoting union, appeared to be engaged in sowing strifes and animosities among their brethren, spreading evil reports, brother going to law with brother for trivial causes, which we consider a great evil, and altogether unjustifiable, except in extreme cases, and then not before the world.

We feel to advise taking the word of God for our guide, and exhort you not to forget you have come up as saviors upon Mount Zion, consequently to seek each other's good,—to become one; inasmuch as the Lord has said, "except ye become one, ye are none of mine."

Let us also remember the admonitions of the apostle:—"Dare any one of you, having a matter, go to law before the unjust, and not before the Saints? Do ye not know the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not, that we shall judge Angels? How much more things that pertain to this life? If then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourself to be defrauded? May ye do wrong and demand, and that your brother. Know ye not that the unrighteous shall

not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. 1 Cor. 6, 1-11. Who, observing these things, would go to law, distressing his brother, thereby giving rise to hardness, evil speaking, strifes and animosities amongst those who have covenanted to keep the commandments of God—who have taken upon them the name of Saints, and if Saints are to judge angels, and also to judge the world—why then are they not competent to judge in temporal matters, especially in trivial cases, taking the law of the Lord for their guide, brotherly kindness, charity, &c., as well as the law of the land? Brethren these are evils which ought not to exist among us. We hope the time will speedily arrive when these things will be done away, and every one stand in the office of his calling, as a faithful servant of God, building each other up, bearing each others infirmities, and so fulfil the law of Christ.

William Marks, President, Samuel Bent, Lewis D. Wilson, David Fullmer, Thomas Grover, Newell Knight, Leonard Soby, James Allred, Elias Higbee, George W. Harris, Aaron Johnson, William Huntington, sen., Daniel Carrier, Austin Cowles, Charles C. Rich, Counselors. Attest, Hosea Stout, Clerk."

Sir Robert Sales received a letter from Sha Shoojah, requiring him to evacuate Jellalabad, with which he refused to comply.

Saturday, 29.—I was much engaged with the Tithing; in the afternoon in my office, counselling various individuals; and in the evening in council with Brothers Young, Kimball, Richards, and others, shewing forth the Kingdom and the order thereof concerning many things, and the will of God concerning his servants.

"Manchester, England, January 29, 1842.

To President Young, Elders Kimball and Richards. Beloved Brethren, Soon after your departure a clergyman of the Church of England called upon my employer, to request that he might have an interview with me, as he had a wish to propound certain questions to me; upon his request being complied with, we retired to a private room, when he produced a long list of questions written down, opposite to which he wrote my answers. The rise of the Church, priesthood, doctrines, offices, sacraments, &c., were the principle queries he advanced. When he demurred to any of our principles I was proceeding to explain, but he cut my discourse short by saying he would not hold any controversy, his object being only to obtain information. After the disposal of his queries he wished to be informed where he could obtain the whole of the publications of the Latter Day Saints as he wished to be in possession of them; I informed him at 47 Oxford Street, and he promised to send for them.

Soon after the visit of this reverend gentleman, I had reason to suspect that undermining operations were in progress against me, I therefore tendered my resignation to the directors, but they would not accept it; and very soon afterwards a public accountant was employed by them, to investigate their accounts for several years back, and I was happy to be enabled to answer satisfactorily every question that was asked of me respecting them.

After this another minister sent a lengthy article extracted from an American paper, purporting to be the production of a Mr Anthony, with a request that I would "read, mark, learn, and inwardly digest" the same. I replied to the statements of Mr. A., and after disposing of them paragraph for paragraph, I told him that I was obliged by his favoring me with it, inasmuch as it satisfied my mind, and was confirmatory of the prediction of Isaiah being fulfilled, seeing that Mr. A. admitted that "the words of the Book were delivered to the learned," &c. I then proceeded to contrast the Church of England with the Churches established by the Apostles; but he has not acknowledged the receipt of my letter as yet.

The clergy are building ten new churches in this town and neighborhood, and are employing additional curates to go round to the houses of their parishioners, to coerce or intimidate them into an attendance upon their services, in fulfilment of the words of Paul, "In the last days perilous times will come, &c., that they would have a form of godliness, but deny the power, and would creep into houses to lead captive silly women, &c." See 2 Timothy, 1st. ch. 1st to 8th verses. These curates make repeated visits, generally when the heads of families are from home, and take especial care to inquire where the family are employed, and what place of worship they attend, &c., and leave tracts for the family to read.

One of the Reverend Hugh Stowell's curates has paid several visits to my house, but always in my absence, although he was requested to call when I was at home, and informed the time, when he might meet with me.

The following discourse took place in our own neighborhood. Curate. What religion may you be, my good woman? I am a church-woman, sir. What church do you usually attend? I never attend any, sir.

After reprimanding the woman for pretending to be one of his flock, while she absented herself from the fold, he went to the house of a poor wo-

man who had lately joined the Saints. "I am a minister of the Church of Jesus Christ in England, and have called to inquire what school you send your children to, and what religion you profess?" The woman replied, she was a "Latter Day Saint." "Oh delusion! delusion!" he rejoined, and began to rail against the Saints; whereupon she handed him the Bible, and requested him to read the place where she casually opened to, namely, the 3d chapter of Micah, and to preach her a discourse from that part of the Bible; but he retreated from before her and has not troubled her since.

The Lord Bishop of Chester and the Protestant clergymen, have hired a person of the name of Brindley to go about lecturing against the Saints, and have commenced a monthly periodical in which the foul slanders heaped upon the Saints in America and elsewhere are retailed out to satisfy the malice of the enemies of truth. The Manchester Courier has had several articles against our society and principles, and the old Spaulding Romance has been re-narrated for the occasion. The Rev. Charles Burton, Doctor of Laws, minister of "All Saints," has been several times to see me lately, and upon one occasion invited me to his house where I went and discussed our principles for several hours, until he was glad to withdraw from the contest; I found him ignorant in a great measure of what the Bible contains respecting the latter days. He admitted that the Saints would reign on earth.

The great work of the Lord is still progressing in spite of all the opposition of lying priests and their auxiliaries of the newspaper press. I baptized Elizabeth Smith, who resided with us when you were in England, and she purposes coming out to America along with us.

There is very great distress among the operatives and the poor generally, and great excitement respecting the agitation of the repeal of the corn laws. Great fires have frequently occurred at the commencement of this year; a large carriers warehouse was consumed by fire, about from £200,000 to £300,000 (\$1,000,000 to \$1,500,000) worth of cotton and grain, &c., destroyed. It was the Union Company's carrying warehouse, Picadilly. There is great depression in almost every branch of manufacture, and great perplexity; and I am daily more and more convinced that the time is not far distant when Babylon the great will be fallen, and become a desolation, and the kings and the merchants of the earth will weep and mourn over her, and she will be cast down, even as a great mill-stone cast into the sea and will be found no more at all.

I opened a place for preaching at Blakesley, about six weeks ago, and there were three baptized and confirmed there last week. I was with Elder John Brotherton at Middleton on Sunday last, where he and Elder Hardman had obtained a room to preach to the Chartists. We have also a place opened at Didsbury and Heaton.

About three weeks ago there was a letter inserted in the Manchester Courier by a writer who signs himself R. P., calling upon the clergymen of the Church of England, and the respectable inhabitants, and the most respectable and intelligent of the police, to attend our meetings at the Carpenters' Hall, as they had fondly hoped that the system would have fallen to the ground by the weight of its own absurdity; but they found that there was method and consistency in the apparent madness of these deluded people, and that experience had taught them that such expectations were vain; as they observed that there was considerable consistency displayed, and method attending our arrangements, there being an emigration office established in this town, &c. The writer suspected there was a genuine American trick being practised by the interested parties at the head of the system, to decoy the ignorant and unwary to perish in the swamps of New Orleans, and that they were draining the country of their best artists; and that it was high time some steps were taken to put a stop to such practices.

We have since discovered that the writer is no other than Robert Phillips, Esq., an extensive manufacturer and merchant, brother to Mark Phillips, Esq., another great manufacturer and member of Parliament for the Borough of Manchester. The Editor of the Courier has been playing upon the same string for several weeks since, and feels satisfied that from the exposure which he has given the whole system, it must inevitably die away. He was therefore satisfied with having done his duty, and could safely leave them to the management of the proper parties, and recommend the police to do their duty. It appears that the gallant officer at the head of the police (Sir Charles Shaw), has too much discretion and good sense to be set on like a dog to worry out a society of Christians, because the editor of the Puseyite Oracle pointed the finger of scorn at them, because they dared to worship God according to the dictates of their own consciences. I should have liked very well for the police to have been there on Sunday last, for three persons had to be put out by the brethren for disturbing the meeting in the sacrament services.

I remain beloved brethren, your Bro. and fellow laborer,

G. WALKER.

P.S.—I omitted to say that the writer in the paper alluded to, informed the public that he was endeavoring to obtain information respecting the

movements of the people. He had previously sent a person to Elder Pratt to get him to state something in writing respecting emigration, and after the publication of the letter before referred to, he again sent to Elder Pratt for additional information in writing. I happened to be at Elder Pratt's when he made the second application, and I told Elder P. that he was the individual who had published the letter in the Courier. Elder P. sent him another letter containing the required information; and also stated that he had no objection to submit to him, or to the Government of this country, or any of its departments, the religious principles of our society; our place of emigration, and indeed the whole of our movements in this and other countries, for the strictest investigation.

The manufacturers are evidently beginning to be jealous of the mechanics and workmen, emigrating with a people having so systematic an organization as the Latter Day Saints display in their arrangements in this town.

I remain, Yours, &c. G. W.
Sunday, 30.—I preached at my house morning and evening, concerning the different spirits, their operations, designs, &c.

Monday, 31.—Assisted in appraising the tithings of Saturday, with Emma—Received many calls—Read in *Mormon*—After dinner visited Brother Chase who was very sick, and in the evening was in council with Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, and Willard Richards, concerning Brother Snider and the Printing Office; spent the evening very cheerfully, and retired about ten o'clock.

Tuesday, February, 1.—Two large stones, for door sills, for the Nauvoo House, hauled.

The following article is from the Millennium Star of this date:

EMIGRATION.—In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed—a country every way adapted to their wants and conditions—and still more pleasing to think that thousands of the Saints have already made their escape from this country and all its abuses and distress, and that they have found a home, where, by persevering industry, they may enjoy all the blessings of liberty, peace, and plenty.

It is not yet two years since the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of Emigration to the land of Zion.

They were few in number—generally poor, and had every opposition to encounter, both from a want of means and from the enemies of truth, who circulate every falsehood calculated to hinder or discourage them. Newspapers and tracts were put in circulation, sermons and public speeches were delivered in abundance, to warn the people that Nauvoo was a barren waste on the sea shore,—that it was a wild and uninhabited swamp,—that it was full of savages, wild beasts, and serpents,—that all the English Saints who should go there would be immediately sold for slaves by the leaders of the church,—that there was nothing to eat—no water, and no way possible to obtain a living,—that all who went there would have their money taken from them, and themselves imprisoned, &c.

But notwithstanding all these things thousands have emigrated from this country, and now find themselves comfortably situated, and in the enjoyment of the comforts of life, and in the midst of society where God is worshipped in the spirit of truth and union, and where nearly all are agreed in religious principles. They all find plenty of employment and good wages, while the expense of living is about one eighth of what it costs in this country. For instance—beef and pork costs about one penny per lb.; flour from 2s. to 3s. for forty pounds; and Indian meal about one shilling for 60 lbs.; butter from 4d. to 6d. per lb., while milk cows are to be had in plenty for about £3 per head, and other things in proportion. Millions on millions of acres of land lie before them unoccupied, with a soil as rich as Eden, and a surface as smooth, clear, and ready for the plough as the park scenery of England.

Instead of a lonely swamp or dense forest filled with savages, wild beasts, and serpents; large cities and villages are springing up in their midst, with schools, colleges, and temples. The mingled noise of mechanism, the bustle of trade, the song of devotion, are heard in the distance, while thousands of flocks and herds are seen grazing peacefully on the plains, and the fields and gardens smile with plenty; and the wild red men of the forest are only seen as they come on a friendly visit to the Saints, and to learn the way of the Lord.

Several large ships have been chartered by the Saints during the present fall and winter, and have been filled with emigrants, who have gone forth with songs of joy; and some of them are already safely in the promised land, while others are, doubtless, still tossing upon the ocean.

The expense of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds fifteen shillings. This is remarkable, when we reflect that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained