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THE

VOICE OF TRUTH,

CONTAINING

GENERAL JOSEPH SMITH'S

CORRESPONDENCE WITH GEN. JAMES ARLINGTON BENNETT; APPEAL TO THE
GREEN MOUNTAIN BOYS; CORRESPONDENCE WITH JOHN C. CALHOUN,
ESQ.; VIEWS OF THE POWERS AND POLICY OF THE GOV-
ERNMENT OF THE UNITED STATES; PACIFIC IN-
NUENDO, AND GOV. FORD'S LETTER;
A FRIENDLY HINT TO MIS-
SOURI, AND A FEW
WORDS OF
CONSOLATION FOR THE

"GLOBE;"

ALSO, CORRESPONDENCE WITH THE HON. HENRY CLAY.

"The wise shall inherit glory, but shame shall be the promotion of fools."—Solomon's Proverbs.

NAUVOO, ILL:

PRINTED BY JOHN TAYLOR.

1844.

THE
VOICE OF TRUTH

CONTAINING

GENERAL PRINCIPLES

OF THE
RELIGIOUS
AND
MORAL
REFORMATION
OF THE
PRESENT
AGE

.....
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.....

THE
NEWBERRY

LIBRARY



PRINTED BY JOHN WATSON

Dedication:

*To freemen and freedom,
With wise men to lead 'em;
To the aged and youth;
With a holy desire,
And a true patr'ot's fire,
And blessings, forsooth .
The Author dedicates,
To the United States,
This plain "VOICE OF TRUTH."*

Nauvoo, June, 1844.

Dedication:

To freedom and freedom,
With rise men to lead on
To the youth and youth;
With a holy heart,
And a true path of a fire,
And blessings for south
The Author dedicates
To the United States,
This plain "V" over of "L" and "H"

Stevens June, 1844

P R E F A C E .

BOOK-MAKING has become so common, that unless some new subject flits before your eyes; some mighty mystery is found out; some great secret is unravelled; some woful wonder hung up in black and white to touch the very finest sensibilities of human nature; and, finally, if some "Absalom" does not go forth with "more disclosures on Mormonism, booted and spurred" with affidavits of men and women, doubled and twisted, with the most solemn religious sanctity, for,

(*'Tis from high life, high characters are drawn,
A saint in *crape* is twice a saint in lawn;*)

to steal the hearts of the people, the best written and most holy productions, are hooted at as a speculation, got up with an eye to singe fame, and a hand *double for cash*: but, gentle reader, the "Voice of Truth" is like one crying in the midst of a great city at midnight,—Fire! fire!! fire!!!

The sanctuaries of religion are on fire; the temple of liberty is on fire; the nation is on fire; the world is on fire, and the great mobs of the whole earth, with their dark lanterns glimmering, ever and anon, through the black clouds of vengeance, like the sullen lion's eyes before he leaps upon his prey, are an all-sufficient signal, that towns, cities, nations and kingdoms, will be sacked, pillaged and plundered, and "*but few men left.*" Fear has seized upon all hearts, while the "nobles of the land," instead of exclaiming, "*to your tents O Israel!*" and watch, for thieves, are now gambling for your rights among the tombs of your

illustrious fathers! They also are "rioting" and revelling in the sanctum sanctorum of freedom; while the voice of the widow, the fatherless, and the *oppressed exile*.

Passes by like the idle wind,
With none but God, alas! to trust,
As sophistry, so very kind,
Exclaiming, "*I know your cause is just—*

but government has no power to do any thing for you!"

In such an awful dilemma: upon the eve of such a tempest of trouble: as a messenger that only escaped alone to tell thee, the *Voice of Truth*, composed of facts, to favor the people, is sent forth to open the eyes, unstop the ears and quicken the senses of wise men to arise in the panoply of virtuous patriots, and save the nation from ruin and disgrace, and themselves from the ravages of wrath! Shall wisdom cry aloud and not her speech be heard? what say the people?

VOICE OF TRUTH.

CORRESPONDENCE BETWEEN GEN. JAMES ARLINGTON
BENNETT, AND GEN. JOSEPH SMITH.

Arlington House, Oct. 24, 1843.

“DEAR GENERAL,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family. You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend, President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration. Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most *undeviating friend*, without being governed by the smallest religious influence.

As you have proved yourself to be a *philosophical divine*, you will excuse me when I say that we must leave this influence to the mass. The boldness of your plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age. But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination; whereas Moses derives his chief authority from prescription and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, go ahead, you have my good wishes. You know Mahomet had his “*right hand man*.”

The celebrated Thomas Brown, of New York is now engaged in cutting your head on a beautiful cornelion stone, as your *private seal*, which will be set in gold to your order, and sent to you. It will be a gem, and

just what you want. His sister is a member of your church. The expense of this seal set in gold will be about \$40, and Mr. Brown assures me that if he were not so poor a man he would present it to you free. You can, however, accept it or not, as he can apply it to another use.— I am, myself short for cash, for although I had sometime since \$2000, paid me by the Harpers, publishers, as the first installment on the purchase of my copy right, yet I had got so much behind during the hard times that it all went to clear up old scores. I expect \$38,000 more, however, in semi-annual payments from those gentleman, within the limits of ten years, a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land, and therefore should I be compelled to announce, in this quarter that I have no connection with the Nauvoo Legion; you will, of course remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your state, when you would be sure of my best services in your behalf, therefore a known connection with you would be against our mutual interest. It can be shown that a commission in the legion was a Herald hoax, coined for the fun of it, by me, as it is not believed even now by the public. In short I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to Brother Young, Richards, Mrs. Emma, and all friends.

Yours, most respectfully,

JAS. ARLINGTON BENNETT.

LIEUT. GEN. SMITH.

P. S. As the office of inspector general confers no command on me, being a mere honorary title, if, therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and good will resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer.

J. A. B.

REPLY.

Nauvoo, Ill., Nov. 13, 1843.

DEAR SIR:—YOUR letter of the 24th ult. has been regularly received; its contents duly appreciated, and its whole tenor candidly considered; and, according to my manner of judging all things in righteousness, I proceed to answer you; and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as

promulgated by me or Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship, which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion, as light is a part of Jehovah. Hence the saying of Jesus: 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a *philosophical divine*, I must excuse you, when you say that we must leave these *influences* to the mass.' The meaning of 'philosophical divine,' may be taken in various ways: If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practiced by the popular sects of the age, through the aid of colleges, seminaries, bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong; such a combination of men and means, shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise; beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after the doctrines of Christ?' But if the inference is, that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly; though the weight of the sentiment is lost, when the '*influence is left to the mass.*' Do men gather grapes of thorns or figs of thistles?

Of course you follow out the figure, and say, 'the boldness of my plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over my whole being; and to point me out as the most extraordinary man of the present age.' *The boldness of my plans and measures*, can readily be tested by the touch-stone of all schemes, systems, projects, and adventures,—*truth*, for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics; the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom, and multiplied ignorance of eighteen centuries, with a new revelation; which, (if they would receive it, the everlasting gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the

ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan, laid in secret or openly; through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law defying mobocracy, to destroy me.

If, then, the hand of God, in all these things that I have accomplished, towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins; and a reception of the Holy Ghost, by laying on of the hands, agreeably to the authority of the priesthood; and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men, from ancient times till now, have spoken and revealed the will of God to men, with the consequent 'success' of the gathering of the saints, throws any charm around my being and 'points me out as the most extraordinary man of the age,' it demonstrates the fact, that truth is mighty and must prevail; and that one man empowered from Jehovah, has more influence with the children of the kingdom, than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty. But let me assure you in the name of Jesus, who spake as never man spake, that the 'boldness of the plans and measures,' as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which 'so far,' has borne me and the church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels and the combined influence of the powers of earth and hell, I say these powers of righteousness and truth, are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Bonaparte, or other great sounding heroes, that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name: nor were the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self aggrandizing wisdom of the priests of Baal; the scribes and Pharisees of the Jews; Popes and Bishops of christendom; or pagans of Juggernaut; nor were they extended by the divisions and subdivisions of a Luther, a Calvin, a Wesley, or even a Campbell; support-

ed by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast iron creeds, and fastened to set stakes by chain cable opinions, without revelation; nor are they the lions of the land or the leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain and fill the whole earth. Were I an Egyptian, I would exclaim, Jah-oh-eh, Enish-go-on-dosh, Flo-ees-Flos-is-is; [O the earth! the power of attraction, and the moon passing between her and the sun.] A Hebrew; Hau-eloheem yerau; a Greek, O Theos phos esi; a Roman, Dominus regit me; a German, *Gott gebe uns das licht*; a Portugee, Senhor Jesu Christo e libordade; a Frenchman, Dieu defend le droit; but as I am, I give God the glory, and say in the beautiful figure of the poet:

‘Could we with ink the ocean fill;
Was the whole earth of parchment made;
And ev’ry single stick a quill;
And ev’ry man a scribe by trade,
To write the love of God above,
Would drain the ocean dry;
Nor could the whole upon a scroll,
Be spread from sky to sky.’

It seems that your mind is of such ‘a mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say, that you rate me higher as a legislator, than you do Moses, because you have me present with you for examination;’ that ‘Moses derives his chief authority from prescription and the lapse of time; you cannot however say, but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.’

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion’s sake, you have here given your opinion, without reserve, that revelation, the knowledge of God, prophetic vision, the truth of eternity, cannot be solved as a mathematical problem. The first question then is, what is a mathematical problem? and the natural answer is, a statement, proposition or question that can be solved, ascertained, unfolded or demonstrated, by knowledge, facts or figures, for ‘mathematical’ is an adjective derived from *Mathesis* (gr.) meaning in English, learning or knowledge. ‘Problem’ is derived from *probleme*, (French,) or *problema*, (Latin, Italian or Spanish) and in each language means a question or proposition, whether true or false. ‘Solve’ is derived from the Latin

verb, *solvo*, to explain or answer. One thing more in order to prove the work as we proceed; it is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well, one question, or problem is solved by figures. Now let me ask one for facts: was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the bible says yes. So three witnesses have solved that question. Again, lived there ever such a man as Moses in Egypt? The same witnesses reply *certainly*. And was he a prophet? The same witnesses, or a part have left on record, that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths; and subsequently these witnesses have testified of their captivity in Babylon, and other places, in fulfillment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophesy of Balaam, which said, out of Jacob shall come, he that shall have dominion, and shall destroy him that remaineth of the city; and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying; Moses wrote of me, declaring the dispersion of the Jews, and the utter destruction of the 'city;' and the apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses 'divinity,' but also the events of Balaam, and Korah with many others, *as true*. Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children as *mummies*, after a lapse of near three thousand five hundred years come forth among the living, and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them, in language like the sound of an earthquake: Ecce veritas! Ecce cadeveros! Behold the truth! Behold the mummies! Oh my dear sir, the sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible, as with your purse and pence table, the 'divinity' of Moses would have dispelled the fog of five thous-

and years, and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophesy is the testimony of Jesus.

The world at large, is ever ready to credit the writings of Homer, Hesiod, Plutarch, 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, Cæsar 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 petty 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 ob't serv't.

JOSEPH SMITH.

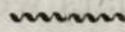
GEN. JAS. ARLINGTON BENNETT, Arlington House, N. Y.

P. S. The Court Martial will attend to your case in the Nauvoo Legion.

J. S.

AN APPEAL

TO THE FREEMEN OF THE STATE OF VERMONT, THE
"BRAVE GREEN MOUNTAIN BOYS,"
AND HONEST MEN.



I WAS born in Sharon, Vermont, in 1805,—where the first quarter of my life, grew with the growth, and strengthened with the strength of that "first born" State of the "United Thirteen." From the old "French War" to the final consummation of American Independence, my fathers, heart to heart, and shoulder to shoulder, with the noble fathers of our liberty, fought and bled; and, with the most of that venerable band of patriots, they have gone to rest,—bequeathing a glorious country with all her inherent rights to millions of posterity. Like other honest citizens, I not only, (when manhood came,) sought my own peace, prosperity, and happiness, but also the peace, prosperity, and happiness of my friends; and, with all the rights and realm before me, and the revelations of Jesus Christ, to guide me into all truth, I had good reason to enter into the blessings and privileges of an American citizen;—the rights of a Green Mountain Boy, unmolested, and enjoy life and religion according to the most virtuous and enlightened, customs, rules and etiquette of the nineteenth century. But to the disgrace of the United States, it is not so. These rights and privileges, together with a large amount of property, have been wrested from me and thousands of my friends, by lawless mobs in Missouri, supported by executive authority; and the crime of plundering our property; and the unconstitutional and barbarous act of our expulsion; and even the inhumanity of murdering men, women, and children, have received the *pass-word* of "*justifiable*" by legislative enactments, and the horrid deeds, doleful and disgraceful as they are, have been paid for by government.

In vain have we sought for redress of grievances and a restoration to our rights in the courts and legislature of Missouri. In vain have we sought for our rights and the remuneration for our property in the halls of Congress, and at the hands of the President. The only consolation yet experienced from these highest tribunals, and *mercy seats* of our bleeding country, is, *that*, "*our cause is just, but the government has no power to redress us.*"

Our arms were forcibly taken from us by those Missouri marauders;—

and in spite of every effort to have them returned, the State of Missouri still retains them; and the United States' militia law with this fact before the government, still compels us to do military duty, and for a lack of said arms the *law forces us to pay our fines*. As Shakspeare would say; "*thereby hangs a tale.*"

Several hundred thousand dollars worth of land in Missouri, was purchased at the United States' Land Offices in that district of country; and the money without doubt, has been appropriated to strengthen the army and navy, or increase the power and glory of the nation in some other way: and notwithstanding Missouri has robbed and mobbed me and twelve or fifteen thousand innocent inhabitants, murdered hundreds, and expelled the residue, at the point of the bayonet, without law, contrary to the express language of the Constitution of the United States, and every State in the Union; and contrary to the custom and usage of civilized nations; and especially, one holding up the motto: "*The asylum of the oppressed;*" yet the comfort we receive, to raise our wounded bodies, and invigorate our troubled spirits, on account of such immense sacrifices of life, property, patience, and right; and as an equivalent for the enormous taxes we are compelled to pay to support these functionaries in a dignified manner, after we have petitioned, and plead with tears, and been showed like a caravan of foreign animals, for the peculiar gratification, of connoisseurs in humanity, that flare along in public life, like lamps upon lamp posts, because they are better calculated for the schemes of the night than for the scenes of the day, is, as President Van Buren said, *your cause is just, but government has no power to redress you!*

No wonder, after the Pharisee's prayer, the Publican smote his breast and said, *Lord be merciful to me a sinner!* What must the manacled nations think of freemen's rights in the land of liberty?

Were I a Chaldean I would exclaim: Keed'nauh ta-meroon le-hoam elauhayauh dey-shemayauh veh aur'kau lau gnaubadoo, yabadoo ma-ar'gnau oomeen tehoat shemayauh allah. (Thus shall ye say unto them: The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens.)

An Egyptian, Su-e-eh-ni; (What other persons are those?) A Grecian, Diabolos bassileuei; (The Devil reigns.) A Frenchman, Messieurs sans Dieu; (Gentlemen without God.) A Turk, A'in shems; (The fountain of light.) A German, sie sind unferstandig; (What consummate ignorance!) A Syrian, Zaubok; (Sacrifice!) A Spaniard, Il sabio muda

conscio, il nescio no. (A wise man reflects, a fool does not.) A Samaritan: Saunau! (O stranger!) An Italian: Oh tempa! oh diffidenza! (O the times! O the diffidence!) A Hebrew: Ahtauh ail rauey. (Thou God seest me.) A Dane: Hvad tidende! (What tidings!) A Saxon. Hwæt riht; (What right!) A Swede: Hvad skilia: (What skill!) A Polander: Nav-yen-shoo bah pon na Jesu Christus; (Blessed be the name of Jesus Christ.) A western Indian: She-mo-kah she-mo-keh teh ough-ne-gah. (The white man, O the white man, he very uncertain.) A Roman: Procul, O procul este profani! (Be off, be off ye profane!) But as I am I will only add; when the wicked rule the people mourn.

Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals where all men seek for it, according to the rules of right: I am compelled to appeal to the honor and patriotism of my native State; to the clemency and valor of "Green Mountain Boys;" for throughout the various periods of the world, whenever a nation, kingdom, state, family or individual has received an insult, or an injury, from a superior force, (unless satisfaction was made) it has been the custom to call in the aid of friends to assist in obtaining redress. For proof we have only to refer to the recovery of Lot and his effects, by Abraham, in the days of Sodom and Gomorrah; or, to turn to the relief afforded by France and Holland, for the achievement of the Independence of these United States: without bringing up the great bulk of historical facts, rules, laws, decrees, and treaties, and bible records, by which nations have been governed, to show that mutual alliance, for the general benefit of mankind to retaliate and repel foreign aggressions; to punish and prevent home wrongs, when the conservators of justice and the laws have failed to afford a remedy, are not only common and in the highest sense justifiable and wise, but, they are also, proper expedients to promote the enjoyment of equal rights, the pursuit of happiness, the preservation of life, and the benefit of posterity.

With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and if possible to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State, for a "union of all honest men;" and to appeal to the valor of the "Green Mountain Boys" by all honorable methods and means to assist me in obtaining justice from Missouri: not only for the property she has stolen and confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise, or

abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins.

I appeal also, to the fraternity of brethren, who are bound by kindred ties, to assist a brother in distress, in all cases where it can be done according to the rules of the order, to extend the boon of benevolence and protection, in avenging the Lord of his enemies, as if a Solomon, a Hiram, a St. John, or a Washington raised his hands before a wondering world, and exclaimed:—"My life for his!" Light, liberty, and virtue forever!

I bring this appeal before my native State for the solemn reason that an injury has been done, and crimes have been committed, which a sovereign State, of the Federal compact, one of the great family of "*E pluribus unum*," refuses to compensate, by consent of parties, rules of law, customs of nations, or in any other way: I bring it also, because the national Government has fallen short of affording the necessary relief as before stated *for want of power*, leaving a large body of her own free citizens, whose wealth went freely into her treasury for lands, and whose gold and silver for taxes, still fills the pockets of her dignitaries, "in ermine and lace," defrauded, robbed, mobbed, plundered, ravished, driven, exiled and banished from the "independent republic of Missouri!"

And in this appeal let me say: raise your towers; pile your monuments to the skies, build your steam frigates; spread yourselves far and wide, and open the iron eyes of your bulwarks by sea and land; and let the towering church steeples, marshal the country like the "dreadful splendor" of an army with bayonets: but remember the flood of Noah; remember the fate of Sodom and Gomorrah; remember the dispersion and confusion at the tower of Babel; remember the destruction of Pharaoh and his hosts; remember the hand writing upon the wall, *mene, mene, tekel, upharsin*; remember the angel's visit to Sennacherib and the one hundred and eighty-five thousand Assyrians; remember the end of the Jews and Jerusalem; and remember the Lord Almighty will avenge the blood of his Saints that now crimson the skirts of Missouri! Shall wisdom cry aloud and not her speech be heard?

Has the majesty of American liberty sunk into such vile servitude and oppression, that justice has fled? Has the glory and influence of a Washington, an Adams, a Jefferson, a Lafayette, and a host of others forever departed,—and the wrath of a Cain, a Judas, and a Nero whirled forth in the heraldry of hell, to sprinkle our garments with blood; and lighten the darkness of midnight, with the blaze of our dwellings?—

Where is the patriotism of '76? Where is the virtue of our forefathers? and where is the sacred honor of freemen?

Must we, because we believe in the fulness of the gospel of Jesus Christ; the administration of angels, and the communion of the Holy Ghost, like the prophets and apostles of old,—must we be mobbed with impunity—be exiled from our habitations and property without remedy; murdered without mercy—and government find the weapons, and pay the vagabonds for doing the jobs, and give them the plunder into the bargain? Must we, because we believe in enjoying the constitutional privilege and right of worshipping Almighty God according to the dictates of our own consciences; and because we believe in repentance, and baptism for the remission of sins; the gift of the Holy Ghost by the laying on of the hands; the resurrection of the dead; the millennium; the day of judgment; and the Book of Mormon as the history of the aborigines of this continent,—must we be expelled from the institutions of our country; the rights of citizenship, and the graves of our friends and brethren, and the government lock the gate of humanity, and shut the door of redress against us?—If so, farewell freedom; adieu to personal safety,—and let the red hot wrath of an offended God purify the nation of such sinks of corruption! For that realm is hurrying to ruin where vice has the power to expel virtue.

My father, who stood, several times in the battles of the American Revolution, till his companions, in arms, had been shot dead, at his feet, was forced from his home in Far West, Missouri, by those civilized, or satanized savages, in the dreary season of winter, to seek a shelter in another State; and the [vicissitudes and sufferings consequent to his flight, brought his honored grey head to the grave, a few months after.—And my youngest brother, also, in the vigor and bloom of youth, from his great exposure and fatigue in endeavoring to assist his parents on their journey, (I and my brother Hyrum being in chains, in dungeons—*where they tried to feed us upon human flesh*—in Missouri,) was likewise so debilitated that he found a premature grave shortly after my father, And my mother, too, though she yet lingers among us, from her extreme exposure in that dreadful tragedy, was filled with rheumatic affections and other diseases, which leaves her no enjoyment of health. She is sinking in grief and pain, broken hearted, from Missouri persecution.

O death! wilt thou not give to every honest man, a *heated dart to sting* those wretches while they pollute the land? and O grave! wilt thou not *open the trap door to the pit* of ungodly men, that they may stumble in?

I appeal to the "Green Mountain Boys" of my native State, to rise in the majesty of virtuous freemen, and by all honorable means help bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen; or a gleam from the shade of a Gen. Stark, let it mingle with our sense of honor, and fire our bosoms for the cause of suffering innocence,—for the reputation of our disgraced country, and for the glory of God: and may all the earth bear me witness, if Missouri, blood-stained Missouri;—escapes the due demerit of her crimes, the vengeance she so justly deserves, that Vermont is a hypocrite—a coward—and this nation the hot bed of political demagogues!

I make this appeal to the sons of liberty of my native State for help, to frustrate the wicked designs of sinful men; I make it to hush the violence of mobs; I make it to cope with the unhallowed influence of wicked men in high places; I make it to resent the insult and injury made to an innocent, unoffending people, by a lawless ruffian State; I make it to obtain justice where law is put at defiance; I make it to wipe off the stain of blood from our nation's escutcheon; I make it to show presidents, governors, and rulers, prudence; I make it to fill honorable men with discretion; I make it to teach senators wisdom; I make it to learn judges justice; I make it to point clergymen to the path of virtue; and I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the son of God, is my Great Counsellor.

Wherefore let the rich and the learned, the wise and the noble, the poor and the needy, the bond and the free, both black and white, take heed to their ways, and cleave to the knowledge of God; and execute justice and judgment upon the earth in righteousness; and prepare to meet the judge of the quick and the dead, for the hour of his coming is nigh.

And I must go on as the herald of grace,¹

Till the wide-spreading conflict is over,
And burst through the curtains of tyrannic night.

Yea, I must go on to gather our race,
Till the high blazing flame of Jehovah,
Illumines the globe as a triumph of right.

As a friend of equal rights to all men, and a messenger of the everlasting gospel of Jesus Christ,

I have the honor to be,

Your devoted servant,

JOSEPH SMITH.

Nauvoo, Ill., December, 1843.

CORRESPONDENCE

OF GEN. JOSEPH SMITH, AND THE HON. J. C. CALHOUN.

Nauvoo, Ill. Nov. 4th, 1843.

HON. JOHN C. CALHOUN,

Dear Sir:—As we understand you are a candidate for the presidency at the next election; and as the Latter-day Saints (sometimes called Mormons, who, now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants, and as in vain we have sought redress by all constitutional, legal, and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to, *What will be your rule of action relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend, and the friend

Of peace, good order, and constitutional rights,

JOSEPH SMITH,

In behalf of the church of Jesus Christ of Latter-day Saints.

HON. JOHN C. CALHOUN, Fort Hill, S. C.

REPLY.

Fort Hill, Dec. 2nd, 1843.

SIR,—You ask me what would be my rule of action, relative to the Mormons, or Latter-day Saints, should I be elected president, to which I answer; that if I should be elected, I would strive to administer the government according to the constitution and the laws of the union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri, candor compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am &c. &c.

J. C. CALHOUN.

MR. JOSEPH SMITH.

Nauvoo, Ill., Jan. 2, 1844.

SIR:—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected president, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law-abiding man; as a well wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all, according to the dictates of every persons' conscience, to say *I am surprised*, that a man, or men, in the highest stations of public life, should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come. To be sure, the first paragraph of your letter appears very complaisant, and fair on a white sheet of paper, and who that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principal men held up for public stations, so *cautiously careful* not to publish to the world, that *they will judge a righteous judgment*—law or no law: for laws and opinions, like the vanes of steeples, change with the wind. One Congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam [from the engine of a steam boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say, that 'according to your view, the federal

government is one of limited and specific powers,' and has no jurisdiction in the case of the Mormons. So then, a State can at any time, expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious '*views of the case,*' though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then Missouri, after another set of inhabitants, (as the Latter-day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon: go on, then I say, banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their lands and property as a spoil: and let the legislature, as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so *specific and limited that it has no jurisdiction of the case!* Oh ye people who groan under the oppression of tyrants, ye exiled Poles, who have felt the iron hand of Russian grasp; ye poor and unfortunate among all nations, come to the 'asylum of the oppressed;' buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a *glorious* nation; but remember a '*sovereign state!*' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it: yea, even murder you, as an edict of an emperor, *and it does no wrong,* for the noble senator of South Carolina, says the power of the federal government is *so limited and specific that it has no jurisdiction of the case!* What think ye of *imperium in imperio.*

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there *is safety,* and when you have learned that fifteen thousand innocent citizens after having purchased their lands of the United States, and paid for them, were expelled from a 'sovereign state' by order of the governor, at the point of the bayonet; their arms taken from them by the same authority: and their right of migration into said state, denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no

justice or recompense allowed; and from the legislature, with the governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that state, and judge ye a righteous judgment, and tell me when the virtue of the states was stolen; where the honor of the general government lies hid; and what clothes a senator with wisdom? Oh nullifying Carolina! Oh little tempestuous Rhode Island! Would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a state had been expelled contrary to the constitution, mobbed, robbed, plundered and many murdered, instead of searching into the course taken with Joanna Southcoat, Ann Lee, the French prophets, the Quakers of New England, and rebellious negroes in the slave states, to hear both sides and then judge, rather than have the mortification to say, 'oh it is *my* bull that has killed *your* ox, that alters the case! I must enquire into it, *and if, and if?*'

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatize;—wheedle the drunkards to swear, and raise the hue and cry of *impostor, false prophet, God damn old Joe Smith*, yet remember, if the Latter-day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and wo, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? And where is a spark from the watch-fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoils, there was power, force, and honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points

out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell; ‘where the worm dieth not and the fire is not quenched.’

Why sir, the power not delegated to the United States, and the states, belongs to the people, and Congress sent to do the people’s business, have all power—and shall fifteen thousand citizens groan in exile? Oh vain men, will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property, relinquish to them, (the Latter-day Saints) as a body, their portion of power that belongs to them according to the constitution? Power has its convenience, as well as inconvenience.— ‘The world was not made for Cæsar alone, but Titus too.’

I will give you a parable: A certain lord had a vineyard in a goodly land, which men labored in at their pleasure; a few meek men also went and purchased with money from some of these chief men that labored at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be done, add made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption, and those men, loving the fame and favor of the multitude, more than the glory of the lord of the vineyard, answered, your cause is just, but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against

foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your '*candor compel*' you again to write upon a subject, great as the salvation of man, consequential as the life of the Savior, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the constitution of the United States, the *first, fourteenth, and seventeenth* 'specific' and not very 'limited powers' of the federal government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not *only unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion, that the general government has no power—to the sublime idea that Congress, with the President as executor, is as almighty in its sphere, as Jehovah is in his.

With great respect, I have the honor to be your ob't s'v't,

JOSEPH SMITH.

HON. ('Mr.!) J. C. CALHOUN, Fort Hill, S. C.

VIEWS OF THE POWERS

AND POLICY OF THE GOVERNMENT OF THE U. S.

BORN in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and eternity. My cogitations like Daniel's have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident; that all

“men are created equal: that they are endowed by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness,” but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours: and hundreds of our own kindred for an infraction, or supposed infraction of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nut-shell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all: black or white, bond or free; for the best of books says, “God hath made of one blood all nations of men, for to dwell on all the face of the earth.”

Our common country presents to all men the same advantages; the same facilities; the same prospects; the same honors; and the same rewards: and without hypocrisy, the Constitution when it says, “We, the people of the United States, in order to form a more perfect union, establish justice, ensure tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America,” meant just what it said, without reference to color or condition: *ad infinitum*. The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights*, as appears in said Constitution, ought to be treated, by those to whom the administration of the laws are intrusted, with as much sanctity, as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

“Forever singing as they shine,

“The hand that made us is divine.”

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or

restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political schemes, as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness: a Frenchman would say, "prosqué tout àimer richesses êt pouvoir:" (almost all men like wealth and power.)

I must dwell on this subject longer than others, for nearly one hundred years ago that golden patriot, Benjamin Franklin, drew up a plan of union for the then colonies of Great Britain that *now* are such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand, had this:—"they have power to
 "make laws, and lay and levy such general duties, imports, or taxes, as
 "to them shall appear most equal and just, (considering the ability and
 "other circumstances of the inhabitants in the several colonies,) and
 "such as may be collected with the least inconvenience to the people;
 "rather discouraging luxury, than loading industry with unnecessary
 "burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honored its birth, as a pattern for wise men *to study the convenience of the people more than the comfort of the cabinet.*

And one of the most noble fathers of our freedom and country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I behold the surest pledges that as, on one side, no local prejudices or attachments, no separate
 "views or party animosities, will misdirect the comprehensive and equal
 "eye which ought to watch over this great assemblage of communities
 "and interests, so, on another, that the foundations of our national poli-
 "cy will be laid in the pure and immutable principles of private moral-
 "ty; and the pre-eminence of free government be exemplified by all the
 "attributes which can win the affections of its citizens, and command the
 "respect of the world." Verily, here shines the virtue and wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefit and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan; hard times and distress; outbreak upon

outbreak in the principal cities; murder, robbery, and defalcation, scarcity of money and a thousand other difficulties, would have torn asunder the bonds of the union: destroyed the confidence of man with man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self aggrandizement. The great Washington soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say: *Buona avviso*, (good advice.)

The elder Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes: Mr. Adams said, "If national pride is ever justifiable, or excusable, it is when it springs, not from power or riches, grandeur or glory, but from conviction of national innocence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity, and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprize; and grandly, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other *close communion* acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shews what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprize; hands for industry; heads for heroes, and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendant objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation

“and humble myself before the magnitude of the undertaking.” Such a prospect was truly soul stirring to a good man, but “since the Fathers “have fallen asleep,” wicked and designing men, have unrobed the government of its glory,—and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits *till it is better times*: but year after year has left the people to *hope* till the very name of *Congress*, or *State Legislature*, is as horrible to the sensitive friend of his country, as the house of “Blue Beard” is to children; or “Crockford’s” hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, and calculations, it certainly is the highest point of supervision to protect the whole northern and southern, eastern and western, centre and circumference of the realm, by a judicious tariff. It is an old saying and a true one, “if you wish to be *respected*, respect yourselves.”

I will adopt, in part, the language of Mr. Madison’s, inaugural address, “To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of differences to a decision of them by an appeal to arms; to exclude foreign intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the states as the basis of their peace and happiness; to support the constitution, which is the cement of the union, as well as in its authorities; to respect the rights and authorities reserved to the states and to the people, as equally incorporated with, and essential to the success, of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy, the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;” as far as intention aids in the fulfillment

of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Monroe in his day, while speaking of the constitution: says, "Our commerce has been wisely regulated with foreign nations, and between the states; new states have been admitted into our union; our territory has been enlarged by fair and honorable treaty, and with great advantage to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome law well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit? who has been deprived of any right of person or property? who restrained from offering his vows in the mode in which he prefers, to the Divine Author of his being? It is well known that all these blessings have been enjoyed in their fullest extent; and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason." What a delightful picture, of power, policy, and prosperity! Truly the wise man's proverb is just: "Sedâukauh teromâin goy, veh-ka-sade le-u-méem khahmâut." Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years experience in the government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the *magna charta* to answer its great end and aim: *to protect the people in their rights.* "Such, then, is the happy government under which we live; a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under which every citizen may, by his merit, obtain the highest trust recognized by the constitution; which contains within it no cause of discord; none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger Adams in the silver age of our country's advancement to fame, in his inaugural address, (1825) thus candidly declares the majesty of the youthful Republic, in its increasing greatness: "The year of jubilee since the first formation of our union has just elapsed; that of the declaration of Independence is at hand. The consummation of both was effected by this constitution. Since that period, a population of four millions has multiplied to twelve. A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity and commerce, have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers; our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have walked hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, Gen. Jackson, upon his accession to the great chair of the chief magistracy: said, "As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable ægis."

General Jackson's administration may be denominated the *acme* of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was \$125,000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states: and that august patriot, to use his own words in his farewell address, retired leaving "A great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years our blooming republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage;

perquisites, fame, tangling alliances; priest-craft and spiritual wickedness in *high places*, struck hands, and revelled in midnight splendor.— Trouble, vexation, perplexity and contention mingled with hope, fear and murmuring, rumbled through the union and agitated the whole nation as would an earthquake at the centre of the earth, the world, heaving the sea beyond its bounds, and shaking the everlasting hills: so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till Gen. Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the constitution and its framers, thus expressed himself: “There were in it, features
 “which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of
 “power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the government would terminate in virtual monarchy. It would not become
 “me to say that the fears of these patriots have been already realized.—
 “But as I sincerely believe that the tendency of measures and of men’s
 “opinions, for some years past, has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given, of my determination to arrest the
 “progress of that tendency if it really exists, and restore the government
 “to its pristine health and vigor.” This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, *told the truth or not*: with acting president Tyler’s three years of perplexity and pseudo whig democratic reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.—) Subsequent events, all things considered, Van Buren’s downfall, Harrison’s exit, and Tyler’s self-sufficient turn to the whole, go to show, as a Chaldean might exclaim: Beràm etài elàuh beshmayàuh gauháh rauzèen: (*Certainly there is a God in heaven to reveal secrets.*)

No honest man can doubt for a moment, but the glory of American liberty is on the wane; and, that calamity and confusion will sooner or later, destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood

will plausibly push abolition doctrines and doings, and "human rights," into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity. Democracy, Whiggery and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A still higher grade, of what the "nobility of nations" call, "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop:" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping: and should a humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: "*Every man has his price!*"

Now, oh! people! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two senators from a state and two members to a million of population, will do more business than the army that now occupy the halls of the national legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer gets, and he lives honestly. Curtail the offices of government in pay, number, and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislatures to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, *go thy way and sin no more.* Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism: imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity. "*Amor vincit omnia.*" Love conquers all.'

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that *his country will never trust him again; he has forfeited his honor*. Make HONOR the standard with all men: be sure that good is rendered for evil in all cases: and the whole nation, like a kingdom of kings and priests, will rise up in righteousness: and be respected as wise and worthy on earth; and as just and holy for heaven, by Jehovah the author of perfection. More economy in the national and state governments, would make less taxes among the people; more equality through the cities, towns and country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of the community; and open, frank, candid, decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he puts his foot on the sacred soil of freedom, and exclaim: the very name of "*American*," is fraught with *friendship*! Oh! then, create confidence! restore freedom! break down slavery! banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: *Ein erlicher name ist besser als Reichthum*, (a good name is better than riches.)

For the accommodation of the people in every state and territory, let Congress show their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and directors shall be elected yearly by the people with wages at the rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The nett gain of the mother bank shall be applied to the national revenue, and that of the branches

to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder know in cities, as *brokerage*; and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber and, instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine: a learned priesthood is certainly more honorable than "*an hireling clergy.*"

As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico; and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty millions; with a proportionate share of knowledge; keen enough to circumnavigate the globe; draw the lightning from the clouds; and cope with all the crowned heads of the world.

Then why? Oh! why! will a once flourishing people not arise, phoenix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catamount politicians; and over the wind-falls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the *burnt, bleeding wounds* of a sore but blessed country? The southern people are hospitable and noble; they will help to rid so free a country of every vestige of slavery, when ever they are

assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults but they never should be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the *now* United States, might be a genuine rule of action for some of the *breath made* men in high places, to use towards the posterity of that noble daring people:

"Be to her faults a little blind;

"Be to her virtues very kind."

We have had democratic presidents: whig presidents; a pseudo democratic whig president; and now it is time to have a *president of the United States*; and let the people of the whole union, like the inflexible Romans, whenever they find a *promise* made by a candidate, that is not practised as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

Mr. Van Buren said in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the District of Columbia, against the wishes of the slave holding states; and also with a determination equally decided to resist the slightest interference with it in the states where it exists." Poor little Matty made this rhapsodical sweep with the fact before his eyes, that the State of New York, his native state, had abolished slavery, without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists; constitution or no constitution; people or no people; right or wrong; vox Matti, vox Diaboli; "the voice of Matty," "the voice of the devil;" and peradventure, his great "Sub-Treasury" scheme was a piece of the same mind: but the man and his measures have such a striking resemblance to the anecdote of the Welchman and his cart tongue, that, when the constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a *Sub-Treasury*, to save the funds of the nation, it *could be spliced!* Oh, granny, granny, what a long tail our

puss has got! As a Greek might say, *hysteron proteron*: the cart before the horse; but his mighty whisk through the great national fire, for the presidential chesnuts, *burnt the locks of his glory with the blaze of his folly!*

In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea: wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people: and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted: and give liberty to the captive; by paying the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its way and means; and when the people petitioned to possess the territory of Oregon or any other contiguous territory; I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea; and make the wilderness blossom as the rose; and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *come*: yea come Texas; come Mexico; come Canada; and come all the world—let us be brethren; let us be one great family; and let there be universal peace. Abolish the cruel custom of prisons, (except certain cases,) penitentiaries, and court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea, I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom; and God, who once cleansed the violence of the earth with a flood; whose Son laid down his life for the salvation of all his father gave him out of the world; and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem, I am a friend of virtue, and of the people,

JOSEPH SMITH.

Nauvoo, Illinois, February 7, 1844.

PACIFIC INNUENDO.

THE very candid, pacific, and highly creditable *advice*, which Governor Ford has done himself the honor to address to "the citizens of Hancock county, Mormons and all," and which appears in the "Warsaw Signal," of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain, which has troubled the heads and hearts of the Carthagenians, Warsawvains, and other over jealous bodies for *weal and wo*. It certainly must be admitted, on all hands, that Governor Ford has exalted himself as mediator, patriot, lawyer, Governor, peace maker, and friend of all; not only to magnify the law and make it honorable, but also in pointing out the *path of peace*. Such is what the Latter-day-Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the chrysal spring: and with a laudable intention, warm as the summer zephyr; and with a charitable prayer, mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease: and give way to reason, sense, peace and good will. The saints if they will be humble and wise, can now *practice* what they *preach* and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter-day-Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished beyond the most sanguine anticipations of all; and while they witness her growing glory: let them solemnly testify whether Nauvoo has *wilfully injured* the country, county, or a single individual *one cent*: with the strictest scrutiny publish the facts whether a particle of law has been evaded or broken: virtue and innocence need no artificial covering: political views and party distinctions, never should disturb the harmony of society; and when the whole truth comes before a virtuous people: we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of habeas corpus, of Joseph Smith, when arrested under the requisitions of Missouri. The first, in June 1841, was tried at Monmouth, before Judge Douglass, of the fifth Judicial Circuit, and as no exceptions have been

taken to that decision, by this State or Missouri, but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Mormons in the difficulties of 1838, it is taken and granted *that that decision was just!* The second, in December, 1842, was tried at Springfield before Judge Pope in the U. S. District Court, and, from that honorable discharge, as no exceptions from any source have been made to those proceedings, it follows as a matter of course, *that that decision was just!!* and the third, in July 1843, was tried at the city of Nauvoo, before the Municipal Court of said city; and as no exceptions to that discharge, have been taken, and as the Governor says there is "evidence" on the other side to show that the Sheriff of Lee county *voluntarily* "carried Mr. Reynolds (who had Mr. Smith in custody,) to the city of Nauvoo, without any coercion on the part of any one," it must be admitted *that that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that *Orin Porter Rockwell*, who, Boggs swore, was the principal in his assassination, and, as accessory to which Mr. Smith was arrested, *has returned home "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this State," have returned to their families in peace, and there seems to be no ground for contention: no cause for jealousy; and no excuse for a surmise that any man, woman, or child, will suffer the least inconvenience, from General Smith; the charter of Nauvoo; the city of Nauvoo; or even any of her citizens. There is nothing for a bone of contention even those ordinances which appeared to excite the feelings of some people, have recently been *repealed*—so that, if the "intelligent" inhabitants of Hancock county, want peace; want to abide by the Governor's advice; want to have a character abroad grow out of their character at home; and really mean to follow the Savior's golden rule: "*to do unto others as they would wish others to do unto them,*" they will be still, now, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wise man, and it will be greatly to the credit of the Latter-day-Saints to shew the love of God, by now kindly treating those who may have, in an unconscious moment, done them wrong: for truly said Jesus: *pray for thine enemies.* Hu-

manity towards all; reason and refinement to enforce virtue: and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship*, and the "one thing needful," that no vision for the future; guide-board for the distant; or expositor for the present, need trouble any one with what he ought to do. His own good, his family's good, his neighbor's good, his country's good, and all good, seem to whisper to every person: the Governor has told you what to do: *now do it*. The constitution expects every man to do his duty, and when he fails the law urges him: or should he do too much the same master rebukes him. Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety, or welfare; there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford A PEACE MAKER. The Latter-day Saints will, at all events, and profit by the instruction: and call upon honest men to help them cherish all the love; all the friendship; all the courtesy; all the kindly feelings and all the generosity that ought to characterize *clever people*, in a clever neighborhood, and leave candid men to judge which tree exhibits the best fruit, the one with the most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit; and by the fruit ye know the trees. Our motto then, is, *peace with all*. If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like, as when Paul started with recommendations to Damascus, to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus saying: "*It is hard to kick against the pricks.*"

Intelligence is sometimes the messenger of safety; and willing to aid the Governor in his laudable endeavors to cultivate peace and honor the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shows that their is rest for the soles of the saints' feet, we give it a place in the Neighbor, wishing it God speed, and saying, *God bless good men and good measures*, and as Nauvoo has been, so it will continue to be, a good city, affording a good

market to a good country, and let those who do not mean to try the way of transgressors, say, *Amen*.

GOVERNOR FORD'S LETTER.

Springfield, January 29, 1844.

DEAR SIR:—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honor to send me.

I have observed with regret, that occasions have been presented, for disturbing the peace of your county: and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a Governor have no right to interfere in your difficulties.

As yet, I believe, that there has been nothing like war among you; and I hope that all of you, will have the good sense to see the necessity of preserving peace. If there is any thing wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honor of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of, or if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons; to raise the militia to arrest a supposed fugitive; and in fact to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence; and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things. The absurd and preposterous nature of these requests give some color, to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candor, it would be more creditable to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war, for the advancement of party ends. But if there should be any truth in the charge, (which God forbid) I affectionately entreat all the good citizens engaged in it, to lay aside their designs, and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present, is, to admonish both parties to beware of carrying matters to extremity. Let it come to this; let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate,

and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and privileges; and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you except that of assailant and assailed.

I hope, dear sir, you will do me the favor to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect, your obedient servant,

THOMAS FORD.

A FRIENDLY HINT TO MISSOURI.

ONE of the most pleasing scenes that can transpire on earth, is, when a sin has been committed by one person against another, *to forgive that sin*: and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, *to forgive also*. Verily, verily such a friendly rebuke is like the mellow zephyr of summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage. Well might the wise man exclaim: "a soft answer turneth away wrath:" for men of sense, judgment, and observation, in all the various periods of time have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire*.

Jesus said, "blessed are the peace makers, for they shall be called the "children of God;" wherefore if the nation, a single state, community, or family ought to be greatful for any thing, *it is peace*. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happifies the just and the unjust, and is the very essence of happiness below, and bliss above. . He that does not strive with all his powers of body and mind: with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in

life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain; and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odor that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ of Latter-day Saints; yet, compassion, dignity, and a sense of the principles of religion, among all classes; and honor and benevolence, mingled with charity by high minded patriots, lead me to suppose, that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means, to urge the state, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies; the real peace makers of a western world, will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed, are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: "Joy shall be in heaven over one sinner that repents more than over ninety and nine just persons that need no repentance."

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriot-

ism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, "*the tree is known by its fruit?*"

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven, seem to say to the honest and virtuous, throughout the State of Missouri; *wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill, forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his "peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect and make honorable, or annihilate, such statute law as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any "part of the people of this state, or to remove forcibly out of the state, "or from their habitations, evidenced by taking arms and assembling to "accomplish such purpose, every person so offending shall be punished

“by imprisonment in the penitentiary for a period not exceeding five years; or by a fine not exceeding five thousand dollars; and imprisonment in the county jail not exceeding six months.”

Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration I am the friend of all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8, 1844.

THE GLOBE.

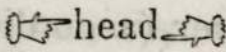
“The wise shall inherit glory, but shame shall be the promotion of fools”—*Solomon.*

IN the daily Globe of March 14th, Mr. Blair notices my “Views on the Power and Policy of our Government,” under the head of “A new advocate for a National Bank,” with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings and speculations upon me and my plans, which seem to agitate the world, for like the showers upon the verdure of the earth, they give me vigor, beauty, and expansion: but when a man occupies a station in his country, which ought to be honored as an exaltation; which ought to be sustained with dignity; and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles; too great to blur his fame with sophistry; too proud to stoop to the vanity that is momentarily wasting the virtue of the government; and too good to act the hypocrite to accumulate wealth—or to frustrate the ends and aims of justice; I feel it my duty to bring forth the truth, that the man and his measures, if right may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking,

suggested in my "Views," is assumed upon the all-commanding, and worthily considered, omnipotent petition of the people, and whether, as a "fiscal agent, great financier, prophet, priest, or king," I act wisely and righteously, so as to answer their virtuous prayers, without fear, favor, or partiality; and produce union; give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the "loaves and fishes"—no matter whether the game is played "upon the tables of the living, or the coffins of the dead"—or whether I raise the honor and credit of the nation above the little, picayune, cramped, narrow minded schemes of the dominant, undominant, and would be dominant parties, cliques, knots and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honored as noble in their patriotism; and almighty in their majesty: *vox populi; vox Dei!*

But it is extraneous, irrelevant and kick shawing to connect me or any part of my "Views on the Powers and Policy of the Government," with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Van Buren, or any of their galvanic cronies—what have they done to benefit the people? The simple answer is—*nothing* but draw money from the treasury. It is entirely too late in the age of this Republic, to clarify a Harry of the West; deify a Daniel of the East; quidify a Quincy of the Whigs, or bigify a Benton of the Democrats; leaving Mr. Calhoun and Mr. Van Buren such fair samples of bogus-democracy, that he that runs may read.

As the beautiful excellence of a  may be a desideratum only remedied by the "Excelsior," of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by chain cable opinions, and untrammelled by cast iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom; it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be, a *Government of Liberty!* Heaven, earth, and hell know that the penitentiaries of the several states are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten, *innocent*, are hurled into prison by corrupted judges, suborned witnesses, or ungodly

men who gamble themselves into Congress, into Legislatures, into courts, into churches, and into notice and power, and then *damn* their friends and fellow beings to prison, wretchedness and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs; half starved to put money into the pockets of speculators; fed upon unwholesome provisions; whipped without mercy and even murdered with impunity. Look at the beastly conduct of * * * * * to the female in Auburn State Prison, N. Y. Remember a man was whipped to death, not long since in Alton penitentiary, Illinois; and it is not uncommon to lacerate with the 'rope's end,' thirty men at once, in the parish prison at New Orleans, so that the voice of reason now cries from the vast number of prisons and the multiplying number of prisoners in the United States, for relief; and the death like groans from cells, bastiles, castles, and cursed holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men, in high places, see a Governor Reynolds shoot out his own brains with a rifle; or gaze upon the havoc made by the bursting of a 'great gun' among the 'Executives' of the nation, then know ye, *the hour of his judgment has come!*

The United States is the boasted land of 'Liberty,' where "these truths are held self-evident—that ALL men are created equal; and endowed by their Creator with certain unalienable rights, that among these are life, LIBERTY, and the pursuit of happiness:" but at the same time, in the face of these truths, slavery is tolerated by law: imprisonment is tolerated by law: and murder is tolerated by law: and even fifteen thousand free citizens are exiled from one state to another—and the General Government has no power, (according to the opinions of Van Buren and Benton) to redress the wrong. O, Queen Victoria, and ye lords and commons of Great Britain, what think ye of a Republican Government? and how do you imagine your daughter will come out in her attempt at *equal rights* and reigning in righteousness? Pshaw! (will they answer,) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshing floor, and the government controlled by a set of money gambling, chicken hearted, public fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa and Asia, what they think of the boasted Republic in America! and will they not laugh in the face of the whole world, and taunt the United States, by exclaiming: Ah! hah! ah! hah! If there is any power in a Republican Government, in a real case of necessity, you have failed to find just

men to exercise it. Party spirit cuts the cords of union; patronage veils the face of justice, and bribery closes the lips of honor, and when the wicked rule the people mourn.

Perhaps it may be said, the *government has been* adequate to the calls of justice; and I answer, if it has, it was because the officers in authority considered their *honor* and the rights of the people, paramount to *patronage, pelf, and popularity!*

They were patriots who carried out the poet's explanation of true greatness:

"A wit's a feather, and a chief's a rod,
'But an honest man's the noblest work of God."

It is said that "out of the abundance of the heart the mouth speaketh," and when men are called "quadrupeds," and ridicule occupies the place of reason, and the virtue, dignity, honor, power, and majesty of the people seem to be buried in rubbish; covered with dust; mildewed with fog; tainted with treachery; barlesqued by blackguards; or humbled by debauchees, it is high time for humanity to exclaim: "*How has the gold become dim, and where has the glory departed?*"

The only suggestion worthy of commendation relative to a National Bank, in Mr. Blair's remarks, is that the mother bank should be located at *Nauvoo*.

This is correct, for *Nauvoo* as a city, collectively or individually, cannot be reproached with dishonor, crime, corruption or bribery. Neither has a *Swartwout* or *Price* mingled his millions with the majesty of monarchs by walking out of the unwall'd and un gated *Nauvoo*. The blood of commodores and congressmen, shed by the heaven-daring, hell-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of *Nauvoo*. Nor does a slave raise his rusting fetters and chains, and exclaim O liberty where are thy charms? Wisdom, freedom, religion, and virtue, like light, love, water and air, "spread undivided, and operate unspent," in the beloved *Nauvoo*; while the gay world and great politicians may sing, and even the great "Globe" itself may chime the melodious sounds:

Hail Columbia, "*free and equal*"—
Lo, the saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *jesse*.

Hail Columbia, "*free and equal*"—
Negro slaves, like common cattle,

Bought and sold for cash at auction;
Prayers and chains together rattle!

Hail Columbia "free and equal,"—
"Liberty," (as patriots won it;)
Crown'd the "head" of freemen's money:
Now the goddess *sits* upon it!

Hail Columbia, "free and equal"—
"Gold and silver" is thy "tender;"
Treasury notes, (aside from Biddle,)
Foreign loans, and fallen splendor!

As the "*world is governed too much*" and as there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their law giver, and as "crowns won by blood, by blood must be maintained," I go emphatically, virtuously, and humanely, for a THEOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness. And where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate, for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them, is meanly doing the drudgery of the devil. *Unitas, libertas, caritas—esto perpetua!*

With the highest sentiments of regard for all men,
I am an advocate of unadulterated freedom,

JOSEPH SMITH.

Nauvoo, Ill., April 15, 1844.



CORRESPONDENCE

BETWEEN GEN. JOSEPH SMITH AND THE HON. H. CLAY.



NAUVOO, Ill., Nov. 4th, 1843.

HON. HENRY CLAY—*Dear Sir:*—As we understand you are a candidate for the presidency at the next election; and as the Latter-day Saints, (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect; we have judged it wisdom to address you this communication, and solicit an immediate, specific and candid reply to, *What will be your rule of action relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights,

JOSEPH SMITH,

In behalf of the Church of Jesus Christ of Latter-day Saints.

HON. H. CLAY, Ashland, Ky.

REPLY.

ASHLAND, NOV. 15, 1843.

Dear Sir:—I have received your letter in behalf of the church of Jesus Christ of Latter-day Saints, stating that you understand that I am a candidate for the presidency, and enquiring what would be my rule of action relative to you, as a people, should I be elected.

I am profoundly grateful for the numerous and strong expressions of the people in my behalf, as a candidate for President of the United States; but I do not so consider myself. That much depends upon future events, and upon my sense of duty.

Should I be a candidate, I can enter into no engagements, make no promises, give no pledges, to any particular portion of the people of the United States. If I ever enter into that high office, I must go into it free and unfettered, with no guarantees but such as are to be drawn from my whole life, character and conduct.

It is not inconsistent with this declaration to say, that I have viewed with a lively interest, the progress of the Latter-day Saints; that I have sympathised in their sufferings under injustice, as it appeared to me, which has been inflicted upon them; and that I think, in common with all other religious communities, they ought to enjoy the security and the protection of the constitution and the laws.

I am, with great respect, your friend and obedient servant,

JOSEPH SMITH, Esq.

H. CLAY.

NAUVOO, ILL., May 13th, 1844.

Sir:—Your answer to my inquiry, “what would be your rule of action towards the Latter-day Saints, should you be elected president of the United States,” has been under consideration since last November, in the fond expectation, that you would give (for every honest citizen has a right to demand it,) to the country, a manifesto of your views of the best method and means which would secure to the people, *the whole people*, the most freedom, the most happiness, the most union, the most wealth, the most fame, the most glory at home, and the most honor abroad, at the least expense; but I have waited in vain. So far as you have made public declarations, they have been made, like your answer to the above, soft to flatter, rather than solid to feed the people. You seem to abandon all former policy which may have actuated you in the discharge of a statesman’s duty, when the vigor of intellect and the force of virtue, should have sought out an everlasting habitation for liberty;

when, as a wise man, a true patriot, and a friend to mankind, you should have resolved, to ameliorate the awful condition of our *bleeding* country by a mighty plan of wisdom, righteousness, justice, goodness and mercy, that would have brought back the golden days of our nation's youth, vigor and vivacity; when prosperity crowned the efforts of a youthful Republic, when the gentle aspirations of the sons of liberty were "we are one."

In your answer to my questions, last fall, that peculiar tact of modern politicians, declaring, "*if you ever enter into that high office, you must go into it free and unfettered, with no guarantee but such as are to be drawn from your whole life, character and conduct,*" so much resembles a lottery vender's sign, with the goddess of good luck sitting on the car of fortune, a-straddle of the horn of plenty and driving the merry steeds of beatitude, without reins or bridle, that I cannot help exclaiming; O frail man; what have you done that will exalt you? Can any thing be drawn from your *life, character and conduct* that is worthy of being held up to the gaze of this nation as a model of *virtue, charity, and wisdom*? Are you not a lottery picture, with more than two blanks to a prize? Leaving many things prior to your Ghent treaty, let the world look at that, and see where is the wisdom, honor, and patriotism which ought to have characterized the plenipotentiary of the only free nation upon the earth? A quarter of a century's negotiation to obtain our rights on the north eastern boundary, and the motley manner in which Oregon tries to shine as American territory, coupled with your presidential race, and come-by-chance secretary ship, in 1825, all go to convince the friends of freedom, the golden patriots of Jeffersonian democracy, free trade and sailor's rights, and the protectors of person and property, that an honorable war is better than a dishonorable peace.

But had you really wanted to have exhibited the wisdom, clemency, benevolence and dignity of a great man in this boasted Republic, when fifteen thousand free citizens were exiled from their own homes, lands and property, in the wonderful patriotic State of Missouri, and you then upon your oath and honor, occupying the exalted station of a senator of Congress from the noble hearted State of Kentucky; why did you not show the world your loyalty to law and order, by using all honorable means to restore the innocent to their rights and property? Why, sir, the more we search into your character and conduct, the more we must exclaim from holy writ, *the tree is known by its fruit.*

Again, this is not all; rather than show yourself an honest man, by

guaranteeing to the people what you will do in case you should be elected president; "you can enter into no engagement, make no promises, and give no pledges" as to what you will do. Well, it may be that some hot headed partisan would take such nothingarianism upon trust, but sensible men and even *ladies* would think themselves insulted by such an evasion of coming events! If a tempest is expected, why not prepare to meet it; and in the language of the poet, exclaim:—

"Then let the trial come; and witness thou,
 "If terror be upon me; if I shrink
 "Or falter in my strength to meet the storm,
 "When hardest it beset me?"

True greatness never wavers, but when the Missouri compromise was entered into by you, for the benefit of *slavery*, there was a mighty shrinkage of *western honor*; and from that day, Sir, the sterling Yankee, the struggling Abolitionist, and the staunch Democrat, with a large number of the liberal minded Whigs, have marked you as a *black-leg* in politics, begging for a chance to *shuffle* yourself into the Presidential chair, where you might deal out the destinies of our beloved country for a *game of brag*, that would end in, "*Hark from the tombs, a doleful sound.*"—Start not at this picture; for your "whole life, character and conduct" have been spotted with deeds that causes a blush upon the face of a virtuous patriot; so you must be contented in your lot, while crime, cowardice, cupidity or low cunning have handed you down from the high tower of a statesman, to the black hole of a gambler. A man that accepts a challenge or fights a duel, is nothing more nor less than a murderer, for holy writ declares that "*whoso sheds man's blood, by man shall his blood be shed*; and when in the renowned city of Washington, the notorious *Henry Clay* dropped from the summit of a senator to the sink of a scoundrel, to shoot at that chalk line of a Randolph, he not only disgraced his own fame, family and friends, but he polluted the sanctum sanctorum of American glory; and the kingly blackguards throughout the whole world, are pointing the finger of scorn at the boasted "asylum of the oppressed," and hissing at American statesmen, as *gentlemen vagabonds and murderers*, holding the olive branch of peace in one hand, and a pistol for death in the other! Well might the Savior rebuke the heads of this nation with, *wo unto you scribes, pharisees, hypocrites*, for the United States government, and Congress, with a few honorable exceptions, have gone the way of Cain and must perish in their gainsayings, like Korah and his wicked host. And honest men of every

clime, and the innocent, poor and oppressed, as well as heathens, pagans and Indians, every where, who could but hope that the tree of liberty would yield some precious fruit for the hungry human race, and shed some balmy leaves for the healing of nations, have long since given up all hopes of equal rights, of justice and judgment, and of truth and virtue, when such polluted, vain, heaven-daring, bogus patriots, are forced or flung into the front rank of government, to guide the destinies of millions. Crape the heavens with weeds of wo; gird the earth with sackcloth, and let hell mutter one melody in commemoration of fallen splendor! for the glory of America has departed, and God will set a flaming sword to guard the tree of liberty, while such mint-tithing Herods as Van Buren, Boggs, Benton, Calhoun and Clay, are thrust out of the realms of virtue as fit subjects for the kingdom of fallen greatness; *vox reprobi, vox diaboli!* In your late addresses to the people of South Carolina, where rebellion budded but could not blossom, you "renounced ultraism," "high tariff," and almost banished your "banking system," for the more certain standard of "public opinion." This is all very well, and marks the intention of a politician, the calculations of a demagogue, and the allowance for leavings of a shrewd manager, just as truly as the weather cock does the wind when it turns upon the spire. Hustings for the south, barbecues for the west, confidential letters for the north, and "American system" for the east:

"Lull-a-by baby, upon the tree top,

"And when the wind blows the cradle will rock."

Suppose you should also, taking your "whole life, character and conduct," into consideration, and as many hands make light work, stir up the old "Clay party," the "National Republican party," High Protective Tariff party," and the late coon skin party, with all their paraphernalia; *ultraism, ne plus ultraism—sine qua non*, which have grown with your growth, strengthened with your strength, and shrunk with your shrinkage, and ask the people of this enlightened Republic, what they think of your powers and policy as a statesman; for verily it would seem, from all past remains of parties, politics, projects and pictures, that you are the *Clay*, and the people the *potter*; and as some vessels are marred in the hands of the potter, the natural conclusion is that *you are a vessel of dishonor*.

You may complain that a close examination of your "whole life, character and conduct," places you as a Kentuckian would pleasantly term it, "in a bad fix," but, sir, when the nation has sunk deeper and deeper

in the mud, at every turn of the great wheels of the union, while you have acted as one of the principal drivers, it becomes the bounden duty of the whole community, as one man, to whisper you on every point of government, to uncover every act of your life, and enquire what mighty acts you have done to benefit the nation; how much you have tithed the mint to gratify your lust; and why the fragments of your raiment hang upon the thorns by the path, as signals *to beware!*

But your *shrinkage* is truly wonderful! Not only your banking system, and high tariff project, have vanished from your mind "like the baseless fabric of a vision," but the "annexation of Texas" has touched your pathetic sensibilities of national pride so acutely that the poor Texans, your own *brethren*, may fall back into the ferocity of Mexico, or be sold at auction to British stock jobbers, and all is well, for "I," the old senator from Kentucky, am fearful it would militate against my interest in the north, to enlarge the borders of the union in the south. Truly "a poor wise child is better than an old foolish king, who will be no longer admonished." Who ever heard of a nation that had too much territory? Was it ever bad policy to make friends? Has any people ever become too good to do good? No, never; but the ambition and vanity of some men have flown away with their wisdom and judgment, and left a creaking *skeleton* to occupy the place of a noble *soul*.

Why, sir, the condition of the whole earth is lamentable. Texas dreads the teeth and toe nails of Mexico. Oregon has the rheumatism, brought on by a horrid exposure to the heat and cold of British and American trappers; Canada has caught a bad cold from extreme fatigue in the patriot war; South America has the headache, caused by bumps against the beams of Catholicity and Spanish sovereignty; Spain has the gripes from age and inquisition; France trembles and wastes under the effects of contagious diseases; England groans with the gout, and wiggles with wine; Italy and the German states are pale with the consumption; Prussia, Poland, and the little contiguous dynasties, duchies, and domains, have the mumps so severely, that "the whole head is sick, and the whole heart is faint;" Turkey has the numb palsy; Africa from the curse of God, has lost the use of her limbs; China is ruined by the queen's evil, and the rest of Asia fearfully exposed to the small pox, the natural way from British pedlars; the islands of the sea are almost dead with the scurvy; the Indians are blind and lame, and the United States, which ought to be the good physician with "balm from Gilead," and an "*asylum for the oppressed*," has boosted, and is boosting up into the council

chamber of the government, a clique of political gamblers, to play for the old clothes and old shoes of a sick world, and "no pledge, no promise" to any particular portion of the people that the rightful heirs will ever receive a cent of their Fathers' legacy! Away with such self important, self aggrandizing, and self willed demagogues! their friendship is colder than polar ice; and their professions meaner than the damnation of hell.

Oh! man! when such a great dilemma of the globe, such a tremendous convulsion of kingdoms, shakes the earth from centre to circumference; when castles, prison houses, and cells, raise a cry to God against the cruelty of man; when the mourning of the fatherless and the widow causes anguish in heaven; when the poor among all nations cry day and night for bread and a shelter from the heat and storm; and when the degraded black slave holds up his manacled hands to the great statesmen of the United States, and sings,

"O, liberty, where are thy charms,

"That sages have told me were sweet!"

And when fifteen thousand free citizens of the high blooded Republic of North America, are robbed and driven from one state to another without redress or redemption, it is not only time for a candidate for the presidency to *pledge* himself to execute judgment and justice in righteousness law or no law, but it is his bounden duty, as a man, for the honor of a disgraced country and for the salvation of a once virtuous people, to call for a union of all honest men, and appease the wrath of God, by acts of wisdom, holiness and virtue! The fervent prayer of a righteous man availeth much.

Perhaps you may think, I go too far, with my strictures and innuendoes because in your concluding paragraph you say: "It is not inconsistent with your declarations to say, that you have viewed with a lively interest the progress of the Latter-day Saints, that you have sympathized in their sufferings, under injustice as it appeared to you, which has been inflicted upon them; and that you *think*, in common with all other religious communities they ought to enjoy the security and protection of the constitution and the laws." If words were not wind, and imagination not a vapor, such "views" "with a lively interest" might coax out a few Mormon votes; such "sympathy" for their suffering under injustice, might heal some of the sick, yet lingering amongst them; raise some of the dead, and recover some of their property, from Missouri; and finally if thought was not a phantom, we might, in common with

other religious communities, "*you think,*" enjoy the security and protection of the constitution and laws! But during ten years, while the Latter-day Saints have bled, been robbed, driven from their own lands, paid oceans of money into the Treasury to pay your renowned self and others for legislating and *dealing* out equal rights and privileges to those in common with all other religious communities, they have waited and expected in vain! If you have possessed any patriotism, it has been veiled by your *popularity* for fear the saints would fall in love with its charms. Blind charity and dumb justice never do much towards alleviating the wants of the needy, but, straws show which way the wind blows. It is currently rumored that your dernier resort for the Latter-day Saints, is, to emigrate to Oregon, or California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom, and such vicious virtue, could only emanate from Clay. After the saints have been plundered of three or four millions of land and property, by the people and powers of the *sovereign* state of Missouri; after they have sought for redress and redemption from the County Court to Congress, and been denied through religious prejudice, and sacerdotal dignity; after they have builded a city and two temples at an immense expense of labor and treasure; after they have increased from hundreds to hundreds of thousands: and after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy prophets since the world began, that great plenipotentiary; the renowned Secretary of State, the ignoble duellist, the gambling Senator, and Whig candidate for the presidency, *Henry Clay*: the wise Kentucky lawyer, advises the Latter-day Saints to go to Oregon to obtain justice and set up a government of their own; O ye crowned heads among all nations, is not Mr. Clay a wise man, and very patriotic! why Great God! to transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2000 miles, would cost more than *four millions!* or should they go by Cape Horn, in ships to California, the cost would be more than *twenty millions!* and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the saints with impunity! Benton and Van Buren, who make no secret to say, if they get into power, they will carry out Boggs' exterminating plan to rid the country of the Latter-day Saints, are

"Little nipperkins of milk,

"Compared to "Clay's" great aquafortis jars."

Why, he is a real giant in humanity: send the Mormons to Oregon

and free Missouri from debt and disgrace! Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, know your cause is just, but the United States government can do nothing for you, because it has no power; *you must go to Oregon and get justice from the Indians!*

I mourn for the depravity of the world; I despise the hypocrisy of christendom; I hate the imbecility of American statesmen; I detest the shrinkage of candidates for office, from pledges and responsibility; I long for a day of righteousness, when he, "whose right it is to reign, shall judge the poor, and reprove with equity for the meek of the earth," and I pray God, who hath given our fathers a promise of a perfect government in the last days, to purify the hearts of the people and hasten the welcome day.

With the highest consideration, for virtue and unadulterated freedom,
I have the honor to be, your obedient servant,
Hon. H. CLAY, Ashland, Ky. JOSEPH SMITH.

APPENDIX.

Joseph Smith's last Sermon, delivered at the April Conference, 1844.

BELOVED SAINTS:—My subject is the dead; on the decease of our Brother Follett, who was crushed to death in a well; I have been requested to speak, by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts; pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation, I wish to pave the way: I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c., of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right. There are a very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past, or that which is to come; and consequently, but lit-

tle above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding, than what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some would feel authorized to take away my life. If any man is authorized to take away my life, who says I am a false teacher; then upon the same principle am I authorized to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong. If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will know that I am his servant, for I speak as one having authority. What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth; for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to-day, and the Great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself, the Father of us all dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible. I wish I had the trump of an archangel, I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (Mark it Elder Rigdon;) Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why what the Fath-

er did, that answer is obvious; in a manner to lay down his body and take it up again. Jesus what are you going to do? To lay down my life, as my Father did, and take it up again. If you do not believe it, you do not believe the Bible; the scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? to inherit the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before; it is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible, *Eerosheit*. I want to analyze the word; *baith*, in, by, through, in, and every thing else. *Rosh*, the head.—*Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there: A man, a Jew without any authority, thought it too bad to begin to talk about the head. It read first, "The head one of the Gods brought forth the Gods," that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh ye lawyers! ye doctors! who have persecuted me; I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and sat in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto to let the lawyers flutter, and every body laugh at them. Some learned doctor might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is James. Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the fourth chapter of Matthew, it gives the word Jacob instead of James. How can we escape the damnation of hell except God re-

veal to us; men bind us with chains; Latin says Jachabod means Jacob; Hebrew says *is* means Jacob; Greek says *Jacob*; German says *Jacob*. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing? and the reason is they are unlearned; they account it blasphemy to contradict the idea, they will call you a fool. I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baurau*; it does not mean so; it means to organize; the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element, are principles that can never be destroyed. They may be organized and re-organized; but not destroyed.

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you dont believe it. I am going to tell of things more noble—we say that God himself is a self existing God; who told you so? it is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It dont say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only seperated from their bodies for a short season; their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end; good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self existent with God; that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one

glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The apostle says, they without us cannot be made perfect. Now I will speak of them: I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c.; I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormentor, and is his own condemner: hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the scriptures; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world; hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil: for if it did not catch him in one place, it would in another, for he stood up as a Savior.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ: so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost: after a man has sinned against the Holy Ghost there is no repentance for him, he has got to say that the sun does not shine, while he sees it, he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has

the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious; await! When you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries; I can enter largely into the eternal worlds: for Jesus said, in my Father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice: (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive: for why has God revealed it to us? I am authorised to say by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the home of the just. Don't mourn; don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love. There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers you shall have your children, for they shall have eternal life; for their debt is paid, there is no damnation awaits them, for they are in the spirit. As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German,) John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God!—Where is now all the sectarian world? and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye, (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone? For John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners, repent! repent! turn to God, for your religion won't save you, and you will be damned; I do not say how long; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection, which is as the lake of fire and brimstone: some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man. When I am called at the trump of the archangel, and weighed in the balance, you will all know me then.—I add no more. God bless you all. Amen.



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