

the doctrine of Rigdon, and it was marvelous to witness the "wicked spirit" of those who had turned away from the faith. I never realized before the abomination and wickedness of dissenters. They drew after them a multitude of the baser sort, who stood and delighted to hear them ridicule and slander the prophet and people of God; by which "*the way of truth was evil spoken of.*"

The place was strewed with Rigdon's papers and pamphlets, which, however, had a good effect upon many, for they could see the spirit by which they were written, and shun the contagion.

I had but little understanding of the wickedness, rotten heartedness, and baseness of Sidney Rigdon, till I went to that region of country, and found some of his elders, sent out to seek whom they might devour.

I am constrained to believe, that the statement made upon the stand was true:—"that Rigdon did write letters to the mob in Missouri;" (as stated by Mrs. Rockwell.) and that he sought opportunity—or laid plans to destroy Br. Joseph. The wicked spirit in Rigdon's elders, and those that receive their spirit, are plain manifestations of their situation. The honest in heart need not, and cannot be deceived.

After reading the minutes of the Pittsburgh conference, to hear them talk of "righteousness," and how they will stand by each other in *all righteousness*, gives me peculiar feelings, and solemn sensations; especially when I reflect on the scenes past, and the experience I have had in the last thirteen years. The many that have risen up against the man of God, the servant to prune the vineyard for the last time, or more properly, the "seer that the Lord said he would bless," whom he upheld until the time appointed to finish his work: He that never turned aside after the flatteries of hypocrites, nor rejected the commands of God when the heathen raged; or when mobs assembled, whined; or when Hinkle and McLellin or others betrayed him into the hands of others for slaughter,—sinned he with his lips: no: he was true always. I was there and saw the works of those two men at Far West:—and now to hear them talk of righteousness—that McLellin will stand by Rigdon in *all righteousness*—it's marvellous!

It brings to mind what I witnessed in Jackson county, in 1833, a few months before we were driven from that place. The power of God was manifest on that land in our meetings, held by the elders. I remember in one of those meetings it was made known by prophecy and revelation, through T. B. Marsh, as the

spirit gave utterance, "that McLellin would carry the things the Lord was revealing to his people, to the world, and would use his influence against the church to destroy it."

McLellin wondered why T. B. Marsh uttered words against him:—Then another arose and bore testimony to what Marsh had foretold, by the same spirit; and a third arose and testified also, and we marveled! we sorrowed! we wondered! I shall never forget that scene. It was true, and when I read the Pittsburgh papers, and saw McLellin in with Rigdon, it brought the prophetic language of 1833, to my mind, and confirmed it. *McLellin goes against the church to destroy it!*

The scenes I have passed through since 1832, for my candid belief in sacred things, are wonderful. I and my family, and brethren, are exiles in our own nation because we believe that God, according to the predictions of the holy scriptures by sundry prophets, has raised up a prophet and seer: that through him we have received the Book of Mormon, containing the history of a fallen people who inhabited this land before our progenitors discovered it; and also, containing the fulness of the everlasting gospel for the salvation of the whole world.

For this belief, I have been robbed, plundered and driven from houses, goods, possessions and all, and have lost one son whose bones are now "bleaching on the plains of Quincy," together with other Saints who fell victims to the iron hand of Missouri vengeance.

We have importuned, according to the commandment, at the feet of the judge, at the feet of the governor, and at the feet of the president, yet no helping hand has been raised in our behalf to save us from such fury, but rather the rulers take couuseal together to destroy us. As in the days of the Savior, we find false brethren seek to betray us unto death. But our thanks are due to God who hath so far preserevd us to carry on his work, so devoutly begun by that great servant of God and man, Joseph Smith.

In the hope of the bliss that cometh after much tribulation, and through patience, I remain in the bonds of the new and everlasting covenant,

Your brother and friend,
DAVID PETTEGREW.

From the Kalamazoo (Mich.) Gazette.

MORMONISM UNVEILED.

Dear Sir:—To condemn unheard, any man or set of men or their principles, on the strength of popular rumor, or the testimony of enemies, would be gross injustice. An impartial investigation should always precede condemnation

The Latter-day Saints are charged by their enemies, with the blackest crimes. Treason, murder, theft, polygamy, and adultery, are among the many crimes laid to their charge.—The press reiterates and gives publicity to these charges. Under these circumstances, it is but right, that they should be heard in their defense. I shall, therefore, in this communication, briefly examine and refute a few of the charges, for it would need a legion of writers to answer *all* the lies told about us.

Most of the stories against the Mormons have been propagated by apostates and traitors, (who have generally been cut off from the church for their crimes.) They publish their lies, and straightway they are believed, and hawked about as awful disclosures, and received by community with trembling and holy horror. Sidney Rigdon, I see by the papers, has made an exposition of Mormonism, charging Joseph Smith and the Mormons with polygamy, &c. It does not require a very sagacious mind to fathom Mr. Rigdon's motive for so doing. Soon after the murder of the Smiths, he declared in a public address in Nauvoo that Joseph Smith died approved of God—that the Latter-day Saints were a blessed people, &c. His tone is now changed, and why? Because he sought to be presiding elder, and on account of his corruption, was rejected. On the 10th of September, last, he was tried before the church and excommunicated as a schismatic. If he knew such enormities to exist among the Mormons, why did he call them a blessed people, and endeavor to place himself at the head of their church? Mr. Rigdon's spiritual wife system was never known till it was hatched by John C. Bennett who was cut off from the church for seduction.

As to the charge of polygamy, I will quote from the Book of Doctrine and Covenants, which is the subscribed faith of the church and is strictly enforced. Article Marriage, sec. 91, par. 4, says, "Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have BUT ONE WIFE, and one woman but one husband except in case of death when either is at liberty to marry again." Sec. 13, par. 7. Thou shalt love thy wife with all thy heart and shall cleave unto her and NONE ELSE." In ancient days the church was troubled with traitors, and always will be till God cleanses the earth, and restores the government of his Son. Paul says he was in *perils among false brethren*; again he says, "know this that, in the last days perilous times shall come, for men shall be TRAITORS, FALSE ACCUSERS, INCONTINENT, fierce despiser

of those that are good." No wonder then that apostates rage, or that the fulness of truth revealed again should bring a storm of persecution.

The charge that the Mormons have disregarded the laws of Illinois, in electing officers under their charter, when the same had been repealed, is thus explained in the Nauvoo Neighbor: "The time for our election as pointed out by law, occurred just about or before the time that the report of the repeal reached us. It was not thought advisable, however, to omit our election upon a mere rumor, but to proceed and elect our officers, and in the event that the rumor proved true, to yield, whatever might be our opinion as to the legal right to repeal an act with perpetual succession."

There is nothing in Mormonism that teaches vice and immorality; but it requires man to have faith in God, to repent of and forsake sin to be baptised for the remission of the same, then receive the laying on of hands for the reception of the Holy Spirit, according to the ancient pattern, to live virtuous and holy lives, to believe in and seek to enjoy all the gifts and blessings enjoyed by the children of the Most High in days of old. It forbids every species of crime, and its influence is to make men better. Yet its followers have been persecuted, murdered and driven from their possessions; and its slanderers are unceasing in endeavoring to bring down still greater calamities upon them. Defenceless prisoners have been massacred in cold blood while under the plighted faith of their country, while our murderers and those who have plundered, robbed and driven us, still go unpunished and can boast of their heroic deeds through the length and breadth of the land. For instance, Thomas C. Sharp, editor of the Warsaw Signal, is now indicted for the murder of the Smiths, yet he stands at the head of a weekly paper from whence issues most of the vile trash about Mormon outrages, &c., Jacob C. Davis, also, a Senator, stands indicted for the same murder, and is only kept from the demands of justice, by mob violence: yet, when a requisition was made for him by the Sheriff of Hancock county, the Senate refused to give him up for fear they would not have strength enough to repeal the Nauvoo charter. *O tempora! O mores!* a MURDERER making laws for a free and enlightened people. Is it just that the Mormons should receive such treatment? O! ye Americans, the glory of freedom has departed—the rich boon transmitted to us by our fathers has gone from us, if such things are to be tolerated with impunity. Our fathers fought for the liberties of which we are deprived. But says one, how are you de-

priv'd of them? We have paid hundreds of thousands of dollars into the treasury of the United States for lands which we are not allowed to possess; our chartered rights have been taken from us; fifteen thousand of our people are now exiles in Illinois and dare not return to their lands in Missouri, for the penalty is death. O, ye Americans you boast of liberty! of religious freedom! of protection of life and property! Gracefully your proud flag floats in the breeze of every clime saying, to the menials of other lands, "I overshadow a land which is an asylum for the oppressed of all nations," yet your own citizens, (the poor Mormons.) are robbed, mobbed, and plundered with impunity. Your prairies have drank our blood; your dungeons have heard our groans—your gloomy prisons have witnessed the cold blooded assassination of their leaders. O tell it not to the tyrants of oriental lands: let not the crown-

ed heads of Europe know of the oppression which has been wrought in a free republic, lest they scoff at you in derision and say you boast of liberty, yet you cannot protect your own citizens.

Mr. Editor, it does seem to me that the press and all lovers of their country, should speak in tones of thunder in condemnation of the oppression, persecution and abuse the Mormons have received, instead of giving publicity to the statements of such renegadoes, and such a lawless banditti, as all acquainted with the facts, must know our traducers to be; for if such things are suffered now, and do not receive their merited rebuke, and punishment, because the sufferers are unpopular, perhaps, ere long another sect may become unpopular, and be marked out to receive the vengeance of their traducers and then farewell to American freedom.

Yours, &c., [E. M. WEBB.]

POETRY.

For the Times and Seasons.

THE SKY,

BY W. W. PHELPS.

"The sky—the sky—the clear blue sky"—

O how I love to gaze upon it!

The upper deep of realms on high—

I wonder when the Lord begun it?

There systems roll in endless light,

(Aphelion or a perihelion;)

A noiseless round of day and night,

Jehovah's beautified pavilion.

The trackless way, where spirits go,

From this cold world of stinging pleasure;

To where they see, and taste and know,

Eternal life, the "heavenly treasure."

The roomy space where clouds appear,

And terrify with awful thunder;

And then to give our hearts good cheer,

We see the rain-bow arch'd up yonder.

The universe of worlds, *en masse*,

So charmingly spread out, all over,

The everlasting looking-glass,

The molten mirror of Jehovah!

The sky—the sky—so bland and fair,—

O how I love to stand and view it!

And when it "falls," may I be there,

To see the "King of Kings" renew it.

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