

The world at large is ever ready to credit the writings of Homer, Hesiod, Pentarch, Socrates, Pythagoras, Virgil, Josephus, Mahomet, and an hundred others; but where, tell me where, have they left a line, a simple method of solving the truth of the plan of eternal life? Says the Savior, if any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. Here then is a method of solving the 'divinity' of men by the divinity within yourself, that as far exceeds the calculation of numbers, as the sun exceeds a candle. Would to God that all men understood it, and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus, *Veni mori, et reviviscere!*

Your good wishes to 'go ahead,' coupled with Mahomet and 'a right hand man,' are rather more vain than virtuous. Why, sir, Caesar had his right hand Brutus, who was his 'left hand' assassin, not, however, applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the chief magistracy of this State; which, I suppose might be solved by 'double position,' where the errors of the supposition are used to produce a true answer.

But, sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would seize the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily I say, when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, 'cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

Shall I who have witnessed the visions of eternity, and beheld the glories of the mansions of bliss; and the regions and the misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels; and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fulness of all things spoken by the mouths of all the holy prophets, since the world began; under the sealing power of the Melchisedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's paw? and pettily myself into a clown to act the farce of political demagoguery? No, verily no! The whole earth shall bear me witness, that I, like the towering rock in the midst of the ocean which has withstood the mighty surges of the warring waves, for centuries, am impregnable, and am a faithful friend to virtue, and a fearless foe to vice; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America; and the latter dazzles in palaces, or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve mathematical problems of universities, WITH TRUTH, diamond truth, and God is my 'right hand man.'

And to close, let me say in the name of Jesus Christ to you, and to presidents, emperors, kings, queens, governors, rulers, nobles, and men in authority every where, do the works of righteousness, execute justice and judgment in the earth that God may bless you, and her inhabitants; and

The laurel that grows on the top of the mountain,  
Shall green for your fame while the sun sheds a ray,  
And the lily that blows by the side of the fountain  
Will bloom for your virtue till earth melts away.

With due consideration and respect, I have the honor to be

Your most obedient servant,

JOSEPH SMITH.

P.S. The court martial will attend to your case in the Nauvoo Legion. J. S.

Tuesday, 14.—In the evening called at the office with Mr. Southwick, of Dixon, and had my letter to James Arlington Bennett read.

Mayor's court in the office; "Erskine vs. Pullen,"—nonsuit.

P. M. at the office; suggested the idea of preparing a grammar of the Egyptian language.

Prayer meeting at the old house; I spoke of a petition to Congress, my letter to Bennett, and intention to write a proclamation to the kings of the earth.

Thursday, 16.—Held a court "Averett vs. Bostwick."

At home the remainder of the day. Chilly east wind and foggy.

Friday, 17.—Deeded lot 4, block 135, to Sally Phelps, wife of W. W. Phelps.

About 10 a.m. called in the office with Esq. Southwick, of Dixon.

Thunder, lightning and rain last night; warm and foggy morning.

Saturday, 18.—Rode out on horseback to the prairie, accompanied by Mr. Southwick.

Conference of the church held at Halifax, Nova Scotia. Robert Dixon, president, Edward Cook, secretary. Two branches were represented, containing 2 elders, 1 teacher, 2 deacons, and 34 members.

Sunday, 19.—Eleven a.m. to 2 p.m., prayer meeting at the old house, and fasting.

In the evening prayer meeting and breaking of bread, &c.

Monday, 20.—Two gentlemen from Vermont put up at the Mansion. I rode round with them in the afternoon, to shew them the improvements in the city. In the evening several of the Twelve and others called to visit me: my family sung hymns; and Elder John Taylor prayed and gave an address, to which they paid great attention, and seemed very much interested.

Tuesday, 21.—Council of the Twelve and others at my old house all day. Dictated to my clerk an appeal to the green mountain boys of Vermont, my native State.

Also instructed Elders Richards, Hyde, Taylor, and Phelps to write a Proclamation to the Kings of the Earth.

Wednesday, 22.—Rode out to the prairie with W. Clayton and L. D. Wasson, and found Arthur Smith cutting timber on my land, without my consent, which I objected to.

Prayer meeting in the evening at the old house.

Five deaths in the city during the past week.

Thursday, 23.—Met in council in the old house; then walked down to the river to look at the stream, rocks, &c., about 11½ a.m.; suggested the idea of petitioning Congress for a grant to make a canal over the falls, or a dam to turn the water to the city, so that we might erect mills and other machinery.

Issued a writ of habeas corpus on application of John M. Finch.

Friday, 24.—Attended municipal court "on habeas corpus, J. M. Finch, at suit of Amos Davis." Finch discharged, Davis to pay costs, it being a vexatious and malicious suit.

The young men have established a debating society in Nauvoo to discuss topics of various descriptions.

Saturday, 25.—Col. Frierson, United States surveyor from Quincy, arrived in Nauvoo. In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and having stated that I had taught it was right: charge not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practice virtue and holiness before the Lord; told them that the church had not received any permission from me to commit fornication, adultery, or any corrupt action, but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God; even if he is saved in any kingdom, it cannot be the celestial kingdom: I did think that the many examples that have been made manifest, such as John C. Bennett and others, were sufficient to shew the fallacy of such a course of conduct.

I condemned such actions in toto, and warned the people present against committing such evils, for it will surely bring a curse upon any person who commits such deeds.

After adjournment, held a council, and agreed to meet Mr. Frierson at the Mansion to-morrow morning.

I received a letter, signed by George B. Wallace and six other elders, requesting permission for Elder John E. Page to remain in Boston the ensuing winter; also a letter from John E. Page, giving his assent to the petition, to which the Twelve Apostles wrote the following reply:—

"Elder John E. Page:—

Beloved Brother:—Your letter, dated at Boston, in connection with some one hundred and fifty of the brethren, is received, and we proceed to reply. Your letter is not before us this moment, consequently you must excuse a reference to dates, and names, which have escaped our recollection; but the subject is fresh, and the letter was read in a council of Presidents Joseph, Hyrum and the Twelve, when the word of the Lord came through Joseph the Seer, thus:—'Let my servant John E. Page take his departure speedily from the city of Boston, and go directly to the city of Washington, and there labor diligently in proclaiming my gospel to the inhabitants thereof; and if he is humble and faithful, lo! I will be with him, and will give him the hearts of the people that he may do them good, and build up a church unto my name in that city.'

Now, brother Page, if you wish to follow counsel, and do the will of the Lord, as we believe you desire to do, call the church at Boston together, without delay, and read this letter to them, calling upon them to assist you on your mission, and go thy way speedily unto the place which is appointed unto you by the voice of the Lord, and build up a church in the city of Washington, for it is expedient and absolutely necessary that we have a foot hold in that popular city. Let your words be soft unto the people, but full of the spirit and power of the Holy Ghost. Do not challenge the sects for debate, but treat them as brethren and friends, and the God of heaven will bless you, and we will bless you in the name of the Lord Jesus, and the people will rise up and bless you, and call you a sweet messenger of peace. You will pardon us for giving you such counsel, for we feel to do it in the name of the Lord.

When you have built up a church at Washington, so as to warrant the expense, it will be wisdom for you to send, or take your wife to Washington, so says President Joseph.

All things go on smoothly here; as to the reports circulated while we were in Boston, there is nothing of them. Brother Joseph has commenced living in his new house, and enjoys himself well. He has raised a sign entitled 'Nauvoo Mansion,' and has all the best company in the city. Many strangers from abroad call on him, feeling perfect liberty so to do, since he has made his house public, and it is

exerting a blessed influence on the public mind.

The Temple has been progressing rapidly until the recent frosts. The walls are now above the windows of the first story, and some of the circular windows are partly laid. The brethren of the Twelve have all arrived home, are tolerably well, and their families, except sister Hyde, who has been very sick, and is yet, though at last report rather better. No prospect of any of the Twelve leaving home this winter, that we know of. Elder Snow has arrived with his company from Boston, &c., generally in good spirits.

The devil howls some—may be you will hear him as far as Boston, for there cannot a black-leg be guilty of any crime in Nauvoo, but somebody will lay it to the servants of God. We shall give the substance of this communication to your wife, same mail.

We remain, your brother in the new and everlasting covenant, in behalf of the Quorum,  
BRIGHAM YOUNG, President.

W. RICHARDS, Clerk."

Sunday, 26.—I met with Hyrum, the Twelve, and others, in council with Col. Frierson at the Mansion, concerning petitioning Congress for redress of grievances; read to him the affidavits of Hyrum Smith, B. Young, P. P. Pratt, Lyman Wight, George W. Pitkin and Sidney Rigdon, taken before the municipal court on habeas corpus; and conversed with him thereon.

At 11 a.m., Elder O. Pratt preached in the Assembly Room.

In the evening, Elder P. P. Pratt lectured in the Mansion. Rainy, muddy day.

Monday, 27.—Wet day. Being quite unwell, I staid at home.

Tuesday, 28.—At home. Col. Frierson wrote a memorial to Congress.

Wednesday, 29.—At home. Clear and cold. Col. Frierson left for home, taking with him a copy of the Memorial, to get signers in Quincy. I here insert a copy of the

#### MEMORIAL.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:—

The memorial of the undersigned inhabitants of Hancock county, in the State of Illinois, respectfully sheweth:

That they belong to the society of Latter Day Saints, commonly called Mormons, that a portion of our people commenced settling in Jackson county, Missouri, in the summer of 1831, where they purchased lands and settled upon them with the intention and expectation of becoming permanent citizens in common with others.

From a very early period after the settlement began, a very unfriendly feeling was manifested by the neighboring people, and, as the society increased, this unfriendly spirit also increased until it degenerated into a cruel and unrelenting persecution, and the society was at last compelled to leave the county. An account of these unprovoked persecutions has been published to the world, yet we deem it not improper to embody a few of the most prominent items in the memorial, and lay them before your honorable body.

On the 20th of July, 1833, a mob collected at Independence, a deputation or committee from which called upon a few members of our church there, and stated to them that the store, printing office, and all mechanic shops belonging to our people must be closed forthwith, and the society leave the county immediately.

These conditions were so unexpected and so hard, that a short time was asked for, to consider on the subject before an answer could be given, which was refused; and when some of our men answered that they could not consent to comply with such propositions, the work of destruction commenced.

The printing office, a valuable two-story brick building, was destroyed by the mob, and with it much valuable property; they next went to the store for the same purpose, but one of the owners thereof, agreeing to close it, they abandoned their design.

A series of outrages was then commenced by the mob upon individual members of our society: Bishop Partridge was dragged from his house and family, where he was first partially stripped of his clothes, and then tarred and feathered from head to foot. Mr. Charles Allen was also tarred at the same time.

Three days afterwards the mob assembled in great numbers, bearing a red flag, and proclaiming that, unless the society would leave 'en masse,' every man of them should be killed. Being in a defenceless situation, to avoid a general massacre, a treaty was entered into and ratified, by which it was agreed that one half of the society should leave the country by the first of January, and the remainder by the first of April following.

In October, while our people were gathering their crops and otherwise preparing to fulfil their part of the treaty, the mob again collected without any provocation, shot at some of our people, whipped others, threw down their houses, and committed many other depredations; the members of the society were for some time harassed, both day and night, their houses assailed and broken open, and their women and children insulted and abused.

The store house of A. S. Gilbert & Company was broken open, ransacked, and some of the goods strewed in the streets. These repeated assaults so aroused the indignant feelings of our people that a small party thereof on one occasion, when wantonly abused, resisted the mob, a conflict ensued, in which one of our people, and some two or three of their assailants were killed.

This unfortunate event raised the whole county in arms, and we were required forthwith to surrender our arms and leave the

county. Fifty one guns were given up, which have never been returned, or paid for to this day.

Parties of the mob, from 30 to 70 in number, then scoured the country in every direction, threatening and abusing women and children, until they were forced first to take shelter in the woods and prairies at a very inclement season of the year, and finally to make their escape to Clay county, where the people permitted them to take refuge for a time.

After the society had left Jackson county, their buildings, amounting to about two hundred, were either burned or otherwise destroyed, with a great portion of their crops, as well as furniture, stock, &c., for which they have not as yet received any remuneration.

The society remained in Clay county nearly three years, when in compliance with the demands of the citizens there, it was determined to remove to that section of country, known afterwards as Caldwell county.

In order to secure our people from molestation, the members of the society brought out most of the former inhabitants of what is now Caldwell county, and also entered much of the wild land, then belonging to the United States in that section of country, fondly hoping that as we were American citizens, obeying the laws, and assisting to support the government, we would be protected in the use of homes which we had honestly purchased from the general government, and fully paid for.

Here we were permitted to enjoy peace for a season; but as our society increased in numbers, and settlements were made in Daviess and Carroll counties, unfounded jealousies sprung up among our neighbors, and the spirit of the mob was soon manifested again. The people of our church who had located themselves at De Witt, were compelled by the mob to leave the place, notwithstanding the militia were called out for their protection.

From De Witt the mob went to Daviess county, and while on their way took some of our people prisoners, and greatly abused and mistreated them. Our people had been driven by force from Jackson county; they had been compelled to leave Clay county, and sell their lands there, for which they have never been paid; they had finally settled in Caldwell county, where they had purchased and paid for nearly all the government land within its limits, in order to secure homes where they could live and worship in peace, but even here they were soon followed by the mob.

The society remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the government, the settlers and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of those in Daviess and Carroll counties.

Those counties, when our people first commenced their settlements, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Lands had risen in value from 10 to 25 dollars per acre, and those counties were rapidly advancing in cultivation and wealth.

In August, 1838, a riot commenced growing out of the attempt of a member of the society to vote, which resulted in creating great excitement and many scenes of lawless outrage. A large mob, under the conduct of Cornelius Gilliam, came into the vicinity of Far West, drove off our stock, and abused our people. Another party came into Caldwell county, took away our horses and cattle, burnt our houses, and ordered the inhabitants to leave their homes immediately.

By orders of Brigadier Gen. Doniphan and Col. Kinkle, a company of about sixty men, under the command of David W. Patten, went to disperse this mob. A conflict ensued, in which Captain Patten and two of his men were killed, and others wounded. A mob party from two to three hundred in number, many of whom are supposed to have come from Chariton, fell on our people, and notwithstanding they begged for quarters, shot down and killed eighteen, as they would so many wild beasts.

They were finally compelled to fly from those counties; and on the 11th of October, 1838, they sought safety by that means, with their families, leaving many of their effects behind; that they had previously applied to the constituted authorities of Missouri for protection, but in vain.

The society were pursued by the mob, conflicts ensued, deaths occurred on each side, and finally a force was organized under the authority of the Governor of the State of Missouri with orders to drive us from the State, or exterminate us.

Abandoned and attacked by those to whom we had looked for protection, we determined to make no further resistance, but submit to the authorities of the State and yield to our fate, however hard it might be. Several members of the society were arrested and imprisoned on a charge of treason against the State, and the rest, amounting to above 14,000 souls, fled into the other States, principally into Illinois, where they now reside.

Your memorialists would further state, that they have heretofore petitioned your honorable body, praying redress for the injuries set forth in this memorial; but the committee to whom our petition was referred, reported, in substance, that the general government had no power in the case, and that we must look for relief to the courts and the legislature of Missouri.

In reply your memorialists would beg leave to state, that they have repeatedly appealed to the authorities of Missouri in vain, that though they are American citizens, at all times ready to obey the laws and support the institutions of the country, none of us would dare enter Missouri, for any such purpose, or for any purposes whatever.