

nels of Cavalry, and a guard of twelve Aids-de-Camp, with the rank of Captains of Infantry, and a Drill Officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major General shall consist of an Adjutant, a Surgeon-in-Chief, a Cornet, a Quarter Master, a Pay-Master, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter Master Sergeant, Sergeant Major, and Chief Musician, with the rank of Captains of Light Infantry; and two Musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier General shall consist of one Aid-de-Camp, with the rank of Lieutenant Colonel of Infantry; provided that the said Brigadiers shall have access to the staff of the Major General when not otherwise in service.

Sec. 7. No officer shall hereafter be elected by the various companies of the Legion, except upon the nomination of the Court Martial, and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court Martial shall fill and supply all offices ranking between Captains and Brigadiers General by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank and command according to the date of their brevets; provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City corporation, shall meet at the office of Joseph Smith, on Thursday the 4th day of February 1841, at 10 o'clock A. M. and then, and there, proceed to elect the general officers of the Legion as contemplated in the 3rd section of this ordinance.

10. The Court Martial shall adopt for the Legion, as nearly as may be, and so far as applicable, the discipline, drill, uniform, rules and regulations, of the United States Army.

Sec. 11. This ordinance shall take

effect, and be in force, from and after its passage.

Passed, Feb. 3rd, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

An Ordinance in relation to the City Council.

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That should any member of the City Council absent himself from, or neglect or refuse to attend, any regular or special meeting of said Council, for more than thirty minutes after the time appointed, or should the Marshal or Recorder be guilty of a like offence, he shall be fined in the sum of two dollars for each offence.

Sec. 2. Should any member of said Council neglect, or refuse, to attend said meetings, forthwith, on a summons from the Mayor, served by the Marshal, or special messenger of said Council, he shall be fined in the sum of twenty-five dollars, for each offence; Provided, that the City Council may on good cause shown, remit any fine herein, or by this ordinance, assessed.

Sec. 3. The above fines to be collected as other debts before the Mayor, at the suit of the City corporation.— This ordinance to take effect, and be in force, from and after its passage.

Passed, Feb. 8th, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

From the Upper Mississippian.

LETTERS ABOUT THE WEST.

NUMBER THREE.

Nauvoo—Mormon Religion

NAUVOO CITY. This place is in the north western part of Hancock county, Illinois, and was formerly known by the name of Commerce, but has recently received a city charter by the name of Nauvoo, the name given by the Mormons. The town is situated upon a slightly inclined plain, or piece of ground, of from one to two miles in extent, projecting westward into the Mississippi, somewhat in the shape of a man's arm, half bent; presenting a fine appearance for some miles above and below the town. Since the Mormons, or "Latter Day Saints," (as

they call themselves) were so wantonly driven from their homes and estates in Missouri, by an *armed mob*, under the excited authorities of that State, these persecuted people have settled in this town, and the adjacent country upon both sides of the Mississippi—and added from 75 to 100 buildings, mostly neat and painted, spread over a large extent of ground, and covering the plain and the bluffs in the rear.—These numerous new, bright looking buildings, scattered about amongst the trees and shrubbery which abound here, present, in warm weather, a delightful appearance. Under the shade of some beautiful shrubbery near the river's brink, seats are erected for the accommodation of the society, at their religious meetings. The spot selected is favorable to a calm and serene temper, and a devotional frame of mind.

Nauvoo is said to have a population of about 3000 inhabitants some 300 buildings, several small traders, Tavern keepers, Physicians, and various kinds of mechanics and laborers: and some water craft, among which is a small steam-boat called Nauvoo. The landing, soil and timber about the town, are favorable to its future growth but being at the *head*, instead of the foot of the Rapids, its location is not so advantageous for trade as that of *Warsaw* or *Keokuck*, mentioned in my last letter. Besides this, there being considerable low lands upon the Islands in its vicinity, their decomposing vegetable matter is supposed to send forth delaterious exhalations prejudicial to the health of the town. However, Nauvoo has a fine country in its rear, and if to many drones and rogues do not creep in among these generally quiet, industrious and economical people, we may expect to see a very considerable city built up here—particularly as many of this sect in Europe, are now known to be about removing to this country—and indeed some two hundred have already arrived at Nauvoo, and the vicinity. Mr. Smith is reported to have said that it is destined to be the largest city in the world! It is some 18 miles above *Warsaw*, and 6 or 8 below Fort Madison.

RELIGION OF THE MORMONS. In the course of two land journeys between

Stephenson and Quincy, I stopped over night at Nauvoo, rode one day in company with a Mormon preacher, and two days with one of the most respectable private members of the society. I also saw, in Stephenson, the celebrated Joseph Smith, but had no opportunity to converse with him respecting the peculiar tenets of their religion. Mr. Smith (commonly called "*Joe. Smith*,") is a stout, muscular, coarse looking man, of about 32 or 33 years of age, and six feet high—and is said to be a man of good natural talents, but of inferior education—and that, as a scholar and logician, Mr. Rigdon is much his superior. Dr. Bennett, one of their preachers, and with whom I rode as above, appeared to be a man of considerable reading and general intelligence—to possess a christian temper, and pretty correct ideas of personal piety. He was courteous and gentlemanly in his deportment, though somewhat *selfish, exclusve and bigoted* in notions about other sects and creeds. I, however, derived considerable information, and consequent satisfaction from conversing with him upon the subject of this strange religion. I may not be able in this brief and hasty newspaper sketch, to do full and exact justice to their creed as represented by this and the other gentleman, but I will *aim* to do so.

I understood from them as follows, viz:—That their society did not recognize *Mormon*, as a Prophet or Teacher sent from God to the "*Latter Day Saints*"—that they did not discard the Bible as used by other christian sects—that the book, commonly called "*the Mormon Bible*," was considered by them as an additional revelation from heaven, made by God himself, to Joseph Smith, when 17 years of age, and under deep and prayerful concern of mind about his spiritual condition—that it relates principally to the history of the house of Ephraim and their descendants, which these people say was lost, or omitted, in the compilation of the generally accredited christian Bible. That the Almighty spoke orally, and disclosed to Smith, in a vision, where to find the long buried "*Brass Plates*," containing some unknown hieroglyphics, the further and hitherto undiscovered history of

this branch of the Jewish nation—which history foretells, as they say, the character, condition and duty, of the “*Latter Day Saints*,” or Mormons—and the persecutions which they have endured in Missouri and elsewhere, on account of their religion. They hold that the Lord made a verbal, personal communication to Smith, an uneducated and ignorant youth of 17, and instructed him to employ persons to translate the history contained in these few strange characters, engraven upon these brass plates, and that the Almighty stood by, and by a miraculous exercise of infinite power and wisdom, told Smith the meaning of the letters and characters upon the plates, and directed him to communicate it to the ignorant and uninspired translators, to be by them penned down for publication. And also that at a certain stage of the proceeding, the Almighty directed Smith to cease the work of translation, and again to bury the plates until mankind should become more virtuous, and better qualified for the reception of a further and complete revelation of the whole matter, at which time the Lord would again appear upon earth, and direct Smith how to proceed upon this momentuous subject!!!

The object and plan of these letters will not admit of pursuing this matter further, or commenting upon the monstrous delusion that could take possession of so many apparently sensible and intelligent people—or upon the success with which an uneducated man, like Smith, has impressed belief in this extraordinary imposition, which fact induces the belief that he is a man of very considerable talents. But I really believe that these people, after all, are generally quite conscientious in this matter—are more to be pitied than despised, and “*more sinned against than sinning*.”

When putting the preceding article in type we intended to have made some corrections, but time will not admit in this number; we will make them in a future No. The writer, no doubt, intended to give a fair statement, and in the main, did; but respecting our faith, (on some points,) the book of Mormon, &c., he is widely from the mark.—Ed.

HYMENIAL.

MARRIED—In Pike co. Ill. Jan. 1st by Elder Harlow Redfield, Mr. Thomas McKey to Miss Persius M. Sweat.

—At the same place, on the same day by Elder Redfield, Mr Benjamin Sweat to Miss Lydia Stephenson.

—In St Louis, Mo. Jan. 23rd, by Elder A. P. Rockwood Mr. E. Sayers to Miss Ruth D. Vose formerly of Boston, Mass.

—On Bear Creek, Feb. 7th, by elder R. B. Thompson, Mr. Howard Corey to Miss Martha Jane Knowlton.

—In Carthage, Jan. 22nd, by Elder Chester Loveland, Mr. Harvey Call to Miss Mary Ann Lougy.

—Near Bear creek, Feb. 11th, by Elder Andrew M. Hamilton, Mr. P. Ireland, to Miss Susannah Sumner.

OBITUARY.

DIED—In this city, Jan. 25th, Mary, consort of Samuel H. Smith, aged 31 years. She has left four small children, an affectionate companion, and numerous relatives and friends to mourn her loss, a loss which is easier felt than described. Mrs. Smith was one of the first who embraced the fullness of the gospel in the New England States. She was a resident, of the city of Boston, Mass. surrounded with friends and the comforts of life, but there was no sacrifice too great for her to make for Jesus Christ and his cause; and in A. D. 1833, in company with Miss Coolbrith, (now the companion of my bosom,) she bid farewell to friends and connexions, and every thing most dear, and traveled the distance of one thousand miles to Kirtland, Ohio, with no human protector but the one above named, to associate with the saints, in obedience to the commands of God, and the instructions of the inspired Prophets and Apostles.

She has ever manifested a willingness to endure persecution and affliction for Christ's sake, and it has been her lot to suffer much for the sake of the gospel; her companion being stript of his goods and made desolate by the enemies of truth, they suffered much in journeying to Missouri, being exposed for the want of the comforts of life.