HISTORY
OF THE
TRIALS OF ELDER JOHN HARDY,
BEFORE THE CHURCH OF LATTER DAY SAINTS
IN BOSTON,
FOR SLANDER, IN SAYING THAT G. J. ADAMS, S. BRANNAN
AND WM. SMITH, WERE LICENTIOUS CHARACTERS.

Preface.

To the honest in heart, in the branch of the church of "Latter Day Saints," over
whom I have presided, and from whom I have been cut off; and especially to
those who have sustained me throughout by their votes, I here give my reasons
for making public the trials which have resulted in my excommunication from that
branch—legally or not—righteously or not, judge ye, after perusing this work. I
believe my trials were not conducted with equity, justice or righteousness, because
1st. Unrighteous means were effectually used by Adams and Smith, aided by
their dupes and coadjutors, to prevent my witnesses from testifying to the truth.
2nd. My female witnesses were threatened and browbeaten, and treated in a most
shameful manner by Adams and Smith during the trial; they not scrupling to any
thing that might tend to blast their characters.
3rd. Adams and Smith frequently called the witnesses liars during their testi-
mony, and Smith called me a liar in his plea, and there was no one to call them
to order, or say why do ye so; while on the other hand, when the female witnesses
were having the most degrading, and perjured falsehoods heaped upon them, if
they returned by saying "that is false," they were threatened by Adams, the presi-
dent, with being ejected from the house. And J. R. Teague, counsellor for Smith
was permitted to insult one of the female witnesses by a remark, (characterised
with as much vulgarity as ignorance,) to that degree that many members mani-
fested their indignation by hisses, when Adams and Smith, instead of rebuking
him for the insult, threatened those that manifested indignation with ejection from
the house.
4th. The church were instructed by Adams, the president, and also by Smith
to vote as they understood the matter, under the pain of excommunication, instead
of voting as they, the church, understood the evidence.
5th. Some of the prominent members of the church have, since I was thrust
out from among them, continued to heap abuse and insult upon me, both in private
and in meetings of the church, imputing motives to my conduct in these trials the
most base and dishonorable; the gross epithets, liar and deceiver, and hypocrite,
have been banded in their church meetings, by Elders of the church. And as
Elder J. C. Phelps has been the most active in bestowing these epithets upon me,
I hereby defy him to prove that I stand guilty of falsehood throughout the whole
trials until now, and until he does so, the epithet liar rests on him, and he must
wear it. Taking these reasons into consideration, I think I am under obligations
to those who have sustained me, to publish the whole matter, not only to satisfy
them, but also to open the eyes of those that have been honestly blinded; but those
who have taken the stand that the Authorities of the church must be sustained
"right or wrong," "guilty or not," and as Elder Phelps said in church meeting:
"follow them if they lead to hell!" Such I do not expect to examine, such I am
not trying to convince. That is the rock on which many of the honest in this
church have split, God save them from that delusion, and forgive me as much as
I have honestly taught any doctrines of the kind. The facts contained in this Prefa-
can be substantiated before any judicial court, by many witnesses.

JOHN HARDY
INTRODUCTION.
On the 1st of January, 1848, I was chosen by a unanimous vote to succeed Elder George B. Wallis, as the President of the Church of Latter Day Saints, in this city, having been a member of that church about two years. At that time I was appointed as a member of the Presiding Council, the President of the Church of Latter Day Saints, with Elder John Hardy as the chair, A. MacAlister, clerk; the following business was transacted.

At a meeting of the Church of Latter Day Saints, held this evening, Elder John Hardy resigned his office of President of this branch. Resolved, that a vote of thanks be given Elder Hardy.

Moved by Elder MacAlister, seconded by Elder Hanks, that the committee be appointed, consisting of five, to draw up a letter strongly recommending our brethren to the President of the Church, to the following effect:

"To the President of the Church, we herewith beg leave to present the following resolutions of our brotherly love and esteem, for the public benefit of the Church.

We trust that the voice of reason, which has always been the guide of our conduct, will lead us to the right path."

Resolutions of the members of the Church, 1844.

A motion was made by Elder MacAlister, to appoint a committee to Draft a letter to the President of the Church, in answer to the foregoing, which was agreed to.

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soul was so shocked that he hastened immediately to Adams and Smith and cases his tender conscience by writing an affidavit that Elder Hardy had said that Adams and Smith were guilty of whoremongery. What news must have been to the conscientious Wallace, how green he pretended to be about that time, in regard to innocent Adams and Smith. Elder Wallace, the man to complain of me slandering Elder Adams! He, too, was the first store—the Lord pity him and give him in a place at last—and let men beware hereafter how they put statements at the ears of George B. Wallace.


The charges were first read by Brauman at a meeting held in Suffolk Hall, Oct. 15th, 1844. Elder Hardy pleaded not guilty. He then proceeded to read an affidavit made by Elder Hall, when Elder Hardy elicited, in their proceeding any further and Elder Wallace could be present—unless they had further testimony—which not being the case the trial was postponed until Tuesday evening, Oct. 15th. When the trial was again resumed, and the affidavit of Elder Wallace read, the substance of which was that Elder Hardy said in private conversation that Brauman, Adams and Smith were guilty of whoremongery. Being present certified that the affidavit was true, Elder Hardy desired using Brauman’s case in that manner. And Elder Wallace was the only witness of the fact—after some remarks from the respective counsels, the decision of the matter was deferred until the case was tried.

Elder Adams charged Elder Hardy with slandering his church in New Bedford! (Undoubtedly they did of develop this question with Wallis with this I will express a few lines from a letter sent from Boston by Elder G. J. Adams, to an Elder in New York: I have just returned from New Bedford and sister Susan Clark.-I am, S. U. (sealed up) t her last night, go it! She is a here, and get her, every day. But every day, go it, I have no money, but expect some soon.” To Elder Hieke. Did sister G. told you that one of the greatest aims is impossible, while Smith was ready to receive her into the church at any time, saying she knew too much to be out of the church. Query. What did she know to much of, their integrity?

Elder Dam called by Hardy. Q. Did Elder Adams tell you at sister W., that you might sleep with her? A. I did not here. Elder Hardy called Elders Cram and Hobby, who severally testified that they heard Elder Adams testify that Adams can tell him that he might sleep with sister W. Elder Hieke called by Elder Hardy testifying that Elder W. stated that Elder Adams, at his house in New Bedford, took her and Miss Susan Clark into a room and swore them into the secrets of a lodge, which secrets were not to be revealed under the penalty of their lives, and then told them they knew more of the whole church in New Bedford than that sister W. knew too much to be out of the church! He would baptize her when she wished? A. I did! (The reader will notice that according to Adams, this sister was one of the greatest aims impossible, while Smith was ready to receive her into the church at any time, saying she knew too much to be out of the church. Query. What did she know to much of, their integrity?)
the happiness of the human family; under the mantle of church power he can work a greater mischief than all the vices that parade society at large. Like the noble, he mines his way to success, ever to virtue's citadel; and while you the noble, he mines his way to success, ever to virtue's citadel; and while you (having charity) think all secure, try your fair fabric in mines; but you are
nothing the wiser—the victims held under fear of the world's exposure, and remorse of conscience is half stifled in the promise of a greater reward, by the false promises of this eleventh-thousand-cushion, on the life of God, shan her true and
faithful one, and the bridled husband could give her. Women, as you value your
salvation, your peace of mind, try with horror and disgust the plan by the outline of a man that would induce your nuns and understanding with such in
delicately teaching. Shan him as you would a dream, and do him distill from
him his bribe, his bribe, and the other would destroy your soul. Those who have free
souls, this touches not, and far be it from me to shoot the arrow over the house and
"hit my brother," so let the "galled jade wine," our conscience is at
peace.

Elder Hardy then read an extract from a letter from Elder Adams in the
next No. of the Prophet, showing that the cost fitted and that the "galled jade
did wine." Here follows the extract:

"By the tenor of one or two of your last week's correspondents, I should think, you thought our readers were very warked, especially the Elders.

Now I am never known anywhere in the church of this church to teach any
thing but virtue, truth and righteousness, and when I hear men making such
an ado about virtue, I always think there is something rotten in Denmark. Now
the critic of T. A. L. made no charges, it is written by way of general
examination as will be seen, and yet Adams fathers it immediately. The arrow
"hit my brother."

Sister Maceaster, called by Elder Adams. Says that Elder Adams con
versed on the spiritual wise doctrine, at my house, he said he had license to
preach it in public. The reason he did not preach it before, the people
would like it, it is a thing right. Elder Maceaster called, with that Adams
told her that he knew of three or four old maid he expected to be sealed up
(married) to. She ended the testimony. Then Elder Adams commenced
the, any thing but argument, for the defence. It was a tissue of misrepresenta-
tion and insinuation, and insinuations, exciting me of having concocted a plan
to divide the church. &c. I was an apostate, and would go to the devil. &c.
She made use of the old and oft repeated stories, such as he and Smith made
use of when begging for money—viz. how much they had suffered, and the
persecution they had undergone, and how much he had suffered by false bro-
thers! This was the course made use of by Adams in his plea, instead of con-
fronting himself to the testimony that had been offered. He stated in regard to
his admitting that he had cohabited with sister B. and that she knew him on
her, that he was only joking!! He had said the same a hundred times!!!
A great Apostle to the Gentiles in company with the elders—thus trilling with
the character of females!! Adams says he was only joking! and the church
did not trying me must believe it because he said so. The authorities must
be supported. God pity such ignorance! I will say in regard to Elder
Adams and Sister B. that he has boasted of the same thing that he said to me, in New York, not only watercolor but in regard to his
very joke. Let Mrs. W. and Elder D. and Elder L. speak on their—
and it would be a joke indeed!! In regard to the testimony of Elder Phelps,
that Mrs. W. had admitted to him that Adams slept with her, how did Adams
meet this? Why he, G. J. Adams, the Paul of this age, said, she was a no-
torious liar, and could not be believed on any account. G. J. Adams said this,
and the church must believe it, because he said so. The authorities must be
supported! Quasi. Where did G. J. Adams make it his home and head
quarters when here on his Rapid Mission Humbon (on which occasion the
churches in the state were humbaggled out of their thousands of dollars, and

where is that money, wrung from the hand of poverty, and obtained by false
pretences, echo answers, where? Yet the authority must be supported? I
say where did Adams make it his head quarters on that occasion? Answet.
At the house of this notorious liar!! Who was it Adams told Elder D. He
might sleep with, and went into the room and saw them in bed—and told
them it was no harm, they could be sealed up when William Smith came from
New York! Answer: This notorious liar! And who did Adams sleep with
that same night? But the authorities must be supported! In whose house
he did sleep, at what time he did he, and whom he did sleep, to aid in his money schemes! Why her who he now denounces as a notori-
ous and contemptible liar! Oh, base ingratitude! Oh, consistency!

Without commenting further on the manner, Adams attempted to do away
with the evidence against him; I will just say, to wind up, he told them. (evi-
dence or some other) that he did not dare to vote against a bill that was sent to Nauvoo, to be cut off. The idea was constantly kept be-
fore them, that the authorities must be supported and sustained, right or wrong! Elder H. replied to the plea of Adams—when, after another harrangue from
Adams to work up the feelings of the church—and browbeat them sufficiently,
the question was taken; 1st, is Elder Hardy guilty of slandering Elder S.,
Brannan? Yes 30; Nay 28. In regard to this decision, I will just say, it was
entirely contrary to all the rules of the church, as there was but one witness
that testified of his using the language of the affidavit in reference to Brannan
—that, according to the rules of the church it requires two or more witnesses
to establish any fact, and more, that one witness was impeached! But no
other mind rules of the church. The authorities must be sustained at all hazards!

The question was then put: is Elder Hardy guilty of slandering Elder G. J. Adams? That was decided in the affirmative, 33 to 31.

It was the idea of Elder Samuel A. Dunn that Elder Hardy be out of
the church, which was decided in the negative, yes 19, nay 34. The
great apostle to the Gentiles the arose, and in all the dignity of his apostleship,
very modestly told the church that if they kept Elder Adams among them, he
would send the whole church up to Nauvoo and have it excommunicated
Whereupon they adjourned.

The next Sabbath Elders Adams preached all day, and his subje.ts were
slanders, false brethren, persecution, apostates and instructions—and a grand
Sunday's campaign, with the feelings of the church in favor of himself, and
against Elder Hardy—after the afternoon service he requests the church to re-
march on some business which would take only a few moments—his plan was,
after having preached twice, and got the feelings of the church worked up to
the sticking point, to strike at once, and carry them by storm, reconsider the
vote, w. w. o. By Elder Hardy was kept in the church, then excommunicates him
in all his power. From being tried on Elder Smith's case. But Adams reduced this time without his host, the church would not stand his nonsense
—and refused to cut off Elder Hardy, but said he should have a hearing on
William Smith's case.

Adams then altered his tone, and said Elder H. should try him on the Smith
case as that was happening, it being almost night, and a lecture for the
evening. Elder H. replied that he was not prepared for trial, having had
no notice; Adams replied that he, and his two councillors (one hypoctrine,
named Benjamin Brown, and Elder Ball) had decided that the trial should go
on, any way; Elder H. told them he should make no defense, and if deter-
determined to. Adams felt the pulse of the church, and saw it would not do and backed out, in quick time, notwithstanding the decision of his grand council, and passed from the matter until the last Tuesday
evening.

October 28, 1844.

Trial of Elder Hardy for slandering William Smith, one of the twelve apostles
of the Reorganized Church.
JOHN HARDY.

Smith here asked Elder N. if he had not heard it from a number that he was engaged to Miss A. and if that did not cause him to inquire of them concerning it; he answered he did not hear it.

For further proof of the hypocrisy and base duplicity of Elder P. Nickerson, the reader is referred to the letter of Elder John A. Eaton, in the latter part of this work.

Elder Phelps called by Elder H. Did you ever see Wm. Smith exhibit notions toward sister S. that, to use your own words, "it made your very blood boil"? A.: I did. The witness here related the particulars, which it would not be proper to publish. Q. by Smith: did you think I was doing it as a piece of pleasantry, in a joking manner, or otherwise? A. It seemed to be very pleasant to you, you seemed to enjoy it, but for me, I said it made my blood boil.

Question, by Smith, Are you not apt to see matters in your brother’s eye when there is a beam in your own? A. I do not know, but I am.

Mr. Turner called by Elder H. Did you not say that you had no doubt but Adams and Smith slept with a sister each at the house of Mrs. A. where you boarded, one with Miss A. and the other with Mrs. A.? A.: I thought so; I did not make arrangements with Mr. B. Brown to have him come to the house on a certain night, and you would let him in, and you had no doubt but he would find them in that position? A. I told him if he would come I would let him in, and if there was anything of that kind I would see to it.

Mr. Brown called. Did Mr. T. say to you that if you would come me and watch he would let you in, and he had no doubt but you would find Adams and Smith in the above position? A.: I did.

Miss P.—called. Did you come from Lowell in the cars in company with Elder Wm. Smith, on a certain occasion? I did. Q.: What conversation took place between you and A.? A. It was about a thing agreeable. Q.: Will you state what it was? A.: He asked me a question. Q.: What question? A.: He asked me what I had heard about that, and if he could have any communication from me. Q.: Did you give him any communication? A.: I told him if he would come I would let him in, and if there was anything of that kind I would see to it.

Elder Nickerson called. Q.: Do you know any thing of the engagement between Smith and Miss A.? It was impossible to get this witness to testify; he was very willing to talk and consume time, but not to answer any questions. Elder H. pressed this question: Did you not tell me that both Miss A. and Miss A. told you that Smith was engaged to the daughter, the marriage to take place as soon as his wife died? The witness said he did not; but said he had conversation with them, and Miss A. told him she had her eye on a certain individual whose wife was sick, and not expected to live, and she was going to get him; he thought it was Miss Wm. Smith; he replied to her it was hard to wait for a man’s shoes, etc. This witness had been brought up and frightened by Smith to keep that degree that he dared not tell against him, and even went so far as to state that he never knew anything against Smith. In consequence of this I shall give my affidavit and the affidavits of another, on this subject, to let the world see the means that were resorted to, to intimidate my witness.

I hereby certify that the name of the Lord Jesus Christ, and in view of the judgment, that Elder P. Nickerson came to me and voluntarily offered himself as witness against Smith, told me I had rather have his arm cut off than to testify what he knew of Smith, but he must tell the truth, and he supposed they would also cut him off. He told me positively that Mrs. A. and daughter told him of the engagement between Smith and the daughter, to be consummated the next day in Smith’s wife’s death, and Smith would not but they had already exhibited, and confirmation told me of the “melting business” before referred to; the old man cried while relating the matter to me, and said it nearly killed him, to think the first females he baptized in Boston should be thus duped and cheated.

JOHN HARDY.
in the evening and preached; came home after meeting, and stayed all night; in the course of the evening, he said his spirit was wet by perspiration from preachers, and he put my hand in his bosom to feel how wet it was when he retired; I gave him one of my husband's shirts, and my husband showed him to bed; in the morning early, before my husband left the house, I went up to the room where Smith slept, and opened the door softly to get his wet shirt, so that I might wash and dry it before he went from the house; when I opened the door, he saw me, and, without any words of refusal, or any other movement, took it out of my hand. In a day or two, he again, asked me to go up stairs with him; his actions were very obscure, I refused; and when he did anything of that kind, he ran up his shoulders, and thought it right, and, to try him and think on it; he said there was nothing too good to give a friend; I asked what advantage was; he said that was not in it; I did not say what it was; I quoted from Paul, Ep. 1, 25, 26, 27, £ad we had prepared to make an apostasy, and we would go on with him. The first opportunity I had to talk, I took, and speaking to him in his private room, he said, I asked him to go with him in his own name, without any form, and without any offer of anything to do with him; he said he could not, for as a man's friend I would not offer him anything, unless he could gratify his desires, I gave him the ring, and said, now you will tell your husband and depart; the church and me; he still contended that the two were right principles. Quæ? Dids Wm. Smith and Elder Adams both came to you about a week since, and tell you not to remember anything? Referring to these trials? Yes. They did both of them.

I refer to the reader that neither of these three individuals, Dam. Smith, and Elder Adams, nor any of the three in the Church of Jerusalem, does this, and the guilt of these men was confirmed by every step they took.

Here closed the evidence. The defence, for Smith, J. R. Truesdell, made a plea in behalf of his client but kept up an awful thinking all the while. While the minister, Wm. Smith, had to do his own brow-beating, and to furbish and obscure "court"—there is but few who can excel—Smith is not only the leader in his defence, but of all persons, and in his own defence, of those to contrary and such: the testimony against him, or impute his character, he contended with merely his own assertion, which were, that the female witnesses came forward to expose his guilt, and his own repeated attempts on that virtue were to seduce and seduce him; while he,virtues ness, was corrupting them, and endeavoring to have their company. After taking that course with sister S—— and in the course of which he became unkind and unkind manner, in order to cover his own hellish deeds, he then: in order to cover his own hellish deeds, he then:—feasting it all would not do—said, he had no doubt the woman was insane. If Smith's story was true, that this witness was after him, and dogged his steps everywhere, I would agree with him, but it would be unwise. He took the same course with sister S—— and, in fact, if I had twenty male of the most exce healthy character, that dared testify of Smith's hellish arts of seduction, he would have taken the same course to seduce and seduce his fair fame. That and the church having previously been browbeaten into this nefarious doctrine, that the authorities should be sustained, right or wrong, wrong, or wrong; that and the expense of any amount of matter, or testimony, and be known to no man that it was on that principle I was found guilty of seducing those wicked men. Smith, in making his defence, fairly exhausted the catalogue of billingsgate, that has become second nature to him, since his connection with the plurality system; he jumped, frosted, and roared, and fairly shook the house; he was manfully perspicuous, and laid his place to seduce him; I will not attempt to recapitulate and examine the testimony against him, to that part of the matter for honesty and common sense to dispose of. I will merely say to the readers that if they can so far stretch their credulity as to believe that the story of Hukus was a dream! I am perfectly willing they should believe so to say the least of it, it was an unsafe use of the fix as could have been used for the occasion. Smith had more trouble of disposing of the remaining testimony, and so he made a bold push, and one witness was a prostitute! The other was the same, and in vain! He made a bold push, and one witness was a prostitute! The other was the same, and in vain! It was in the bargain, and they all were liars. Smith had a lot of witnesses who were attempting to testify of a handsome, beautiful, genteel, lovely, and virtuous William Smith! But the reader will bear in mind that these witnesses are reduced thus, on the say so of Smith, and he is one of the authorities; he, of course, must be sustained. This same innocent apostle said, in the course of his remarks, "if he had been in his own country he would have said it as long as he could stand over me." This is only a specimen of the spirit manifested by both Smith and Adams; no wonder the old man Nickerson said, "he had such a happy temper." Indeed, the spirit manifested at this time was as the voice of one crying in the wilderness: "There is power; but, thank God, these men shall proceed no farther. The object is their folly is a present demonstration. After Elder Hardy moved to be saved on his trial by Smith and Adams, would burn men at the stake—"It is not necessary to say more. (For, in Smith's defence was nothing else.) And before putting the question, both Smith and Adams arose and threatened all that dared vote against them with excommunication. The question was then put:—Is Elder Hardy guilty of slander on Wm. Smith? Yes. Nay, S——; whereupon Elder Samuel Dam moved that Elder Hardy be cut off. Yes, Nay, S——. Pope G. J. Adams then arose, in all the dignity of a Komish Priest of the first century, and held up his holy hands, in the name of God, Christ, angels, and the prophet and patriarch, (meaning Wm. Smith) denounced all that dared vote against them, and pronounced his melancholy announcement to them that the dust from his feet, as a testimony against them! Query! and then asked, "The dust from his feet, as a testimony against them! Query! and then asked, "The dust from his feet, as a testimony against them! Query!..."
a neighbor, we esteem him as a friend, we respect him as a brother in the New
and Everlasting Covenants; and in taking leave of his office he does it amid
the fervent prayers of the saints of God, that he may be preserved and protect-
ed, through life, and finally saved in the celestial kingdom of God.

To the Saints of God everywhere, we strongly recommend him as a worthy
and faithful brother.

Given by a vote of the Boston Branch of Latter Day Saints, Oct. 7th 1844.

A. McALLESTER,
JOHN GROCH, Jr.
JACOB C. PHLEPS,

Elder Hardy: Sir,—I respectfully submit the following to your disposi-
tion, with the earnest wish to aid you in the equitable measure which you have
adopted in exposing to the just detestation of a high-minded public, the pro-
mulgator of a system of extreme licentiousness, no less irrational in its nature,
than that of the most depraved of the human race; although its preachers pre-
tend hypocritically to have the sanction of heaven. All virtuous people will
applaud the spirited exertions which you have made to open the eyes of those
who may yet be ignorant of the corruptible measures adopted by certain in-
dividuals, not merely to screen themselves from merited punishment, but to
carry out their daring projects, setting at defiance the laws of God and man,
and our going over common decency. About two or three evenings prior
to your trial, (so called,) Elder Freeman Nickerson met me in Suffolk Hall,
and noticing my dejection of mind, said he should like to go home with me,
as he had a good deal to say to me; as we walked along he said, among
other things, “Brother Eaton, if I am called as a witness during Brother
Hardy’s trial I shall tell the truth; I suppose that I shall be cut off for it, I ex-
pect the whole branch will be cut off, but no matter if we are, we will all
be baptized and enter into a covenant. Brother Smith no doubt will be
dreadful mad with me for he has got an awful temper when it is up, but I am
not afraid of him, or any other man; I never was I am ready to lay down my
life for the truth. Well, Father Nickerson what kind of a character has Wm.
Smith sustain herefore? “Don’t ask me,” said he; “I don’t want to say
anything about it; I don’t want to get into trouble, but I mean to tell the truth if
I am called upon. Don’t be worried, Brother Eaton, it will all come out
right.” After your trial, (so called,) I reminded Elder Nickerson of the con-
versation which we had together, and told him I did not know what to think
of him; he said, “Oh, how I wished the other evening that I had been in Broth-
er Hardy’s place, I would have acknowledged that I had done wrong, and
then all the trouble would have been settled.” But, said I, Brother Hardy
cannot make such an acknowledgment as that, because he thinks that he has
done right; and, Father Nickerson, you remember what you told me the other
night yourself about Wm. Smith. “Well,” said he, “Brother Eaton, if we
strike against our head we strike against ourselves.” It is evident to my mind,
that Elder Nickerson has been overawed by William Smith, and made a con-
vert to the pernicious doctrine that we must uphold the authorities of the church
right or wrong, a doctrine which has paved the way to a most lamentable apocy-
ty, with a large portion of the society, and led them to turn the grace of
God into lasciviousness. Respectfully,

JOHN A. EA’ON.

[The introduction and practice of the unnatural and unholy spiritual w.1e doc-
trine in the church, is, beyond a doubt, the cause which has led to the untimely
death of Joseph and Hyrum Smith, and will prove the utter overthrow of that
courh and people. This abomination Elder Rigdon has ever contended against.
For his opposition to this unheard of “System of Hell,” all the malice and hatred
of the Twelve have been heaped upon him, with the venom of demons, but all to
no purpose; for God has called upon him to organize his kingdom for the last
time, in righteousness, virtue and truth, and the Great Jehovah will bear it off
triumphant, in spite of all the opposition of men and devils. Elder Rigdon has
been blessed of the Lord beyond measure, and his efforts crowned with abun-
dant success, for the Lord has sanctioned his doings by a mighty outpouring of
the Holy Spirit.]