

Volume 2.—No. 39.

THE NAUVOO NEIGHBOR

PRINTED AND PUBLISHED EVERY WEEKDAY

BY JOHN TAYLOR.

Editorial Office at Nauvoo, Ill.

Subscription price, \$2.00 annually in advance.

Advertisements, one insertion, 5¢.

For the longest insertion, 12¢ per cent.

Advertisements must be addressed to the Editor.

John Taylor, Post Paid, to receive attention.

OUR MOTTO.—THE SAINTS SINGULARITY—IS UNITY, LIBERTY, CHARITY.

Nauvoo, Hancock County, Illinois, Wednesday, Jan. 29, 1845.

Whole Number 142

ILLINOIS LEGISLATURE.

Springfield, Jan. 13, 1845.

In the House of Representatives,

of the State of Illinois, upon the un-

official report of the Nauvoo charter.

Mr. Ralston of Hancock county

said, he had written to see what

the bill would do, but he had not

intended to enter into the debate at

this time, neither should he, had the friends

of equal rights seen fit to come up in

defense of those principles.

From the House, he learned, to the

representative of that people and knowing

the present degree of prejudice and

excitement existing against him, he could

not in justice to himself

take upon him longer a seat, and sit

quietly by and see his rights infringed

without endeavoring to put his finger

in his true light before those who were

about to act, and so he withdrew.

He had intended to remove the existing

prejudice against the citizens of Nau-

voo. He had intended to do so by the

consideration of a bill that would

give the same rights to all persons

everywhere, and to the inhabitants of

the State, and to protect the same

from any and all encroachments.

In the first instance, it was proposed

that the Missouri people that they

should be allowed to do as they pleased

with the community, and were expelled

from the State; this he begged leave to

say was not, from that time, the

conduct and character, there would

refer gentlemen to the letters and

testimony of the ex-governor of that

State, the governor of Missouri, and

the governor of Illinois, and his

own conduct, and his request upon

Congress to consider their grievance

and extend to them the same in full

redress.

The Ralston Bill, as it is called, is

an act to give the same rights to

all persons everywhere, and it is

an act to give the same rights to

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an act to give the same rights to

all persons everywhere, and it is

that might otherwise be heaped upon

him, on the score of legal injustice

and military corruption. Yet even this

provision has not been able to screen

him from unmerited reproach, and the

allegations of unpunished police

hunts and political rages. Long

as the bill has been in session, it

has not been able to effect

the removal of the bill from the

House, making, therefore, a

counterproductive and a

disgrace to the State. It is

the only bill of the kind that

has been introduced into the

House, and it is the only bill

that has been introduced into the

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we are by our acts of injustice driving

actual settlers from our State; from

the homes of the poor, and the

adversaries and devotees of equal rights

even Jack Morris as they are termed

are objects of particular vengeance,

and only because they are willing to do

equal justice to all. The cry of Mormon

rage comes up from the fact that

the counties as Hancock knowing the

history of that people commiserate

their condition, and are willing to meet

out to them even-handed justice.

The use made of the habeas corpus

act which is urged as a reason for a

repeal of their charter is but a

justifiable one, it has been well

called the great writ of

right, and should not be curtailed.

He did consider that the unconditional

repeal of their charter, would be an

act of injustice, unwarranted by the

democratic doctrine by which we

pretend to be governed, nor called for by

any existing facts (not justifiable) cause.

It was (he said) necessary for a

city to have an internal police, and

under the operation of that police, might

be in a position to keep out the

harmful and pestiferous element, and

to keep a certain and summary

defence of those rights. There seems

to be a disposition manifested here

to prescribe that people for opinions

are to be in defence of that position

that they do not exercise equal

privileges, in the same manner as

other religious denominations do; they

are to be a unit. To vote like this

is not incorporated in their

religion like other men, they

are to be a unit, and they are

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again from their possessions and their

homes to seek once more shelter

from the persecutions of the cold

and the enemies of the world. If

there upon this floor are willing to

their countenance to deeds like these,

I want they should come out and

show their hands. Tell us, and not

evade the question. It may be thought

that I am independent, I can not

help it. I want the blood of my

father within me, who fought and

even died for liberty and the

advocacy of just and equal rights

I cannot forgive and play the hypocrite

and say that I am not to speak

upon this question, as I was a

Mormon it might increase the

existing prejudice of members upon











