

In former times the Nabajo Indians on the borders of New Mexico, and the Pueblo Indians in the country, were at war, and the deadly hatred of the races for each other extended to individuals.

One autumn day a Nabajo Indian had gone out hunting, but had not been at all successful, and towards night became very weary. To add to his misery, an evening dew near a furious storm was seen approaching. His anticipations were gloomy in the extreme; for in order to facilitate his hunting, he had brought but a small piece of a blanket over his shoulders, and he knew that to lie out on such a night, with his body more than half naked, would be little short of death itself.

The Indian had remained in this frame of mind for some time, when he observed a particular rock which hung out from the side of the mountain, and was by that suddenly reminded that there was a small cave in the neighborhood, and this he was at length fortunate enough to discover.

The aperture of the cave was very small, but he squeezed his body in, and was soon at the extreme end of the chamber, where he coiled himself to sleep, with a rock for a pillow.

On the same evening a Pueblo Indian, the mortal enemy of the Nabajo, was similarly situated. Having had poor success in his hunt, he, too, was without a blanket, sad and weary, he, too, was loth to spend the night in the storm; and he had thought of the cave which he was diligently seeking. At length, like the Nabajo, he found it, and crawled in. He did not go so far back as the first comer, but laid himself down near the middle of the chamber. The Nabajo, in a sound slumber, was unconscious of his entrance, and the fatigued Pueblo was so soon asleep, that he did not hear the breathing of his enemy.

In the morning the Nabajo, having slept long, as was earliest awake, and rose when he saw the first faint light at the aperture of the cave. Attempting to pass out, he stumbled over the Pueblo, who was laid across the narrow chamber, and awoke him. Instantly the Pueblo sprang to his feet, and demanded who had disturbed him. The Nabajo answered by asking how and when he came into the cave; to which the Pueblo replied that he came in the night previous, and had slept there. And who are you? demanded the fierce Nabajo. The Pueblo replied, giving his name and nation, and demanding the name of his interrogator, which, as the Nabajo was a "brave," were of course given.

The two mortal enemies were surprised to find themselves, thus strangely, in the presence of each other. But they did not fight; for two men, alone together, when there are no spectators to hiss them on, and they can remain at peace without censure or ridicule, very seldom fight. Whether the Indians were like other men matters not; but at least they did not fight. On the contrary, they very quietly and rationally talked over the war of their nations; discussed it in all its bearings; and finally agreed, as soon as they should be light enough, to spend a few hours gambling!

The game played turned on the position of a small pebble, whether under one or another of their four moccasins, having been repeatedly placed under each of them by the operator before stopping to decide the bet. Small sticks were used as counters, and a kind of low chant accompanied the game in its progress.

Having commenced, the enemies were intent on their play; but they had not much property about them to stake. The first things put up were their arrows, one by one, of which the Pueblo soon won all that the poor Nabajo had. They then put up their bows, and the Nabajo won the bow of the Pueblo! Thus, one had all the arrows, and the other the two bows. All the arrows were now staked by the Pueblo against the two bows held by the Nabajo, and the former won! The Nabajo was thus stripped entirely of the means of offence or defence, and of procuring subsistence. He then proposed to bet a small piece of his scalp, about the size of a dollar, to be taken from the crown of his head, against the bow and arrows which had been his! To this the Pueblo readily agreed, and again won! The Nabajo submitted to have the piece of scalp immediately taken off, and with the long hair which had been the pride of its owner, the Pueblo tucked it under his belt.

The play had gotten to a terrible pass; but, once absorbed in gambling, these Indians know no limit, and care but little how precious the stake.

Smarting with pain, yet not showing it by the twitch of a single muscle, the Nabajo proposed to bet his right arm against as large a piece of the Pueblo's scalp as he himself had lost. Desirous to possess his enemy's ears as well as his scalp, the Pueblo joyfully assented to this; but the Nabajo won, and it was now the Pueblo's turn to lose a part of his scalp. He, too, smarted with pain, but did not let his enemy perceive a sign of his feelings; for the fortitude of these Indians, under some circumstances, is wonderful.

The Pueblo, still trusting to his good luck, which he thought would return the next trial, proposed to stake the tips of their noses! To this the Nabajo could but agree, or incur the charge of cowardice; and so the noses were posted. But the Pueblo was again unfortunate, and lost! He had to suffer the tip of his nose to be taken off, which would disfigure him for life.

The Nabajo had now gained an overwhelming confidence, and proposed to stake the tip of his own nose against his own bow and arrows, which he was still anxious to recover. This was a proposition to which the Pueblo, his own nose gone, could with no little satisfaction assent—the game went on—and the Pueblo won!

Both the enemies were thus left without ends of their noses, horribly disfigured, and both had lost parts of their scalps; but the Nabajo was still far behind his adversary, who had his bow and his arrows. To recover these, he proposed to stake his right ear against them; and the Pueblo, still exceedingly anxious for his enemy's ears, heard the proposition with the utmost pleasure; but the Nabajo won! Both parties were again equal; but both were minus the tips of their noses and parts of their scalps.

As soon as his bow and arrows were returned to him, the Nabajo sprang to his feet, and drew on his enemy, whose bow lay beyond his reach. The Pueblo seeing that the Nabajo had the advantage, and expecting death every moment, sat quiet and moved no part of his body.

"Are you afraid to die?" asked the Nabajo, his bow still bent.

"No!" proudly responded the other.

"Nor I either," said the Nabajo; "you are a brave. I did not believe it before. I thought you were a squaw, but now I know you are a man. Do you believe that of me?"

LIFE OF JOSEPH SMITH.

Minutes of a High Council held in Kirtland, September 18th, 1835, Sidney Rigdon, Oliver Cowdery and F. G. Williams presiding.

A complaint was preferred by President Joseph Smith jr., against brother Henry Green, for accusing president Joseph Smith jr., of robbing brother Aldridge wrongfully, and under the influence of an evil spirit. Brother Green, being absent, President Rigdon arose and said, that it was the decision of the presidency, that the council proceed to examine the charge preferred, because brother Green had been regularly summoned by himself. The council appointed one to speak on each side; after which the following testimony was heard:

Elder Sylvester Smith testified that brother Green on Monday morning last, said that brother Aldridge was justified in what he said, and that Presidents Joseph and Hyrum Smith were wrong in abusing the old man; and after elder Smith had explained the matter to him, said, that if any man should do so by him, he should call him a scoundrel; and that he should say that any man who should talk as Joseph did, must have the devil in him. Elder Lorin Babbitt said he was present when the above conversation took place, and heard considerably part of it, and fully concurred in the statement of elder Smith, and he heard brother Green say, previous to the above talk, that although they accused brother Aldridge of having an evil spirit, yet, if the truth was known, the devil was in them, (namely) Presidents Joseph and Hyrum; for if any man should ask my opinion, and then abuse me in that way, I would call him a scoundrel, or a knave. President Cowdery stated to the council, that brother Aldridge was not called upon to give his opinion concerning the book, but said what he did without being called upon to speak; for the book was only handed to him and others to look at, that they might see the quality and goodness.

President Joseph Smith arose and stated that he knew that brother Aldridge was under the influence of an evil spirit, and had been for a long time. Counselor Orson Johnson, also said that he knew that this thing was so, by what he had seen and learned, and that he had heard from credible authority, that the old man had been in the habit, for a long time, of neglecting prayer, and family worship.

Counselor Smith said, that President Smith was in the line of his duty when he reproved brother Aldridge for his evil; and, consequently, brother Green must have been wrong, in opposing him, and saying he acted like a scoundrel, and that the devil was in him. Counselor Jackson said that brother Green could not be justified in opposing the servant of the Lord, while in the actual discharge of his duty, and that it was evident that Satan had sought to make divisions in the church, and had taken the advantage of the occasion of presenting the book, to do this. (The book referred to was purchased for recording "The Patriarchal Blessings.") President F. G. Williams said, that the wickedness of brother Green in conducting himself in this manner, was a great testimony, and that brother Aldridge also did not fool himself, by the influence of a wrong spirit, in questioning the integrity of the head of the church, in the purchase of the book, and that President Smith was, and is justifiable, in doing as he has done in the matter, and should not be censured, as has been done in this matter by brother Green.

President O. Cowdery then arose, and showed by a few plain remarks, how Satan had sought from the beginning, to destroy the Book of Mormon; and in order to do this, had been actually leveling his shafts against the servants of God, who were called to bring it forth, and bear testimony of it to the world, and now had sought occasion against the servants in tempting brethren to say they had equivocated in the price of the Record Book, which was presented last Sabbath, and that brother Aldridge, and perhaps others, fell under this evil influence, and brother Green justifies them in this thing, and condemns a President Smith; and is not, and ought not, to be justified in so doing. President Cowdery went on to show that the book was purchased as cheap as it could be, and was actually worth what was given for it, (namely, 12 dollars.) Elder Cahoon requested leave to interrupt President Cowdery a moment, to inform the Council that a moment before, brother Green passed the house, and when the speaker told him the council was considering his case, and requested him to come in; he said he should go about his own business, so went on his way, regardless of the council.

President Cowdery resumed, showing that the design of brother Aldridge, or at least of the spirit that was in him, was to destroy the character of the heads of the church, and showed that he intended to speculate out of the brethren, and extort from them more than the cost of the book; and disregards us altogether, and shows that he has no faith in the High Council. Soon after, brother Green came in, and said that he had been detained longer than he intended, having been to Chagrin on business, and had to deliver the horse and harness to the owner before he could attend to the council.

President Rigdon then arose and decided that brother Green should not have been hindered from being here, by any other business; and if so, he should have notified the Council, and requested an adjournment.

President Cowdery then observed, that he thought the case sufficiently brought before the Council, and would say no more; and President Rigdon proceeded to give his decision; that brother Green should, if he were aggrieved with President Smith, have gone and told him of his difficulty, and not have said anything about it to his neighbor. And again, that Mr. Aldridge, as has been shown, has been guilty of neglecting his prayers before God, and therefore has not had the spirit of God to preserve him from the temptations of Satan, and has fallen into evil, and rectified did do wrong in raising objections to the price of the book presented last Sabbath, and was under the influence of an evil spirit.

Brother Green fellowships the evil spirit in brother Aldridge, and says he is justifiable in what he has done, and therefore it is evident that an evil spirit is reigning in the breast of brother Green. And it is also as evident, that President Joseph Smith, jr., was justifiable in rebuking that evil spirit, and it was not only justifiable in President Smith to rebuke that evil spirit, but also his duty as President, and First High Priest in the church of Christ, appointed of God to lead the same into all righteousness.

The decision, then, of the presidency of the High Council is, in short, that bro. Green be, and is now, excluded from this church, and shall be a member no more, until he comes in by the ordinance of baptism, as appointed by the gospel, to be done in the church. This was agreed to by all the counselors except Coe, who queried whether Mr. Green should not have the privilege of confessing his faults, and still be retained in the church. He therefore thought that it was the privilege of bro. Green to have a re-organization of the council, and a re-hearing. This was about to be granted, and the council to be adjourned till to-morrow, but counselor Coe requested some explanation from the President, and was instructed as follows:

When a heinous crime is committed, and indignity offered to the High Council, then it is the privilege of the presidency of the High Council, to stamp it with indignation under foot, and cut off the offender as in the case just decided. Counselor Coe then withdrew his objection to the decision of the presidency, which was acknowledged by the whole house; and council adjourned.

SYLVESTER SMITH, Clerk.

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COUNSELLORS.

John Smith, Joseph Smith, sen., Orson Johnson, Joseph Coe, Newell Knight, Hyrum Smith, John Whitmer, Levi Jackson, Samuel H. Smith, Noah Packard, John Johnson, Roger Orton.

The object of the council was stated by President Joseph Smith, jun., as follows: Some weeks since, elder Jared Carter preached on the Sabbath in the church, and some of the brethren found fault with his teachings; and this council is called upon to decide this matter, and to see who was in fault. Six were appointed to speak. Elder Carter proceeded to speak largely, and explain his designs in teaching as he did, saying he believed that God directed him by his Spirit, and afterwards being rebuked by Presidents Cowdery, Rigdon, and Phelps, he called upon the Lord, and received again a witness of the Spirit that he was right, and the Presidents were wrong. Elder Carter taught in his concluding remarks, that God had shown him by laying his hand upon him, in judgment, in delivering him therefrom, that he was thus rebuked by heaven for his iniquity, and that he was made an example to the whole church, and God would curse them if they did not hold up the committee; for he was made an example in this thing.

President Rigdon arose and said that he attended the meeting in which elder Carter spoke, and was certain, and is certain, that he did not have the spirit of wisdom to direct; and after he had sat down, and elder Samuel Smith had occupied some half an hour, filled with the Spirit, he arose again and said, that if any man spoke against the committee, God would curse him, and set the committee away up from the common brethren, and said that God would take care of the committee, and the brethren had nothing to do with them, for their station was appointed them of God, and not of man; therefore, God will curse any man or woman in the church who speaks against the committee. That he did wrong; and in company with other of the presidents, advised him, after he should fill a certain mission to the east, that he should make a confession to the church, in order to satisfy many of the brethren, who were aggrieved with him.

President Phelps then arose, and said that President Rigdon had truly related the matter, as far as he had gone; but one thing more; elder Carter commanded the brethren to pray for the committee, and demanded it in the name of the Lord, with an authoritative voice and gesture, which are not according to the meekness of the Spirit of Jesus.

President O. Cowdery arose and said, I do not intend to occupy much time in speaking, for those who have spoken have expressed pretty much my mind and feelings on the subject; that in the advice and talk which he and the other two presidents had given, and had, with elder Carter, they did have the spirit of meekness, and only desired to do him good, and had no personal feelings, and did not express any, but to the contrary.

President John Whitmer concurred in the statements of the above, and said that he did not believe that God had made an example of elder Carter, for he was not before the church as such; and God had not revealed it to the saints, and again that elder Carter should command the saints to pray for the committee, for in so doing, if they did not fellowship him, they must pray for his removal, and so all his designs would be frustrated.

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President Cowdery then observed, that he thought the case sufficiently brought before the Council, and would say no more; and President Rigdon proceeded to give his decision; that brother Green should, if he were aggrieved with President Smith, have gone and told him of his difficulty, and not have said anything about it to his neighbor. And again, that Mr. Aldridge, as has been shown, has been guilty of neglecting his prayers before God, and therefore has not had the spirit of God to preserve him from the temptations of Satan, and has fallen into evil, and rectified did do wrong in raising objections to the price of the book presented last Sabbath, and was under the influence of an evil spirit.

Brother Green fellowships the evil spirit in brother Aldridge, and says he is justifiable in what he has done, and therefore it is evident that an evil spirit is reigning in the breast of brother Green. And it is also as evident, that President Joseph Smith, jr., was justifiable in rebuking that evil spirit, and it was not only justifiable in President Smith to rebuke that evil spirit, but also his duty as President, and First High Priest in the church of Christ, appointed of God to lead the same into all righteousness.

The decision, then, of the presidency of the High Council is, in short, that bro. Green be, and is now, excluded from this church, and shall be a member no more, until he comes in by the ordinance of baptism, as appointed by the gospel, to be done in the church. This was agreed to by all the counselors except Coe, who queried whether Mr. Green should not have the privilege of confessing his faults, and still be retained in the church. He therefore thought that it was the privilege of bro. Green to have a re-organization of the council, and a re-hearing. This was about to be granted, and the council to be adjourned till to-morrow, but counselor Coe requested some explanation from the President, and was instructed as follows:

When a heinous crime is committed, and indignity offered to the High Council, then it is the privilege of the presidency of the High Council, to stamp it with indignation under foot, and cut off the offender as in the case just decided. Counselor Coe then withdrew his objection to the decision of the presidency, which was acknowledged by the whole house; and council adjourned.

SYLVESTER SMITH, Clerk.

Minutes of a High Council held in Kirtland, Sept. 19th, 1835; Presidents Joseph Smith, jun., O. Cowdery, D. Whitmer, F. G. Williams, S. Rigdon, and W. W. Phelps, present.

COUNSELLORS.

John Smith, Joseph Smith, sen., Orson Johnson, Joseph Coe, Newell Knight, Hyrum Smith, John Whitmer, Levi Jackson, Samuel H. Smith, Noah Packard, John Johnson, Roger Orton.

The object of the council was stated by President Joseph Smith, jun., as follows: Some weeks since, elder Jared Carter preached on the Sabbath in the church, and some of the brethren found fault with his teachings; and this council is called upon to decide this matter, and to see who was in fault. Six were appointed to speak. Elder Carter proceeded to speak largely, and explain his designs in teaching as he did, saying he believed that God directed him by his Spirit, and afterwards being rebuked by Presidents Cowdery, Rigdon, and Phelps, he called upon the Lord, and received again a witness of the Spirit that he was right, and the Presidents were wrong. Elder Carter taught in his concluding remarks, that God had shown him by laying his hand upon him, in judgment, in delivering him therefrom, that he was thus rebuked by heaven for his iniquity, and that he was made an example to the whole church, and God would curse them if they did not hold up the committee; for he was made an example in this thing.

President Rigdon arose and said that he attended the meeting in which elder Carter spoke, and was certain, and is certain, that he did not have the spirit of wisdom to direct; and after he had sat down, and elder Samuel Smith had occupied some half an hour, filled with the Spirit, he arose again and said, that if any man spoke against the committee, God would curse him, and set the committee away up from the common brethren, and said that God would take care of the committee, and the brethren had nothing to do with them, for their station was appointed them of God, and not of man; therefore, God will curse any man or woman in the church who speaks against the committee. That he did wrong; and in company with other of the presidents, advised him, after he should fill a certain mission to the east, that he should make a confession to the church, in order to satisfy many of the brethren, who were aggrieved with him.

President Phelps then arose, and said that President Rigdon had truly related the matter, as far as he had gone; but one thing more; elder Carter commanded the brethren to pray for the committee, and demanded it in the name of the Lord, with an authoritative voice and gesture, which are not according to the meekness of the Spirit of Jesus.

President O. Cowdery arose and said, I do not intend to occupy much time in speaking, for those who have spoken have expressed pretty much my mind and feelings on the subject; that in the advice and talk which he and the other two presidents had given, and had, with elder Carter, they did have the spirit of meekness, and only desired to do him good, and had no personal feelings, and did not express any, but to the contrary.

LIFE OF JOSEPH SMITH.

Minutes of a High Council held in Kirtland, September 18th, 1835, Sidney Rigdon, Oliver Cowdery and F. G. Williams presiding.

A complaint was preferred by President Joseph Smith jr., against brother Henry Green, for accusing president Joseph Smith jr., of robbing brother Aldridge wrongfully, and under the influence of an evil spirit. Brother Green, being absent, President Rigdon arose and said, that it was the decision of the presidency, that the council proceed to examine the charge preferred, because brother Green had been regularly summoned by himself. The council appointed one to speak on each side; after which the following testimony was heard:

Elder Sylvester Smith testified that brother Green on Monday morning last, said that brother Aldridge was justified in what he said, and that Presidents Joseph and Hyrum Smith were wrong in abusing the old man; and after elder Smith had explained the matter to him, said, that if any man should do so by him, he should call him a scoundrel; and that he should say that any man who should talk as Joseph did, must have the devil in him. Elder Lorin Babbitt said he was present when the above conversation took place, and heard considerably part of it, and fully concurred in the statement of elder Smith, and he heard brother Green say, previous to the above talk, that although they accused brother Aldridge of having an evil spirit, yet, if the truth was known, the devil was in them, (namely) Presidents Joseph and Hyrum; for if any man should ask my opinion, and then abuse me in that way, I would call him a scoundrel, or a knave. President Cowdery stated to the council, that brother Aldridge was not called upon to give his opinion concerning the book, but said what he did without being called upon to speak; for the book was only handed to him and others to look at, that they might see the quality and goodness.

President Joseph Smith arose and stated that he knew that brother Aldridge was under the influence of an evil spirit, and had been for a long time. Counselor Orson Johnson, also said that he knew that this thing was so, by what he had seen and learned, and that he had heard from credible authority, that the old man had been in the habit, for a long time, of neglecting prayer, and family worship.

Counselor Smith said, that President Smith was in the line of his duty when he reproved brother Aldridge for his evil; and, consequently, brother Green must have been wrong, in opposing him, and saying he acted like a scoundrel, and that the devil was in him. Counselor Jackson said that brother Green could not be justified in opposing the servant of