

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

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## THE NAUVOO NEIGHBOR

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(John Taylor) per mail, to receive attention.

Springfield, Feb. 10, 1845.

My Editors—

Enclosed is an outline of the

speech of Mr. Babbitt, in the house

on the senate bill, for the unconditional

repeal of the city charter of Nauvoo.

It is but due to me to say this is

only a synopsis of his remarks, reported

from notes taken at the time. Mr.

Babbitt entered into the discussion

with great deal of warmth, and it is

utterly impossible to do him justice

upon paper. He was listened to with

a great deal of attention—but had the

sequence of a Democratic—or a

Republican—it would have availed him

nothing. I think he was quite a

solid phalanx, and with the op-

position of a number of democrats who

considered themselves instructed to

vote for an unconditional repeal.

All that could be said, however, by

Messrs. Babbitt, Buchanan, and

others, who were friends to the charter,

in a modified form, but their efforts

were fruitless. (The house was nearly

divided upon the question of the bill,

but when that failed, and the question

came upon the passage of the bill, it

was carried by a large majority.)

Mr. Babbitt was, however, and

introduced a bill for a new charter—

it was twice read, and referred to a

select committee of nine, one from

each judicial circuit, who reported it

back with amendments, which were

not concurred in, and the bill ordered

to be engrossed for a third reading. It

will have no doubt, passed. Too much

credit cannot be given to the repre-

sentatives of Hancock county, for their

unwilling efforts, to maintain the equal

rights of the citizens of Nauvoo.

## REPORTER.

House of Representatives, Jan. 18, 1845.

Mr. Babbitt's speech upon the

senate bill to repeal the city charter of

Nauvoo.

Mr. Babbitt of Hancock, arose and

said, he would occupy the house in

the few moments, he was assured that

the matter had been fully discussed,

and he did not expect, nor desire to

continue the debate, but he felt com-

pelled to say a few words in self de-

fence. It was not to put himself first

before his constituents, but to state

the position he occupied, and having

prelimined the discussion, and being

somewhat identified with the Mormon

people, he was forced out as a target

for gentlemen to shoot at. His ideas

had been misconstrued—his language

misinterpreted, and he was ordered to

attack, and he felt it both a duty and

a privilege, to make a brief reply, in

order to put himself right before the

house. (Go on, go on.)

The gentleman from Macon (Mr.

Babbitt) has just said with the ex-

hibition of his talents, and given us

a rare specimen of eloquence. He seem-

ed to address himself more to the sen-

ators than to the sober senses of this

house; and his truly able effort would

have bettered the hall than a plat-

form of the bellows of eloquence. His

speech was certainly a very pretty

theatrical performance, and showed

infinitely more action than a sense, and

reminded me very forcibly of a pile

of Hottentot butch, which makes a flash-

ing blaze and great noise while burn-

ing, but leaves few ashes when it is

all those who have spoken upon the

outset, protested against any design or

intention to meddle with religion, but

if opposed to amending the senate bill,

which provides for an unconditional

repeal of the city charter of Nauvoo,

and is even courteous enough to ren-

der to the people for stealing upon

the keen demands of necessity, or

the wild intonations of religious phre-

ny. The gentlemen's kindness and

loyalty is entirely gratuitous, but that

oppressed and unfortunate people,

though not proud of his compliments,

will doubtless be grateful for the gen-

erosity of his sentiments; though his

estimate of his character is low, still

he has evinced a disposition to pity

their misfortune and overlook their

many faults, which he only charges up-

on them as being fruits of misguided

real, and the necessary consequence

of their false theory and impious faith,

still he does not wish to meddle with

the Mormon religion—he assails their

church—he abuses their prophet—he

insults their doctrines—he charges them

with every crime, and endeavors to

blacken with infamy and disgrace the

character of innocent persons, on ac-

count of their religion, notwithstanding

his loud protestation against the

spirit of prejudice and intolerance; they

were most manifest in his speech. He

seemed to forget the position he had

assumed, and to forget the rights of

rights of religious liberty, and carried

his unholo warfare, even up to the

sanctuary of Mormon faith; and this,

he has done with every advocate

upon this floor of the unconditional

repeal of the city charter of Nauvoo.

Perhaps the gentleman is honest (which

his sense forbids) in his description of

the Mormon people. Perhaps he does

not know that Nauvoo is on the Mis-

sissippi river—that a large and respec-

table city has sprung up in four years

containing about 2,000 inhabitants,

that farms have been improved and

made productive—that manufactories

have been commenced—a rich and

growing trade encouraged, and wealth

increased by the rapid development

of the national resources of our coun-

try. Perhaps he does not know that

the Mormon citizens of our state are

engaged in the common associations of

life—that they like other men—are

honest and industrious in their pursuit

after happiness and wealth. Yet still

his ignorance of the fact makes it all

the more true. For increase of popula-

tion and advancement in wealth, the

Mormon city of Nauvoo is without a

parallel in the annals of our country.

It has become the object of universal

admiration. It has excited the

curiosity of the civilized world.

It is true, Mr. Speaker, the Mormons

came to this state, poor. They had

been oppressed by the spirit of intol-

erance—the scornful lash of religious

bigotry had scourged their backs and

driven them from their possessions and

their homes in Missouri, Kentucky and

doctrines and act upon the principles

advanced and advocated upon this

floor, and they have but little safety

here. Already has the cry of exter-

mination been raised—already has vi-

olence been kindled—already have their

persecutors are only waiting for

ple themselves of upwards of 1,000—

1,000 of their kind entered into the

inflated paper currency was at that

time a prevailing epidemic in our own

state—it had flooded our entire coun-

try with its worthless issues, and most

of them with no better character than

the slim-palms, and false promises to

per, made by the Kirtland bank of

Ohio. Other institutions have swindled

the public as much as that. They

had their origin in a prevailing man-

ia of the times—in the unnatural growth

of the credit system—were founded

upon the false premises of political

economy, and only for the association

of that institution with the Mormon

name, which seems to be a signal for

proscription, even here, it would, like

all others, have been attributed to the

common cause. The spirit of specu-

lation, which even cut the ship of

state loss from her safe moorings—

gave her to the sport of wind and

waves; without chart or compass to

steer her course clear of the shoals

and quick-sands of national dishonor;

the same spirit that was manifested by

the South Sea adventurers, in the

golden age, seemed to lead the

people of the United States, in their

search for treasures in the empty

bubble of paper money;—the unre-

deemed pledges of soulless bodies of

incorporation and irresponsible bank

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care, they were soon reinstated, and by

industrial application to their various

pursuits became again prosperous and

happy.

But Mr. Speaker, that very prosperity

kindled here the unwholesome spark of

prejudice, and lighted the torch of per-

secution even in Illinois. Political aspirants

feared the agency of their increasing

numbers and the religionists of established

churches dreaded their innovations upon

existing customs made sacred by the lapse

of time—conscientious and reverent only

for the date of their origin in the older

and darker days of antiquity.

The gentleman from Macon (Mr. Bab-

bitt) read a portion of a letter











