

Half way measures will answer no purpose.— These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States, and those transplanted Indian tribes, and for the establishment among the latter, and with their own consent, some of the principles of intercommunication, which their juxta position will call for; that moral may be substituted for physical force; the authority of a few, and simple laws, for the tomahawk; and that an end may be put to those bloody wars, whose prosecution seems to have made a part of their social system.

After the further details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will be paid.

In addition to the above, we extract the following from the report on Indian affairs, made to Congress at the present session. We add and arrange according to circumstances, &c.:

The United Nation, Chippewas, Ottawas, and Pottawatamies, about 1000 in number, removed since September, 1834, possess five millions of acres of land on the east side of the Missouri, and lying north west of the north west corner of Missouri. [All these tribes may be rated at about 7000.]

The Choctaws about 19,000 in number, have fifteen millions of acres, lying between Red river and the Canadian. 19,000

A small band of Quapaws, two or three hundred, perhaps, near 95,000 acres, between the western boundary of the State of Missouri, and the eastern boundary of the Osages. 300.

The Creeks about 3 or 4000, have thirteen millions one hundred and forty thousand acres, on Arkansas and Canadian rivers. 4000

The Seminoles, and other Florida Indians to the number of say 25,000, included as the owners of the above 13,140,000 acres. 25,000

The Cherokees, amounting to say 16,000, have thirteen millions of acres, near the 36 degrees of north latitude. 16,000

The Kickapoos, something less than 1000, have 160,000 acres north of Fort Leavenworth. 1000

The Delawares, nearly a thousand, have 2,200,000 acres west and south of the Kickapoos. 1000

The Shawnees, 12 or 1400, have 1,600,000 acres south side of Kansas river. 1400

The Ottawas, about 200, have 30,000 acres south of the Shawnees. 200

The Weas, Pinkeshaws, Teoria, and Kasha-kias, say 500 in all, have 260,000 acres south of the Shawnees. 500

The Senecas and Shawnees, say 500, have 100,000 acres on the western boundaries of the State of Missouri. 500

Of the native tribes west of the Mississippi, the report is as follows:

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| Sioux, | 27,000 |
| Ioways, | 1,200 |
| Sacs of the Missouri, | 500 |
| Omahas, | 1,400 |
| Ottos and Missourias, | 1,600 |
| Pawnees, | 10,000 |
| Comanches, | 7,000 |
| Mandans, | 15,000 |
| Minatares, | 15,000 |
| Assinaboins, | 8,000 |
| Crees, | 3,000 |
| Gros Ventres, | 3,000 |
| Crows, | 4,500 |
| Quapaws, | 450 |
| Caddoes, | 2,000 |
| Poncas, | 800 |
| Ariokarees, | 3,000 |
| Cheyennes, | 2,000 |
| Blackfeet, | 30,000 |
| Foxes, | 1,600 |
| Anepahas, Kioways, &c., | 14,000 |
| Osages, | 5,120 |
| Kanzas, | 1,471 |
| Sacs, | 4,800 |

The joy that we shall feel in common with every honest American, and the joy that will eventually fill their bosoms on account of nationalizing them, will be glory enough when it comes to show, that gathering them to themselves, and for themselves, to be associated with themselves, is a wise measure, and reflects the highest honor upon our government. May they all be gathered in peace, and form a happy union among themselves, to which thousands may shout, *Esto perpetua.*"

Thursday, 7th, attended a sumptuous feast at bishop N. K. Whitney's. This feast was after the order of the Son of God; the lame, the halt, and blind were invited, according to the instruction of the Savior. Our meeting was opened by singing, and prayer by father Smith, after which bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the bishop. The company was large, and before we partook, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antipast of those joys that will be poured upon the heads of the saints when they are gathered together on Mount Zion, to enjoy each others society forevermore, even all the blessings of heaven, when there will be none to molest or make us afraid. Returned home and spent the evening.

Friday, 8th, spent the day in the Hebrew school, and made rapid progress in our studies. The plastering and hard finishing on the outside of the Lord's House was commenced on the 2d November, 1835, and finished this day. The job was let to Artemas Millet and Lorenzo Young, at one thousand dollars. Jacob Bump took the job of plastering the inside of the house throughout at fifteen hundred dollars, and commenced the same on the 9th of November last. He is still continuing the work, notwithstanding the inclemency of the weather.

Saturday, 9th, attended school in the forenoon; about 11 o'clock received the following note:

Thus saith the voice of the Spirit to me, if thy brother Joseph Smith, junior, will attend the feast at thy house this day (at 12 o'clock) the poor and the lame will rejoice at his presence, and also think themselves honored.

Yours in friendship and love.
Jan. 9, 1836. N. K. W. (Whitney.)

I dismissed the school in order to attend to this polite invitation, with my wife, father, and mother. A large congregation assembled; a number

*The agent has reported these Indians at upwards of 2000.

we were blessed under the hands of father Smith, and we had a good time. Spent the evening at home.

Sunday, 10th, attended meeting at the usual hour. Elders Wilber Denton, and J. Salisbury preached in the forenoon; and brothers Samuel and Carlos Smith in the afternoon.— They all did well considering their youth. Administered the sacrament during intermission. Elder Martin Harris baptized three. Spent the evening at home.

Monday, 11th, there being no school, I spent the day at home. Many brethren called to see me, among whom was Alva Beaman, from Genesee co., New York, who had come to attend the solemn assembly. I delight in the society of my brethren and friends, and pray that the blessings of heaven and earth may be multiplied upon their heads.

Tuesday, 12th, I called on the Presidency of the church, and made arrangements to meet to-morrow at 10 o'clock, a.m., to take into consideration the subject of the solemn assembly. This afternoon, a young man called to see the Egyptian manuscripts, which I exhibited; also brother Joseph Rose introduced to me Russel Weaver, a Christian, or Unitarian preacher, so called, from Cambray, New York. We had some little controversy on prejudice, but soon came to an understanding. He spoke of the gospel, and said he believed it, adding that it was good tidings of great joy. I replied that it was one thing to proclaim good tidings, and another to tell what those tidings were. He waived the conversation and withdrew.

Wednesday, 13th, at 10 o'clock I met in council with the Presidery of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, and many more of the elders. Some of the counselors both of Zion and Kirtland were absent. The council came to order, sang Adam-ondi-ahman, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the church in general terms, laying before them the business of the day, which was to supply some deficiencies in the Bishop's Council in this place; also in the High Council.

After some query upon the most proper manner of proceeding, elder Vinson Knight was nominated by the Bishop and seconded by the Presidency. The vote was then called from the Presidency and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the council of the Seventy, and carried; from the Bishop of Zion and his council, and carried; and elder Knight was received by the universal voice and consent of all the authority of the church, as a counselor in the Bishop's council in Kirtland, to fill the place of elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland. Elder Knight was then ordained under the hands of bishop Newel K. Whitney to the office of high priest, and Bishop's counselor.

Council adjourned for one hour by singing "Come let us rejoice," &c., and assembled again at one o'clock, p.m. John P. Green was nominated and seconded by the Presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the church, to supply the place of President O. Cowdery, who had been elected to the Presidency of the High Council of Kirtland. Elder Thomas Grover was elected in like manner, a counselor in the High Council, to fill the vacancy occasioned by Luke Johnson's having been ordained one of the Twelve Apostles. Elder Noah Packard was elected to supply the place of Sylvester Smith, who had been ordained to the Presidency of the Seventy, a member of the High Council of Kirtland. Elder John E. Page was nominated, but being absent, his name was dropped. Elder Joseph Kingsbury was unanimously chosen a High Counselor in Kirtland, to supply the vacancy occasioned by Orson Pratt's being ordained one of the Twelve Apostles. Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith, senior.

The newly elected counselors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, to the High Priesthood, and counselors in this stake of Zion. Many great and glorious blessings were pronounced upon the heads of these counselors by President Rigdon, who was spokesman on the occasion.

The council next proceeded to supply the deficiencies in the Zion High Council, occasioned by the absence of counselors John Murdock and Solomon Hancock; and elders Alva Beaman and Isaac McWithy were appointed to serve as counselors in the High Council of Zion for the time being. Elders Nathaniel Miliken and Thomas Carrico were appointed by unanimous vote to officiate as door keepers in the House of the Lord.

Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.— By the unanimous voice of the whole assembly, motioned, seconded and carried unanimously, that no whispering shall be allowed in our councils or assemblies, nor any one allowed (except he is called upon, or asks permission) to speak loud upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn. Elder Miliken objected to officiate in the House of the Lord, as door-keeper, on account of his health, and was released by the voice of the assembly. The minutes of the council were then read, and council adjourned until Friday, 15th instant, at 9 a.m., at the west school room in the upper part of the Temple.

President S. Rigdon requested to have some of the Presidency lay their hands upon him and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ; the whole assembly responded amen. Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded amen. President Rigdon arose and made some very appropriate remarks touching the endowment, and dismissed the assembly by prayer.

This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for

us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

Thursday morning, 14th, 9 o'clock met the Hebrew class at the school room in the Temple, and made some arrangements about our anticipated teacher, Mr. Joshua Seixas, of Hudson, Ohio. I then returned to the council room in the printing office, to meet my colleagues who were appointed with myself, to draft rules and regulations to be observed in the "House of the Lord," in Kirtland, built by the church of the Latter Day Saints, in the year of our Lord 1834, which are as follows:

1st. It is according to the rules and regulations of all regular and legally organized bodies, to have a President to keep order.

2d. The body thus organized, are under obligation to be in subjection to that authority.

3d. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship; viz:

1st. No man shall be interrupted who is appointed to speak by the Presidency of the church, by any disorderly person or persons in the congregation by whispering, by laughing, by talking, by men-acing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said church, while officiating in his office, in any wise whatsoever, by any display of ill manners, or ill breeding from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever; and if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of the house.

2d. An insult offered to the presiding elder of said church, shall be considered an insult to the whole body; also an insult offered to any of the officers of said church, while officiating, shall be considered an insult to the whole body.

3d. All persons are prohibited from going up the stairs in times of worship.

4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

6th. All persons are prohibited from cutting, marking, or marring the inside or outside of the house with a knife, pencil, or any other instrument whatever, under pain of such penalty as the law shall indict.

7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their children's misconduct.

8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the church.

9th. No imposition shall be practised upon any member of the church by depriving them of their rights in the house. Council adjourned sine die.

Returned home and spent the afternoon.— Towards evening, President Cowdery returned from Columbus, the capitol of the State. I could spend but little time with him, being under obligation to attend at Mrs. Wilcox's, to join Mr. John Webb and Mrs. Catherine Wilcox in matrimony; also Mr. Thomas Carrico and Miss Elizabeth Baker at the same place, all which I performed in my usual style, in the midst of a large assembly. We then partook of some refreshment, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Savior himself, and we feel disposed to patronize all the institutions of heaven.

LIFE OF JOSEPH SMITH.

The Book of Mormon has made known who Israel is, upon this continent; and while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the gospel. Our venerable President of these United States (Andrew Jackson) speaks of the Indians as follows:

"The plan of removing the aboriginal people, who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigor as a just regard to their circumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community and prosper. Ages of fruitless endeavors have at length brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for.

Independently of the treaty stipulations under which we have entered with the various tribes, for the usufructuary rights ceded to us, no one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve, and perpetuate the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons; and of the Cherokees; all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favorable. To these districts the Indians are removed, at the expense of the United States, and with certain supplies of clothing, arms, ammunition, and other indispensable articles: they are also furnished gratuitously with provisions for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labor, if they choose to resort to that mode of life. If they do not, they are on the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require.

Ample arrangements have also been made for the support of schools: in some instances, council houses and churches are to be erected; dwellings constructed for the chiefs, and mills for cotton use. Funds have been set apart for the maintenance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them.— Steel and iron, and sometimes salt are purchased for them; and ploughs and other farming utensils.

Domestic animals, looms, spinning wheels, cards, &c., are presented to them; and besides these beneficial arrangements, annuities are in all cases paid, amounting, in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law, that in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected.— The pledge of the United States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guaranteed to them." A country west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those that are established by the Indians themselves; or by the United States for them, and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of the citizens, and guarding the Indians as far as possible, from those evils which have brought them to their present condition.

Summary authority has been given by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure.

I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their amelioration.