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A LAY OF OLDEN TIMES.

BY J. G. WHITTIER.

One morning of the first sad fall,
Poor Adam and his bride
Sat in the shade of Eden's wall—
But on the outer side.

She, blushing in her first leaf suit,
For the chaste garb she sold;
He sighing o'er his bitter fruit,
For Eden's grapes of old.

Behind them smiling in the morn,
Their forfeit garden lay;
Before them wild with rock and thorn,
The desert stretched away.

They heard the air above them fanned,
A light step on the sward;
And lo! they saw before them stand
The angel of the Lord!

"Arise!" he said, "why look behind,
When hope is all before,
And patient hand and willing mind
Your loss may yet restore?

"I leave with you a spell whose power
Can make the desert glad,
And call around you fruit and flower
As fair as Eden had."

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HISTORY OF JOSEPH SMITH.

MARCH, 1844.

Thursday, 7.—A splendid day, wind from the south west.

MINUTES OF A GENERAL MEETING.

[Reported by Elders Willard Richards and Wilford Woodruff]

"A vast assembly of Saints met at the Temple of the Lord at 9 o'clock, a.m., by a special appointment of President Joseph Smith, for the purpose of advancing the progress of the Temple, &c."

The Patriarch, Hyrum Smith was present, also of the Twelve Apostles, B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, John Taylor, and Geo. A. Smith; also the Temple Committee, and about eight thousand Saints.

A hymn was sung by the choir; prayer by Elder P. P. Pratt, when another hymn was sung.

Patriarch Hyrum Smith took the stand and said, "The object of the meeting is to stir up your minds by way of remembrance. It is necessary to have a starting point, which is to build the Temple."

With the assistance of the sisters, we expect to get the nails and glass, and with the assistance of the brethren, we expect to do the rest. I will proclaim in public and in private, that the sisters bought the glass and nails by penny subscription. Choose ye this day whom ye will serve.

We shall call upon this vast multitude for a donation to buy powder and fuse rope to blast the rocks in the quarry. We want the brethren to at least do as much as the sisters.

We do not intend to finish the Nauvoo House this season, but to take all the hands and finish the Temple this summer, or the walls of it, and get the roof on by December, and do off the inside next winter, and about a year from this spring we will dedicate it.

We can do anything we undertake; we have power, and we can do great things. In five years to come, the work will progress more than it has done for ten years past.

Isaiah said we should perform a marvellous work and a wonder. I don't wonder he said so, if he saw this vast multitude, and I think this people is abundantly able to build this Temple, and much depends upon it for our endowments and sealing powers, and many blessings depend upon it.

President Joseph Smith then arrived, took the stand, arose, and, after requesting Orson Pratt to come to the stand and take his post, said:—

I do not know whether the object of the meeting has been told you or not. I apologize for not coming sooner.

I have had so much on my mind since I saw you that I hardly know where to begin or what to say; but one of the grand objects I had in view in calling this meeting was, to

make a few remarks relative to the laws and ordinances of the city, and the building of the Temple.

The reason I want to speak of the city ordinances is, that the officers have difficulty in administering them.

We are republicans, and wish to have the people rule; but they must rule in righteousness. Some would complain with what God himself would do.

The laws or ordinances are enacted by the city council on petition of the people, and they can all be repealed if they wish it, and petition accordingly.

At all events the people ought not to complain of the officers; but if they are not satisfied, they should complain to the law makers by petition.

I am instructed by the city council to tell this people, that if there is any law passed by us which you dislike, we will repeal it; for we are your servants. Those who complain of our rights and charters are wicked and corrupt, and the devil is in them.

The reason I called up this subject is, we have a gang of simple fellows here who do not know where their elbows or heads are; if you preach virtue to them, they will oppose that; or if you preach a Methodist God to them, they will oppose that; and the same if you preach anything else; and if there is any case tried by the authorities of Nauvoo, they want it appealed to Carthage to the circuit court. Mr. Orsimus F. Bostwick's case had to go to Carthage; our lawyers will appeal anything to the circuit court.

I want the people to speak out, and say whether such men should be tolerated and supported in our midst; and I want to know if the citizens will sustain me when my hands are raised to heaven for and in behalf of the people.

From this time I design to bring such characters who act against the interests of the city, before a committee of the whole, and I will have the voice of the people, which is republican; and is likely to be the voice of God; and as long as I have a tongue to speak, I will expose the iniquity of the lawyers and wicked men.

I fear not their boiling over, nor the boiling over of hell—their thunders nor the lightning of their forked tongues.

If these things cannot be put a stop to, I will give such men into the hands of the Missouri mob; the hands of the officers of the city falter and are palsied by their conduct.

There is another person I will speak about; he is a Mormon, a certain man who lived here before we came here; the two first letters of his name are Hiram Kimball; when a man is baptized and becomes a member of the church, I have a right to talk about him, and reprove him in public or private, whenever it is necessary, or he deserves it.

When the city passed an ordinance to collect wharfage from steamboats, he goes and tells the captains of the steamboats that he owned the landing, and that they need not pay wharfage.

I despise the man who will betray you with a kiss, and I am determined to use up such men, if they will not stop their operations. If this is not true, let him come forward, and throw off the imputation.

When they appeal to Carthage, I will appeal to this people, which is the highest court. I despise the lawyers who hag on law-suits, and I would rather die a thousand deaths than appeal to Carthage.

Kimball and Morrison say they own the wharves, but the fact is the city own them, 64 feet from high water mark; from the printing office to the northern limits of the city is public ground, as Water street runs along the beach, and the beach belongs to the city, and not to individuals.

Another thing: I want to speak about the lawyers of this city. I have good feelings towards them; nevertheless I will reprove the lawyers and doctors anyhow. Jesus did, and every prophet has, and if I am a prophet I shall do it, at any rate, I shall do it, for I profess to be a prophet.

The maritime laws of the United States have ceded up the right to regulate all tolls, wharfage, &c., to the respective corporations who have jurisdiction, and not to individuals.

Our lawyers have read so little that they are ignorant of this; they have never stuck their noses into a book on maritime law in their lives, and as Pope says,

"Shallow draughts intoxicate the brain;
Drink deep, or taste not the pierian spring."

Our city lawyers are fools to undertake to practice law, when they know nothing about it.

I want from this time forth every fool to stay at home, and let the steam boats and captains alone. No vessel could land any where, if subject to individual laws.

The corporation owns the streets of the city, and have as much right to tax the boats to make wharves, as to tax citizens to make roads. Let every man in this city stay at home, and let the boat captains, peace officers, and every body alone.

How are we to keep peace in the city, defend ourselves against mobs, and keep innocent blood from being shed? By striking a blow at everything that rises up in disorder.

I will wage an eternal warfare with those that oppose me while I am laboring in behalf of the city. I will disgrace every man by publishing him on the house top, who will not be still, and mind his own business. Let them entirely alone, and they will use themselves up.

I was visited by an old gentleman this morning, who told me that the spirit of mobocracy was about subsiding. A couple of merchants in this city (I will not tell their names,) have told the country people not to bring butter, eggs, &c., to Nauvoo for sale; at least, so the people abroad say.

Now, if they will not let the people bring in their produce, the people will not buy their goods; and the result will be, the merchants will get the spirit of mobocracy.

Another man, (I will not call his name) has been writing to the New York Tribune some of the most disgraceful things possible to name. He says in that article, that there are a great many donations to the Temple, which have been appropriated to other purposes.

His object evidently was to stigmatize the trustee, and excite prejudice against us abroad. But I pledge myself that whoever has contributed any old shoes, harness, horses, waggons, or anything else, if he will come forward I will show that every farthing is on the book, and has been appropriated for the building of the Temple.

I pledge myself that if he finds the first farthing that we cannot show where it has been appropriated, I will give him my head for a foot ball.

He also states that the Temple cannot be built, it costs so much; who does not know that we can put the roof on the building this season, if we have a mind to? By turning all the means from the Nauvoo House, and doubling our diligence, we can do it.

There are men in our midst who are trying to build up themselves at our expense, and others who are watching for iniquity, and will make a man an offender for a word. The best way for such men is to be still. If I did not love men I would not reprove them, but would work in the dark as they do.

As to who is the author of the article in the Tribune, read it, and you will see for yourselves. He is not a lawyer—he is nearer related to a doctor—a small man. (Mr. McNeil inquired if he was the man.) No; I do not know you; you are a stranger. But I will rest myself, and give way for others.

Pres. Hyrum Smith arose and made a few remarks. He compared the lawyers to polliwags, wigglers, and toads; he said they would dry up next fall. "Those characters I presume were made in gizzard making time, when it was cheaper to get gizzards than souls, for if a soul cost \$5, a gizzard would cost nothing; like tree toads they change color to suit the object they are upon; they ought to be ferreted out like rats; you could describe them as you would a hedgehog; they are in every hedge stinking like the skunk."

Charles Foster asked if Joseph meant him. Joseph said, "I will reply by asking you a question. Foster, 'That is no way.' Joseph, 'Yes, that is the way the quakers do, but Jesus said, 'whose image and superscription is this.' Why did you apply the remarks to yourself? Why did you ask if we meant you?' Foster, 'Then I understand you meant me.' Joseph, 'You said it.' Foster, 'You shall hear from me.' Joseph as mayor, 'I fine you \$10 for that threat, and for disturbing the meeting.'

Doctor Foster spoke in palliation of his brother Charles, and asked Joseph to await, &c. He said, 'He has not threatened you.' Joseph said, 'He has.' Doctor Foster said, 'No one has heard him threaten you; when hundreds cried, 'I have!' Doctor F. continued to speak, when the mayor called him to order, or, said he, 'I will fine you.'

Wm. W. Phelps then read Gen. Smith's Views of the Powers and Policy of the General Government of the United States, after which it was voted unanimously, with one exception, to uphold Gen. Smith for the Presidency of the United States.

An article was also read by W. W. Phelps, entitled, 'A voice of innocence from Nauvoo,' and all the assembly said 'Amen' twice.

At 30 minutes past 12, the meeting adjourned till 2 p.m.

When the people assembled according to adjournment, choir sung a hymn; prayer by Elder O. Pratt. Singing.

President Brigham Young addressed the congregation. He said, 'I wish to speak upon the duty of lawyers, as they have been spoken of morning. They were first among the children of Israel to explain the laws of Moses to the common people.'

I class myself as a lawyer in Israel. My business is to make peace among the people; and when any man who calls himself a lawyer, takes a course to break peace instead of making it, he is out of the line of his duty. A lawyer's duty is to read the law well himself, then tell the people what it is, and let them act upon it, and keep peace; and let them receive pay like any laboring man.

It is desirable for justices of the peace, when men call for writs, to enquire into the merits of the case, and tell the parties how to settle it; and thus put down lawsuits. To cure lawing, let us pay attention to our own business.

When we hear a story, never tell it again; and it will be a perfect cure. If your brother mistreats you, let him alone; if your enemy cheats you, let it go; cease to deal with men who abuse you; if all men had taken the straight-forward course that some have, we should not have such disorderly men in our midst.

I have no objection to any man coming here, but I will have nothing to do with men who will abuse me at midnight and at noon day. Our difficulties and persecutions have always arisen from men right in our midst.

It is the lust of individuals to rob us of everything, and to take advantage of divisions that may arise among us to build themselves up. I feel that I want every man should stay, and lift up holy hands without dubiety, wrath, or doubting.

To the men who own land here I would say, do not think you can sell your lands here, and then go off and spend it somewhere else in abusing the Mormons. I tell you nay; for know it, ye people, that Israel is here, and they are the head, and not the tail; and the people must learn it: all those who have gone from us, have gone from the head to the tail.

The grand object before us is to build the Temple this season.

We have heard the effects of slander, and we want a cure and balm; and I carry one with me all the while, and I want all of you to do the same. I will tell you what it is; it is to mind our own business, and let others alone; and suffer wrong rather than do wrong; if any one takes your property away, let them alone, and have nothing to do with them.

A Spirit has been manifest to divide the Saints; it was manifest in the last election; it was said if they did not look out, the Saints on the flat would beat the Saints on the hill.

Great God! how such a thing looks! that the Saints should be afraid of beating one another in the election, or being beat. I would ask who built up this city? Would steamboats have landed here, if the Saints had not come? Or could you, even the speculators, have sold your lands for anything here, if the Saints had not come? They might have sold for a few bear and wolf skins, but not for money.

If any of you wish to know how to have your bread fall butter side up, butter it on both sides, and then it will fall butter side up. Oppose this work, and it will roll over you.

When did this work ever stop since it began? Never! The only thing the Saints now want to know is, what does the Lord want of us, and we are ready to do it.

Well, then, build the Temple of the Lord—keep the law of God, ye Saints, and the hypocrite and scoundrel will flee out of your midst, and tremble, for the fire of God will be too hot for them.

I expect the Saints are so anxious to work, and so ready to do right, that God has whispered to the Prophet, 'Build the Temple, and let the Nauvoo House alone at present.' I would not sue a man if he owed me five hundred, or a thousand dollars, should he come to me and say he would not pay me.

Elder John Taylor remarked that it was said by some discontented persons that the municipal officers of the city were acting in an arbitrary manner, which was false. He then went on to explain the principles of democracy, until it was announced that it would be desirable to set a contribution on foot immediately to get fuse rope and blasting powder, as a boat was coming down the river, and the messenger was waiting to go down to St. Louis.

Elder Taylor paused awhile for this purpose, and a collection amounting to about 60 dollars was made. He then continued his speech. "When society was first organized they found themselves without Legislature, Congress, House of Lords, or anything of the kind; every man was lord over his own house."

Difficulties began to arise, and the people began to contend, and combine together in governments; by and bye, some two or three requested they might return to their original customs, and the government said they might. This was the situation of this city in the main, when we asked for a charter.

Of General Joseph Smith some are afraid, and think it doubtful about his election, and, like the ostrich, stick their heads under a bush, and leave their bodies out, so that we can all see them; and after this it will be a bye-word, 'that man is an ostrich, who hides his head in this cause.' He spoke also on going on with the Temple.

President B. Young said, 'Those who have not paid their property tithing we shall call upon, and take dinner; and we had rather be saved that trouble, and have them come up and pay; you will want a blessing in the Temple, when it is done.'

President Joseph Smith remarked: 'In relation to those who give in property for the Temple; we want them to bring it to the proper source, and to be careful into whose hands it comes, that it may be entered into the church books, so that those whose names are found in the church books shall have the first claim to receive their endowments in the Temple. I intend to keep the door at the dedication myself, and not a man shall pass who has not paid his bonus.'