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HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

PERIOD I.

History of Joseph Smith, the Prophet,

By Himself.

Volume IV.

An Introduction and Notes

By

B. H. Roberts

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{III}

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Five subjects may be said to form the outline of the chief events detailed in this volume of the History of the Church *the Founding of Nauvoo; the Appeal of the Church to the National Government for redress of wrongs suffered in Missouri; the Mission of the Twelve Apostles to the British Isles; the Mission of Orson Hyde to Palestine; and the Doctrinal Development of the Church.*

Preliminary Considerations.

Preliminary to a brief consideration of these several subjects, I desire to say a word as to the reception of the Latter-day Saints by the people of Illinois, and the conditions prevailing in that state at the time of their arrival. A knowledge of these conditions is necessary to the understanding of this whole Illinois period of the History of the Church.

Much has been made of the hospitality which the people of Illinois extended to the Latter-day Saints at the time of their expulsion from Missouri. A writer in the *American Historical Magazine* for July, 1906, says: "To the latter state [Illinois] they [the Saints] went in 1839, and were received with such open-armed hospitality as only a very generous and liberty-loving people can extend to those whom they honestly believe to be suffering from a wrongful oppression. The conduct of the Saints in five years turned this feeling of extraordinarily deep-seated sympathy, inducing great practical charities, into a feeling of very bitter hatred, threatening to break into mob violence." Far be it from me to depreciate the kindness of those who extended a helping hand to the Saints in the hour of their distress. Stripped and sorely wounded they fled from the violence of Missouri militia-mobs, and found for a time a peaceful asylum in Illinois. Many were the acts of disinterested kindness extended to them by the people in the western part of that state; and every such act I am sure was and is remembered, both by those who were the direct recipients of such acts of kindness and by their grateful descendants. But is responding to the calls of humanity so rare a thing in a Christian state, that

{XX} it must needs be regarded as so exceptional in this case? Such was the condition of the Saints as they fled from Missouri, such the injustice to which they had been subjected in that state, that their situation would have appealed to the generosity of savages, how much more, then, to a civilized and Christian community! And then, speaking of this reception of the Saints *en masse*, by Illinois, and leaving out of consideration for the moment—since they have already been acknowledged—the individual acts of kindness bestowed upon the exiles, was this reception of the Saints by Illinois wholly disinterested? Were there not benefits which the Saints could bestow upon the state in return for the heartiness of the reception given? Would it not have been, under all the circumstances, the gravest of blunders for Illinois to have refused asylum to these exiles? Is it to be presumed that the public men of western Illinois were so blind to their own interests as not to see in these twelve or fifteen thousand people a mighty advantage to the state? It is true they were poor in this world's goods; but they were rich in labor-power, and their reputation for habits of sobriety and of industry had preceded them. Here were thousands of husbandmen seeking lands. Illinois had thousands of acres of unoccupied lands awaiting husbandmen. How shortsighted and unstatesman-like it would have been for the men of Illinois not to have welcomed these settlers into their state? With half an eye it is easy to see that the benefits of this reception of the exiled Mormons by Illinois is not by any means a one-sided affair; and it would be doing an injustice to the intelligence of the people of that state to suppose they were blind to these advantages. This will more fully appear when other conditions are taken into account. Illinois has an area of 56,650 square miles; and at the time of the advent of the Saints in that state a white population of less than four hundred thousand,^[1] as against a present population of five and a half millions.^[2] It will be seen, then, that in 1839, the year of the advent of the Saints into that state, Illinois was very sparsely settled, and needed above all things for her development and prosperity, people to subdue her wilderness and cultivate her rich lands, especially people desirous of making homes, and becoming permanent citizens. Moreover, Illinois had recently launched an extensive system of internal improvements by state aid. This system included the construction of 1,300 miles of railroads in the state, besides provisions for the improvement of the navigation of the Kaskaskia, Illinois, Great and Little Wabash, and Rock rivers. Also the construction of a canal from Lake Michigan to the navigable waters of the Illinois river, a distance of more than one hundred miles (from Chicago to Peru). To carry out this system of internal improvements the state legislature of 1836-7 had appropriated the sum of \$12,000,000; and to raise the money state bonds were placed on the stock markets of the eastern states and in England. It is not my province here even to note the wisdom or unwisdom of this policy of wholesale state aid for these internal improvements; let the wisdom or unwisdom be what it may, these conditions emphasized Illinois' demand for population, and again makes it evident that it would have been the height of folly for the people of that state to do other than give hearty welcome to this body of population so rich in labor-power; so potent in wealth producing energy.

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Another thing to be noted is the fact that about the time of the advent of the Saints into Illinois, political parties were just taking form in that state, and it is within the record of facts in the case, as well as of great likelihood, that a desire for obtaining political advantage was at least in the background of motives prompting the heartiness of the reception given to the Saints.

Illinois was admitted into the Union in 1818, but it is a matter of common knowledge that in the early years of her history as a state, her officers were elected not on any well defined political party principles, but chiefly on the strength of the personality of the candidates and the special things for which they individually stood. Indeed, it was not until 1830 that anything like party lines were drawn in the state, and that it became a battle ground for the two great national parties, Whigs and Democrats. It was a committee from a Democratic party organization in Quincy, Illinois, that took the initiative in welcoming the Saints into the state, and strive how one may, it is difficult to think there was not some political advantage sought through this action. On the other hand, the Whigs were not slow to urge upon the incoming exiles that it was a Democratic state and a Democratic administration in that state which had not only permitted, but had really ordered their expulsion from Missouri, and that doubtless the injustice they had suffered was owing to Democratic ideas of the administration of

government. Nor were there wanting those among the Saints who were willing to believe that such was the case. Indeed, Joseph Smith, the Prophet, found it necessary to gently reprove some of his people who were rapidly making the question of their expulsion from Missouri a political party question in Illinois. This effort to win the Saints to one political party or the other, continued to be a factor in their affairs so long as they remained at Nauvoo. It was owing to this rivalry for their support that doubtless made it possible for the Saints to obtain larger grants of power for their city government, and greater political privileges and influence in the State than otherwise could have been obtained by them. It also was this rivalry for their favor, as the events in this, but more especially in the succeeding volume will prove, that made them alternately fulsomely flattered and heartily disliked; fawningly courted, and viciously betrayed.

A knowledge of these circumstances, I say, is essential to the right understanding of the Nauvoo period of the Church's history.

{XXII} *The Founding of Nauvoo.*

The founding of the city of Nauvoo was an event, the interest of which extends beyond the people immediately concerned in it. It was a unique movement in its way, and may yet suggest a policy in reference to the government of large cities from which great benefits may arise. Very naturally after the experiences of the Mormon people in Missouri, the Prophet was anxious to environ them with conditions that would insure protection to the community, hence for Nauvoo he secured as large concessions of political power as it was possible to obtain, and an examination of the Nauvoo charter proper with its attendant charters providing as they did for an independent educational system, from common schools to a University; an independent military organization with a lieutenant-general as its commander;^[3] a large grant of commercial as well as municipal power, demonstrates how well he succeeded. Commenting upon the charter immediately after its passage by the state legislature had been formally announced, he said: "The City Charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the Church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party."^[4] On another occasion when defending the right of the city to issue writs of habeas corpus, even against processes of the state, he held: "If there is not power in our charter and courts, then there is not power in the State of Illinois nor in the Congress or Constitution of the United States; for the United States gave unto Illinois her Constitution or Charter, and Illinois gave unto Nauvoo her charters conceding unto us our vested rights which she has no right or power to take from us. All the power there was in Illinois she gave to Nauvoo. * * *

{XXIII} The municipal court has all the power to issue and determine writs of habeas corpus within the limits of this state that the Legislature can confer. This city has all the power that the State courts have, and was given by the same authority—the legislature. * * * The charter says that the City Council shall have power and authority to make, ordain, establish, and execute such ordinances not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit and safety of the inhabitants of said city.^[5] And also that the Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council. The City Council have passed an ordinance 'that no citizen of this city shall be taken out of this city by any writ without the privilege of a writ of habeas corpus.' There is nothing but what we have power over, except where restricted by the Constitution of the United States. 'But,' says the mob, 'what dangerous powers!' Yes—dangerous, because they will protect the innocent and put down mobocrats. There is nothing but what we have power over, except where restricted by the Constitution of the United States. * * * If these powers are dangerous, then the Constitution of the United States, and of this State are dangerous; but they are not dangerous to good men; they are only so to bad men who are breakers of the laws. * * * The lawyers themselves acknowledge that we have all power granted us in our charters, that we could ask for—that we had more power than any other court in the State; for all other courts were restricted while ours was not."

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Such views in relation to an ordinary municipal government would unquestionably be stamped as preposterous. No such powers as are here claimed are accorded to ordinary city governments in Illinois or any other of the states of the American Union. What then may be said of the Prophet's claims in respect to the municipal powers of Nauvoo? Nothing in way of defense, except that Nauvoo was *not* an ordinary municipality; that Joseph Smith had sought for extraordinary grants of power for the city of Nauvoo and had obtained them; that his personal experiences and the experiences of his people, both in Ohio and Missouri, had taught him the necessity of having officers charged with the duty of administering government wherein his people were concerned, who were friendly disposed and whose interests were largely identical with those of the Saints: that the things which both the Prophet and his people had suffered justified both him and them in seeking for and obtaining such power as had been conferred by charters upon the city of Nauvoo; that the Prophet was wholly within the lines of right conduct when he invoked the municipal powers in his own protection against the aggressions of his old enemies in Missouri and his new betrayers in Illinois. But whether the legislature of Illinois was fully aware of the extraordinary powers they were conferring upon the city of Nauvoo, or being aware of the import of their action the party in control of the legislature was willing to grant the extraordinary powers in the hope of currying political favor with the Saints, may not now be determined; but in any event these extraordinary powers were granted; and wittingly or unwittingly a "city-state" had practically been established within the state of Illinois. Nothing short of this descriptive term can adequately set forth the municipal government of Nauvoo. It seems to be an unconscious reversion. In an incipient way, to the "city-states" or "city-republics" of the old Greek confederations; or the "free-towns" of medieval times, when the cities were more potent than nations in commerce and even in politics. Whether or not the state courts of Illinois and United States courts would have sustained the Nauvoo charters if the matter of their validity had been referred to them for adjudication, may not be determined; but one can scarcely suppress the thought that the likelihood is that they would not have been sustained; on the contrary they would have been most likely declared anomalous to our system of government as it then stood, and now stands. But certainly if the experiment of such a municipal government had not been interrupted in its progress, it might have been an instructive object lesson in the government of cities; and even as it is, the founding of Nauvoo, the "city-state," suggests an important idea which may work out great practical reforms in municipal government in our country.

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The founders of our Government dealt with conditions that were very simple in comparison with the complexity of the conditions which government in its various forms, municipal, state and national, is confronted with today. The Municipal problems which now vex the people had not then arisen above the horizon of their experience. The American commonwealths of the early decades of the nineteenth century were practically rural commonwealths. At the time of Washington's inauguration (1789) the population of New York was but thirty-three thousand; Philadelphia forty-two thousand; Boston but eighteen thousand; Baltimore thirteen thousand; Brooklyn one thousand six hundred, and more village than town. Now compare these cities with their present population. New York has a population of over four millions;^[6] Philadelphia a population of one and a half millions;^[7] Boston more than half a million;^[8] Baltimore over five hundred thousand;^[9] Brooklyn is absorbed in New York, but as a borough of the larger city it has a population of nearly one and a half millions;^[10] Chicago, which in 1840 had but four thousand inhabitants, much smaller than Nauvoo, has now a population of more than two millions;^[11] St. Louis which in 1840 had a population of but 16,469, has now a population of three quarters of a million.^[12] Nothing like the growth of urban population within the United States during the last fifty years has been known in the history of the world, and it has brought to the inhabitants of these cities problems undreamed of by the founders of our government. Every year discloses more and more distinctly the fact that between these condensed communities and the town, village, and rural population of the states in which they are located, there are very distinct interests and governmental problems of widely differing character. The differences which justify distinct local governments in the state of New York and the peninsula of Florida are not more insistent than the differences between the great commercial city of

New York and the state of the same name. Without entering upon elaborate discussion of these questions (a discussion which is foreign to the character of this writing) I venture the suggestion that separate and complete state governments for our large cities, or the elevation of them into what I have called "city-states," such as Nauvoo was, in an incipient way, will be the solution to most of the problems of municipal government in our very large cities. It would greatly enlarge in them the governmental powers essential to their more perfect peace, security, and prosperity. Also it would separate them from embroilment in those questions of the state governments under which they are now located, and in which they have so little interest—often indeed, there is even sharp conflict of interests, engendering bitterness and strife which hinders progress for both city and state. Besides, granting complete statehood to our larger cities would be but a proper recognition of the right of those great aggregations of citizens with their varied industries, their immense wealth and distinct interests, to that measure of influence in our national affairs which their numbers and intelligence and interests justly demand.

{XXVI} *The Appeal of the Church to the National government for Redress of Wrongs Suffered in Missouri.*

The Prophet Joseph Smith, Sidney Rigdon, and Judge Elias Higbee were chosen as the committee to present to the National Congress the petition of the Saints for a redress of their grievances, suffered in Missouri. This journey to the nation's Capital was of importance quite apart from the immediate purpose for which it was undertaken; namely, it brought the Prophet in contact with the leading statesmen of the United States. While in Washington, he was brought in contact with and interviewed such men as Henry Clay, John C. Calhoun, President Martin Van Buren, different members of the Cabinet, Senators, and Representatives. Such contact enabled him to take new measurements, not only of a different class of men from those with whom he had been accustomed to associate, but new measurements of himself by comparison and contrast of himself with those leading spirits of the nation. Comparisons which could not result otherwise than in advantage to him; and I think it must be conceded by all students of the Prophet's character, especially to those who have been at all close observers of its development, that after this trip to Washington, which afforded the above noted opportunities of comparison and contrast, the Prophet's growth was immeasurably greater than at any time before that journey.

In some respects however it was unfortunate that the Prophet was not more cosmopolitan in his training and in his views of life on the occasion of this visit to the nation's capital; for lack of such training and views of life led him to the formation of rather hasty judgments as to the character of our nation's public men at that time. He undoubtedly had sticking to him as yet, some of the prejudices of his New England and New York sectional training; and at the time of his visit the spirit of the public men of the nation at Washington was largely influenced by the Southern character and spirit. Bourbon Democracy was at its height. The gentlemen of the South with their extreme notions of chivalry and polite deportment, predominated. In those days men were held to strict account for their manner of address one to another. An improper word, a slight, magnified into an insult, meant a challenge to mortal combat on "the field of honor," and this sense of personal responsibility for utterances begot, no doubt, an extreme politeness in personal deportment which seemed puerile to those reared in another atmosphere and influenced by other sentiments than those which resulted from education in the South. Joseph Smith's judgment upon manners and customs in Washington, was doubtless New England's judgment upon Southern customs with which it had no patience, much less sympathy. It is only from these considerations that the rather harsh judgment of the Prophet in relation to conditions in Washington can be properly understood.

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Relative to the business upon which this committee visited Washington, it should be said that Sidney Rigdon failed to participate in it at all, in consequence of an illness which befell him on his journey, and hindered him from reaching Washington until the business was practically settled. A short stay in Washington convinced the Prophet that nothing was to be expected in

the way of obtaining a redress of grievances for his people from the very cautious politicians then in control of the government, all of whom were anxious, apparently, to palliate the actions of Missouri with reference to the Saints, for the sake of retaining her political influence on their side; and also because of a prevailing inclination to a strict construction of the powers of the general government in its relations to the states. The Prophet therefore left Washington to preach the Gospel for a short time in New Jersey and Philadelphia, after which he returned to Nauvoo, leaving Judge Elias Higbee to urge consideration of the petition of the Saints which had been referred to the Senate committee on Judiciary, with what result is made known in detail in the body of this volume of the history. It is sufficient here to say that the net result of the Committee's deliberations was simply to recommend that the Saints appeal for a redress of their wrongs to the United States District Court having jurisdiction in Missouri, or they could, if they saw proper, "apply to the justice and magnanimity of the State of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed."—(Sic!)

This suggestion to take their case to the United States Courts was never acted upon by the Saints, nor does it appear in what manner it would have been practicable for them to do so. True it is expressly provided in the Constitution that "The Judicial power of the United States shall extend to all cases in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; to controversies between two or more states; between a state and citizens of another state; between citizens of different states; between citizens of the same state," etc.^[13] The case of the Saints would fall either under the clauses in the above quotation respecting controversies arising between a state (Missouri) and citizens of another state (the Saints, now citizens, of Illinois); or "between citizens of different states," the Saints, citizens of Illinois, and their former persecutors, citizens of Missouri. In considering the question under the first clause it must be remembered that the eleventh amendment to the Constitution (declared in force 1798) {XXVIII} provides that "The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state." It is held that "the power as well as the dignity of a state would be gone if it could be dragged into court by a private plaintiff."^[14]

The Supreme Court in the case *Chisholm vs. the State of Georgia*, had decided (1793) that an action did lie against the State of Georgia at a suit of a private plaintiff. The state however refused to appear, whereupon the Supreme Court proceeded, a year later, to give judgment against her by default in case she should not appear and plead before a day; whereupon there arose such a storm of protest, not only in Georgia, but in the other states as well, that the eleventh amendment was adopted exempting a state from being sued in the courts of the United States by citizens of another state, or by citizens subjects of any foreign state. Moreover, states are not suable in any event except with their consent;^[15] and if a state waive its immunity, it may attach any conditions it pleases to its consent.^[16] Under these circumstances it is not surprising that the Saints never attempted to bring Missouri before the United States courts. They could only have planted suit against the state by its consent, and if she consented, then under such conditions as she might be pleased to attach to that consent. Moreover, the Saints had the best of reasons for believing that Missouri would never consent.

As to suing their persecutors as individuals before the United States courts, as citizens of one state suing citizens of another, it is only necessary to remind the reader of the insuperable difficulties attending upon that procedure to convince him of the futility of such action. The expensiveness of the undertaking, and the extreme poverty of the exiles alone would be sufficient to bar such an undertaking; for every one knows how bitterly hard it is for the poor to set the judicial machinery of organized society in motion in their favor. Then there was the evident conspiracy entered into by the mobs of Missouri to defeat the ends of justice in respect of the Saints: mobs which an unfriendly governor had converted into a state militia; to which that same governor gave an order to expel from the state or exterminate the entire people;

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under which order said mob-militia did expel from the state some twelve thousand citizens, depriving them of their property and liberty without due process of law; and afterwards the state through its legislature sanctioned and applauded the actions of this mob-militia for the part it had taken in causing said expulsion—though attended by acts of unspeakable atrocity—by appropriating 200,000 dollars to meet the expenses of the mob-militia in carrying out the governor's illegal orders. After these crimes against the Constitution and laws of the state, against American institutions and the civilization of the age—after all this, I say, it is not difficult to understand how farcical would be any procedure before either the state or the federal courts in Missouri. By acts of perjury, in order to still further defeat the ends of justice and protect each other from the penalties due to their crimes, it would have been easy for the people of Missouri to defeat the ends of justice. And after having committed the crimes of murder and robbery; after having unlawfully expelled a whole people, numbering thousands, from their homes—of which the despoilers were then possessed—it is not to be believed that such characters would hesitate to suborn witnesses, commit perjury, or hesitate to do any other thing, however criminal, in order to escape the just punishment for their crimes.

The offense of the State of Missouri against the Saints was a denial of political as well as of civil rights. She had in her treatment of the Saints abdicated republican government. Her officers, including the chief executive of the state had violated the Constitution of the state in that they had entered into a wide-spread conspiracy to deprive the Saints of their liberty and property without due process of law; and in fact had deprived them of those rights by expelling them by force of arms from the state.

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These were the wrongs the Saints had endured; this the nature of the crime of the state of Missouri against them, and it seems that for these things which they suffered there could be found no remedy; for, as already explained, a state could not be made party to a suit before the courts, either state or federal, without her consent; and it is a well settled principle of American law that "a suit nominally against an officer but really against a state to enforce performance of its obligation in its political capacity, will not lie." A state, therefore, could not be directly arraigned before the courts or any kind of tribunal for failure to enforce its political obligations; nor could it be indirectly so arraigned through its officers since such an arraignment would undoubtedly have been held to be but "nominally against the officers and really against the state;" hence void.^[17] The only arraignment of the state that could be made was evidently at the bar of public opinion and sentiment, and this sentiment, unfortunately viciated by misrepresentations, was against the Saints. All things considered, then, there was little wisdom behind the recommendation of the Senate Judiciary Committee for the Saints to prosecute their case before the Federal courts having jurisdiction in Missouri; and the suggestion that they apply to the justice and magnanimity of the state of the Missouri, borders upon mockery. However, Missouri did not escape the chastisement due to her many acts of predatory injustice upon the Saints; there was measured out to her more than four fold of that sorrow and affliction which she had perpetrated upon the Saints. She sowed to the wind in her conduct towards the Mormon people, she reaped the whirl-wind in the terrible experiences of more than ten years of border warfare, banditti rule, and her enormous sacrifice of blood and treasure in the Civil War; all of which is abundantly set forth in the Introduction to Volume III of this work.

The Mission of the Twelve to England.

The mission of the Twelve to England marks an epoch in the missionary experience of the Church. They undertook this mission in fulfillment of a commandment received of the Lord on the 8th of July, 1838, at Far West, Missouri, which revelation was given in answer to the question of the Prophet: "Show us thy will, O Lord, concerning the Twelve." In answer to that question the Lord directed that the several vacancies then existing in the quorum should be filled by the appointment of John Taylor, John E. Page, Wilford Woodruff, and Willard Richards. "And next spring," said the revelation, "let them [the Twelve] depart to go over the great waters and there promulgate my gospel, the fullness thereof, and bear record of my

name. Let them take leave of my Saints in the City Far West on the 26th day of April next, on the building spot of my house saith the Lord."^[18]

{XXXI} Notwithstanding the fact that the Church had been expelled from the state of Missouri before the 26th day of April, 1839, a number of the Twelve accompanied by several of those who had been appointed to fill vacancies in the quorum, returned to Far West, held a meeting on the site of the Lord's house in the public square of that place, on the date appointed, sung some hymns, ordained those present who had been appointed to fill vacancies in the quorum, laid a corner stone of the Lord's house, took leave of a few of the brethren who were there, and thence started for foreign lands, stopping for a time *en route* at Nauvoo. Late in the summer of 1839 the Twelve began their departure, usually in pairs, for foreign lands. The work had already been introduced into England by the labors of Elder Heber C. Kimball and associates, Elder Orson Hyde of the quorum of the Twelve; also Elders Willard Richards, Isaac Russell, John Goodson, John Snyder; and Joseph Fielding, a priest. The mission of the Twelve to England as a quorum, however, established the work in the British Isles on a broader and more permanent basis, and thence forward the body religious was strengthened from this mission; and as much from the character as from the numbers of the British Saints.

The Mission of Orson Hyde to Palestine.

The mission appointed to Elders Orson Hyde and John E. Page, of the quorum of the Twelve, to Jerusalem, was second in importance only to that appointed to the rest of the Twelve to Great Britain. John E. Page utterly failed to fulfill his appointment, notwithstanding the frequent urging and reproofs of the Prophet. He never left the shores of America, and finally returned to Nauvoo to be severely censured for his lack of faith and energy. Orson Hyde, on the contrary, in the midst of many hardships, persevered in his journey to the Holy Land, until he succeeded in accomplishing that which had been appointed unto him. Elder Hyde it appears, was a descendant of the tribe of Judah;^[19] and sometime after the Prophet had become acquainted with him, most probably in the year 1832, in the course of pronouncing a blessing upon him, said: "In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel; and by thy hand shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering together of that people."^[20] It was in fulfillment of this prediction upon his head that he had been called upon this mission to Jerusalem, to dedicate the land of Palestine by apostolic authority, preparatory to the return of the Jews and other of the tribes of Israel to that land of promise. This mission he fully accomplished. An account of his journey and of his beautiful and powerful prayer of dedication will be found in his letters published in this volume.^[21]

The question will be asked, Has anything resulted from this mission to dedicate the land of Palestine to the return of the Jews and other tribes of Israel? The only answer is an appeal to facts, to events that have taken place since that prayer of consecration was offered up by this Apostle of the new dispensation of the Gospel, on the 24th of October, 1841.

{XXXII} At the time of Elder Hyde's visit and the ceremonies of dedication he performed on the Mount of Olives, there were comparatively but few Jews at Jerusalem. As late as 1876 the British Consul Reports show that there were but from fifteen to twenty thousand Jews in Judea. But twenty years later the same authority declared the number of Jews at sixty to seventy thousand; and, what was of more importance than the numbers announced, these reports represented that the new Jewish population was turning its attention to the cultivation of the soil, which but requires the blessings of God upon it to restore it to its ancient fruitfulness, and which will make it possible for it to sustain once more a numerous population. The *St. Louis Globe-Democrat* commenting on these Consular Reports of 1896, said:

"Only two decades ago there were not more than fifteen or twenty thousand Jews in Jerusalem. At that time no houses were to be found outside the walls of the city. Since then many changes have taken place and the Hebrew population—mainly on account of the increase of the Jewish

immigration from Russia—now stands at between sixty and seventy thousand. Whole streets of houses have been built outside the walls on the site of the ancient suburban districts, which for hundreds of years have remained deserted. It is not, however, only in Jerusalem itself that the Jews abound, but throughout Palestine they are buying farms and establishing themselves in a surprisingly rapid manner. In Jerusalem they form at present a larger community than either the Christian or the Mohammedan."

Also in 1896 that racial movement among the Jews known as "Zionism" took definite form. This movement was really the federation of all the Jewish societies that have cherished the hope of seeing Israel restored to his promised possessions in Palestine. That year the first international conference of Zionists was held in Basel, Switzerland, and since then under the leadership of the late Dr. Herzl of Austria, and since his death under the leadership of Israel Zangwill, and by reason of its annual conferences constantly increasing in interest and attendance, "Zionism" has taken on all the aspects of one of the world's great movements. It is not so much a religious movement as a racial one; for prominent Jews of all shades of both political and religious opinions have participated in it.

{XXXIII} After saying through so many centuries at the feast of the Passover, "May we celebrate the next Passover in Jerusalem," the thought seems to have occurred to some Jewish minds that if that hope is ever to be realized some practical steps must be taken looking to the actual achievement of the possibility—hence the "Zionite Movement." The keynotes of that movement are heard in the following utterances of some of the Jewish leaders in explanation of it: "We want to resume the broken thread of our national existence; we want to show to the world the moral strength, the intellectual power of the Jewish people. We want a place where the race can be centralized."—(Leon Zoltokoff). "It is for these Jews (of Russia, Roumania and Galicia) that the name of their country (Palestine) spells 'Hope.' I should not be a man if I did not realize that for these persecuted Jews, Jerusalem spells reason, justice, manhood and liberty."—(Rabbi Emil G. Hirsch). "Jewish nationalism on a modern basis in Palestine, the old home of the people."—(Max Nordau). "Palestine needs a people, Israel needs a country. Give the country without a people to the people without a country."—(Israel Zangwill). In a word it is the purpose of "Zionism" to redeem Palestine, and give it back to Jewish control, create, in fact, a Jewish state in the land promised to their fathers.

The age has come when the promises of the Lord to Israel must be fulfilled; and hence an apostle of the new dispensation of the Gospel is sent by divine authority to dedicate the land of Palestine preparatory to the return of Israel to his promised inheritance. After which follows this strange and world-wide movement among the Jews looking to the re-establishment of "Jewish nationalism on a modern basis in Palestine." What other relationship can exist between the mission of the Apostle Orson Hyde and this world-wide movement among the Jews for the re-establishment of Israel in Palestine, but the relationship of cause to effect—under, of course, the larger fact that the set time for the restoration of Israel has come? The apostle's mission to Jerusalem for the purpose of dedicating that land, preparatory to the return of Israel, was without doubt part of the general program for the restoration of Israel to their lands and to the favor and blessing of God.

The Doctrinal Development of the Church.

The doctrinal development in this period of the dispensation of the fullness of times, namely, between July, 1839, and the month of May, 1842, about three years, was chiefly in relation to salvation for the dead, and the sacred ritual of the Temple. The foundation for this doctrinal development in relation to salvation for the dead, was laid in the very inception of the work. On the occasion of the first visit of the angel Moroni to the Prophet, on the night of the 21st of September, 1823, among other ancient prophecies quoted by him, and which he declared was soon to be fulfilled, was the prophecy in the fourth chapter of Malachi in relation to the future coming of Elijah the prophet, "before the coming of the great and dreadful day of the Lord." As quoted by the angel there was a slight variation in the language from King James' version,

as follows: "Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole world would be wasted at his coming."^[22]

Here the promise is made, that in consequence of the restoration of a certain Priesthood, or special keys of authority held by Elijah, the promises made to the fathers shall be planted in the hearts of the children, "and the hearts of the children shall turn to their fathers." Why? For a complete answer to that question the Church waited some years. Again, and still early in the history of the work, namely, March, 1830, the Lord in a revelation to Martin Harris through the Prophet Joseph, added another line or two of knowledge to this doctrine; knowledge which pushed out of the horizon of men's conceptions the terrible and unjust doctrine respecting the eternal punishment which God is supposed to inflict upon those who fail to obey the Gospel in this life, and also those who died in ignorance of it. In explanation of the terms, "eternal punishment," and "everlasting punishment," sometimes found in Holy Writ, the Lord said to the Prophet: "Behold, I am endless, and the punishment which is given from my hand is endless, for endless is my name. Wherefore—

"Eternal punishment is God's punishment.

"Endless punishment is God's punishment."

That is to say, the punishment takes the name of Him in whose name it is inflicted; as if it were written, "Eternal's punishment," "Endless's punishment." And also, it must be understood, that the punishment itself is endless. That is, penalties always attend upon law, and follow its violation. That is an eternal principle. Law is inconceivable without accompanying penalties. But it does not follow that those who fall into the transgression of law, and therefore under sentence of Eternal's justice, will have to endure affliction of the penalty eternally. Justice can be satisfied. Mercy must be accorded her claims, and the culprit having been brought to repentance and taught obedience to law through the things which he has suffered, must go free. But only to suffer again the penalties of the law, if he again violates it; for laws and their penalties are eternal. Hence eternal punishment, hence endless punishment administered to the violator of the law, until he learns to live in harmony with law. For, on the one hand, as "that which is governed by law is also preserved by law, and perfected and sanctified by the same;"^[23] so "that which breaketh a law and abideth not by the law, but seeketh to become a law unto itself, and willeth to abide in sin and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore they must remain filthy still."^[24] Thus obedience to law becomes a savor of life unto life; while disobedience to law equally becomes a savor of death unto death.

{XXXV} In February, 1832, still further light was shed upon the subject of the different states or degrees of glory in which men will live in the future, by the revelation known as "The Vision." This revelation is one of the sublimest ever given to man. It utterly discredits and displaces the dogmas about the future of man held by Christendom, or at least by Protestant Christendom. The orthodox, Protestant view of man's future is that there are two states in one or the other of which man will spend eternity—in heaven or in hell. If one shall gain heaven, even by ever so small a margin, he will enter immediately upon a complete possession of all its unspeakable joys, equally with the angels and the holiest of Saints. Not only in the "Shorter Catechisms," but in nearly all orthodox creeds the accepted doctrine was: "The souls of believers are at their death made perfect in holiness." On the other hand, if one shall miss heaven, even by ever so small a margin, he is doomed to everlasting torment equally with the wickedest of men and vilest of devils, and there is no deliverance for him through all the countless ages of eternity! It will be noted that I have excepted out of participating in the above view of man's future, the Catholic church, by ascribing these views only to orthodox Protestant Christendom. This is because the Catholic church doctrine slightly differs from the doctrine of the Protestants on this subject. That is Catholics do not believe that all Christians at death go immediately into

heaven, but on the contrary "believe that a Christian who dies after the guilt and everlasting punishment of mortal sins have been forgiven him, but who, either from want of opportunity, or through his negligence has not discharged the debt of temporal punishment due to his sin, will have to discharge that debt to the justice of God in purgatory." "Purgatory is a state of suffering after this life, in which those souls are for a time detained, which depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due to them, but which souls have on account of those sins still some temporal punishment to pay; as also those souls which leave this world guilty only of venial (that is pardonable) sins. In purgatory these souls are purified and rendered fit to enter into heaven, where nothing defiled enters."^[25] As all works of the Catholic church accessible to me have nothing on the different degrees of glory in which men shall subsist in eternity, I conclude that Catholic teaching is that they who finally attain unto heaven are all equal in glory. So that in the last analysis of the matter, Catholic doctrine falls as far below the great truth that God has revealed upon the subject of the future estate of man, as the doctrine of orthodox Protestant Christendom.

{XXXVI} Here is not the place for an extended exposition of the doctrine in relation to the future state of man as revealed to Joseph Smith in the revelation called "The Vision."^[26] It must suffice here to say that its central principle is resident in the justice and the mercy of God, that requires that every man shall be judged according to his works, considered in the light of his intelligence, his consciousness of right and wrong, and the moral law under which he lived. If he lived in the earth when the Gospel of Jesus Christ was not in the world, or if he lived at places or in circumstances where he did not learn of its existence, much less come to a knowledge of its truths, then the plain dictates of justice demand that some means must exist by which its sanctifying powers may be applied to him in the future; so also as to those who have even once rejected the truth (as in the case of the antediluvians who rejected the teaching of righteous Noah, and were disobedient,^[27] when once the long suffering of God waited in vain in those days for their repentance); having paid the just penalty of their disobedience, then justice would demand that some means must exist by which the saving principles of the Gospel of Jesus Christ may be applied to them; for only by the acceptance of the principles of the Gospel, and by the application of its laws and ordinances as the means by which the grace of God is applied to man, can the sons of men hope for salvation. Then as men differ in degree of intelligence; in the intensity of their faith; in the hartiness of their obedience; in the steadiness of their fidelity; and in as much as there is the stern fact of human freedom and responsibility, and the possibility of a short or long resistance to the will of God, even up to eternal resistance to that will, there is an infinitude of states of glory, of so called rewards and punishments, in which man will live in the future. There is one glory of which the sun in heaven is spoken of as being typical; another of which the inferior light of the moon is typical; and another of which the varying light of the stars is typical. And even as one star differs from another star in glory, in light, so differ those states of existence in which men will live in the future, but each assigned to a place, to an environment, that corresponds to the status of his development; which is only the modern way of saying he shall be judged according to his works. These, in brief, are the underlying principles of this remarkable revelation; a revelation which in every way is worthy the encomium that the Prophet Joseph himself bestowed upon it at the time of its inception: "Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing Vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, {XXXVII} from Genesis to Revelation, where the purity of the Scriptures remains unsullied by the folly of men, go to show the perfection of the theory [of different degrees of glory in the future life] and witnesses the fact that *that document is a transcript from the records of the eternal world.*"

In June, 1836, while attending to washings and anointings in the Kirtland Temple, previous to its dedication, the Prophet received still further knowledge as to the future state of man. This also was by means of a vision. He says: "The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out, I cannot tell. I saw

the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins. Thus came the voice of the Lord unto me saying—

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven."

The next step in the development of this doctrine of salvation for the dead was the coming of Elijah to "turn the heart of the fathers to the children, and the heart of the children to the fathers," according to Malachi; to restore the priesthood and "plant in the hearts of the children the promises made to the fathers," by which "the hearts of the children shall be turned to the fathers," according to Moroni. And Elijah committed the keys of this dispensation of turning the hearts of the fathers and children towards each other to Joseph Smith and to Oliver Cowdery. This took place in the Kirtland Temple on the 3rd of April, 1836.^[28]

It was not, however, until the Nauvoo period that the doctrine of salvation for the dead was fully developed and active steps taken looking to the actual performance of ordinances in their behalf. In the revelation that was given on the 19th of January, 1841, the Saints were commanded to build a house unto the Lord, a Holy Temple unto the Most High. "For," said this revelation, "there is not a place found on earth that He may come to and restore again that which was lost unto you, or which He hath taken away, even the fullness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me." That is, the baptisms for the dead should be acceptable unto the Lord in other places than the temple, until the temple should be prepared for that ordinance, if the Saints would be diligent and build it according to the Lord's appointment. Moreover, the information is imparted in the revelation that, it is "in Zion, and in her stakes, and in Jerusalem, those places which I [the Lord] have appointed for refuge, shall be the places for your baptisms for your dead."

After this revelation was given to the Church baptism for the dead was a subject frequently expounded in Nauvoo, both by the Prophet and other leading elders. It was a theme upon which the Twelve Apostles dwelt in their Epistles to the Church both in America and in Great Britain. Baptisms for the dead were performed for some time in the Mississippi river, and later, in the latter part of November, 1841, in the baptismal font erected in the basement of the Temple, and dedicated for that sacred purpose. For a time some irregularities obtained in relation to this ordinance owing to the fact that the perfect knowledge of the order of it had not then been obtained, but was developed later in this Nauvoo period of the History of the Church, as will appear in Volume V of this work.

It was a mighty stride forward in the doctrinal development of the Church, this idea of the possibility of salvation for the dead through the administration of the ordinances of the Gospel for and in their behalf by their kindred on earth; and greatly enlarged the views of the Saints in

relation to the importance and wide spread effects of their work. The ends of the earth indeed converged in the labors of the Saints henceforth, for their activities in the administrations of the holy ordinances of the Gospel would affect all past generations as well as affect all generations to come. It was a bringing into view the full half of the work which up to this time had lain hidden behind the horizon of men's conceptions of that "great and marvelous work" which God from the beginning declared was about to be brought forth among the children of men.^[29]

{XXXIX} *Other Doctrines of the Prophet's Teaching.*

Other doctrines taught by the Prophet within the period covered by this volume, relate to the Priesthood; to the Status of Translated Persons; to Man's Personal Responsibility for his own conduct, to Election and Reprobation. A word in relation to each of these doctrines must suffice here since they do not reach their full development in the teachings of the Prophet until the last two years of his eventful life, and must therefore receive fuller treatment in the Introduction of Volume V.

Relative to the Priesthood, the most important items advanced by the Prophet in this volume, are, first, the unity of all Priesthood, and second, the place and power assigned to Adam in the order of the dispensations of the Gospel granted to our earth. Treating on the unity of the Priesthood, the Prophet said: "There are two Priesthoods spoken of in the Scriptures, viz., the Melchisedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchisedek Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven. Its institution was prior to 'the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy,' and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time."

{XL} Respecting the place of Adam in the Priesthood and his relationship to the dispensations of that Priesthood to our earth, the Prophet said: "Commencing with Adam, who was the first man, who is spoken of in Daniel as being the 'Ancient of Days,' or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i. e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed. 'Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Ephesians, 1st chap., 9th and 10th verses). Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations. And again. God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven

to man, or to send angels to reveal them. * * * * These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. * * * * There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times."

That it was the design of the Lord in building the Temple at Nauvoo, that there should be other ordinances revealed besides "baptism for the dead," is clearly manifested in the revelation itself, for it says: "And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name. * * * * Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name. And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church things which have been kept hid from before the foundation of the word, things that pertain to the dispensation of the fullness of times."

The ordinances here mentioned in addition to baptism for the dead are chiefly connected with the Priesthood of the Church, and were fully developed in the teachings of the Prophet before the close of his eventful career.

{XLI} As to the status of translated personages, he said: "Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into as great a fullness as those who are resurrected from the dead."

Of man being personally responsible for his own conduct, he is reported by the Editor of the *Times and Seasons* as saying: "He [the Prophet] then observed that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. God *would not* exert any compulsory means, and the devil *could not*; and such ideas as were entertained [on these subjects] by many were absurd." What beautiful harmony between the Prophet's doctrine here and that of the Apostle James: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death."^[30]

Of election, a term used generally in connection with reprobation, when commenting on the 9th Chapter of Romans,—wherein Paul is supposed to teach the doctrine of election,—the Prophet is represented as saying: "He then spoke on the subject of election, and read the 9th chapter of Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, 'In thee, and in thy seed, all the families of the earth shall be blessed.' * * * The whole of the chapter had reference to the Priesthood and the house of Israel: and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and

through obedience to the Gospel, but He passes over no man's sins, but visits them with correction, and if His children will not repent of their sins He will discard them."

These several doctrines mark rapid development in the Prophet's work as an instructor in sacred things, and clearly indicate his increasing capacity and power as Prophet, Seer and Teacher.

Footnotes

[1.](#) The population in 1830 was but 155,061; and in 1840, 472,254.

[2.](#) The population of Illinois in 1900 was 4,821,550—nearly five millions: the estimated population for 1908 is 5,590,000.

[3.](#) Commenting once in a half humorous way upon his "exalted" military rank, the Prophet said to Josiah Quincy, who remarks that the Prophet at the time of his visit to Nauvoo (May, 1843), was at the head of 3,000 men equipped by the state of Illinois, represents him as having said:

"I decided that the commander of my troops ought to be a lieutenant-general, and I was, of course, chosen to that position. I sent my certificate of election to Governor Ford, and received in return a commission of lieutenant-general of the Nauvoo Legion of the militia of the State of Illinois. Now, on examining the constitution of the United States, I find that an officer must be tried by a court martial composed of his equals in rank; and as I am the only lieutenant-general in the country, I think they will find it pretty hard to try me." *Figures of the Past*, p. 383.

[4.](#) This volume, p. 249.

[5.](#) Section 11, this volume, p. 241. The Prophet quoted from memory, and is not exact; the exact language is—"As they deem necessary for the peace, benefit, good order, regulation, convenience and cleanliness of said city."

[6.](#) The official census of 1905 give the population of New York at 4,014,304. The estimated population on January 1, 1908, is 4,285,435.

[7.](#) Official returns for 1900 give Philadelphia a population of 1,293,697. The estimated population for Jan. 1, 1908, is 1,491,161.

[8.](#) Official statistics for 1905 give Boston a population of 595,083. The estimated population for Jan. 1, 1908, is 607,340.

[9.](#) Official returns for 1900 give Baltimore a population of 508,957. The estimated population for Jan. 1, 1908, is 567,000.

[10.](#) The estimated population of Brooklyn as a borough of greater New York is given on Jan. 1, 1908, as 1,448,095.

[11.](#) Official statistics for 1900 give Chicago a population of 1,698,575. The estimated population for Jan. 1, 1908 is 2,483,641.

[12.](#) Official statistics for 1900 give St. Louis a population of 575,238. The estimated population on Jan. 1, 1908, is 50,000.

[13.](#) Art. III Const. U.S., Sec. ii.

[14.](#) Am. Commonwealth (Bryce) Vol. I p. 231.

- [15.](#) Railroad Co. v. Tennessee, U.S. Reports 101, 337.
- [16.](#) Clark v. Barnard U.S. 108, 436, and Green v. State 73 Cal. 29 et seq.
- [17.](#) See Cooler's Constitutional Limitations, chapter ii, also Louisiana v. Jumel 107 U.S. Reports, p. 711, 2 sup. et. rep. 128.
- [18.](#) History of the Church, Vol. III, p. 46.
- [19.](#) See this Volume, p. 375.
- [20.](#) *Ibid.*
- [21.](#) The prayer of Dedication will be found at pp. 456-459.
- [22.](#) History of the Church, Vol. I, p. 12.
- [23.](#) Doctrine and Covenants, Sec. lxxxviii:34.
- [24.](#) *Ibid*, verse 35.
- [25.](#) The quotations in the above are from "Catholic Belief," by Bruno, D. D. of the Catholic church.
- [26.](#) Doctrine and Covenants, Sec. lxxvi, and History of the Church Vol. I, 245 *et seq.*
- [27.](#) 1 Peter iii, 18-22.
- [28.](#) See History of the Church, Vol. II, p. 435-436. Also Doc. and Cov. Sec. cx.
- [29.](#) See Doc. And Cov. the opening paragraph of Sections iv, vi, xi, xii, xiv, all given in the year 1829.
- [30.](#) James 1, 13-15

{1}

CHAPTER I.

The Departure of the Twelve for England—
Manifestation of God's Power in Healing the Sick at
Commerce.

Friday, July 5, 1839.—I was dictating history, I say dictating, for I seldom use the pen myself. I always dictate all my communications, but employ a scribe to write them.

The Prophet's
Literary Methods.

Saturday, 6.—I was at home reviewing the Church records.

Sunday, 7.—I was at the meeting held in the open air, at which a large assemblage was expected to listen to the farewell address of the Twelve, who were then about to take their departure on a most important mission, namely to the nations of the earth and the islands of the sea.

Farewell to the
Twelve.

{2}

Elder John E. Page being the first of the Twelve present, opened the meeting by addressing a few words of an introductory nature; after singing and prayer, Elder Page delivered a very interesting discourse on the subject of the Book of Mormon, recapitulating, in short terms, the principles of a former discourse on the same subject, and afterwards proceeded to read portions from the Bible and Book of Mormon concerning the best criterions whereby to judge of the authenticity of the latter; and then went on to show in a very satisfactory manner, that no impostor would ever attempt to make such promises as are contained on pages five hundred forty-one,^[1] and five hundred and thirty-four.^[2] He then bore testimony.

After noon the meeting was again opened by prayer. Elder John Taylor spoke on the subject of this dispensation; the other angel which John saw, having the everlasting Gospel to preach, he then bore testimony of the truth of the Book of Mormon.

Elder Woodruff's address went chiefly to exhortation to the Saints; after which he also bore his testimony.

Elder Orson Hyde next came forward, and having alluded to his own late fall,^[3] exhorted all to perseverance in the things of God, expressed himself one with his brethren, and bore testimony to his knowledge of the truth, and the misery of falling from it.

{3}

Elder Brigham Young made some very appropriate remarks, and also bore testimony to the truth of these things, and gave an invitation to come forward and be baptized, when three manifested their determination to renounce the world and take upon themselves the name of Jesus Christ. One brother was then confirmed; after which President Sidney Rigdon addressed the meeting in a very feeling manner. He showed that it must be no small matter which could induce men to leave their families and their homes to travel over all the earth amidst persecutions and trials, such as always followed the preaching of this Gospel. He then addressed himself to the Twelve and gave them some counsel and consolation as far as lay in his power; after which I requested their prayers, and promised to pray for them.

The meeting was large and respectable; a great number were present who did not belong to the Church. The most perfect order prevailed throughout. The meeting was dismissed about half-past five, when we repaired to the water, and the three candidates were baptized and confirmed.

Monday, Tuesday and Wednesday, 8th, 9th and 10th of July.—I was with the Twelve selecting hymns, for the purpose of compiling a hymn book.

The L. D. S. Hymn
Book.

About this time much sickness began to manifest itself among the brethren, as well as among the inhabitants of the place, so that this week and the following were generally spent in visiting the sick and administering to them; some had faith enough and were healed; others had not.

Sunday, 21.—There was no meeting on account of much rain and much sickness; however many of the sick were this day raised up by the power of God, through the instrumentality of the Elders of Israel ministering unto them in the name of Jesus Christ.

Administration to
the sick.

Monday and Tuesday, 22nd and 23rd.—The sick were administered unto with great success,^[4] but many remain sick, and new cases are occurring daily.

{4}

Discourses by the Brothers Pratt.

Sunday 28.—Meeting was held as usual. Elder Parley P. Pratt preached on the gathering of Israel. In the afternoon Orson Pratt addressed the Church on the necessity of keeping the commandments of God. I spoke, and admonished the members of the Church individually to

{5} set their houses in order, to make clean the inside of the platter, and to meet on the next Sabbath to partake of the Sacrament, in order that by our obedience to the ordinances, we might be enabled to prevail with God against the destroyer, and that the sick might be healed.

All this week chiefly spent among the sick, who in general are gaining strength, and recovering health.

Sunday, August 4.—The Church came together for prayer meeting and Sacrament. I exhorted the Church at length, concerning the necessity of being righteous, and clean at heart before the Lord. Many others also spoke; especially some of the Twelve, who were present, professed their willingness to proceed on their mission to Europe, without either purse or scrip. The Sacrament was administered; a spirit of humility and harmony prevailed, and the Church passed a resolution that the Twelve proceed on their mission as soon as possible, and that the Saints provide for their families during their absence.

Prayer Meeting for
the Sick.

Letter to Isaac Russell, reproving him for issuing pretended revelations to the Saints.

Commerce, Hancock County, Illinois, 5th August, 1839.

{6} Dear Sir:—I have been requested to write you on behalf of the Twelve, who are just on the eve of their departure for England, and inform you, that "this thing" which you have thought proper to write as a revelation "to the Church in Alston and the branches round about," to which you yourself administered, has "already come to the knowledge of the Churches" both here and elsewhere, and lest you should have any doubt concerning the fact, we send you a copy of your revelation to that Church.

I am sir, with all respect,

Yours truly,

James Mulholland.

P. S.—Isaiah chap. L, 10th and 11th verses.^[5] In my own behalf I wish to state that I sincerely wish that it may soon come to pass that you, sir, and all our friends at Far West may perceive that you are walking in the light of a fire, and sparks that you have yourselves kindled; and that you may turn around and fear the Lord, obey the voice of His servant, and thereby escape the sentence, "Ye shall lie down in sorrow."

J. M.

To Mr. Isaac Russell, Far West, Missouri.

Conference in New Jersey.

Friday, 9.—A Conference was held at Brother Caleb Bennett's Monmouth County, New Jersey, Elder John P. Greene presiding. The New York and Brooklyn branches were represented by the President as being in good fellowship. There were represented at this conference the following branches, by Elder Ball, Shrewsbury, New Jersey, numbering twenty members; Montage, three; Minissink, New Hampshire, two; Albany, eight; Holliston, Massachusetts, sixteen; Elder Dunham represented Hamilton, Madison County, forty-six; Samuel James, Leechburg, Pennsylvania, forty.

{7}

Sunday, 11.—I attended meeting in the forenoon and heard a sermon by Parley P. Pratt. In the afternoon there was one baptized, and four were confirmed, namely, Brother Hibbard, his wife, little son, and daughter. The Sacrament was administered.

This week I spent chiefly in visiting the sick; sickness much decreased.

Sunday, 18.—Rode out in the forenoon. Orson Pratt preached upon the order and plan of creation. Three were baptized.

Afternoon: Three confirmed and one ordained an Elder.

This week I spent chiefly among the sick. The Church made a purchase of eighty acres from William White for four thousand dollars, lying directly north of the Hugh White purchase.

Sunday, 25.—I attended meeting. Sickness decreasing.

Thursday, 29.—Elders Parley P. Pratt and family, Orson Pratt and Hiram Clark, started on their mission to England, in their own two-horse carriage—their route lying through Illinois, Indiana, and to Detroit, the capital of Michigan, situated near the head of Lake Erie, about five hundred and eighty miles distant.

Saturday, 31.—The work is spreading in England. Elder Richards went to the Staffordshire potteries this day, and Presidents Joseph Fielding and William Clayton were visiting and setting in order many of the branches, and ordaining many to the ministry who are diligent in preaching as they have opportunity on the Sabbath in the surrounding villages.

Progress of the
Work in England.

Sunday, September 1.—I attended meeting, and spoke concerning some errors in Parley P. Pratt's writings. This week sickness much decreased.

Monday, 9, and the greater part of the week.—I spent in visiting the sick, and attending to the settlement of our new town.^[6]

{8}

The Prophet's Letter to Isaac Galland.—Nauvoo Affairs.

Commerce, Illinois, 11th September, 1839.

Dear Brother Galland:—We have had the great pleasure of receiving your favor of the 24th July; and learning thereby that you and your family had arrived at Chillicothe in safety and in health. We perceive that you have had a rather narrow escape from a serious accident; and doubtless the hand of the Lord is to be acknowledged in the matter, although unperceived by mortal eye. Time and experience will teach us more and more how easily falsehood gains credence with mankind in general, rather than the truth; but especially in taking into consideration the plan of salvation. The plain simple order of the Gospel of Jesus Christ never has been discerned or acknowledged as the truth, except by a few—among whom were "not many wise men after the flesh, not many mighty, not many noble;" whilst the majority have contented themselves with their own private opinions, or have adopted those of others, according to their address, their philosophy, their formula, their policy, or their fineness may have attracted their attention, or pleased their taste. But, sir, of all the other criterions whereby we may judge of the vanity of these things, one will be always found true, namely, that we will always find such characters glorying in their own wisdom and their own works; whilst the humble Saint gives all the glory to God the Father, and to His Son Jesus Christ, whose yoke is easy and whose burden is light, and who told His disciples that unless they became like little children they could not enter the Kingdom of Heaven.

As to the situation of the Church here, matters go with us as well as can reasonably be expected; we have had considerable sickness amongst us, but very few deaths; and as the greater part are now recovering we yet hope to have shelters provided before the winter shall set in.

Since you left here, we have purchased out all Mr. Hotchkiss' interest hereabouts. His farm we have laid out as an addition to our town, Nauvoo, and the town of Commerce we also hope to build up.

Some of the Twelve and others have already started for Europe, and the remainder of that mission we expect will go now in a few days. According to intelligence received since you left, the work of the Lord rolls on in a very pleasing manner, both in this and in the old country. In England many hundreds have of late been added to our numbers; but so, even so, it must be, for "Ephraim he hath mixed himself among the people." And the Savior He hath said, "My sheep hear my voice;" and also, "He that heareth you, heareth me;" and, "Behold I will bring them again from the north country, and gather them from the coasts of the earth." And as John heard the voice saying, "Come out of her, my people," even so must all be fulfilled; that the people of the Lord may live when "Babylon the great is fallen, is fallen."

{9}

There has quite a number of families gathered up here already; and we anticipate a continuance, especially as upon inquiry we have found that we have not had more than [the usual] ratio of sickness here, notwithstanding the trials we have had, and the hardships to which we have been exposed. Calculating as we do, upon the mercy and power of God in our behalf, we hope to persevere on in every good and useful work, even unto the end, that when we come to be tried in the balance we may not be found wanting.

With all good wishes and prayers for the temporal and eternal salvation of yourself and your family, as well as of all the honest in heart over the face of the earth,

We remain, sir, with sincerity,

Your friend and brother,

Joseph Smith, Jun.

Addressed to Isaac Galland, Esq., Kirtland, Geauga, County, Ohio.

Friday, 13.—I left home for Brother William Smith's place.

Saturday, 14.—President Brigham Young started from his home at Montrose, for England. His health was very poor; he was unable to go thirty rods to the river without assistance. After he had crossed the ferry he got Brother Israel Barlow to carry him on his horse behind him to Heber C. Kimball's where he remained sick until the 18th. He left his wife sick with a babe only ten days old, and all his children sick, unable to wait upon each other. I returned home this evening.

Brigham Young
Starts on his
Mission.

Sunday, 15.—I was visiting the sick.

Monday and Tuesday, 16 and 17.—Was engaged in arranging the town lots.

Wednesday, 18.—Went to Burlington, Iowa Territory. Elders Young and Kimball left Sister Kimball and all her children sick, except little Heber;^[2] went thirteen miles on their journey towards England, and were left at

Departure of Elders
Young and Kimball

{10} Brother Osmon M. Duel's, who lived in a small cabin near the railway from Nauvoo. between Commerce and Warsaw. They were so feeble as to be unable to carry their trunks into the house without the assistance of Sister Duel, who received them kindly, prepared a bed for them to lie on, and made them a cup of tea.

Thursday, 19.—I Returned this evening from Burlington.

Brother Duel carried Elders Young and Kimball in his wagon to Lima, sixteen miles, where another brother received them and carried them to Father Mikesell's near Quincy, about twenty miles; the fatigue of this day was too much for their feeble health; they were prostrated, and obliged to tarry a few days to recruit.

Friday and Saturday, 20 and 21.—At home attending to domestic and Church business.

Elders George A. Smith, Reuben Hedlock, and Theodore Turley started for England, and upset their wagon on the bank of the river, before they got out of sight of Commerce. Elders Smith and Turley were so weak they could not get up, and Brother Hedlock had to lift them in again. Soon after, some gentlemen met them and asked who had been robbing the burying ground—so miserable was their appearance through sickness.

Sunday, 22.—I presided at the meeting, and spoke concerning the "other Comforter," as I had previously taught the Twelve.^[8]

{11} This week I spent in transacting various business at home, except when visiting the sick, who are in general recovering, though some of them but slowly.

Wednesday, 25.—President Young went to Charles C. Rich's; 26th, to Brother Wilber's; 27th, Brother Wilber carried Elders Young and Kimball to Pittsfield.

Sunday, 29.—Held meeting at my own house. After others had spoken I spoke and explained concerning the uselessness of preaching to the world about great judgments, but rather to preach the simple Gospel. Explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape;" still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, "Judge not, lest ye be judged."

Monday, 30.—The fore part of this week I was at home preparing for Conference. Elders Young and Kimball went to Brother Decker's and Mr. Murray's, Sister Kimball's father.

Tuesday, October 1.—Elders Young and Kimball went to Brother Lorenzo Young's.

Thursday, 3.—I was in counsel with the brethren.

Friday, 4.—Lorenzo Young carried Elders Young and Kimball to Jacksonville.

Saturday, 5.—The friends and brethren conveyed the Elders of the British Mission to Springfield, where they were kindly treated and nursed, for they were yet very feeble.

{12} I attended a general conference of the Church of Jesus Christ of Latter-day Saints at Commerce, Hancock County, Illinois, of which the following are the minutes:

Minutes of Conference at Commerce, Illinois, October 6th, 7th and 8th, 1839.

The meeting was opened by prayer by President Joseph Smith, Jun., after which he was appointed President, and James Sloan Clerk of the conference, by a unanimous voice of the meeting. The President then spoke at some length upon the situation of the Church; the difficulties they have had to contend with; and the manner in which they had been led to this place; and wanted to know the views of the brethren, whether they wished to appoint this a stake of Zion or not; stating that he believed it to be a good place, and suited for the Saints. It was then unanimously agreed upon that it should be appointed a stake and a place of gathering for the Saints.

The following officers were then appointed—namely, William Marks to be President; Bishop Whitney to be Bishop of middle ward; Bishop Partridge to be Bishop of upper ward; Bishop Knight to be Bishop of lower ward; George W. Harris, Samuel Bent, Henry G. Sherwood, David Fullmer, Alpheus Cutler, William Huntington, Thomas Grover, Newel Knight, Charles C. Rich, David Dort, Seymour Brunson, Lewis D. Wilson, to be the High Council; who being respectfully called upon accepted their appointment.

It was then voted that a stake of the Church be established on the west side of the river, in Iowa Territory; over which Elder John Smith was appointed President; Alanson Ripley, Bishop; and Asahel Smith, John M. Burk, Abraham O. Smoot, Richard Howard, Willard Snow, Erastus Snow, David Pettigrew, Elijah Fordham, Edward Fisher, Elias Smith, John Patten, Stephen Chase, were elected High Council. Don C. Smith was elected to be continued as President of the High Priesthood [High Priest's quorum]. Orson Hyde to stand in his former office, [an Apostle] and William Smith to be continued in his standing, [in the quorum of the Twelve.]

Letters were then read respecting the absence of members on account of ill health. It was voted that Harlow Redfield be suspended until he can have a trial; and in the meantime that he should not act as president of a branch, or preach.

Voted that John Daley, James Daley, and Milo Andrus retain their station in the Church. Voted that Ephraim Owen's confession for disobeying the Word of Wisdom be accepted.

{13}

Brothers Edward Johnston, Benjamin Johnston, Samuel Musick, John S. Fullmer, Jabez Lake, Benjamin Jones, Henry Our Bough, Reddin A. Allred, George W. Gee, Jesse McIntyre, James Brown, Henry Miller, Artemas Johnson, Joseph G. Hovey, Robert D. Foster, Fields B. Jacaway, Zadok Bethers, William Allred, William B. Simmons, William W. Edwards, Sen., William H. Edwards, Jun., Hosea Stout, Thomas Rich, Allen J. Stout, Esaias Edwards, John Adams, Daniel Miller, Simeon J. Comfort, Graham Coltrin, William Hyde, Andrew Henry, Reddick N. Allred, Eli Lee, Hiram W. Mikesell and Thomas S. Edwards were appointed Elders of the Church, who all accepted of their appointment, with the exception of Thomas S. Edwards.

John Gaylord was admitted into the Church upon his confession. Abel Casto was confirmed by the laying on of hands.

The meeting then adjourned until Sunday morning; after which six were baptized by Joseph Smith, Jun. The assembly was very large.

The conference met on Sunday morning, the 6th, pursuant to adjournment at eight o'clock a. m., when Samuel Williams, Reuben Foot, Orlando D. Hovey, Tunis Rappleyee, Sheffield Daniels, Albert Milner, David B. Smith, Ebenezer

Richardson, Pleasant Ewell, and William Helm were appointed Elders of the Church, and were ordained under the hands of Reynolds Cahoon, Seymour Brunson, Samuel Bent and Alpheus Cutler.

After some remarks from the President respecting order, and decorum during conference, Elder Lyman Wight spoke concerning the duties of Priests and Teachers. President Joseph Smith, Jun., then addressed the conference, in relation to appointing a Patriarch, and other matters connected with the well being of the Church.

Having now got through the business matters, the President proceeded to give instruction to the Elders respecting preaching the Gospel, and pressed upon them the necessity of getting the Spirit, so that they might preach with the Holy Ghost sent down from heaven; to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.

Those persons who had been baptized, were then confirmed, and several children received blessings by Elders Cutler, Bent, and Brunson. Elder Lyman Wight then addressed the meeting on the subject of raising funds by contribution, towards paying for the lands which had been contracted for as a settlement for the Church, after which contributions were received for that purpose.

Judge Elias Higbee was appointed to accompany Presidents Joseph Smith, Jun., and Sidney Rigdon to the city of Washington.

The meeting then adjourned until Monday morning.

Conference met on Monday morning, October 7th, pursuant to adjournment.

{14} The President spoke at some length to the Elders, and explained many passages of Scripture. Elder Lyman Wight spoke on the subject of the resurrection, and other important subjects; when he offered the following resolution, which passed unanimously;

Resolved: That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers be utterly discarded by the Church.

Elder Ezra Hayes was then put upon trial for teaching doctrine injurious to the Church, and for falsehoods, which were proven against him; his license was taken from him, and he required to give satisfaction to those whom he had offended.

Charges having been preferred against Brother Rogers, it was agreed that the case be handed over to the High Council.

Asahel Perry made application to be received into fellowship, and was voted into his former standing.

After having referred the business not gone into, to the High Council, the President then returned thanks to the conference for their good attention and liberality, and having blessed them in the name of the Lord, the conference was dismissed.

The next conference was appointed to be held on the sixth day of April next.

Tuesday, 8.—After conference, this week I was mostly engaged in attending to the general affairs of the Church, and principally about home.

Friday, 11.—This evening, Elders Young, Kimball, George A. Smith, Hedlock, and Turley started from Springfield, traveled eight miles on their journey, and stayed with Father Draper.

Saturday, 12.—The Elders of the British Mission left Father Draper's and pursued their journey toward Terre Haute.

{15} This day President Brigham Young's father, John Young, Sen., died at Quincy, Adams County, Illinois. He was in his seventy-seventh year, and a soldier of the Revolution. He was also a firm believer in the everlasting Gospel of Jesus Christ; and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all, that the religion he enjoyed in life was able to support him in death. He was driven from Missouri with the Saints in the latter part of last year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in the cruel persecution.

Death of John
Young, Brigham
Young's Father.

Sunday, 13.—I attended meeting in the grove. The assembly was small on account of the cold weather.

Tuesday, 15.—In the afternoon I went to Quincy in company with Brother Hyrum Smith, John S. Fullmer, and Bishop Knight. Quite a number of families moving into Commerce.

Thursday, 17.—The brethren arrived at Terre Haute. Brothers Smith, Hedlock, and Turley stopped at Brother Nahum Milton Stow's.

In the evening Doctor Modisett went down to see the brethren, and appeared to be very much affected to see them so sick, and having to lie upon the floor on a straw bed that had been put into the wagon at Springfield, by the brethren, for Elder Young to lie on, as he was not able to sit up when he left there. When the doctor returned home, he told Elders Young and Kimball, he could not refrain from shedding tears to see the brethren going upon such a long mission, and in such suffering circumstances. Elders Young and Kimball said they thought the doctor might have relieved them from "their suffering and indigent circumstances upon their long mission," for he told them in the course of the evening, that his taxes in that place amounted to over four hundred dollars, besides having other property to a great amount.

Hardships of the
Elders of the British
Mission.

{16} Elder Kimball was very sick; he stopped with Brother Young at Doctor Modisett's. In the evening Doctor Modisett gave Elder Kimball about forty drops of morphine, saying it would relieve him of his distress, and probably he would get a nap. In about fifteen minutes Brother Kimball complained of feeling very strange; he rose from his seat and would have fallen, but Brother Young caught him and gently eased him to the floor, where he lay for some time; and it was by faith and the close attention of Brother Young and the family that his life was preserved through the night.

Friday, 18.—Brothers Smith, Hedlock, and Turley went on their journey.

Saturday, 19.—The High Council appointed for the Stake of the Church in Iowa, met at Asahel Smith's, Nashville, and organized; John Smith, President; Elias Smith, Clerk; Reynolds Cahoon and Lyman Wight were chosen Counselors to President John Smith, and approved by the Council. Council organized according to number.^[9]

Minutes of the Nauvoo High Council, 20th October, 1839.

The members of the High Council elected at the October conference, met and organized at W. D. Huntington's, where Harlow Redfield was restored to fellowship; and voted that this High Council disfellowship any and all persons that shall hereafter carry over or ferry across the river, any people or freight to the injury of said ferry from Commerce to Montrose.

Voted that the Horse Boat be repaired from the moneys received on sale of lots in Nauvoo, and that D. C. Davis be master of said ferry boat for the ensuing year.

Voted that Joseph Smith, Jun., and his family be exempt from receiving in future such crowds of visitors as have formerly thronged his house; and that the same be published in the *Times and Seasons*.

Voted, that this Council disfellowship any and all persons who shall knowingly suffer and allow any animal (subject to their control) to destroy the crops, fruit, or plants of the earth belonging to any other person or persons, and to their injury, and that this resolution be published in the *Times and Seasons*.

Adjourned until tomorrow evening.

High Council met pursuant to adjournment, and voted that President Joseph Smith, Jun., go as a delegate to Washington; and that if he went he should have a recommend from the Council.

Voted that James Mulholland be Clerk for the land contracts, when needed by President Smith; that Joseph Smith, Jun., be treasurer of said Church, and James Mulholland sub-treasurer.

{17} *Voted* that Henry G. Sherwood should set the price upon, exhibit, contract and sell town lots in Nauvoo, when needed, and report his doings to Presidents Joseph Smith and Hyrum Smith, for their approval, and that five hundred dollars be the average price of lots, i. e., none less than two hundred dollars, nor more than eight hundred dollars.

Voted that the High Council meet every Sunday evening at Dimick Huntington's; that D. C. Davis have thirty dollars per month for his services as ferryman; and that these proceedings be published in the *Times and Seasons*.

[Signed] Henry G. Sherwood, Clerk.

Tuesday, 22.—Brother James Modisett took Elders Young and Kimball in his father's carriage and carried them twenty miles to the house of Brother Addison Pratt; from thence they were carried by Elder Almon W. Babbitt to Pleasant Garden, and put up with Brother Jonathan Crosby. Elder Almon Babbitt was preaching in that region with good success; he had baptized five.

Saturday, 26.—Brother Babbitt took Elders Young and Kimball ten miles on their way to Father Scott's.

King Follett, the last of the brethren in bonds in Missouri, had his trial and was set free some time previous to this day.

Sunday, 27.—John Scott took Elders Young and Kimball on their way fifteen miles, some part of it in the rain; they were yet very feeble, and put up at a tavern in Belville, and when the stage coach came along, took passage, and rode night and day to Willowby, near Kirtland.

The High Council of Nauvoo voted that the Clerk's fees of James Mulholland be thirty dollars per month; that the treasurer pay Vinson Knight one hundred and fifty dollars, for the Iowa side of the ferry at Montrose as per charter.

Voted, that Sister Emma Smith select and publish a hymn-book for the use of the Church, and that Brigham Young be informed of this action and he not publish the hymns taken by him

{18} from Commerce; and that the Council assist in publishing a hymn-book and the *Times and Seasons*.

Monday, 28.—The High Council voted to build a stone house at Upper Commerce, to be used for boarding; that Elder Oliver Granger be requested to assist with funds to print the hymn-book; that Samuel Dent, Davison Hibbard, and David Dort be trustees for building the stone schoolhouse in contemplation; and that Alpheus Cutler and Jabez Durphy be the architects and building committee for said house.

Voted, to finish the office of President Joseph Smith, Jun.

Voted, that the recommends drawn by Elder Sherwood, recommending, constituting, and appointing Joseph Smith, Jun., Sidney Rigdon, and Elias Higbee, delegates for the Church, to importune the President and Congress of the United States for redress of grievances, be signed by this Council.

Footnotes.

1. See pp. 573-4, current edition.

2. See pp. 565-567, current edition.

3. See History of the Church, Vol. III, pp. 167-8.

4. "In consequence of the persecutions of the Saints in Missouri, and the exposures to which they were subjected, many of them were taken sick soon after their arrival at Commerce, afterwards called Nauvoo; and as there was but a small number of dwellings for them to occupy, Joseph had filled his house and tent with them, and through constantly attending to their wants, he soon fell sick himself. After being confined to his house several days, and while meditating upon his situation, he had a great desire to attend to the duties of his office. On the morning of the 22nd of July, 1839, he arose from his bed and commenced to administer to the sick in his own house and door-yard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him.

"Many lay sick along the bank of the river; Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the door of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also lay sick, the former appearing to be in a dying condition. Joseph healed them in the name of the Lord. After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the saints were living at the old military barracks. Among the number were several of the Twelve. On his arrival the first house he visited was that occupied by Elder Brigham Young, the President of the Quorum of the Twelve, who lay sick. Joseph healed him, then he arose and accompanied the Prophet on his visit to others who were in the same condition. They visited Elder Wilford Woodruff, also Elders Orson Pratt, and John Taylor, all of whom were living in Montrose. They also accompanied him.

"The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room, the Prophet of God walked up to the dying man and took hold of his right hand and spoke to him; but Brother Fordham was unable to speak, his eyes were set in his head like glass, and he seemed entirely unconscious of all around him. Joseph held his hand and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a low whisper, answered 'Yes.'

Joseph asked him if he had faith to be healed. He answered, 'I fear it is too late; if you had come sooner I think I would have been healed.' The Prophet said 'Do you believe in Jesus Christ?' He answered in a feeble voice, 'I do.' Joseph then stood erect, still holding his hand in silence several moments; Then he spoke in a very loud voice, saying, 'Brother Fordham, I command you, in the name of Jesus Christ, to arise from this bed and be made whole.' His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundations. Brother Fordham arose from his bed, and was immediately made whole. His feet were bound in poultices which he kicked off; then putting on his clothes he ate a bowl of bread and milk and followed the Prophet into the street.

"The company next visited Brother Joseph Bates Noble, who lay very sick. He also was healed by the Prophet. By this time the wicked became alarmed and followed the company into Brother Noble's house. After Noble was healed, all kneeled down to pray. Brother Fordham was mouth, and while praying he fell to the floor. The Prophet arose, and on looking around he saw quite a number of unbelievers in the house, whom he ordered out. When the room was cleared of the wicked, Brother Fordham came to and finished his prayer.

"After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat, a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children who were very sick. They were twins and were three months old. Joseph told the man he could not go, but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave to Brother Woodruff, telling him to wipe the faces of the children with it, and they should be healed; and remarked at the same time: 'As long as you keep that handkerchief it shall remain a league between you and me.' Elder Woodruff did as he was commanded, and the children were healed, and he keeps the handkerchief to this day.

"There were many sick whom Joseph could not visit, so he counseled the Twelve to go and visit and heal them, and many were healed under their hands. On the day following that upon which the above-described events took place, Joseph sent Elders George A. and Don Carlos Smith up the river to heal the sick. They went up as far as Ebenezer Robinson's—one or two miles—and did as they were commanded, and the sick were healed." *Leaves from my Journal*, (Wilford Woodruff) Ch. XIX.

[5.](#) "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks. Walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

[6.](#) This has reference to the Hotchkiss purchase which had just recently been laid out as part of the rapidly growing town of Nauvoo. It constituted the north west part of the city, extending some distance along the river front, and back on to the height of land overlooking the river bottom.

[7.](#) The departure of these two Elders upon their mission to England is worthy of a more extended notice. A brother by the name of Charles Hubbard sent a boy with a team to take them a day's journey on their way. Elder Kimball left his wife in bed shaking with ague, and all his children sick. It was only by the assistance of some of the brethren that Heber himself could climb into the wagon. "It seemed to me," he remarked afterwards in relating the circumstance, "as though my very inmost parts would melt within me at the thought of leaving my family in such a condition, as it were, almost in the arms of death. I felt as though I could scarcely endure it." "Hold up!" said he to the teamster, who had just started, "Brother Brigham,

this is pretty tough, but let us rise and give them a cheer." Brigham, with much difficulty, rose to his feet, and joined Elder Kimball in swinging his hat and shouting, "Hurrah, hurrah, hurrah, for Israel!" The two sisters, hearing the cheer came to the door—sister Kimball with great difficulty—and waved a farewell; and the two apostles continued their journey, without purse, without scrip, for England.

8. See vol. III, pp. 379-381.

9. That is to say, to quote from the revelation establishing the High Council—"Whenever an High Council of the church is regularly organized, * * * it shall be the duty of the Twelve Counselors to cast lots by numbers and thereby ascertain, who of the Twelve shall speak first, commencing with number one, and so in succession to number twelve."—*Doctrine and Covenants, Section cii.*

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CHAPTER II.

The Prophet's Journey to Washington—The Petition of the Saints to the Congress of the United States for Redress of the Wrongs Inflicted upon Them in Missouri.

Tuesday, 29.—I left Nauvoo accompanied by Sidney Rigdon, Elias Higbee, and Orrin P. Rockwell, in a two-horse carriage for the city of Washington, to lay before the Congress of the United States, the grievances of the Saints while in Missouri. We passed through Carthage, and stayed at Judge Higbee's over night, and the next day we arrived at Quincy.

Departure of the Prophet for Washington.

Thursday, 31.—We tarried at Quincy to complete the necessary papers for our mission. Elder Rigdon was sick.

Friday, November 1.—We pursued our journey towards Springfield, Illinois, and put up with Brother Wilber, where we found Doctor Robert D. Foster, who administered to Elder Rigdon.

Saturday, 2.—Continued our journey, and during the day put up with a friend on the bank of the Illinois river, so that Dr. Foster, who accompanied us so far for that purpose, might administer medicine to Elder Rigdon again.

Sunday, 3.—Continued our journey and staid with a friend over night. Dr. Foster continued to accompany us.

{20}

Elders Young and Kimball arrived at Cleveland, Ohio, about 1 o'clock in the morning; and while waiting for the stage until about noon, Elders Smith, Turley, and Hedlock, who left them at Terre Haute, drove up, having picked up Elder Taylor by the way, he having been left sick by his company in the east part of Indiana. They were in good health, compared with what they had been, and in fine spirits. George A. Smith tarried in Cleveland till the next day, to visit his relatives. Brothers Young, Kimball, Taylor, and Turley rode in the stage, and Brother Hedlock and Mr. Murray in their wagon to Willoughby, and from thence they all rode into Kirtland together.

Progress of the Twelve towards England.

Monday, 4.—We arrived at Springfield, and put up with Brother John Snider. When within one mile of the city, we met William Law^[1] and company with seven wagons from Canada, who

returned with us to Springfield, and tarried while we did, until the 8th. I preached several times while here. General James Adams,^[2] judge of probate, heard of me, sought me out, and took me home with him, and treated me like a father.

Canadian Saints En
Route for Nauvoo.

President Brigham Young and his brother John visited their sister, Mrs. Kent.

There was some division of sentiment among the Kirtland brethren.

{21} *Thursday, 7.*—The High Council of Iowa completed their organization at Elijah Fordham's, at Montrose.

Friday, 8.—We started from Springfield. Dr. Foster having concluded to continue on the journey on account of Elder Rigdon's health, which was still quite poor. We pursued our journey through Indiana towards Columbus, Ohio. The traveling was bad, and our progress slow.

Sunday, 10.—Elder Taylor preached in the forenoon, and Elder Kimball in the afternoon, in the House of the Lord at Kirtland.

Thursday, 14.—Elder Orson Hyde left Commerce, Illinois, intending to go east as far as Philadelphia. He had just begun to recover from a four months' illness of fever and ague.

Sunday, 17.—President Young preached in the House of the Lord in the forenoon, and John Taylor in the afternoon. In the evening, President Brigham Young anointed Elder John Taylor in the House of the Lord, and Elder Daniel S. Miles anointed Theodore Turley, all of which was sealed with the shout of Hosanna.

Elder Taylor
Anointed in the
Kirtland Temple.

Monday, 18.—President Young visited Brother R. Potter at Newbury, and returned on Tuesday to Kirtland.

About this time we had arrived near Columbus, where the roads were so bad, Elder Rigdon's health so poor, and the time so fast approaching when it was necessary for the committee to be in Washington, that I started in the stage with Judge Higbee on the most expeditious route to Washington City, leaving Brothers Rockwell, Rigdon, and Foster, to come on at their leisure in the carriage.

Elder Brigham Young and company went to Fairport, where they waited for a steamboat until Tuesday.

Elder Parley P. Pratt and company sold their horses and carriage at Detroit, and went on to New York City by steamboats, the canal and railway.

{22} From New York, Elder Parley P. Pratt wrote me on the 22nd, directed to Commerce, from which I quote the following:

Excerpt from Parley P. Pratt's Letter to the Prophet.

The churches in these parts are prospering greatly, and are firm in the faith, and increasing in numbers continually. The Church in New York and Brooklyn now numbers from one hundred and fifty to two hundred members, and additions are being made every week. A general conference was held in this city on Tuesday and Wednesday of this week. Elders present: Orson Pratt, Wilford Woodruff, Samuel James, Benjamin Winchester, Elders Foster, Layne, Jenks, Brown, Benedict, and myself. Priests present: Addison Everett, Birge, and Vanvelver. Many branches of the Church in the region round about were represented; several

hundred members in all, and the numbers still increasing. Great opportunities are open for preaching, and crowded houses are the order of the day.

I have also received letters from Maine and from Michigan, with joyful accounts of the spread of the work of the Lord. You would now find churches of the Saints in Philadelphia, in Albany, in Brooklyn, in New York, in Jersey, in Pennsylvania, on Long Island, and in various other places all around us. Our New York meetings are now held three times every Sabbath in Columbia Hall, Grand Street, a few doors east of the Bowery; it is very central, and one of the best places in the city; it will hold nearly a thousand people, and is well filled with attentive hearers. Brother Winchester has a good hall well fitted up in Philadelphia, where stated meetings are held—several every week, with crowded audiences.

In short the truth is spreading more rapidly than ever before, in every direction, far and near. There is a great call for our books. I am now reprinting the Voice of Warning, The History of the Missouri Persecution, and my Poems. There is a great call for hymn-books, but none to be had. I wish Sister Smith would add to the old collection such new ones as is best, and republish them immediately. If means and facilities are lacking in the west, send it here, and it shall be nicely done for her; and at least one thousand would immediately sell in these parts wholesale and retail. The Book of Mormon is not to be had in this part of the vineyard for love or money; hundreds are wanting in various parts hereabouts, but there is truly a famine in that respect.

The conference took into consideration the pressing calls for this book, and have appointed a committee to raise means for the publication of the same, and also to publish it if we can obtain leave from you, who hold the copyright. Any hymn-book which Sister Smith or the Church will favor us with, shall also be published on similar conditions.

Parley P. Pratt.

{23} [Sidenote: First Issue of the "Times and Seasons."]

Some time this month the first number of the *Times and Seasons*, a monthly religious paper, in pamphlet form, was published at Commerce, Hancock County, Illinois, by my brother Don Carlos Smith and Ebenezer Robinson, under the firm name of Robinson & Smith, Publishers.

Tuesday, 26.—At one in the afternoon, Elder Brigham Young and company went on board the steamer *Columbus*, at Fairport, and went on towards Buffalo.

Wednesday, 27.—About 1 o'clock this morning the wind arose, when Elder Brigham Young went on deck, prayed to the Father in the name of Jesus, when he felt to command the wind and the waves to cease, and permit them to proceed on their journey in safety. The winds abated, and he gave glory, honor, and praise to the God who rules all things. Arriving in Buffalo in the morning, they took the stage for Batavia.

The Elements
Obey.

While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow travelers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion to calm their feelings; and opening the door, I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman's seat, and reining up the horses, after they had run some two or three miles, and

The Prophet's
Adventure En
Route to
Washington.

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neither coach, horses, or passengers received any injury. My course was spoken of in the highest terms of commendation, as being one of the most daring and heroic deeds, and no language could express the gratitude of the passengers, when they found themselves safe, and the horses quiet. There were some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety, and finding it to be Joseph Smith the "Mormon Prophet," as they called me, I heard no more of their praise, gratitude, or reward.

Thursday, 28.—I arrived in Washington City this morning, and put up at the corner of Missouri and Third streets.

This evening, Elder Brigham Young and company (except Elder Kimball, who stopped at Byron to visit his sister) rode to Rochester in the steam cars, and from thence rode all night in a horse coach, and arrived at ten in the morning on Friday, 29th, at Auburn, New York. Elders Taylor and Turley proceeded on their way to New York.

The following is a copy of our petition to Congress for redress of our Missouri grievances:

The Saint's Petition to Congress.

To the Honorable the Senate and House of Representatives of the United States of America, in Congress assembled:

Your petitioners, Joseph Smith, Sidney Rigdon, and Elias Higbee, would most respectfully represent, that they have been delegated, by their brethren and fellow-citizens, known as "Latter-day Saints" (commonly called Mormons), to prepare and present to you a statement of their wrongs, and a prayer for their relief, which they now have the honor to submit to the consideration of your Honorable Body.

In the summer of 1831, a portion of the society above-named commenced a settlement in the county of Jackson, in the state of Missouri. The individuals making that settlement had emigrated from almost every state in the Union to the lovely spot in the Far West, with the hope of improving their condition, of building houses for themselves and posterity, and of erecting temples, where they and theirs might worship their Creator according to the dictates of their conscience. Though they had wandered far from the homes of their childhood, still they had been taught to believe, that a citizen born in any one state in this great Republic, might remove to another and enjoy all the rights and immunities of citizens of the state of his adoption—that wherever waved the American flag, beneath its stars and stripes an American citizen might look for protection and justice, for liberty in person and in conscience.

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They bought farms, built houses, and erected churches. Some tilled the earth, others bought and sold merchandise, and others again toiled as mechanics. They were industrious and moral, and they prospered, and though often persecuted and vilified for their difference in religious opinion from their fellow citizens, they were happy; they saw their society increasing in numbers, their farms teemed with plenty, and they fondly looked forward to a future, big with hope. That there was prejudice against them, they knew; that slanders were propagated against them, they deplored; yet they felt that these were unjust; and hoped that time, and uprightness of life, would enable them to outlive them. While the summer of peace, happiness, and hope shone over the infant settlement of the Saints, the cloud was gathering, unseen by them, that bore in its bosom the thunderbolt of destruction.

On the 20th of July, 1833, around their peaceful village a mob gathered, to the surprise and terror of the quiet "Mormons"—why, they knew not; they had broken no law, they had harmed no man, in deed or thought. Why they were thus threatened, they knew not. Soon a committee from the mob called upon the leading "Mormons" of the place; they announced that the store, the printing office, and the shops must be closed, and that forthwith every "Mormon" must leave the county. The message was so terrible, so unexpected, that the "Mormons" asked time for deliberation and consultation, which being refused, the brethren were severally asked, "Are you willing to abandon your home?" The reply was, "We will not go;" which determination being reported to the committee of the mob, one of them replied that he was sorry, for said he, "The work of destruction must now begin." No sooner said than it was done. The printing office, a two story brick building, was assailed by the mob and torn down, and, with its valuable appurtenances, destroyed. They next proceeded to the store with a like purpose. Its owner in part, Mr. Gilbert, agreed to close it, and they delayed their purpose.

They then proceeded to the dwelling of Mr. Partridge, the beloved Bishop of the Church there, dragged him and his family to the public square, where, surrounded by hundreds, they partly stripped him of his clothing, and tarred and feathered him from head to foot. A man by the name of Allen was at the same time treated in a similar manner. The mob then dispersed with an agreement to meet again on the next Tuesday, the above outrages having been committed on Saturday.

Tuesday came, and with it came the mob, bearing a red flag, in token of *blood*. They proceeded to the houses of Isaac Morley, and others of the leading men, and seized them, telling them to bid their families farewell, that they would never see them again. They were then driven at the point of the bayonet to the jail, and there, amid the jeers and insults of the crowd, they were thrust into prison, to be kept as hostages; in case any of the mob should be killed, they were to die to pay for it. Here some two or three of the "Mormons" offered to surrender up their lives, if that would satisfy the fury of the mob, and purchase peace and security for their unoffending brethren, their helpless wives and children. The reply of the mob was, that the "Mormons" must leave the county *en masse*, or that every man should be put to death.

The "Mormons," terrified and defenseless, then entered into an agreement to leave the county—one half by the first of January, the other half by the first of April next ensuing. This treaty being made and ratified, the mob dispersed. Again, for a time, the persecuted "Mormons" enjoyed a respite from their persecutions; but not long was the repose permitted them.

Some time in the month of October, a meeting was held at Independence, at which it was determined to remove the "Mormons" or die. Inflammatory speeches were made, and one of the speakers swore he would remove the "Mormons" from the county if he had to wade up to his neck in blood.

Be it remarked that up to this time, the "Mormons" had faithfully observed the treaty, and were guilty of no offense against the laws of the land, or of society, but were peaceably following the routine of their daily duties.

Shortly after the meeting above referred to, another persecution commenced; some of the "Mormons" were shot at, others were whipped, their houses were assailed with brickbats, broken open, and thrown down; their women and children were insulted; and thus for many weeks, without offense, without resistance, by night and by day, were they harassed, insulted, and oppressed.

There is a point beyond which endurance ceases to be a virtue. The worm when trampled upon will turn upon its oppressor. A company of about thirty "Mormons" fell in with twice that number of the mob engaged in the destruction of "Mormon" property, when a battle ensued, in which one "Mormon" was killed, and two or three of the mob; acting in concert with the officer who commanded the mob, was Lilburn W. Boggs, Lieutenant-Governor of the state of Missouri. When the noise of the battle was spread abroad, the public mind became much inflamed. The militia collected in arms from all quarters, and in great numbers, inflamed to fury. They demanded that the "Mormons" should surrender up all their arms, and immediately quit the county. Compelled by overpowering numbers, the "Mormons" submitted. They surrendered up fifty-one guns, which have never been returned, or paid for.

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The next day, parties of the mob went from house to house, threatening women and children with death, if they did not immediately leave their homes. Imagination cannot paint the terror which now pervaded the "Mormon" community. The weather was intensely cold, and women and children abandoned their homes and fled in every direction without sufficient clothing to protect them from the piercing cold. Women gave birth to children in the woods and on the prairies. One hundred and twenty women and children, for the space of ten days, with only three or four men in the company, concealed themselves in the woods in hourly expectation and fear of massacre, until they finally escaped into Clay county. The society of "Mormons" after the above disturbances, removed to the county of Clay, where they were kindly received by the inhabitants, and their wants administered to by their charity.

In the meantime the houses of the "Mormons" in the county of Jackson, amounting to about two hundred, were burned down or otherwise destroyed by the mob, as well as much of their crops, furniture, and stock.

The damage done to the property of the "Mormons" by the mob in the county of Jackson as above related, as near as they can ascertain, would amount to the sum of one hundred and seventy-five thousand dollars. The number of "Mormons" thus driven from the county of Jackson amounted to about twelve hundred souls. For the property thus destroyed they have never been paid.

After the expulsion of the "Mormons" from the county of Jackson as above related, they removed to and settled in the county of Clay. They there purchased out some of the former inhabitants, and entered at the land office wild lands offered for sale by the General Government. The most of them became freeholders, owning each an eighty or more of land.

The "Mormons" lived peaceably in the county of Clay for about three years, and all that time increased rapidly in numbers, by emigration, and also in wealth by their industry. After they had resided in that county about three years, the citizens not connected with them began to look upon them with jealousy and alarm. Reports were again put in circulation against them: public meetings were held in the counties of Clay and Jackson, at which violent resolutions were passed against the "Mormons," and rumors of mobs began again to spread alarm among the "Mormons." At this juncture the "Mormons" desirous of avoiding all conflict with their fellow-citizens, and anxious to preserve the peace and harmony of the society around them, as well as their own, deputed a committee of their leading men to make terms of peace with their fellow-citizens of Clay county. An interview took place between them and a committee of citizens, at which it was agreed that the "Mormons" should leave the county of Clay, and that the citizens of Clay county should buy their lands.

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These terms were complied with. The "Mormons" removed to and settled in the county of Caldwell, and the citizens never paid them value for their lands. Many received nothing at all for their land. The "Mormons," by this removal, sacrificed much both of money and feeling, but the sacrifice was made upon the altar of duty, for the peace of the community.

Your Memorialists would beg here to give what they believe a just explanation of the causes of the prejudice and persecution against the "Mormons" related above, and which will follow. That there might have been some unworthy members among them, cannot be denied; but many aver that as a community they were as moral, as upright, and as observant of the laws of the land as any body of people in the world. Why then this prejudice and persecution? An answer they trust will be found in the fact that they were a body of people distinct from their fellow-citizens, in religious opinions, in their habits, and in their associations. They were numerous enough to make the power of their numerical and moral force a matter of anxiety and dread to the political and religious parties by which they were surrounded; which arose not from what the "Mormons" had done, but from the fear of what they might do.

In addition, the "Mormons" have purchased of the settlers, or of the Government, or obtained by pre-emption, the best lands in all those regions of the state; and at the times of speculation, the cupidity of many was aroused to possess those lands by driving off the "Mormons," and taking forcible possession, or constraining them to sell, through fear and coercion, at a price merely nominal.

After the "Mormons" removed from Clay county, they settled in the county of Caldwell as aforesaid.

Your Memorialists do not deem it necessary for their purpose, to detail the history of the progress, the cares, and anxieties of the "Mormons," from the time they settled in Caldwell in the year 1836 until the fall of the year 1838. They would, however, state, that during all that time they deported themselves as good citizens, obeying the laws of the land, and the moral and religious duties enjoined by their faith. That there might have been some faithless among the faithful is possible. They would not deny that there might have been some who were a scandal to their brethren; and what society, they would ask, has not some unworthy members? Where is the sect, where the community, in which there cannot be found some who trample under foot the laws of God and man? They believe the "Mormon" community to have as few such as any other association, religious or political. Within the above period the "Mormons" continued to increase in wealth and numbers, until in the fall of the year 1838 they numbered about fifteen thousand souls.

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They purchased of the Government, or of the citizens, or held by pre-emption, almost all the lands in the county of Caldwell, and a portion of the lands in Daviess and Carroll. The county of Caldwell was settled almost entirely by "Mormons," and "Mormons" were rapidly filling up the counties of Daviess and Caldwell. When they first commenced settling in those counties, there were but few settlements made there; the lands were wild and uncultivated. In the fall of 1838 large farms had been made, well improved and stocked. Lands had risen in value, and sold for from ten dollars to twenty-five dollars [per acre]. The improvement and settlement had been such that it was a common remark that the county of Caldwell would soon be the wealthiest in the state.

Thus stood their affairs in the fall of 1838, when the storm of persecution again raged over the heads of the "Mormons," and the fierce demon of the mob drove

them forth houseless and homeless, and penniless, upon the charities of the world, which to them, thank God! have been like angels' visits, but not few, or far between. This last persecution began at an election, which was held in Daviess county on the first Monday of August, 1838. A "Mormon" went to the polls to vote. One of the mob standing by, opposed his voting, contending that a "Mormon" had no more right to vote than a negro; one angry word brought on another, and blows followed. They are, however, happy to state that the "Mormon" was not the aggressor, but was on the defensive: others interfered, not one alone, but many assailed the "Mormon." His brethren, seeing him thus assailed by numbers, rushed to the rescue; then came others of the mob, until finally a general row commenced. The "Mormons" were victorious. The next day, a rumor reached the "Mormons" of Caldwell, that two of their brethren had been killed in this fight, and a refusal had been made to surrender their bodies for burial. Not knowing at the time that this rumor was false, they became much excited, and several of them started for Daviess county, where they arrived next morning, with a view of giving the brethren, whom they supposed to have been killed, a decent interment. Among the citizens this fight produced a great excitement. They held a public meeting and resolved to drive the "Mormons" from the county. Individuals began also to threaten the "Mormons" as a body, and swear that they should leave the county in three days. When the "Mormons" who had gone from Caldwell to Daviess, aforesaid, arrived there, they found this state of excitement to exist. They also heard that a large mob was collecting against them, headed by Adam Black one of the judges of the county court of Daviess county.

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Under these circumstances, and with a view to allay the excitement, they called on Mr. Black, and inquired of him whether the reports they had heard in relation to him were true. Upon his denying them to be true, they then requested him to give that denial in writing, which he freely did. This writing they published with a view of calming the public mind, and allaying the excitement. Having done this, they rested in quiet for some time after, hoping that their efforts would produce the desired effect. Their surprise can, under these circumstances, be easily imagined, when a short time after, they learned that said Black had gone before Judge King, and made oath that he was forced to sign the instrument, by armed "Mormons," and procured a warrant for the arrest of Joseph Smith, Jun., and Lyman Wight, which was placed in the hands of the sheriff. It was also reported that the said individuals had refused to surrender themselves, and that an armed force was collecting to come and take them.

Your Memorialists aver that the sheriff had never made any efforts to serve the writ, and that the said Smith and Wight, so far from making any resistance, did not know that such a writ had been issued, until they learned it first by report as above related. In the meantime the rumor had run over the whole country, that the "Mormons" were compelling individuals to sign certain instruments in writing, and that they were resisting the process of the law. The public mind became much inflamed, and the mob began to collect from all quarters and in large numbers, with pretensions of assisting the sheriff to serve the process; and here let it be observed in passing, that Adam Black had sold the improvement and pre-emption claim on which he then resided, to the "Mormons," received his pay for the same, and that through his instrumentality the "Mormons" were driven off, and he now retains both their money and the improvement.

As soon as the above reports reached the ears of the said Smith and Wight, they determined immediately upon the course they ought to pursue, which was to submit to the laws. They both surrendered themselves up to Judge King, underwent a trial, and in the absence of all sufficient testimony they were

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discharged. They hoped that this voluntary submission of theirs to the law, and their triumphant vindication of the charge, would allay the excitement of the community. But not so; the long-desired opportunity had arrived when the oppression and extermination of the "Mormons" might be made to assume the form of legal proceeding. The mob that had assembled for the pretended purpose of assisting the officers in the execution of process, did not disperse upon the acquittal of Smith and Wight, but continued embodied with the encampments and forms of a military force, and committing depredations upon "Mormon" property. The "Mormons" in this extremity called upon the laws of the land, and the officers of the law, for protection. After much delay, the militia under Generals Atchison, Doniphan, and Parks, were sent to their relief. They arrived on the 13th of September, and encamped between the "Mormons" and the mob.

The above officers made no attempt to disperse the mob, excusing themselves by saying, "that their own men had sympathies with the mob." After remaining there for several days, those officers adopted the following expedient of settling the difficulties—they mustered the mob, and enrolled them with their own troops, and then disbanded the whole, with orders to seek their several homes. The officers went home, excepting Parks, who remained for their protection, with his men.

The "Mormons" made an agreement with the citizens of Daviess, to buy out their lands and pre-emption rights, and appointed a committee to make the purchase, and to go on buying till they had purchased to the amount of twenty-five thousand dollars. While these purchases were going on, the citizens were heard to say, that as soon as they had sold out to the "Mormons" and received their pay, they would drive the "Mormons" off, and keep both their lands and the money.

The mob, when disbanded in Daviess by the generals as aforesaid, instead of repairing to their homes as commanded, proceeded in a body to the adjoining county of Carroll, and encamped around Dewitt, a village built and inhabited by "Mormons;" while thus encamped around Dewitt, they sent to the county of Jackson, and procured a cannon. They invested the place so closely, that no person could leave the town in safety; when they did so, they were fired upon by the mob. The horses of the "Mormons" were stolen, and their cattle killed. The citizens of Dewitt, amounting to about seventy families, were in great extremity, and worn out by want and sickness. In their extremity they made application to Governor Boggs for protection and relief; but no protection, no relief was granted them. When reduced to the last extremity, no alternative was left them, but to seek protection by flight, and the abandonment of their homes. Accordingly, on the evening of the 11th of October, 1838, they retreated from Dewitt, and made their way to the counties of Daviess and Caldwell, leaving many of their effects in the possession of the mob.

Your Memorialists will not detail the horrors and sufferings of such a flight, when shared with women and children. They might detail many. One lady, who had given birth to a child just before the flight commenced, died on the road and was buried without a coffin. Many others, sick, worn out, starved, deprived of medical aid, died upon the road. The remnant of "Mormons" from Dewitt arrived in Daviess and Caldwell, and found a short relief and supply of their wants from their friends and brethren there.

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After the abandonment of Dewitt, and the flight of the "Mormons" from Carroll, one Sashiel Woods addressed the mob, advising them to take their cannon and march to the county of Daviess, and drive the "Mormons" from that county, and seize upon their lands and other property, saying that the "Mormons" could get no benefit of the law, as they had recently seen. They then commenced their march

from Carroll to Daviess, carrying with them the cannon which they had received from Jackson. On their way they captured two "Mormons," made them ride on the cannon, and taunted them as they went along, telling them that they were going to drive the "Mormons" from Daviess to Caldwell, and from Caldwell to hell; and that they should find no quarters but at the cannon's mouth. The mob at this time was reported to number about four hundred strong.

The "Mormons" in these distresses, in pursuance of the laws of Missouri, made application to Judge King, the circuit judge of that circuit, for protection, and for the aid of the officers of the law to protect them. Judge King, as they have been informed, and believe, gave an order to Major General David R. Atchison to call out the militia to protect the "Mormons" against the fury of the mob. General Atchison thereupon gave orders to Brigadiers Parks and Doniphan. In pursuance of these orders issued as aforesaid, on the 18th of October, 1838, General Doniphan arrived at Far West, a "Mormon" village in the county of Caldwell, with a small company of militia. After he had been at Far West two days, General Doniphan disbanded his company, alleging to the "Mormons," as his reason for so doing, that his company had the same feelings as the mob, and that he could not rely upon them. In a short time General Parks arrived at Far West, and also disbanded his company. At this time the mob was marching from Carroll to Daviess. General Doniphan, while at Far West, directed the "Mormons" to raise a company to protect themselves, telling them that one Cornelius Gilliam was raising a mob to destroy their town, and also advising them to place out guards to watch the motions of the mob. He also directed them to raise a company and send them to Daviess, to aid their brethren there against the mob which was marching down upon them from Carroll. This the "Mormons" did; they mustered a company of about sixty men, who proceeded to Diahman. When General Parks arrived at Far West as aforesaid, and learned that General Doniphan had disbanded his men he expressed great dissatisfaction. The same evening on which General Parks disbanded his company as aforesaid, he proceeded to Diahman, in order to learn what the mob were doing there, and if possible to protect the "Mormons."

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When General Parks had arrived in Daviess, he found that the mob had commenced its operations there, which was on the 20th of October, 1838. They commenced by burning the house of a man [Don Carlos Smith] who had gone to Tennessee on business, and left his wife at home with two small children. When the house was burned down, the wife and two small children were left in the snow, and she had to walk three miles before she could find a shelter, carrying her two children all that distance, and had to wade Grand River, which was three feet deep. The mob on the same evening burned seven other houses, burning and destroying all the property that they thought proper. The next morning, Colonel Lyman Wight, an officer in the militia, inquired of General Parks, what was to be done, as he now saw the course the mob was determined to pursue. General Parks replied that he (Wight) should take a company of men and give the mob battle, and that he would be responsible for the act, saying that they could have no peace with the mob, until they had given them a scourging.

On the next morning, in obedience to this order, David W. Patten was despatched with one hundred men under his command to meet the mob as they were advancing from Carroll, with directions to protect the citizens, and collect and bring into Far West such of the "Mormons" as were scattered through the county, and unprotected, and if the mob interfered, he must fight them. The company under the command of Patten was the same, in part, that had gone from Far West by the order of General Doniphan to protect the citizens of Daviess. As Patten went in the direction of the mob, they fled before him, leaving their cannon, which Patten took possession of. The mob dispersed. Patten with his men then

returned to Daviess county. Patten in a few days after returned to Far West. It was now supposed that the difficulties were at an end. But contrary to expectation, on the evening of the 23rd of October, messengers arrived at Far West and informed the citizens that a body of armed men had made their appearance in the south part of the county, and that they were burning houses, destroying property, and threatening the "Mormon" citizens with death, unless they left the county the next morning by 10 o'clock, or renounced their religion.

About midnight another messenger arrived with news of the like tenor. Patten collected about sixty men and proceeded to the scene of the disturbance, to protect if possible the lives and property of the "Mormon" citizens. On his arrival at the neighborhood where the first disturbance had commenced, he found that the mob had gone to another neighborhood to prosecute their acts of plunder and outrage. He marched a short distance and unexpectedly came upon the encampment of the mob. The guards of the mob fired upon him and killed one of his men. Patten then charged the mob, and after a few fires, the mob dispersed and fled, but Patten was killed and another of his men. After the fight and dispersion of the mob, Patten's company returned to Far West. The report of the proceedings created much excitement. The community was made to believe that the "Mormons" were in rebellion against the law; whereas the above facts show they were an injured people, standing up in the defense of their persons and their property.

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At this time the governor of the state issued an order to General Clark to raise several thousand men and march against the "Mormons," and drive them from the state, or "exterminate them." Major-General Lucas and Brigadier-General Wilson collected three or four thousand men; and with this formidable force, commenced their march and arrived at Far West. In their rear marched General Clark with another formidable force.

In the meantime the "Mormons" had not heard of these immense preparations, and so far from expecting an armed force under the orders of the state to war against them, were daily expecting a force from the governor to protect their lives and their property from the mob.

When this formidable array first made its appearance, intent upon peace, the "Mormons" sent a white flag several miles to meet them, to ascertain the reason why an armed force was marching against them, and what we might expect at their hands. They gave us no satisfaction, but continued marching towards Far West. Immediately on their arrival, a man came bearing a white flag from their camp. He was interrogated about his business; he answered the interrogations, saying they wanted three persons out of Far West, before they massacred the rest. Those persons refused to go, and he returned back to the camp. He was closely followed by General Doniphan and his whole brigade marching to the city of Far West in line of battle. The citizens also of Far West formed a line of battle in full front of Doniphan's army: upon this Doniphan ordered a halt, and then a retreat. Night closed upon both parties without any collision.

On the next day, towards evening, the "Mormons" were officially informed that the governor of the state had sent this immense force against them to massacre them, or drive them from the state. As soon as the "Mormons" learned that this order had the sanction of the governor of the state, they determined to make no resistance; to submit themselves to the authorities of the state, how tyrannical and unjust soever the exercise of that authority might be.

The commanders of the Missouri militia before Far West sent a messenger into the town, requesting an interview in their camp with five of the principal citizens

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among the "Mormons," pledging their faith for their safe return on the following morning at eight o'clock. Invited, as they supposed, to propose and receive terms of peace, and under the pledge of a safe conduct, Lyman Wight, George W. Robinson, Joseph Smith, Jun., Parley P. Pratt, and Sidney Rigdon, went towards the camp of the militia. Before they arrived at the camp, they were surrounded by the whole army; and by order of General Lucas put under guard, and marched to the camp, and were told that they were prisoners of war. A court martial was held that night, and they, without being heard, and in the absence of all proof, were condemned to be shot next morning.

The execution of this bloody order, was prevented by the manly protest of General Doniphan. He denounced the act as cold blooded murder, and withdrew his brigade. This noble stand taken by General Doniphan, prevented the murder of the prisoners. It is here worthy of note, that seventeen preachers of the gospel were on this court martial, and were in favor of the sentence.

The next morning the prisoners were marched under a strong guard to Independence, in Jackson county, and after being detained there for a week, they were marched to Richmond, where General Clark then was with his troops. Here a court of inquiry was held before Judge King; this continued from the 11th until the 28th of November; while the five prisoners were kept in chains, and about fifty other "Mormons," taken at Far West, were penned up in an open, unfinished court house. In this mock court of inquiry the defendants were prevented from giving any testimony on their part, by an armed force at the court house; they were advised by their lawyers not to bring any [witnesses], as they would be in danger of their lives, or be driven out of the county; so there was no testimony examined only against them.

In this inquiry a great many questions were asked relative to religious opinions.^[3] The conclusion of the court of inquiry was to send the prisoners to jail upon a charge of treason.

They do not deem it necessary to detail their sufferings while in prison, the horrors of a prison for four long months, in darkness, in want, alone, and during the cold of winter, can better be conceived than expressed. In the following April the prisoners were sent to the county of Daviess for trial: they were then indicted for treason, and a change of venue was taken to Boone county. The prisoners were sent to the county of Boone, and while on their way made their escape, and fled to the state of Illinois.

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That they were suffered to escape admits of no doubt. The truth is, the state of Missouri had become ashamed of their proceedings against the "Mormons," and as the best means of getting out of the scrape, gave the prisoners an opportunity to escape. In proof of this, the prisoners have ever since been living publicly in the state of Illinois, and the executive of Missouri has made no demand upon the executive of Illinois. Can it be supposed that the people of Missouri would thus tamely submit to the commission of treason by a portion of their citizens, and make no effort to punish the guilty, when they were thus publicly living in an adjoining state? Is not this passiveness evidence? They knew the "Mormons" were innocent, and the citizens of Missouri wrong?

But to return to the operations of General Lucas before Far West: We need only say that the exterminating order of Governor Boggs was carried into full effect. After the above-named individuals were taken prisoners, all the "Mormons" in Far West, about five hundred in number, surrendered up their arms to the militia without any resistance. The "Mormons" now fled in every direction—women and

children, through the dead of winter, marked their footsteps with blood, as they fled from the state of Missouri.

The orders of the governor were, that they should be driven from the state or destroyed. About fifteen thousand souls, between the sacking of Far West and spring, abandoned their homes, their property, their all, hurried by the terrors of their armed pursuers, in want of every necessary of life, with bleeding hearts sought refuge in the state of Illinois, where they now reside.

We cannot trespass upon your time by the relation of cases of individual suffering; they would fill a volume. We forbear for our regard to humanity, to detail the particulars of the conduct of the Missouri militia. We could relate instances of house-burnings, destruction of property, robbings, rapes, and murder, that would shame humanity. One instance as a sample of many scenes which they enacted: Two hundred of the militia came suddenly upon some "Mormon" families emigrating to the state, and then encamped at Haun's mill in Caldwell county. The "Mormon" men and children took refuge in an old log house which had been used as a blacksmith's shop. On seeing the militia approach, the "Mormons" cried for quarters, but in vain; they were instantly fired upon; eighteen fell dead; and their murderers, putting the muzzle of their guns between the logs, fired indiscriminately upon children, upon the dead and dying. One little boy, whose father (Warren Smith) had just been shot dead, cried piteously to the militia to spare his life. The reply was, "Kill him, kill him (with an oath), he is a son of a damned Mormon." At this they shot his head all open, and left him dead by the side of his father. About the same time an old man by the name of McBride, a soldier of the Revolution, came up to them and begged his life; but they hewed him to pieces with an old corn cutter. They then loaded themselves with plunder and departed.

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Your petitioners have thus given a brief outline of the history of the "Mormon" persecutions in Missouri—all which they can prove to be true, if an opportunity be given them. It will be seen from this their brief statement, that neither the "Mormons" as a body, nor individuals of that body, have been guilty of any offense against the laws of Missouri, or of the United States; but their only offense has been their religious opinion.

The above statement will also show, that the "Mormons" on all occasions submitted to the law of the land, and yielded to its authority in every extremity, and at every hazard, at the risk of life and property. The above statement will illustrate another truth; that wherever the "Mormons" made any resistance to the mob, it was in self defense; and for these acts of self defense they always had the authority and sanction of the officers of the law for so doing. Yet they, to the number of about fifteen thousand souls, have been driven from their homes in Missouri. Their property, to the amount of two millions of dollars, has been taken from them, or destroyed. Some of them have been murdered, beaten, bruised, or lamed and have all been driven forth, wandering over the world without homes, without property.

But the loss of property does not comprise half their sufferings. They were human beings, possessed of human feelings and human sympathies. Their agony of soul was the bitterest drop in the cup of their sorrows.

For these wrongs, the "Mormons" ought to have some redress; yet how and where shall they seek and obtain it? Your constitution guarantees to every citizen, even the humblest, the enjoyment of life, liberty, and property. It promises to all, religious freedom, the right to all to worship God beneath their own vine and fig

tree, according to the dictates of their conscience. It guarantees to all the citizens of the several states the right to become citizens of any one of the states, and to enjoy all the rights and immunities of the citizens of the state of his adoption. Yet of all these rights have the "Mormons" been deprived. They have, without a cause, without a trial, been deprived of life, liberty and property. They have been persecuted for their religious opinions. They have been driven from the state of Missouri, at the point of the bayonet, and prevented from enjoying and exercising the rights of citizens of the state of Missouri. It is the theory of our laws, that for the protection of every legal right, there is provided a legal remedy. What, then, we would respectfully ask, is the remedy of the "Mormons?" Shall they apply to the legislature of the state of Missouri for redress? They have done so. They have petitioned, and these petitions have been treated with silence and contempt. Shall they apply to the federal courts? They were, at the time of the injury, citizens of the state of Missouri. Shall they apply to the court of the state of Missouri? Whom shall they sue? The order for their destruction, then extermination, was granted by the executive of the state of Missouri. Is not this a plea of justification for the loss of individuals, done in pursuance of that order? If not, before whom shall the "Mormons" institute a trial? Shall they summon a jury of the individuals who composed the mob? An appeal to them were in vain. They dare not go to Missouri to institute a suit; their lives would be in danger.

For ourselves we see no redress, unless it is awarded by the Congress of the United States. And here we make our appeal as *American Citizens*, as *Christians*, and as *Men*—believing that the high sense of justice which exists in your honorable body, will not allow such oppression to be practiced upon any portion of the citizens of this vast republic with impunity; but that some measures which your wisdom may dictate, may be taken, so that the great body of people who have been thus abused, may have redress for the wrongs which they have suffered. And to your decision they look with confidence; hoping it may be such as shall tend to dry up the tear of the widow and orphan, and again place in situations of peace, those who have been driven from their homes, and have had to wade through scenes of sorrow and distress.

And your Memorialists, as in duty bound, will ever pray.

Footnotes:

1. William Law was born September 8th, 1809, and was converted to the gospel through the preaching of Elder John Taylor and Almon W. Babbitt. He lived in Canada some twenty-five miles south of Toronto, and was now leading a company of saints from Canada to Nauvoo.

2. Concerning the antecedent of James Adams nothing can be learned from our church annals. This is unfortunate, since he was truly a noble character, and remained until his death (1843) a most faithful friend of the Prophet's. In a book of Patriarchal blessings, given by Hyrum Smith, is recorded a blessing upon the head of a James Adams, who in every way would be such a man as the James Adams mentioned in the text—I mean as to age, and character indicated in the blessing. This James Adams of the blessing, and who I am personally convinced was the Prophet's friend of the text, was the son of Parmenio and Chloe Adams, born at Limsbury Township, Hartford county, Connecticut, 24th of January, 1783. He is declared by the Patriarch to be of the tribe of Judah. The blessing was given the 2nd October, 1841.

3. See Vol. III., page 212.

CHAPTER III.

The Prophet's Efforts at Washington to Obtain Redress of Grievances for the Saints—Affidavits on Missouri Affairs.

Saturday, November 30, 1839.—Elders Young and George A. Smith went to Brother Isaac Haight's at Moravia.

Sunday, December 1, 1839.—The High Council at Nauvoo met at Oliver Granger's and voted that Hyrum Smith, George W. Harris, and Oliver Granger, be a committee to send a petition to the legislature to define new boundary lines of the city of Nauvoo, and also of Commerce, and do all other needful acts relative to those cities; that Hyrum Smith furnish the maps and plats for the alteration, and that Seymour Brunson circulate the petition for signatures.

Voted that Bishop Edward Partridge publish a piece in the *Times and Seasons*, informing the brethren in the west, that it is improper to remove from the west for the purpose of locating in Kirtland, Ohio, and that those who do thus remove, will be disfellowshipped by the council.

The Prophet's Letter to Hyrum Smith—Reporting State of Affairs at Washington.

Washington City, Corner Missouri And 3rd Sts.

December 5th, 1839.

Dear Brother Hyrum, President, and to the Honorable High Council of the Church of Jesus Christ of Latter-day Saints—to whom be fellowship, love, and the peace of Almighty God extended, and the prayer of faith forever and ever. Amen.

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Your fellow laborers, Joseph Smith, Jun., Elias Higbee, and agents as well as the servants that are sent by you, to perform one of the most arduous and responsible duties, and also to labor in the most honorable cause that ever graced the pages of human existence, respectfully show by these lines, that we have taken up our cross thus far, and that we arrived in this city on the morning of the 28th November, and spent the most of that day in looking up a boarding house, which we succeeded in finding. We found as cheap boarding as can be had in this city.

On Friday morning, 29th, we proceeded to the house of the President. We found a very large and splendid palace, surrounded with a splendid enclosure, decorated with all the fineries and elegancies of this world. We went to the door and requested to see the President, when we were immediately introduced into an upper apartment, where we met the President, and were introduced into his parlor, where we presented him with our letters of introduction. As soon as he had read one of them, he looked upon us with a half frown, and said, "What can I do? I can do nothing for you! If I do anything, I shall come in contact with the whole state of Missouri."

But we were not to be intimidated; and demanded a hearing, and constitutional rights. Before we left him he promised to reconsider what he had said, and observed that he felt to sympathize with us, on account of our sufferings.

We have spent the remainder of our time in hunting up the Representatives in order to get our case brought before the House; in giving them letters of introduction, etc., and in getting acquainted. A meeting of the delegation of the state of Illinois was appointed today, to consult for bringing our case before Congress. The gentlemen from Illinois are worthy men, and have treated us with the greatest kindness, and are ready to do all that is in their power; but you are aware, brethren, that they with us have all the prejudices, superstition, and bigotry of an ignorant generation to contend with; nevertheless we believe our case will be brought before the House, and we will leave the event with God; He is our Judge, and the Avenger of our wrongs.

For a general thing there is but little solidity and honorable deportment among those who are sent here to represent the people; but a great deal of pomposity and show.

We left President Rigdon and others on the road, and received a letter from them this day. They were, at the date of the letter, on the 20th of November, near Washington, in Pennsylvania, expecting to stop a day or two at his brother's on account of his ill health. He has occasionally a chill yet, but his illness is not dangerous. We expect him here soon.

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We have already commenced forming some very honorable acquaintances, and have thus far been prospered as much as we had anticipated, if not more. We have had a pleasing interview with Judge Young, who proposed to furnish us with expense money. We can draw on him for funds to publish our book, and we want you to raise some more money for us, and deposit it in the Branch Bank in Quincy, to be drawn to the order of Judge Young. Send us the amount of your deposit, taking a receipt of the same. You need not be afraid to do this. We think from the proceeds of the sale of books, we can make it all straight. Do therefore be punctual, as much depends upon it. We cannot accomplish the things for which we were sent without some funds. You very well know, brethren, we were contented to start, trusting in God, with little or nothing. We have met with but one accident since we started. The lock of our trunk was broken off, and Brother Lyman Wight's petition is missing; but we trust there is a copy of it preserved; if there is, you will please forward it immediately, with the name and affidavit to it.

For God's sake, brethren, be wide awake, and arm us with all the power possible, for now is the time or never. We want you should get all the influential men you can of that section of country, of Iowa, and of every other quarter, to write letters to the members of Congress, using their influence in our behalf, and to keep their minds constantly upon the subject.

Please to forward this to our wives.

Yours in the bonds of the Everlasting Covenant,

Joseph Smith, Jun.,

Elias Higbee.

P. S.—Congress has been in session for four days, and the House of Representatives is not yet organized, in consequence of some seats being contested in the New Jersey delegation. They have this day succeeded in electing John Q. Adams to the chair *pro tem.*; but whether they will get their Speaker and Clerk chosen is yet unknown, as there is a great deal of wind blown off on the occasion on each day. There is such an itching disposition to display their oratory

on the most trivial occasions, and so much etiquette, bowing and scraping, twisting and turning, to make a display of their witticism, that it seems to us rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. (However there are some exceptions).

{42} A warm feeling has been manifested in the discussion of the House today, and it seems as much confusion as though the nation had already begun to be vexed. We came with one of the Missouri members from Wheeling to this place, who was drunk but once, and that however was most of the time; there was but one day but what he could navigate, and that day he was keeled over, so he could eat no dinner. The horses ran away with the stage; they ran about three miles; Brother Joseph climbed out of the stage, got the lines, and stopped the horses, and also saved the life of a lady and child. He was highly commended by the whole company for his great exertions and presence of mind through the whole affair. Elias Higbee jumped out of the stage at a favorable moment, just before they stopped, with a view to assist in stopping them, and was but slightly injured. We were not known to the state company until after our arrival.

In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him. Suffice it to say he has got our testimony. We watch the post office, but have received no letters from our sections of the country. Write instantly.

Yours with respect,

J. S. Jun.,

E. H.

Tuesday, 3.—High Council of Iowa met at Elijah Fordham's and voted to come up to the law of tithing, so far as circumstances would permit, for the benefit of the poor, and that Alanson Ripley remove to Iowa; and he was ordained Bishop by the Presidency of the Council. Affairs in Iowa.

Elder Daniel Avery was instructed to call the Elders together and organize the Elder's Quorum.

{43} *Saturday, 7.*—The President of the High Council of Iowa proposed the following questions—Have the brethren a right to exact the payment of debts which were due them from others, and were consecrated to the Bishop in the state of Missouri? Six counselors spoke. The President decided that all such debts ought not to be called for, and that persons making such demands shall be disfellowshipped by the Church; which was approved by the Council. Also that all those who sold goods in Missouri, and were calling for their pay, should be considered as acting in unrighteousness, and ought to be disfellowshipped; as the property of the Saints had been confiscated by Missouri.

*Letter of the Prophet and Elias Higbee to the High Council at Nauvoo—
Preliminary Hearing of Grievances.*

Washington City, Corner Of Missouri And 3rd Sts.,

December 7th, 1839.

To Seymour Brunson and the Honorable High Council of the Church of Jesus Christ of Latter-day Saints:

Your humble servants, Joseph Smith, Jun., and Elias Higbee, again address you for the purpose of informing you of our proceedings here in relation to our business and prospects of success. We deem it unimportant to say anything in relation to our journey, arrival, and interview with his Excellency, the President of these United States; as they were mentioned in a letter lately addressed to President Hyrum Smith and the High Council. We mentioned in that letter the appointment of a meeting to be held by the Illinois delegation, to consult upon the best measures of getting our business brought before Congress. They met yesterday in one of the committee rooms of the Capitol. All the delegation were present except ex-Governor Reynolds—who is now one of the Representatives in Congress—and on account of whose absence, the meeting was adjourned until today at eleven o'clock; however the subject was partially introduced, and Mr. Robinson took a stand against us, so far as concerned our presenting claims to be liquidated by the United States.

We took a stand against him, asserting our constitutional rights. Brother Joseph maintained the ground in argument against him firmly and respectfully, setting forth the injuries that we have received, and the appeals that we have made to the judiciary of Missouri, and also the governor; their refusals from time to time to do us justice; also the impracticability of doing anything in the judiciary courts of Missouri—which tribunal Mr. Robinson thought was the only proper place for our claims; but he finally said it was his first impression on the subject, not having considered the matter, but would take it into further consideration.

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Judge Young of the Senate made some remarks in our favor, saying he would get the opinion of some of the prominent members of the Senate, who were also lawyers, and would report to us the next meeting. We met this day according to appointment, and very friendly feelings were manifested on the occasion. Our business was taken up, and Judge Young stated that he had asked the opinion of Judge White of Tennessee, of Mr. Wright, and several other members whose names we do not recollect, but were prominent members of the Senate. They all declined giving an opinion at present, as it was a matter that they had not considered sufficiently to decide upon at this time. The meeting, then, after some deliberations, decided in our favor, which decision was that a Memorial and Petition be drawn up in a concise manner, (our Representatives promising so to do), and Judge Young present them to the Senate, that they might thereby refer it to the proper committee, with all the accompanying documents, and order the same to be printed.

We want you to assist us now; and also to forward us your certificates, that you hold for your lands in Missouri: your claims to preemption rights, and affidavits to prove that soldiers were quartered on us and in our houses without our consent, or any special act of law for that purpose; contrary to the Constitution of the United States. We think Brother Ripley and others will recollect the circumstances and facts relative to this matter. You will also recollect the circumstances of Brother Joseph and others being refused the privilege of *habeas corpus* by the authorities of Missouri.

These facts must be authenticated by affidavits. Let any particular transaction of the outrages in Missouri that can be sworn to by the sufferers, or those who were eye-witnesses to the facts, be sent, specifying the particulars. Have the evidence *bona fide* to the point.

The House of Representatives is not organized. Much feeling and confusion have prevailed in the House for a few days past. The House succeeded in electing John Q. Adams chairman *pro tem.* on the 5th instant. They have not yet elected their Speaker or Clerk. The Senate can do nothing of consequence until the House is organized; neither can the President's message until then be received. We design taking a paper and forwarding it to you.

Your brethren in the bonds of the everlasting covenant,

Joseph Smith, Jun.,

Elias Higbee.

Brother Isaac Haight took Elders Young and George A. Smith to Brother Joseph Murdock's, Hamilton, Madison county, New York, where Elder Brigham Young in New York. Young preached on Sunday, 8th, and spent the week in preaching, and visiting the brethren. Elder George A. Smith was confined to his room, sick.

{45} This day, the High Council of Nauvoo issued an Epistle to the Saints west of Kirtland not to return thither. (See *Times and Seasons*, page 29).^[1]

Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America. Their licenses were mislaid on their journey, and they had some difficulty in making themselves known.

{46} Some time this month, Brother Hyrum Smith wrote a long Epistle "To the Saints scattered abroad, Greeting," setting forth his sufferings, etc., in the State of Missouri, and published the same in the *Times and Seasons*, on page 20 and onward.^[2]

Sunday, 15.—President Young preached at Brother Gifford's, in Waterville.

The High Council at Nauvoo voted that Bishop Knight provide for the families of Joseph Smith, Jun., Sidney Rigdon, and Orrin Porter Rockwell, during their absence at Washington.

Elder James Mulholland, my scribe, having died, it was voted that debts contracted for building his house be settled. Also approved of Brothers Annis, Bozier, and Edmunds building a water mill adjoining the city.

Monday 16.—President Young returned to Hamilton.

Wednesday, 18.—Elders Woodruff, John Taylor, and Theodore Turley sailed from New York for England.

Friday, 20.—President Young went to Eaton, to see his cousins Fitch, Salmon, and Phineas Brigham.

{47} For particulars of our proceedings while at Washington, see my letters and Judge Higbee's to friends at Commerce, or Nauvoo, as the place is now frequently called.

Saturday, 21.—I arrived in Philadelphia, direct from Washington City, by the railroad, where I spent several days preaching and visiting from house to house, among the brethren and others.

Letter of Hyrum Smith to Parley P. Pratt—On Printing the Book of Mormon in New York.

Nauvoo, Hancock County, Illinois,

December 22nd, 1839.

Dear Brother Parley:—In consequence of the absence of my brother Joseph, your letter has come into my hands, to which I intend to reply, and give such instructions, and advise you respecting the matters and things of which you write, as I feel led by the Spirit of the Lord [to give].

I was truly glad to hear of the prosperity of the churches in and about the vicinity of New York. Truly these things are pleasing to the Saints, and I presume to none more so than yourself, who was the instrument in the hands of God in planting the standard of truth in those regions, around which so many are now rallying.

You express a desire to have the Book of Mormon, etc., printed in New York, etc., etc., and have taken some steps towards accomplishing that object. As respects this matter I would say, that it is one of great importance, and should be properly considered. Not only is the city of New York destitute of this book, but there is truly a famine throughout the Union, and another large edition is certainly required. But at the same time I cannot give any encouragement for the publication of the same, other than at this place, or where it can come out under the immediate inspection of Joseph and his Counselors, so that no one may be chargeable with any mistakes that may occur. I want the books we print here should be a standard to all nations in which they may be printed, and to all tongues into which the same may be translated.

Again, as this place is appointed a Stake and a place of gathering for the Saints, I think that every facility should be rendered it, in order that the Saints may be able to accomplish the great works which have to be performed in this generation. I should therefore strongly advise, yea, urge you and all the Elders of Israel, when they meet with those who have means, and a disposition to forward this work, to send them to this place, where they may receive counsel from time to time.

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If when Brothers Joseph and Rigdon return, we should deem it prudent to avail ourselves of the facilities offered in New York for re-printing the Book of Mormon, it is probable that a delegation will be sent to accomplish that object. In the meantime you will be at liberty to go to Europe, for thereunto are you sent.

The above observations will apply to the book of Doctrine and Covenants, Hymn Book, etc., which publications I long to see flowing through the land like a stream, imparting knowledge, intelligence, and joy to all who shall drink at the stream. As to publishing the Book of Mormon in Europe and other nations, I should entirely acquiesce to your proposition. I do not know of any more suitable persons for attending to that business than the Twelve. If it should be deemed wisdom to have the same published in England or elsewhere soon, you will be further advised on the subject, and full powers given you immediately on the return of Joseph, who is at present in the city of Washington, in company with Elder Rigdon and Judge Higbee, endeavoring to get the subject of our late persecutions brought before the councils of the nation.

The families of the Twelve are generally well, but not altogether so comfortably situated as I could wish, owing to the poverty of the Church. I think it would be well for those who have means to spare, to forward the same to their families.

My love to all the brethren. I am your affectionate brother in the bonds of the covenant,

Hyrum Smith.

Addressed to Elder P. P. Pratt, New York City.

Monday, 23.—President Young went to Waterville with Brother Gifford. About this time Brothers Rockwell and Higbee arrived at Philadelphia with my carriage from Washington, where they had been some time, leaving Elder Rigdon there sick, and Dr. Robert E. Foster to take care of him.

Wednesday, 25.—Elders Wright and Mulliner left Preston for Scotland, and soon commenced preaching and baptising in Paisley and vicinity.

President Young went six miles north of Rome [New York] to see Brother Blakesly; returned on the 27th to Waterville, and on the 28th went to Hamilton.

Saturday, 28.—Heber John, son of Willard and Jennetta Richards, died at Preston, England, aged five months and nine days. He had been sick nine days with the smallpox, and was buried in Elswick Chapel yard.

{49} *Sunday, 29.*—The High Council of Nauvoo voted to print ten thousand copies of the hymn-books, and an edition of the Book of Mormon, under the inspection of the First Presidency at Nauvoo, so soon as means can be obtained.

Monday, 30.—About this time I left Philadelphia with Brother Orson Pratt, and visited a branch of the Church in Monmouth county, New Jersey, where I The Prophet in New Jersey. spent several days, and returned to Philadelphia.

The High Council of Nauvoo voted that a committee be appointed to transact the business relating to the request of the brethren at Washington as follows—Alanson Ripley, in Iowa; Seymour Brunson and Charles C. Rich, at Quincy; Zenas H. Gurley, at Macomb; and that President Hyrum Smith, and Bishops Edward Partridge and Vinson Knight give the committee their instructions.

Wednesday, January 1, 1840.—George A. Smith (who had partially recovered from his illness) and Elder Brigham Young left Hamilton. The brethren helped them on their way, and gave them considerable clothing.

Thursday, 2.—Brother James Gifford brought them to Utica.

As more positive and official testimony was wanted by the authorities at Washington, many of the brethren made affidavits concerning their sufferings in, and expulsion from, Missouri, a few of which I will insert in my history:

Affidavit of Simeon Carter on his Sufferings in Missouri.

{50} I, Simeon Carter, certify that I have been a resident of the state of Missouri for six years and upwards, and that I have suffered many things by a lawless mob; both myself and my family have been driven from place to place, and suffered the loss of much property, and finally were expelled from the state. I further certify, that I belong to the Church of the Latter-day Saints, commonly called "Mormons." And I certify that in the year eighteen hundred and thirty-eight, both I and my people suffered much, by the people of the state of Missouri. And I further certify, that in this same year, in the month of November, between the first and sixth, we were surrounded by a soldiery of the state of Missouri, in the city of Far West, in Caldwell county, both myself and many of my "Mormon" brethren, and were compelled by the soldiery—which were armed with all the implements of war to shed blood—under a public declaration for our entire extermination, to sign away our all, our property, personal and real estate, and to leave the state of Missouri immediately.

I certify that I had at that time one hundred and sixty-two acres of land, the same which I held the certificate for. I further certify that I was obliged to give up my duplicates to help me to a small sum to carry me out of the state. I further certify not.

Simeon Carter.

Territory of Iowa, Lee County.

Sworn to and subscribed before me, a justice of the peace for said county, this and day of January, 1840.

D. W. Kilbourn, J. P.

Letter of Hyrum Smith to the Prophet and Judge Higbee.

Nauvoo. Hancock County, Illinois,

January 3rd, 1840.

To President Joseph Smith, Jun., and Judge Higbee:

Dear Brethren:—It is with feelings of no ordinary kind, that I write you at this time, in answer to the letters with which we were favored. Your letters were truly interesting, and were read with great interest by the brethren here, as well as myself.

We were truly glad to hear of your safe arrival in the city of Washington, your interview with His Excellency the President, and the steps you have since taken for the furtherance of the object you have undertaken to accomplish, and for which you have left the endearments of home, and the society of your friends. The mission on which you are engaged is certainly an important one, and one which every Saint of God, as well as everyone whose breast beats high with those patriotic feelings which purchased our national freedom, must take a deep interest in. And although there may be many who do not value your labors—their sectarian prejudices being greater than their love for truth and the Constitution of our country; yet there are many who will undoubtedly appreciate your services, and will feel it a pleasure to assist you all that they possibly can. Conscious of the righteousness of your cause—having the prayer of the Saints, (amongst whom are many who have shared with you the trials, persecutions, and imprisonments which have been heaped upon the Saints in Missouri), and having the approval of heaven, I would say, go on, dear brethren, in the name of the Lord; and while you are pleading the cause of the widow and the fatherless, may He who has promised to be a father to the fatherless and a husband to the widow, bless you in your undertakings, and arm you with sufficient strength for the herculean task in which you are engaged. Your exertions will be seconded by the brethren in this region, who are disposed to do all they possibly can.

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I had just got ready to start for Springfield when I received your letter. I no sooner read it than I abandoned the idea of going there. I then made exertion to obtain funds for you in this place; but not being able to get any, and hearing that there were brethren in Quincy lately from New York, I started off the following day and succeeded in obtaining from Brother Herringshaw three hundred dollars, which I deposited with Messrs. Holmes & Co., merchants in Quincy, subject to the order of Judge Young. The reason why I deposited it with them was in consequence of the banks not doing any business and refusing to take deposits, etc. I hope that we shall be able to raise you some more soon. Brother William Law has promised to

let us have one hundred dollars as soon as he gets a remittance from the east, which he expects daily.

We have not been able to get much on the city lots since you left; not more than enough to pay some wages for surveying, and a few debts. Brother Lyman Wight returned the subscription paper a few days ago, stating that he had not collected anything since you left. In consequence of my health, which has been poor, and the coldness of the weather, I have not been able to attend to it myself. I hardly think we shall be able to raise the one thousand dollars for Mr. William White by the time he will expect it. Elder Granger is yet in Commerce, not being able to move in consequence of the low stage of water in the Ohio river.

I received a letter lately from Parley P. Pratt, stating that he was in the City of New York, and had published another edition of his book, and wanted permission to print an edition of the Book of Mormon and Doctrine and Covenants, with a periodical similar to the *Times and Seasons*, stating that there were men who had means, that would assist in these things. He likewise wanted to get the privilege for the Twelve to print the Book of Mormon in Europe. I wrote in reply, that if there were any of the brethren disposed to aid, and had means to spare for such purposes, to send them to this place, so that not only this place might be benefitted, but that the books might come out under your immediate inspection. I am afraid some have been induced to tarry and assist Parley in these undertakings; and had made arrangements with Elder Granger to assist in liquidating the New York debts.

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I want a letter from you, Brother Joseph, as soon as possible, giving me all the instructions you think necessary. I feel the burden in your absence is great. Father expresses a great desire to go to Kirtland, along with Brother Granger, who has promised to pay his and mother's expenses; would you think it advisable for them to go or not?

The High Council met a few days ago, and took your second letter into consideration, and passed some resolutions on the subject; appointed committees to get certificates for land, and to get all other information they could. Some have gone to Quincy, and others to different places. We shall forward from time to time the information you desire.

You will receive enclosed in this a number of duplicates for land from Bishop Partridge and others. The Mississippi is frozen up. The weather is very cold, and a great quantity of snow is on the ground, and has been for some time. Your family is in tolerable good health, excepting one or two having the chills occasionally.

Bishop Knight desires me to inform you, that Brothers Granger and Haws have driven into Commerce a large number of hogs. They are now engaged in slaughtering them. I think there will be a good deal of trade carried on in this line another year.

You may expect to hear from us soon again. I sent you a copy of the deposit I made in Holmes & Co., which I hope you will receive safe.

I am very affectionately,

Hyrum Smith.

P. S.—We have concluded not to send any duplicates in this letter. The packages of duplicates will be directed to Judge Higbee, thinking they will come more safe to his address.

Friday, 3.—Elders Brigham Young and George A. Smith went from Utica to Albany, on the railway, and put up at the Railroad House.

Affidavit of William F. Cahoon—Missouri Wrongs.

I hereby certify that in the year 1838 I was residing in Daviess county, Missouri, and while from home I was taken prisoner in Far West by the militia, and kept under guard for six or eight days, in which time I was forced to sign a deed of trust, after which I was permitted to return home to my family in Daviess county, and found them surrounded by an armed force, with the rest of my neighbors, who were much frightened. The order from the militia was to leave the county within ten days, in which time my house was broken open, and many goods taken out by the militia. We were not permitted to go from place to place without a pass from the general, and on leaving the county, I received a pass as follows:

{53} "I permit William F. Cahoon to pass from Daviess to Caldwell county, and there remain during the winter, and thence to pass out of the state of Missouri.

"Signed November 10th, 1838.

"Reeves, a Brigadier-General."

During this time both myself and my family suffered much on account of cold and hunger because we were not permitted to go outside of the guard to obtain wood and provision; and according to orders of the militia, in the spring following, I took my family and left the state with the loss of much property.

William F. Cahoon.

Territory of Iowa, Lee county, subscribed and sworn before

D. W. Kilbourn, J. P.

Letter of C. Adams to the Prophet—Cause of the Saints before the Illinois Legislature.

Springfield, 4th January, 1840.

Respected Sir.—I had the gratification of the receipt of yours of the 16th of December, which gave me pleasure to learn that your prospects were, at that early period, in a measure flattering. I also saw yours of the 19th December to Mr. Weber. We are now consulting and feeling the pulsations relative to your case being brought before the legislature, now in session, by a series of resolutions, instructing our senators, and requesting our representatives to urge relief in your case.

What will be done, remains yet uncertain; still it is my strongest impression, it will be found prudent to get the matter before our legislature, for their action thereon. I am happy to learn that all our delegation are friendly to your intended application for relief in some shape; and it strikes me that the views of the President at this period may be the best, and perhaps the only way that relief could at this time be obtained; and in that event, be no injury to a future application to be restored to all your rights, when prejudice shall in a measure have subsided and the true state of the matter be more readily received, even by those whose prejudices may have closed the avenues to reason and justice in a matter identified with the odium so commonly attached to the sound of "Mormons." This odium

will naturally wear off when they have time to learn that "Mormons" are neither anthropophagi or cannibals.

Your friends are generally well.

I am, etc.,

C. Adams.

To Joseph Smith, Jun.

{54} *Saturday, 4.*—The High Council at Montrose voted to utterly discard the practice of suing brethren at the law, and that such as do it, shall be disfellowshipped by this branch of the Church; that Abraham O. Smoot ordain Daniel Avery President of the Elders' Quorum; and that the sixth instant be devoted to taking affidavits concerning Missouri. Law Suits to be
Abandoned

Elder Young found the brethren in Albany; went to Troy, and Lansingburg, where he heard Elder Phinehas Richards preach.

Sunday, 5.—Elder Young preached at Lansingburg, and returned to Troy and held a meeting with the brethren.

Monday, 6.—Elder Young returned to Albany.

Extract from Elder Orson Pratt's Letter to his wife—Reporting Movements of the Brethren in the Eastern States.

January 6th, 1840.

I am well and hearty. After mailing the last letter to you in Pennsylvania, I went to Philadelphia on Saturday, the 21st of December; there I found President Joseph Smith, Jun.; he had just arrived from Washington City, where he had been about three weeks. Four or five days after, Judge Higbee, with Porter Rockwell, came to Philadelphia; they are well. I wrote to Parley P. Pratt to come and see President Smith; he did so, and probably will go to Washington with him in a few days. I stayed with Brother Smith, in Philadelphia, about eight days; we then took the railroad and went some 35 or 40 miles, to a large branch of the Church in Monmouth county, New Jersey, which numbers ninety members; there I left him [President Smith] on New Year's day, and came to New York, where I am at present.

Elder Benjamin Winchester had, when I left Philadelphia, baptized forty-five in that city, and several more had given in their names for baptism, and scores believing. I preached in Chester county, Pennsylvania, about two weeks, and I think I may safely say there are hundreds believing. The work is prospering throughout all this region.

Elders Taylor, Woodruff, and Turley sailed for Liverpool, December 18th, while I was in Pennsylvania. None of the rest of the Twelve have yet arrived. Parley P. Pratt has another book printed, larger than the Voice of Warning, entitled "The Millennium and other Poems," and a piece on the "Eternal Duration of Matter."^[2]

{55} *Letter from John B. Weber to the Prophet—On Supplementing the Latter's Effort to Obtain Redresses from Congress.*

Springfield, January 6, 1840.

Gentlemen:—Your letter of the 19th ult. came to hand ten days after date, immediately after which I called upon many of the prominent members of the Democratic party, with a view to unite them in their influence in your behalf; all of whom expressed a willingness to aid in bringing about justice. But I regret to inform you that but few have exhibited that energy in the matter which might reasonably be expected from all lovers of liberty and advocates of equal rights.

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Your energetic friends were first of the opinion that an effort ought to be made by our legislature to memorialize our representatives in Congress, to use all honorable means to accomplish your desires; but after holding a consultation it was believed that such a course would create a party strife here, and consequently operate against you in Congress. Therefore it was agreed that as many as had friends in Congress should write to them immediately, desiring their aid in your behalf.

If convenient you will please write again. Any information respecting your mission will be thankfully received, and made known to your people here.

Very respectfully yours,

John B. Weber.

To the Rev. Joseph Smith and his Associates.

Affidavit of John M. Burk—Missouri Outrages.

I hereby certify that General John Clark and his Aid, on their arrival at Far West in Caldwell county, Missouri, came to my tavern stand, and without my leave, pitched their marquees in my yard and did take my wood and hay to furnish the same, and did bring their horses in also, and without my leave, took hay for them, and did take possession of my house, and used it for a council house, and did place a strong guard around it, so as to hinder any person from going in or out, and I myself was not permitted to go in and out; for all this I have received no remuneration, and was not even permitted to pass out of town to water travelers' horses without a permit. The above took place in the first part of November, 1838.

I also certify that Caleb Baldwin, Lyman Wight, Hyrum Smith, Joseph Smith, Jun., and Mr. Alexander McRae, in Clay county, Missouri, did apply for a writ of *habeas corpus* and did not get it.

John M. Burk.

Sworn before D. W. Kilbourn, J. P.

Affidavit of John Lowry—Ditto.

I certify that I saw General John Clark and his Aid, on their arrival at Far West, Caldwell county, Missouri, in the yard of John M. Burk, and gave orders to their waiters to pitch their marquees in his yard, and to take of his wood for fire.

I also saw Captain Samuel Bogart, with his men, come near my dwelling, and did pitch their camp, and took my house logs without my leave, and did burn them. I also saw him with the horse of Joseph Smith, Jun., in his possession.

John Lowry.

Sworn before D. W. Kilbourn, J. P.

Affidavit of Jedediah Owen—Ditto.

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To whom it may concern—This is to certify, that on the day following on which the troops arrived at Far West, that two men of said troops came to my house, broke open my trunk, and took therefrom both money and clothing, and also a number of papers, among which were deeds and notes, and also a number of cooking utensils, and in consequence of the cruel and inhuman treatment which I and others have received from those troops, we are reduced to a state of almost absolute starvation; and Daniel Avery and myself were appointed as a committee to go out and beg corn and meal, or anything we might obtain, that would render assistance or relieve us in our suffering condition.

Jedediah Owen.

Sworn before D. W. Kilbourn, J. P.

Affidavit of T. Alvord—Ditto.

I removed my family from the state of Michigan to Clay county, Missouri, in the year 1835, where I lived in peace with the people, on my own land, eighteen months or more, when the people began to be excited in consequence of the emigration of our people to that county. The excitement became so great that I was obliged to sell my place at half price, and removed to the county of Caldwell, where I purchased me a farm, and settled my family, and made a good improvement, and was in a good situation to support my family, and there lived in peace with the people until the summer and fall of 1838, when the mob began to rise, and we were obliged to fly to arms in self defense; but notwithstanding our exertion, they murdered and massacred many of our people. We applied to the governor for assistance, and his reply to us was, "If you have got into a scrape with the mob, you must fight it out yourselves, for I cannot help you." The mob still increased, until I was obliged to remove my family to Far West, and there remained, surrounded with mobs of murderers, until General Clark arrived with his army, with the governor's exterminating order. Then we were all taken prisoners; our arms taken away; they then treated with all the cruelty they were masters of, and took possession of whatever they pleased, burnt timber, and laid waste town and country.

I heard General Clark say that he would execute the Governor's order; "but [said he] notwithstanding, I will vary so much as to give some lenity for the removal of this people, and you must leave the state immediately, for you need not expect to raise another crop here." Those who were not taken to prison, were permitted to return to their homes to make preparations to leave the state. Finding I had no safety for myself and family in Missouri, I fled to Illinois for safety.

T. Alvord.

Sworn to before D. W. Kilbourn, J. P.

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Tuesday, January 7.—Elder Young took stage for Richmond, Massachusetts.

Affidavit of William Hawk—Missouri Affairs.

Montrose, Lee County, Iowa, January 7, 1840.

I hereby certify, that some time in the month of October, 1838, an armed force collected in the county of Carroll, near De Witt, and in open daylight, drove a man by the name of Humphrey out of his house, and set fire to it, and burnt it to ashes,

and then sent an express ordering all the "Mormons" to leave the place as soon as the next day. The next day they sent another express ordering them to leave in six hours, or they would be massacred upon the ground. They also fired their guns at different persons traveling the road near the town. The "Mormons" were at length compelled to leave their possessions, and all removed to Caldwell, consisting of seventy and perhaps one hundred families, many of whom were in want of the sustenance of life, sick, and some died upon the way.

About two weeks after this, another armed force invaded Far West, took my gun, and compelled me to sign away my property, both real and personal, and leave the state forthwith.

William Hawk.

Sworn to before D. W. Kilbourn, J. P.

Affidavit of Timothy B. Clark—Ditto.

Montrose, Lee County, Iowa Territory, January 7, 1840.

This is to certify that I was at work on my farm on the last of October, 1838, when an armed company under General Lucas, came and took myself and my three sons prisoners, and threw down my fences, and opened my gates, and left them open, and left my crops to be destroyed, and while I was a prisoner, they declared that they had made clean work in destroying the crops as they passed through the country, and they took from me two yoke of oxen, and three horses and two wagons, and compelled me and my sons to drive them loaded with produce of my own farm, to supply their army.

I had in possession at the time, four hundred and eighty acres of land, and rising of a hundred acres improved, with a small orchard and nursery, the necessary buildings of a farm, etc.; and in consequence of my imprisonment my fences remained down, and most of my crops were destroyed; and further this deponent saith not.

Timothy B. Clark.

Sworn to before D. W. Kilbourn, J. P.

Affidavit of Urban V. Stewart—Ditto.

Montrose, Lee County, Iowa Territory, January 7, 1840.

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This is to certify that about the middle of October, I was driven, by the threats of the Daviess county armed force, to leave my possessions, consisting of preemption right to a quarter section of land with thirty acres under improvement, and a good house. I went to Di-Ahman and remained until about the 1st of November, when I was driven from there by an armed force under General Wilson. I then went to Far West. While at Ondi-Ahman the armed force took from me one cow and calf, and a yoke of oxen, one horse and five sheep; they also took from me fifteen hogs. While at Far West, they took two cows belonging to me, and I saw the soldiery killing the live stock of the inhabitants without leave or remuneration, and burning building timbers, fences, etc.

Urban V. Stewart.

Sworn to before D. W. Kilbourn, J. P.

Affidavit of John Smith—Ditto.

Lee County, Iowa Territory.

This day personally appeared before me, D. W. Kilbourn, an acting Justice of the Peace in and for said county, John Smith, and after having been duly sworn, despoth and saith, "That in the months of October and November, 1838, I resided in the town of Adam-ondi-Ahman. Daviess county, Missouri, and whilst being peaceably engaged in the ordinary vocations of life, that in the early part of November my house was entered by a body of armed men painted after the manner or customs of the Indians of North America, and proceeded to search my house for fire arms, stating that they understood the Mormons knew how to hide their guns, and in their search of a bed in which lay an aged, sick female, they threw [her] to and fro in a very rough manner, without regard to humanity or decency. Finding no arms, they went off without further violence.

"Shortly after this above described outrage, there was a number of armed men, say about twenty, rode into my yard and inquired for horses which they said they had lost, and stated, under confirmation of an oath, that they would have the heads of twenty 'Mormons,' if they did not find their horses. These last were painted in like manner as the first. These transactions took place when the citizens of the village and its vicinity were engaged in a peaceable manner in the ordinary pursuits of life."

This deponent further saith, "That the mob took possession of a store of dry goods belonging to the Church of Latter-day Saints, over which they placed a guard. I went into the store to get some articles to distribute to the suffering poor, and the officer who had the charge of the store ordered me out peremptorily, stating it was too cold to wait on me, that I must come the next morning; and returning the next morning, I found the store almost entirely stripped of its contents. Thereupon we as a Church were ordered to depart the county and state, under the pains and penalty of death or a total extermination of our society. Having no alternative, (having my wagon stolen), I was compelled to abandon my property, except a few movables which I got off with in the best way that I could, and on receiving a permit or pass which is hereto appended. I then proceeded to depart the state.

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"I permit John Smith to remove from Daviess to Caldwell county, there remain during the winter, or remove out of the state unmolested.

"Daviess county, November 9th, 1838.

"R. Wilson, Brigadier-General. By F. G. Cochnu."

"I accordingly left the state in the month of February following in a destitute condition."

John Smith.

Sworn to before D. W. Kilbourn, J. P.

Affidavit of Samuel Smith—Ditto.

Montrose, Lee County, Iowa, January 7, 1840.

I do hereby certify, that I, Samuel Smith, made an improvement and obtained a preemption right upon one hundred and sixty acres of land in Daviess county, Missouri, in 1837. On the first of November, 1838, I was compelled to leave the

county, by order of General Wilson, in ten days. They took without my consent, two horses, which have never been returned, nor remunerated for; also destroyed my crop of corn, drove off four head of cattle.

Samuel Smith.

Sworn to before D. W. Kilbourn, J. P.

Affidavit of Daniel Avery—Ditto.

Lee County, Iowa Territory, March 5th, 1840.^[4]

I, Daniel Avery, do hereby certify that the following scenes transpired in the state of Missouri to my personal knowledge—First, in the year 1838, some time in the fall, I was called on by the martial law of the state of Missouri, to aid and assist to rescue women and children from the hands of a mob, from the waters of Grand river, whose husbands and fathers had been driven off. We found the house invested by the mob, some of whom were in the house threatening the lives of the women and children, if they did not leave their property and effects immediately and follow their husbands and fathers. One family lost a child while in this situation, for the want of care; the women being compelled, by these monsters, to provide and cook them food. This company of the mob was commanded by James Weldin.

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I also saw about seventy families driven from De Witt by a mob commanded by Sashiel Wood. I helped to bury one woman the first night, who had been confined in childbed a night or two before, and could not endure the sufferings.

The next scene I saw I was peaceably traveling the road; a man by the name of Patrick O'Banion was shot dead at my feet. We advanced a little further, when two men were killed and several wounded. I afterwards learned that this gang of mobbers was commanded by Samuel Bogart.

In consequence of being pursued out of the state, by this lawless mob, I was not an eye witness to the many thousand wicked acts committed by the Governor's exterminating militia.

Daniel Avery.

Sworn to before D. W. Kilbourn, J. P.

Wednesday, March 11.

Affidavit of James Powell—Ditto.

Illinois, Adams County, March 11, 1840.

I, James Powell, do certify, that I was a citizen of the state of Missouri in 1838. I solemnly declare that while I was peaceably traveling to one of my nearest neighbors, I was assaulted by a company of men, to the number of five—Autherston Wrathley, John Gardner, Philomen Ellis, Jesse Clark, and Ariel Sanders. First they threw a stone and hit me between the shoulders, which very much disabled me; they then shot at me, but did not hit me. One of them then struck me with his gun, and broke my skull about six inches—a part of my brain ran out. I have had fourteen pieces of bone taken out of my skull. My system is so reduced that I have not done a day's work since.

I know no reason why they should have done [this act], as I did not belong to the Mormon Church, neither had I ever heard one preach. In this situation I was forced to leave the state forthwith. I was carried three days without having my head dressed. When I arrived at Huntsville, Doctor Head offered me assistance. I refer to him for further testimony.

James Powell.

Attest, John Smith.

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We certify that the foregoing affidavit of James Powell's is true and correct, as we stood by and saw it with our eyes. We also heard them say they would kill the Mormons, if they did not clear out. We carried the wounded man in our wagon, till he was out of reach of the mob.

Peter Wimmer,

Susan Wimmer,

Ellen Wimmer.

Sworn to before William Oglesby, J. P.

Affidavit of John Smith—Ditto.

Illinois, Columbus, Adams County, March 11, 1840.

I, John Smith, certify that I was a resident in the state of Missouri in 1838, when I was driven from my house, and a pre-emption right, and forbid to stay in the state, [the mob] threatening me if I did not go forthwith. I took my family and pursued my journey one hundred miles. In consequence of cold, snow, water and ice at the inclement season in which I was driven, I fell sick, and for four weeks I was unable to travel; during which time I was threatened daily; yet I was so sick it was considered by many that I could not live, and was compelled to start when I was not able to sit up through the day. I landed in Illinois; the long and fatiguing journey, lying out in the cold, open air, proved too much for my companion; it threw her into a violent fever, with which she died. Many others in the company took sick and died with the same hard fare.

John Smith.

Sworn to before William Oglesby, J. P.

Affidavit of Smith Humphrey—Ditto.

Illinois, Adams County, March 16, 1840.

I, Smith Humphrey, certify that I was a citizen of Missouri in eighteen hundred and thirty-eight; and some time in the month of October, of the same year, I was fallen upon by a mob commanded by Hyrum Standley. He took my goods out of my house; and said Standley set fire to my house, and burnt it before my eyes, and ordered me to leave the place forthwith. I removed from De Witt to Caldwell county, where I was again assailed by Governor Bogg's exterminating militia. They took me prisoner, and robbed my wagon of four hundred dollars in cash, and one thousand dollars' worth of goods, and drove me out of the state.

Smith Humphrey.

Sworn to before C. M. Woods, Clerk of Circuit Court.

Affidavit of Henry Root—Ditto.

Quincy, Illinois, 16th March, 1840.

{63} This is to certify that I, Henry Root, am, and was a citizen of De Witt, Carroll county, Missouri, at the time of the persecutions (known by the name of the "Mormon War") commenced and terminated between the citizens of said state of Missouri and the Mormons; that in the fall of 1838, in the month of September, a mob (under no regular authority) headed by William W. Austin, Sen., consisting of from one hundred to one hundred and fifty men, came into De Witt and ordered the Mormons to leave that place within ten days from that time; that if they did not leave, they would be driven from there by force.

The Mormons did not leave; the appointed time came, and the mob came, armed and equipped for war. The Mormon citizens petitioned to the governor of the state, but no relief came. They sent to the general of the brigade [in that locality], who ordered the militia to repair to De Witt to disperse the mob. On the arrival of the militia, Brigadier-General Parks told me the Mormons had better leave their property and go off, as his men were prejudiced against them, and he could do them no good, nor relieve them. With that the Mormons left.

Henry Root.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams county, Illinois.

Affidavit of Joseph Clark—Ditto.

Quincy, Illinois, March 16, 1840.

I, Joseph Clark, certify that I was a citizen of the state of Missouri in 1838; and when peaceably traveling the highway, I was shot at twice by Governor Boggs' exterminating militia, commanded by Major-General John B. Clark.

Joseph Clark.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County Illinois.

Affidavit of Thomas D. Casper—Ditto.

Quincy, Illinois, March 16th, 1840.

This is to certify that I, Thomas D. Casper, was a resident of the state of Missouri in the year 1838. I was not a member of the Church of Mormons or Latter-day Saints; but witnessed the following acts of distress: As I was on business, I inquired for Perry Moppin, and learned that he, with Samuel Snowden, Esq., had gone after Mr. Wilson, a Mormon, and had threatened and sworn to take his life if he did not tell his name; and they swore they had the tool to take his life if he had not told them his name.

{64} Further they agreed that the Mormons should leave the country of Missouri except they would deny the faith, or their religion. And I heard Anthony McCustian say that he would head a mob in any case, to prevent the lawyers from attending to any case of their (the Mormons') grievances; and he was a postmaster. And I saw two men that said they had been at Haun's mill at the murder; and one by the name of White, and the other Moppin stated that he had slain three Mormons. And

I, Thomas D. Casper, witnessed other things too tedious to mention; and solemnly swear, before God and men, that what is here written is a true statement of facts relative to the suffering of the Mormons in the state of Missouri.

Thomas D. Casper.

Affidavit of Jesse W. Johnston—Ditto.

Quincy, Illinois, March 16, 1840.

I, Jesse W. Johnston, certify that the following circumstances took place in the State of Missouri, while I was a resident of that state, viz.: I was taken prisoner by Governor Boggs' exterminating militia. I saw one man killed belonging to the Mormon Church, and was forced by them to take corn out of the fields of the Mormon Church without leave. This was in the fall of 1838.

Jesse W. Johnston.

Sworn to before C. M. Woods, Clerk of the Circuit Court, Adams County, Illinois.

Affidavit of Owen Cole—Ditto.

Quincy, Illinois, March 17, 1840.

This is to certify that I, Owen Cole, was a resident of Caldwell county, state of Missouri, and while residing at my dwelling house, the militia under Governor Boggs, and by his orders, plundered my house, and shot me through my thigh. My damage sustained by the militia, by being driven from the state, besides my wound, was five hundred dollars. The militia men were quartered on the lands of the people called Mormons, contrary to the laws and Constitution of the state. I hereby certify this to be a true statement.

Owen Cole.

Sworn to before C. M. Woods, Clerk Circuit Court.

Affidavit of Ezekiel Maginn—Ditto.

Quincy, Illinois, March 17, 1840.

I, Ezekiel Maginn, certify that I was a citizen of the state of Missouri in the year 1838, and was an eye witness to the following facts—First, I saw the militia, called for by Governor Boggs' exterminating order, enter the house of Lyman Wight, and take from it a bed and bedding, pillows, and dishes, personally known to me to be his property.

{65}

Ezekiel Maginn.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County.

Affidavit of Addison Green—Ditto.

Quincy, March 17, 1840.

I, Addison Green, do certify that in the month of October, one thousand eight hundred and thirty-eight, when I was peaceably walking the highroad in Ray county, state of Missouri, I was molested and taken prisoner by ten armed men, who took from me one double-barrel fowling piece and equipage, threatening to

blow out my brains and swore that if I was a Mormon they would hang me without further ceremony. They had previously been to my lodging and taken my horse, saddle, and bridle. All was then taken into the woods about one mile to Bogart's camp.

I was kept a prisoner until the next morning, when I was let go; but have not obtained any part of my property, which was worth about one hundred and fifty dollars.

A. Green.

Sworn to before John H. Holton, notary public.

Affidavit of John P. Greene—Ditto.

I, John P. Greene, was in company with several of my neighbors walking the road in peace, when one of our company, a young man, by name of O'Banion, was shot down at my side, being shot by a company of mobbers; and soon after this we were fired upon again, and two more were killed and several others wounded. This was about the 25th day of October, one thousand eight hundred and thirty-eight, in the state of Missouri, and I do hereby certify the above to be true according to the best of my knowledge.

John P. Greene

Sworn to before John H. Holton, notary public.

Affidavit of Asahel A. Lathrop—Ditto.

This is to certify that I, Asahel A. Lathrop, was a citizen of the state of Missouri, at the time the difficulty originated between the people called Mormons and the [other] inhabitants of the aforesaid state, and herein give a statement of the transactions that came under my observation, according to the best of my recollection.

I settled in Missouri in the summer of 1838, in Caldwell county, where I purchased land and erected buildings. The said land I now have a deed of; and in the fall I purchased a claim on what is called the East Fork of Grand River, together with a large stock of cattle and horses, sheep and hogs; it being some sixty miles from the aforesaid county where I first located; and moved on to the latter place, supposing that I was at peace with all men; but I found by sad experience that I was surrounded by enemies; for in the fall of 1838, whilst at home with my family, I was notified by a man by the name of James Welden, that the people of Livingston county, had met at the house of one Doctor William P. Thompson, then living in the attached part of said county, for the purpose of entering into measures respecting the people called Mormons; and the same Welden was a member of the same, and also the aforesaid William P. Thompson was a justice of the peace; and they all jointly agreed to drive every Mormon from the state; and notified me that I must leave immediately, or I would be in danger of losing my life.

All this time some of my family were sick; but after listening to the entreaties of my wife to flee for safety, I committed them into the hands of God and left them, it being on Monday morning; and in a short time after I left, there came some ten or fifteen men to my house, and took possession of the same, and compelled my wife to cook for them, and also made free to take such things as they saw fit; and whilst in this situation, my child died, which I have no reason to doubt was for the

want of care; which, owing to the abuse she received, and being deprived of rendering that care she would, had she been otherwise situated. My boy was buried by the mob, my wife not being able to pay the last respects to her child.

I went from my home into Daviess county and applied to Austin A. King and General Atchison for advice, as they were acting officers in the state of Missouri. There were men called out to go and liberate my family, which I had been absent from some ten or fifteen days; and on my return I found the remainder of my family confined to their beds, not being able the one to assist the other, and my house guarded by an armed force.

I was compelled to remove my family in this situation, on a bed to a place of safety. This, together with all the trouble, and for the want of care, was the cause of the death of the residue of my family, as I have no doubt; which consisted of a wife and two more children; as they died a few days after their arrival at my friend's. Such was my situation, that I was obliged to assist in making their coffins.

I will give the names of some of the men that have driven me from my house and abused my family; those that I found at my house on my return were Samuel Law, Calvin Hatfield, Stanley Hatfield, Andy Hatfield; and those that were leading men were James Welden, Doctor William P. Thompson, a justice of the peace, and William Cochran, and many others, the names I do not recollect.

{67} I have also seen men abused in various ways; and that whilst they were considered prisoners; such as the mob cocking their guns and swearing that they would shoot, with their guns to their face, and the officers of the militia, so called, standing by without uttering a word; and in these councils they have said if a Missourian should kill a Mormon he should draw a pension, same as a soldier of the Revolution.

I was also compelled to give up my gun, and the terms were, I was to leave the aforesaid state of Missouri, or be exterminated. My property is yet remaining in said state, whilst I am deprived of the control of the same.

Written this 17th day of March, 1840.

Asahel A. Lathrop.

Sworn to before D. W. Kilburn, J. P., Lee county, Iowa Territory.

Affidavit of Burr Riggs.

I, Burr Riggs, of the town of Quincy, and state of Illinois, do hereby certify that in the year 1836, when moving to the state of Missouri, with my family and others, we were met in Ray county, in said state, by a mob of one hundred and fourteen armed men, who commanded us not to proceed any further, but to return, or they would take our lives; and the leader stepped forward at the same time, and cocked his piece. We turned round with our team; and the mob followed us about six miles and left us.

Some time after this I moved to Caldwell county, in said state, and purchased about two hundred acres of land, and a village lot, on which I erected a dwelling house, staked, and commenced improving my land, and had, at the time I was driven away, about forty acres of corn, vegetables, etc.; and in the year 1838, in the month of November, was compelled to leave my house and possessions in

consequence of Governor Boggs' exterminating order, without means sufficient to bear my expense out of the state.

Given under my hand at Quincy, Illinois, 17th March, 1840.

Burr Riggs.

Sworn to before C. M. Woods, Clerk of the Circuit Court, Adams county, Illinois.

Affidavit of Simons P. Curtis.

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I, Simons P. Curtis, a resident of Quincy, Adams county, Illinois, certify that in the year 1838, I was a citizen of Caldwell county, Missouri, residing in the city of Far West. Also that I went in search of a lost steer; and passing by Captain Bogart's camp, while he was guarding the city, I saw the hide and feet of said steer, which I knew to be mine; the flesh of which I suppose they applied to their own use.

I also certify that Wiley E. Williams, one of the Governor's aids, who was gunkeeper, caused me to pay thirty-seven and a half cents to him. I also paid twenty-five cents to a justice of the peace to qualify me to testify that the gun was mine. The said Wiley E. Williams is said to be the one that carried the story to Governor Boggs, which story was the cause of the exterminating order being issued, as stated by the Governor in said order.

Simons P. Curtis.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County, Illinois.

Affidavit of Elisha H. Groves.

I, Elisha H. Groves, of the town of Quincy, and state of Illinois, upon oath say, that I was a resident of Daviess county, in the state of Missouri, and that on the 16th day of November, in the year of our Lord, 1838, Judge Vinson Smith and others came to my house and ordered myself and family, Levi Taylor, David Osborn and others, to leave our possessions which we had bought of Government and paid our money for the same, saying we must within three days leave the county or they would take our lives, for there was no law to save us after that time. In consequence of those proceedings, together with Governor Boggs' exterminating order, we were compelled to leave the state of Missouri. Furthermore this deponent saith not.

Given under my hand at Quincy, the 17th day of March, A. D. 1840.

Elisha H. Groves.

Sworn to before C. M. Woods, Clerk Circuit Court.

Affidavit of Jacob Foutz.

Quincy, Illinois, March 17, A. D. 1840.

This is to certify that I was a citizen, resident of Caldwell county, Missouri, at the time Governor Boggs' exterminating order was issued; and that I was quartered on by the mob militia, without my leave or consent at different times, and at one time by William Mann, Hiram Cumstock, and brother, who professed to be the captain; also Robert White; and that I was at the murder at Haun's mill, and was wounded;

and that I was driven from the state, to my inconvenience, and deprived of my freedom, as well as to my loss of at least four hundred dollars.

Jacob Foutz.

Sworn to before C. M. Woods, Clerk Circuit Court.

Affidavit of Frederick G. Williams.

I do certify that I was a resident of Caldwell county, in the State of Missouri, in the year of our Lord 1838, and owned land to a considerable amount, building lots, etc., in the village of Far West; and in consequence of mobocracy, together with Governor Boggs' exterminating order, was compelled to leave the state under great sacrifice of real and personal property, which has reduced and left myself and family in a state of poverty, with a delicate state of health, in an advanced stage of life. Furthermore this deponent saith not.

Given under my hand at Quincy, Illinois, March 17, 1840.

Frederick G. Williams.

Sworn to before C. M. Woods, Clerk Adams county, Illinois.

Statement of James Sloan.

James Sloan made affidavit at Quincy, that the officers of the militia under the exterminating order of Governor Boggs in Missouri in 1838, took possession, carried off and destroyed a store of goods, of several hundred dollars' value, belonging to the people called "Mormons," in Daviess county; that his life was threatened, his property taken, and he was obliged to flee the state with his family, greatly to his disadvantage.

Affidavit of David Shumaker.

Quincy, Illinois, Adams County, March 18, 1840.

I, Jacob Shumaker, do certify that I went back to the state of Missouri about the first of October last, with the calculation to live with my family, but finding it impossible, as the mob, say to the amount of twenty or thirty of them, surrounded my house, and whilst they were quarreling about me, what they should do, and in what way they should dispose of me, I crept out of the back window and made my escape; and leaving my family to their most scandalous abuses; my wife and oldest daughter barely escaping from their unholy designs.

I was thus a second time obliged to leave the state, or remain at the risk of my life. The former alternative I chose. My loss sustained by the above-mentioned abuses was not less than three hundred dollars. A lot of land containing forty acres, for which I paid four dollars per acre, situated in Caldwell county, was unjustly and unlawfully taken from me, and is still retained by some person or persons to me unknown. I hereby certify that the above is a true statement.

Jacob Shumaker.

Sworn to before C. M. Woods.

Affidavit of Levi Richards.

I, Levi Richards, a resident of Quincy, Adams county Illinois, practitioner of medicine, certify that in the year one thousand eight hundred and thirty-eight, I was a citizen of Far West, Caldwell county, Missouri, and that in the fall of said year, I saw the city invaded by a numerous armed soldiery, who compelled its inhabitants to surrender, give up their firearms, and submit to their dictation. They then set a strong guard around the city, thereby preventing egress or ingress, without special permission. Then they collected the citizens together upon the public square, formed around them a strong guard of soldiers, and then at the mouths of their rifles, compelled them to sign what was termed a deed of trust, thereby depriving them of all their property and civil rights.

This occupied several days of most inclement weather, when they were brought to the same order by General Clark, and I judge some forty or fifty were made special prisoners by him. At this time he delivered his speech to the "Mormons," which has been published, and which is substantially correct. I was compelled by a company of men armed with rifles, to leave my house, and go to captain Bogart's camp, (he commanded, as I understood, a part of the guard which surrounded the city,) upon an indirect charge or insinuation; was detained a prisoner two days, examined, and liberated. I then asked the clerk of the company, who had been my keeper, the following questions, which he readily answered:

Were those men who massacred the "Mormons" at Haun's mill, out under the Governor's order, or were they mobbers?

A. Mobbers.

Are Captain Cornelius Gilliam and his company out by legal authority, or are they mobbers?

A. Mobbers.

Where are those mobbers now?

A. They have joined the army.

This company [Gilliam's] at the surrender of Far West were painted like Indians. The army wore a badge of red (blood). I saw a large amount of lumber and timber destroyed, and used for fuel by the soldiers. The destruction of cattle, hogs, etc., seemed to be their sport, as their camp and the fields testified when they withdrew. An excellent gun was taken from me, which I have never seen or heard of since. A gun that was left in my care was taken at the same time, which I afterwards found with Wiley E. Williams of Richmond, (reputed one of the Governor's aids,) to obtain which I had to prove property, affirm before a magistrate and pay said Williams fifty cents.

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I was called to extract lead, dress the wounds, etc., for several persons (Saints) who were shot in the above siege, two of whom died. Immediately previous to the above transactions, and for a long time before, the citizens of Caldwell, and particularly Far West, were called upon to watch for mobs by day and guard against them by night, till it became a burden almost intolerable.

Levi Richards.

Sworn to before C. M. Woods. Clerk Circuit Court, Adams county, Illinois

Affidavit of Gibson Gates.

I, Gibson Gates, do hereby certify that I was residing in Jackson county, Missouri, in the fall of the year, 1833, and had been for the space of about one year. I was at a meeting one day for worship, when a man by the name of Masters came to us, stating that he was sent by the mob to inform us that if we would forsake our religion, they were willing to be our brethren and fight for us; "but if not," said he, "our young men are ready, and we can scarce constrain them from falling upon you and cutting you to pieces."

Soon after this there came a large company of men, armed, to my place, and with much threatening and profane words, ordered me to be gone by the next day, or they would kill me and my family; in consequence of which threatening, we quit our house in the month of November, leaving most of our effects; suffering very much with cold, fatigue and hunger, we took [set out] on the prairie, and went southward twenty miles or more, where we stayed a few weeks. But still being threatened by the mob, we removed to Clay county, where we lived in peace until the fall of 1838, when a mob arose against the people of the Church of Latter-day Saints, when we were again obliged to leave our home, and seek safety in another place for a few weeks. When we returned our house had been broken open, and the lock of a trunk broken open, and the most valuable contents thereof taken away; the most of our bedding and furniture was either stolen or destroyed; and we were then ordered to leave the state.

Gibson Gates.

Sworn to before David W. Kilbourn, J P.

Affidavit of David Pettigrew.

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This is to certify, that I, David Pettigrew, was a citizen of Jackson county, Missouri, and owned a good farm, lying on the Blue river, six miles west of Independence, and lived in peace with the inhabitants until the summer and fall of 1833, when the inhabitants began to threaten us with destruction. I was at work in my field, and a man by the name of Allen, and others with him, came along and cried out, "Mr. Pettigrew, you are at work as though you were determined to stay here, but we are determined that you shall leave the county immediately." I replied that I was a free born citizen of the United States, and had done harm to no man. "I therefore claim protection by the law of the land," and that the law and the Constitution of the land would not suffer them to commit so horrid a crime. They then replied that "the old law and Constitution is worn out, and we are about to make a new one."

I was at a meeting where we had met for prayer, and a man by the name of Masters came and desired an interview with us; he then stated that he was sent by the mob to inform us, that if we would forsake our "Mormon" and Prophet religion, and become of their religion, they, the mob, would be our brothers, and would fight for us; "but if you will not, we are ready and will drive you from the county."

A few days after this, a large mob came to my house, commanded by General Moses Wilson, Hugh Braziel and Lewis Franklin, and broke down my door, and burst into my house, armed with guns, clubs and knives; some of them were painted red and black. This was in the night, and my family was much frightened. They threatened me with immediate death if I did not leave the place. After much abuse they left us for the night, but in a few days they returned and drove me and my family into the street, not suffering us to take anything with us. I saw that we must go or die; we went south to Van Buren county, in company with eighty or

ninety others. In a short time after, I returned to my farm and found my house plundered, my grain and crop, stock, and all my farm and farming tools laid waste and destroyed; and shortly after my house was burned to ashes.

I called on Esquire Western, of Independence, and inquired of him if he could inform me what all this mobbing and riot meant, informing him of the destruction and plundering of my house; to which he gave me no satisfaction, but insulted me and treated me roughly. Governor Boggs lived in the county, and I have seen him passing through among us in our great distress, and gave no attention to our distresses. He was then Lieutenant-Governor of the state. On my return to my family in Van Buren county, I was much abused by a man by the name of Brady; he said he would kill me if I ever attempted to go to my farm, or if he saw me passing that way again. I returned to my family, and in a few days after, a company of men came where we lived and said they would spill my blood if I did not leave the place immediately. The leaders of this company were John Cornet, Thomas Langley, and Hezekiah Warden; they lived in Jackson county.

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This was in the cold winter, and our sufferings were great. I fled across the Missouri river to Clay county, where I lived three years; in which time I often heard Judge Cameron and others say, that "you Mormons cannot get your rights in any of the courts of the upper country;" and I had not the privilege of voting as a free citizen.

I moved to Caldwell county, bought land and opened a good farm, and lived in peace until the summer and fall of 1838, when mobs arose in the counties round about, and I with the rest was obliged to take up arms in self defense; for the cry was, that mob law should prevail, if we stood against them, until the army came and took us all prisoners of war. I with the rest was obliged to sign a deed of trust at the point of the sword, I with sixty others was selected out and marched to Richmond, in Ray county, by the command of General Clark, where they kept us a number of weeks, pretending to try us as treasoners and murderers. At length I obtained my liberty, and returned to my family in Caldwell county; and I found that there was no safety there, for there was no law, but all a scene of robbing, and plundering, and stealing. They were about to take me again, and I was obliged to leave my family and flee to Illinois. In about two months my family arrived, having suffered much abuse and loss of health and property. Soon after the arrival of my family my son, a young man, died; and I attribute his death to the cruel barbarity of the mob of Missouri, he being a prisoner among them, and having suffered much because of them.

My father was a soldier, and served in the Revolutionary War, under the great Washington, but I have not had protection on my own lands; and I have not been permitted to see my farm in Jackson county, Missouri, in seven years. Soldiers were stationed or quartered in different parts of Far West; and they treated us roughly, threatening to shoot us, and making use of anything they pleased, such as burning house, timber, and rails, and garden fences, and stealing and plundering what they pleased.

When I was at Richmond, a prisoner before Judge King, we sent for many witnesses; and when they came, they were taken and cast into Prison with us, and we were not permitted to have any witnesses. The day I came out of prison, they compelled me to sign a writing which was not true or remain in prison.

David Pettigrew.

Sworn to before D. W. Kilbourn, J. P.

Thus I have given a few of the multitude of affidavits which might be given to substantiate the facts of our persecutions and deaths in Missouri. When the brethren left Missouri, they were poor, having been plundered of everything valued by mobs. Much of the plundering was done under the eye of the government officers, according to the foregoing affidavits; and all by the sanction of the state of Missouri, as the acts of her legislature testify.^[5] The Saints, being so numerous, were obliged to scatter over the state of Illinois and different states to get bread and clothing—so that but few accounts against Missouri could be collected without unreasonable exertions. About 491 individuals gave in their claims against Missouri, which I presented to Congress—amounting to about \$1,381,044.00; leaving a multitude more of similar bills hereafter to be presented, which, if not settled immediately, will ere long amount to a handsome sum, increasing by compound interest.

Comment of the
Prophet on the
Foregoing
Affidavits.

Footnotes:

1. This epistle is of interest as showing the spirit of the Church government at that time, (1839) and the recognition of the rights of individuals. For these reasons it is quoted here:

To the Saints scattered abroad, in the region westward from Kirtland, Ohio:

Beloved Brethren:—Feeling that it is our duty, as the servants of God, to instruct the Saints from time to time, in those things which to us appear to be wise and proper—therefore we freely give you a few words of advice at this time.

We have hear it rumored abroad, that some at least, and probably many, are making their calculations to remove back to Kirtland next season.

Now brethren, this being the case, we advise you to abandon such an idea; yea, we warn you, in the name of the Lord, not to remove back there, unless you are counseled to do so by the First Presidency, and the High Council of Nauvoo. We do not wish by this to take your agency from you; but we feel to be plain, and pointed in our advice for we wish to do our duty, that your sins may not be found in our skirts. All persons are entitled to their agency, for God has so ordained it. He has constituted mankind moral agents, and given them power to choose good or evil; to seek after that which is good, by pursuing the pathway of holiness in this life, which brings peace of mind, and joy in the Holy Ghost here, and a fulness of joy and happiness at His right hand hereafter; or to pursue an evil course, going on in sin and rebellion against God, thereby bringing condemnation to their souls in this world, and an eternal loss in the world to come. Since the God of heaven has left these things optional with every individual, we do not wish to deprive them of it. We only wish to act the part of a faithful watchman, agreeably to the word of the Lord to Ezekiel the prophet, (Ezekiel 33 chap. 2, 3, 4, 5, verses,) and leave it for others to do as seemeth them good.

Now for persons to do things, merely because they are advised to do them, and yet murmur all the time they are doing them, is of no use at all; they might as well not do them. There are those who profess to be Saints who are too apt to murmur, and find fault, when any advice is given, which comes in opposition to their feelings, even when they, themselves, ask for counsel; much more so when counsel is given unasked for, which does not agree with their notion of things; but brethren, we hope for better things from the most of you; we trust that you desire counsel, from time to time, and that you will cheerfully conform to it, whenever your receive it from a proper source.

It is very probable, that it may be considered wisdom for some of us, [i. e. at Nauvoo], and perhaps others, to move back to Kirtland, to attend to important business there: but notwithstanding that, after what we have written, should any be so unwise to move back there, without being first counseled so to do, their conduct will be highly disapproved.

Done by order and vote of the First Presidency and High Council for the Church of Jesus Christ of Latter-day Saints, at Nauvoo, December 8, 1839.

H.G. Sherwood, Clerk

Times and Seasons, Vol. 1, p. 29.

2. This communication of Hyrum Smith's adds nothing to his very elaborate statement of the wrongs suffered by himself and the Saints in Missouri already published in Volume III, pp. 403-424, except his testimony to the truth of the Book of Mormon; and as he was one of the Eight Witnesses to the fact of the existence of the Nephite plates from which the record was translated, the paragraphs relating to that testimony are give here:

"Having given my testimony to the world of the truth of the Book of Mormon, the renewal of the everlasting covenant, and the establishment of the kingdom of heaven, in the last days; and having been brought into great afflictions and distresses for the same, I thought that it might be strengthening to my beloved brethren, to give them a short account of my sufferings, for the truth's sake, and the state of my mind and feelings, while under circumstances of the most trying and afflicting nature. * * * * I had been abused and thrust into a dungeon, and confined for months on account of my faith, and the testimony of Jesus Christ. However I thank God that I felt a determination to die, rather than deny then things which my eyes have seen, which my hands had handled, and which I had borne testimony to, [all in plain allusion to his testimony to the existence of the plates from which the Book of Mormon was translated] wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as I ever did I my life. My confidence in God, was likewise unshaken. I knew that He who suffered me, along with my brethren, to be thus tried, that He could and that He would deliver us out of the hands of our enemies; and in His own due time He did so, for which I desire to bless and praise His holy name."—*Times and Seasons*, Vol. 1, pp. 20 and 23.

3. This treatise on the "Regeneration and Eternal Duration of Matter," was written by Elder Pratt while in Columbia prison, Missouri. He explains that it "was more calculated to comfort and console myself and friends when death stared me in the face, than as an argumentative or philosophical production." This article has for some time been out of print, yet it has much that is instructive in it. The author states as a basic principle in his treatise the following: "Matter and spirit are the two great principles of all existence. Everything animate and inanimate is composed of one or the other, or both of these eternal principles. I say eternal, because the elements are as durable as the quickening power which exists in them. Matter and spirit are of equal duration; both are self-existent,—they never began to exist, and they never can be annihilated. * * * * Matter as well as spirit is eternal, uncreated, self existing. However infinite the variety of its changes, forms and shapes;—however vast and varying the parts it has to act in the great theater of the universe;—whatever sphere its several parts may be destined to fill in the boundless organization of infinite wisdom, yet it is there, durable at the throne of Jehovah. And eternity is inscribed in indelible characters on every particle. Revolution may succeed revolution;—vegetation may bloom and flourish, generation upon generation may pass away and others still succeed—empires may fall to ruin, and moulder to the dust and be forgotten—the marble monuments of antiquity may crumble to atoms and mingle in the common ruin—the mightiest works of art, with all their glory, may sink in oblivion and be remembered no more—worlds may startle from their orbits, and hurling from their spheres, run lawless on each other in conceivable confusion—element may war with element in awful majesty, while thunders roll from sky to sky, and arrows of lightning break the mountains asunder—scatter the rocks like hailstones—set worlds on fire, and melt the elements with fervent heat, and yet not one grain can be lost—not one particle can be annihilated. All these revolutions and convulsions of nature will only serve to refine, purify, and finally restore and renew the elements upon which they act. And like the sunshine after a storm, or like gold seven times tried in the fire, they will shine forth with additional luster as they roll in their

eternal spheres, in their glory, in the midst of the power of God." On this theory of the indestructibility of matter the author proceeds to consider the reality of the resurrection from the dead and the future life of man in a sentient, tangible existence. "The resurrection of the body is a complete restoration and reorganization of the physical system of man; * * * * the elements of which his body is composed are eternal in their duration; * * * * they form the tabernacle—the everlasting habitation of that spirit which animated them in this life; * * * * the spirits and bodies of men are of equal importance and destined to form an eternal and inseparable union with each other."

4. This affidavit, it will be observed, was given some time after the others of this group, and appears in the Ms. of the Prophet's History under date of March the 5th, but it is brought forward here, with all those that follow in this chapter, that it may appear in connection with the others of its kind.

5. That is to say, the legislature had appropriated two hundred thousand dollars to meet the expenses of the mob-militia in unlawfully dispossessing the Saints of their lands and other property, and then expelling them from the state. While on the other hand, it refused to give any consideration worthy of the name to the petition of the Saints for redress of their grievances; and so far was the legislature from giving the Saints any assurance of reinstatement in the rightful possession of their lands and other property and maintaining them in peaceful possession of them, that it finally refused even to investigate the justice of their claims. Under these circumstances the Prophet is undoubtedly justified in using the language of the text. (See Vol. III, chaps. xv, xvi.)

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CHAPTER IV.

Departure of the Prophet from Washington—Labors of
Elias Higbee Before the Senate Judiciary Committee—
Report of the Committee.

Wednesday, 8.—The High Council at Nauvoo voted to loan all the moneys possible for the relief of the poor Saints.

This evening President Young preached at a school house in the south west part of Richmond,^[1] when the people present commenced making a noise and disturbing the meeting, and when President Young was reproofing them for their disgraceful conduct, some of those present fired lucifer matches. President Young rebuked them severely, and taught them better manners, and proposed to send them some Indians from the West to civilize them.

Ministry of
Brigham Young and
Geo. A. Smith at
Richmond, New
York.

Thursday, 9.—About this time I returned to Philadelphia, where I continued to preach and visit for a little season.

George A. Smith preached at Richmond this evening. His health is still very poor, and he is almost blind. President Young also was very feeble. While they were opening the meeting, some one threw a quantity of brimstone in the fire, which nearly suffocated them. As soon as the fumes of brimstone would permit, Brother Smith told them he thought he should be in no danger of catching the itch in Massachusetts, for the smell of brimstone indicated that it was thoroughly cured.

{76} *Sunday, 12.*—Elders Young and Smith held a meeting at William Pierson's, Richmond. After preaching, Elder Smith had a severe shake of the ague, which lasted some hours. The weather was extremely cold, but by the kind attention of Mr. Pierson's family, and William Richards, he was in some measure relieved of his ague before he left Richmond. President Young wore a cradle bed quilt from Far West to Richmond, where Rhoda Richards lined Doctor Richard's old worn out plaid cloak with President Young's quilt, with flannel between, which made him very comfortable.

Monday, 13.—Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived at Preston, England.

Tuesday, 14.—About this time Elder Rigdon and Doctor Foster arrived at Philadelphia.

Friday, 17.—A special council was held at the house of Elder Willard Richards, in Preston, Joseph Fielding, president, Theodore Turley, scribe. Appointments in Present, Wilford Woodruff, John Taylor, Hiram Clark, and Willard Richards. the British Mission. Council decided that Elders Woodruff and Turley should go to the Staffordshire potteries; Elders Taylor and Fielding, to Liverpool; Elder Clark, to Manchester, with Elder William Clayton; and Elder Willard Richards to go where the Spirit directs; that the Elders of the council communicate with the presidency at Preston once a month; and Elder Richards write to Brothers Alexander Wright and Samuel Mulliner in Scotland, and hold no general conference until more of the Twelve arrive.

Elders Brigham Young and George A. Smith went to Canaan, Connecticut, with Edwin D. Pierson, Elder Smith shaking very severely with the ague in the evening.

Saturday, 18.—Elders Woodruff and Turley started for the Potteries.

Sunday 19.—The High Council at Nauvoo voted to donate a city lot to Brother James Hendrix, who was shot in Missouri; also voted to build him a house; also donated a house and lot to Father Joseph Knight.

{77} Elder Brigham Young preached at Sheffield mills, where he stayed till the twenty-sixth.

Wednesday, 22.—Elders Fielding and Taylor went to Liverpool and commenced their mission.

Saturday, 25.—About this time I visited the Saints at Brandywine, where I spent some days, and returned to Philadelphia.

Monday, 27.—Brothers Gibson Smith and Peter French conveyed Elders Brigham Young and George A. Smith to New Haven, where they tarried until the 31st.

About the last of this month, I left Philadelphia for Washington, in company with Brothers Rockwell, Higbee, and Doctor Foster, traveling by railroad, having sold my carriage, and having left Elder Rigdon sick in Philadelphia.

Friday, 31.—Elders Brigham Young and George A. Smith took steamboat from New Haven for New York City. When within eighteen miles of the city, they took the stage, and arrived at their destination about ten o'clock at night. When they alighted from the carriage they had no funds to pay their fare, and Elder Young asked Captain Stone to pay their bill, fifty cents, which he very readily did; and they found Elder Parley P. Pratt's house in about five minutes, where they stayed Saturday, February 1st.

Sunday, February 2.—Elders Brigham Young and George A. Smith preached in the Columbia Hall. Elder Young preached every evening during the week, till Saturday, three times in the Columbia Hall; by which he injured himself so much, that he was not able to dress himself for four or five days.

On Monday George A. Smith went to Philadelphia.

Thursday, 6.—I had previously preached in Washington, and one of my sermons I find reported in synopsis, by a member of Congress; which I will insert entire.

{78} *Mathew S. Davis' Description of the Prophet, and a Report of his Washington Discourse.*

Washington, 6th February, 1840.

My Dear Mary:—I went last evening to hear "Joe Smith," the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man: but he is a plain, sensible, strong minded man. Everything he says, is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read.

He commenced by saying, that he knew the prejudices which were abroad in the world against him, but requested us to pay no respect to the rumors which were in circulation respecting him or his doctrines. He was accompanied by three or four of his followers. He said, "I state to you our belief, so far as time will permit." "I believe," said he, "that there is a God, possessing all the attributes ascribed to Him by all Christians of all denominations; that He reigns over all things in heaven and on earth, and that all are subject to His power." He then spoke rationally of the attributes of Divinity, such as foreknowledge, mercy &c., &c. He then took up the Bible. "I believe," said he, "in this sacred volume. In it the 'Mormon' faith is to be found. We teach nothing but what the Bible teaches. We believe nothing, but what is to be found in this book. I believe in the fall of man, as recorded in the Bible; I believe that God foreknew everything, but did not foreordain everything; I deny that foreordain and foreknow is the same thing. He foreordained the fall of man; but all merciful as He is, He foreordained at the same time, a plan of redemption for all mankind. I believe in the Divinity of Jesus Christ, and that He died for the sins of all men, who in Adam had fallen." He then entered into some details, the result of which tended to show his total unbelief of what is termed *original sin*. He believes that it is washed away by the blood of Christ, and that it no longer exists. As a necessary consequence, he believes that we are all born pure and undefiled. That *all* children dying at an early age (say *eight* years) not knowing good from evil, were incapable of sinning; and that all such assuredly go to heaven. "I believe," said he, "that a man is a moral, responsible, free agent; that although it was foreordained he should fall, and be redeemed, yet after the redemption it was not foreordained that he should again sin. In the Bible a rule of conduct is laid down for him; in the Old and Testaments the law by which he is to be governed, may be found. If he violates that law, he is to be punished for the deeds done in the body."

{79} I believe that God is eternal. That He had no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the *soul* is eternal; and had no beginning; it can have no end. Here he entered into some explanations, which were so brief that I could not perfectly comprehend him. But the idea seemed to be that the soul of man, the spirit, had existed from eternity in the bosom of Divinity; and so far as he was intelligible to me, must ultimately return from whence it came. He said very little of rewards and punishments; but one conclusion, from what he did say, was irresistible—he contended throughout,

that everything which had a *beginning* must have an *ending*; and consequently if the punishment of man *commenced* in the next world, it must, according to his logic and belief have an *end*.

During the whole of his address, and it occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness, and mild persuasion.

Towards the close of his address, he remarked that he had been represented as pretending to be a Savior, a worker of miracles, etc. All this was false. He made no such pretensions. He was but a man, he said; a plain, untutored man; seeking what he should do to be saved. He performed no miracles. He did not pretend to possess any such power. He closed by referring to the Mormon Bible, which he said, contained nothing inconsistent or conflicting with the Christian Bible, and he again repeated that all who would follow the precepts of the Bible, whether Mormon or not, would assuredly be saved.

Throughout his whole address, he displayed strongly a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him, *direct from heaven*. If there was such a thing on earth, as the author of it, then he (Smith) was the author; but the idea that he wished to impress was, that he had penned it as dictated by God.

I have taken some pains to explain this man's belief, as he himself explained it. I have done so because it might satisfy your curiosity, and might be interesting to you, and some of your friends. *I have changed my opinion of the Mormons*. They are an injured and much-abused people. Of matters of *faith*, you know I express no opinion. I have only room to add—let William, if you cannot do it, acknowledge the receipt of this, with the enclosure.

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Remember me to Sarah and the boys. Kiss the dear baby for me.

Affectionately your husband,

M. L. Davis.

P. S.—I omitted to say, he does not believe in infant baptism, *sprinkling*, but in *immersion*, after *eight* years of age.

To Mrs. Mathew L. Davis, 107 Henry Street, New York.

During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which, when he had heard, he said: "*Gentlemen, your cause is just, but I can do nothing for you;*" and "*If I take up for you I shall lose the vote of Missouri.*" His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble Republic. I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry, to press the just claims of the Saints on the consideration of the President or Congress, and stayed but a

The Prophet's
Interview with Van
Buren and Calhoun.

few days, taking passage in company with Porter Rockwell and Dr. Foster on the railroad and stages back to Dayton, Ohio.

Friday, 7.—High Council at Montrose voted to disfellowship all brethren who should persist in keeping tipping shops in that branch of the Church.

Sunday, 16.—Elder Brigham Young tarried at Elder Parley P. Pratt's, 58 Mott Street, N. Y., and Elder Heber C. Kimball arrived there this morning.

Thursday, 20.—Judge Higbee I left at Washington, and he wrote me as follows:

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Elias Higbee's Letter to the Prophet, Reporting Progress of the Cause of the Saints Before the Senate Committee.

Washington City, Feb. 20th, 1840.

Dear Brother:—I have just returned from the Committee Room, wherein I spoke about one hour and a half. There were but three of the committee present, for which I am very sorry. I think they will be obliged to acknowledge the justice of our cause. They paid good attention; and I think my remarks were well received. It was a special meeting appointed to hear me by my request. The Missouri Senators and Representatives were invited to attend. Dr. Linn, and Mr. Jamieson attended, and God gave me courage, so that I was not intimidated by them. Dr. Linn, I thought, felt a little uneasy at times; but manifested a much better spirit afterwards than Mr. Jamieson.

I told them first, that I represented a suffering people, who had been deprived, together with myself, of their rights in Missouri; who numbered something like fifteen thousand souls; and not only they, but many others were deprived of the rights guaranteed to them by the Constitution of the United States. At least the amount of one hundred and fifty thousand free-born citizens are deprived the enjoyment of citizenship in each and every state; that we had no ingress in the state of Missouri; nor could any of us have, only at the expense of our lives; and this by the order of the executive.

I then took their own declaration of the cause of our expulsion; referred them to Parley P. Pratt's pamphlet, which I held in my hand; then showed that the first accusation therein contained, was on account of our religious tenets; furthermore, that the others were utterly groundless. I went on to prove that the whole persecution, from beginning to end, was grounded on our religious faith. For evidence of this, I referred them to Porter Rockwell's testimony, and P. Powell's. I stated that there was abundant testimony to prove this to be a fact, among the documents.

I then gave a brief history of the persecutions, from the first settlement in the state to our final expulsion. I also stated that the society were industrious, inoffensive, and innocent of crime; had the *Times and Seasons*, from which I read Governor Lucas's letter to Alanson Ripley. I also referred to Judge Young's letter from Pike county, the clerk's and others, respecting our character in their section of the country. I gave them some hints of the Haun's mill massacre, and the murder of the two little boys, but referred them more particularly to the documents for information concerning those things; and furthermore that I had not come here to instruct them in what they were to do in the case, but to present them with the facts—having all confidence in this honorable body (the Congress), believing them to be honorable men.

I demanded from them a restitution of all our rights and privileges as citizens of the United States, and damages for all the losses we had sustained in consequence of our persecutions and expulsion from the state; and told them we could have recourse no where else on earth that I knew of; that we could not sue an army of soldiers, neither could we go into the state to sue anyone else. I told them that I knew not how far Congress had jurisdiction in this case, or how far they had not; but as far as they had, we claimed the exercise of it for our relief; for we were an injured people.

These and some others were the principal subjects of my speech; after which Mr. Jamieson said he was once in the "Mormons" favor; but afterwards learned that it was impossible to live among them, for they stole their neighbors' hogs; and there being so much testimony, he believed it, etc., etc. I replied something like this: making statements was one thing, and proving them was another. Mr. Linn then said he wished me to answer one thing, viz.: If the legislature of Missouri did not refuse to investigate the subject of our difficulties solely on account of the trials then pending. In reply I assured him that I knew they had refused us an investigation; but as to that being the cause, I did not know, but told him they might have done it when those trials were discharged. He seemed to think it an injustice for Congress to take it up before the legislature had acted on it.

I occupied all but a few minutes of the time when the Senate was to go into session, so they adjourned until tomorrow at ten o'clock, when the Missourians are to reply. Mr. Linn observed, that there was a gentleman whom he would have before the committee on the morrow, who lived in the upper part of Missouri, that knew everything relative to the affair. I presume *he* is to put in his gab. I suppose I must attend the committee, as I am solicited by the chairman; but I would rather take a flogging; because I must sit still, and hear a volubility of lies concerning myself and brethren. *Lies* I say, for they have nothing but *lies* to tell, that will in the least degree justify their conduct in Missouri. Mr. Linn said he had written to Missouri, to get all the evidence taken before Judge King; so that if the thing must come up, he would be prepared to have a full investigation of the matter, and that the committee should have power to send for persons, papers, &c., &c.

In my remarks I stated that an article of the Constitution was violated in not granting compulsory process for witnesses in behalf of the prisoners; and that the main evidence adduced, upon which they were committed, (as I understood), was from Dr. Avard, who once belonged to our society, and was compelled to swear as suited them best, in order to save his life; that I knew him to be a man whose character was the worst I ever knew in all my associations or intercourse with mankind; and that I had evidence by affidavits before them, of five or six respectable men, to prove that all he swore to was false.

Brethren and sisters, I want your especial prayers, that God may give me wisdom to manage this case according to His will, and that He will protect me from our foes, both publicly and privately.

Yours in the bonds of love,

Elias Higbee.

Second letter of Elias Higbee to the Prophet—Cause of the Saints before the Senate Committee.

Washington City, February 21st, 1840.

Dear Brother.—I have just returned again from the Committee Room. Mr. Linn and Mr. Jamieson made some remarks, to which I replied. Mr. Linn is much more mild and reasonable (mostly perhaps from policy) than Mr. Jamieson, who related a long lingo of stuff, which he said was proven before the legislature in Missouri, which amounted to about this: that Joseph Smith gave the "Mormons" liberty to trespass on their neighbors' property; also told them, that it all belonged to them; as they were Israelites. Upon the strength of this they became the aggressors. I replied that the Jackson county people in their declaration of causes that induced them to unite in order to drive the "Mormons," the crime of stealing, or trespassing, was not mentioned; and there was no docket, either clerk's or justice's, that could show it, in Jackson, Clay, Caldwell, or in Daviess counties; and that no man ever heard such teaching or doctrine from Joseph Smith, or any other "Mormon;" that we held to no such doctrine, neither believed in any such thing.

I mentioned some things contained in our Book of Doctrine and Covenants; Government and Laws in general. I told them we had published long ago our belief on that subject. Some things I recollected, which were that all persons should obey the laws of the government under which they lived, and that ecclesiastical power should not be exercised to control our civil rights in any way; particularly that ecclesiastical power should only be used in the Church; and then no further than fellowship was concerned. I think they injured their cause to-day. There is another appointment for them on the morrow, at 10 o'clock. Their friend they said was sick, consequently could not attend to-day. Mr. Linn said he thought it would be time enough to take it up in Congress when they [the Saints] could not get justice from the State; and that he was confident there was a disposition in the state of Missouri to do us justice, should we apply; that the reason of their refusing to investigate before was, the trials of the prisoners were pending; and further said, (when speaking of the trials before Judge King,) that he understood from gentlemen that the prisoners commended the Judge for his clemency and fair dealing towards them; and acknowledged they were guilty in part of the charge preferred against them. Mr. Linn said he presumed I was not present, when said men were tried. I replied in the negative, that I was not there, neither any body else that could be a witness in their favor. The lawyers advised them to keep away if they desired the salvation of their lives. I observed that I had read the proceedings of the legislature, but did not now recollect them; but since yesterday I have been reflecting on the subject, and recollect a conversation I had with Mr. Harvey Redfield, who was the bearer of the petition to Jefferson City, and he informed me that the reasons why they refused an investigation, was on account of the Upper Missouri members being so violently opposed to it, that they used their utmost exertions, and finally succeeded in getting a majority against it; and the reason of their taking this course was, in consequence of one of their members being in the massacre at Haun's mill, viz., Mr. Ashley; and Cornelius Gilliam was a leader of the first mob in Daviess county, which the militia were called out to suppress.

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Mr. Linn said if it must come out in Congress, it should be fully investigated, and they, the Committee, should have power to send for persons and papers; for if we have a right to claim damages of the United States, so had they, if all were true concerning the acts alleged against the "Mormons;" that they had a right to ask the Government to pay the war against the "Mormons;" but finally seemed to disapprove of the exterminating order, which was admitted to have existed by Mr. Jamieson, or was issued by their legislature, but that no one ever thought of carrying it into effect. He said that General Clark merely advised the "Mormons" to leave the State. To which I replied, General Clark's speech was before them; that I had stated some of its contents yesterday; and if it were necessary, I could prove it by four or five hundred affidavits.

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Then Mr. Jamieson stated something about the prisoners making their escape, and that he had no doubt but that they could have a fair trial in Missouri, for the legislature, to his certain knowledge, passed a law whereby they had a right to choose any county in the State to be tried in. To which I replied, that I understood such a law was passed; but notwithstanding, they could not get their trials in the county wherein they desired; for they were forced to go to Boone, whereas they desired to have their trials in Palmyra, where they could get their witnesses, as that was only sixteen miles from the river, and the other was a great distance. He said that Judge King certainly would not go contrary to law. I told him there were some affidavits in those documents that would tell him some things very strange concerning Judge King. Mr. Linn then wished to know if the affidavits were from anybody else save "Mormons." I replied that there were some others; but how many I knew not. He then wanted to know how they were certified; whether any clerk's name was attached in the business. I told him they were well authenticated by the Courts of Record, with the Clerk's name attached thereto.

After these things and some others were said, the committee refused to consult on the subject. Only the same three attended that were in yesterday. The Chairman observed that they had not expressed any opinion relative to the subject; but observed his mind was made up in relation to the matter. I think, from all I have discovered, Mr. Smith of Indiana will be on the side of justice; but how the thing will terminate I cannot tell. Mr. Crittenden and Mr. Strange are the two absent members of the Committee.

Yours in the bond of love,

Elias Higbee.

Third Letter of Elias Higbee to the Prophet—Cause of the Saints before the Senate Committee.

Washington, February 22nd, 1840.

Dear Brother.—I have just returned from the Committee Room. The Committee being present to-day, a Mr. Corwin of St. Louis, formerly a democratic editor, emptied his budget; which was as great a bundle of nonsense and stuff as could be thought of; I suppose not what he knew, but what gentlemen had told him; for instance, the religious General Clark and others. I confess I had hard work to restrain my feeling some of the time, but I did succeed in keeping silence tolerably well. Himself, Mr. Jamieson, and Mr. Linn summoned all the energies of their minds to impress upon the assembly that "Joe Smith," as he called him, led the people altogether by Revelation, in their temporal, civil, and political matters, and by this means caused all the "Mormons" to vote the "whole-hog" ticket on one side, except two persons. But when I got an opportunity of speaking, I observed that Joseph Smith never led any of the Church in these matters; as we considered him to have no authority, neither did he presume to exercise any of that nature; that Revelations were only concerning spiritual things in the Church; and the Bible being our standard, we received no Revelations contrary to it. I also observed that we were not such ignoramuses, perhaps, as he fain would have people believe us to be; and some other things on this subject. I then told him that every man exercised the right of suffrage according to his better judgment, and without any ecclesiastical restraint being put upon him; that it was all false about a Revelation on voting; and the reason of our voting that ticket was in consequence of the Democratic principles having been taught us from our infancy, and that they ever extended equal rights to all; and further we had been much persecuted previous to that time—many threatenings being made from the counties round

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about, as well as among us, by those who took the lead in political affairs. It was true we advised our brethren to vote this ticket, telling them we thought that party would protect our rights, and not suffer us to be driven from our lands, as we had hitherto been; believing it to be by far the most liberal party; but in that we were mistaken, because when it came to the test, there were as many Democrats turned against us as Whigs; and indeed less liberality and political freedom were manifested by them; for one Whig paper came out decidedly in our favor.

I made these remarks partly from motives which I may at another time explain to you. He laid great stress on the trials at Richmond, and a constitution, that he said Avard and others (who were in good standing in the "Mormon" Church at this time) swore to; then went on to relate what it contained, and that it was written by Sidney Rigdon.

I flatly denied it, and I could bring all the "Mormons," both men, women, and children, besides myself, that would swear before all the world, that no such thing ever existed, nor was thought of among the "Mormons."

He then related some things which he said John Corril had told him at the legislature, in Missouri; which were to the effect that the "Mormons" had burnt a number of houses in Daviess county, and that for himself, if he could not get to heaven by being an honest man, he would never go there. Then, I, speaking of some of the dissenters, told him Corril was anxious to get into the Church again, and that it was the fact in regard to damages having been done, after we had been driven from Jackson and Clay—relating the De Witt scrape, and calling of the militia, and the mob's marching to Daviess and saying they would drive the "Mormons" from there to Caldwell, and then to hell; their burning our houses: that small parties on both sides were on the alert, and probably did some damages; though I was not personally knowing to [it], as I was not there. I told him Joseph Smith held no office in the country, neither was he a military man, and did not take gun in hand in the affair to my knowledge. I then stated that John Corril's affidavit, which contained some important facts, was before them,—which facts I forgot to mention yesterday,—importing that he (John Corril) was convinced we would get no redress in Missouri (he being a member of the legislature, ought to know). I saw the Chairman of the Committee not long since, who informed me that the Committee had not come to a final conclusion on this matter as yet.

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I saw Mr. Jamieson on the walk, who said the first thing the Committee would do was to decide whether they would take it up and consider it or not; and if they do take it up according to request, the Senate will grant the Committee power to send for persons and papers. The Committee made some inquiries respecting our religion, and I answered there, as a matter of course, as well as I was able.

They inquired very particularly concerning how much land we had entered there, and how much of it yet remained unsold; when Mr. Corwin observed that we had never entered much land there, but were squatters. I then described the size of Caldwell and Daviess counties, giving an explanation on these matters.

I suppose perhaps on Monday or Tuesday, we shall know something relative to this matter. Whether power be given them to send for persons and papers, [or not] you may see where they depend to rally their forces, viz., by endeavoring to make us treasonable characters, by the constitution, said to govern us, and that everything both civil and political among us is done by revelation. These points I desire to blow to the four winds, and that you will select a number of firm brethren, possessing good understanding, who will tell the truth, and willingly send me their names when they know they are wanted. Send plenty of them. They

will get two dollars per day, and ten cents a mile to and from, [as] expense money. Do not send them until their subpoenas get there, for they will not draw expense money only for going home.

I will suggest a few names—Alanson Ripley, King Follett, Amasa Lyman, Francis M. Higbee, as they know concerning the De Witt scrape; also send Charles C. Rich, Seymour Brunson, and others. You will know whom to send better than myself.

If the Missourians should send for you, I would say consult God about going.

Elias Higbee.

P. S.—Mr. Jamieson stated to me this evening, if the "Mormons" could make it appear that they had been wronged, they would use their influence in having them redressed, so the shame should not fall on the whole state, but on those which had been guilty. I then observed that there was a minority in the legislature, much in our favor, which seemed to please him, as they alluded several times to it. The cause of my being so particular, is to show you the whole ground I have taken in this matter, that there may be no inconsistency. If I have erred in this matter, it is my head and not my heart.

Elias Higbee.

Sunday, 23.—Elder Brigham Young had so far recovered as to be able to attend preaching by Parley P. Pratt, at Columbia Hall, New York.

{88} The High Council of Nauvoo voted, that the notes given into the hands of Bishop Partridge, by certain individuals, as consecrations for building the Lord's House in Far West, be returned to the same by him.

Tuesday, 25.—Elders Brigham Young and Reuben Hedlock went to Hampstead, on Long Island, and preached at Rockaway and the neighborhood till the fourth of March, and baptized nine.

The Fourth Letter of Elias Higbee to the Prophet—Announces that the Senate Committee's Report will be Adverse to the Saints.

Washington, February 26th, 1840.

Dear Brother.—I am just informed, by General Wall (the Chairman of the Committee), before whom, or to whom, our business is referred, that the decision is against us, or in other words unfavorable, that they believe redress can only be had in Missouri, the courts and legislature. He says, they will report this week. I desire to get a copy of it, and also the papers. I feel a conscience void of offense towards God and man in this matter; that I have discharged my duty here; and as I wish not to be on expense, as soon as I can write to President Rigdon, get my papers, and draw some money to bear my expenses, I shall bid adieu to this city, to return to my family and friends.

I feel now that we have made our last appeal to all earthly tribunals; that we should now put our whole trust in the God of Abraham, Isaac, and Jacob. We have a right now which we could not heretofore so fully claim—that is, of asking God for redress and redemption, as they have been refused us by man.

Elias Higbee.

To Joseph Smith, Junior.

When I had returned as far as Dayton, Ohio, I found the horses which we left on our journey out, and from thence I pursued my journey through Indiana on horseback, in company with Dr. Foster, leaving Brother Porter Rockwell at Dayton; the traveling being exceedingly bad, my progress was slow and wearisome.

The Prophet *en route* for Nauvoo.

{89} My clerk, James Mulholland, while I was absent, died on November 3rd, 1839, aged thirty-five years. He was a man of fine education, and a faithful scribe and Elder in the Church.^[2]

Death of James Mulholland.

Wednesday, March 4, 1840. I arrived safely at Nauvoo, after a wearisome journey, through alternate snow and mud, having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

I have also enjoyed many precious moments with the Saints during my journey.

On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren, toward myself and an injured people, which will have its effect upon the public mind; and may he never be elected again to any office of trust or power,^[3] by which he may abuse the innocent and let the guilty go free.

I depended on Dr. Foster to keep my daily journal during this journey, but he has failed me.

Elders Brigham Young and Reuben Hedlock returned to New York, and held a conference, when many Elders were ordained.

{90} *Report of the Senate Judiciary Committee on the Case of the Saints vs. Missouri.*

Twenty-sixth Congress—First Session.—In the Senate of the United States, March 4th, 1840. Submitted, laid on the table, and ordered to be printed, the following Report, made by Mr. Wall—

The Committee on the Judiciary to whom was referred the Memorial of a Delegation of the Latter-day Saints, report—

The Petition of the Memorialists sets forth, in substance, that a portion of their sect commenced a settlement in the county of Jackson, in the state of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that county in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offense committed on their part, and to the destruction of property to the amount of 120,000 dollars; that the society thus expelled amounted to about 1,200 souls; that no compensation was ever made for the destruction of their property in Jackson; that after their expulsion from Jackson county, they settled in Clay county, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office; where they resided peaceably for three years, engaged in cultivation, and other useful and active employments, when the mob again threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay county, that they should purchase their lands, and the Saints should remove; which was complied with on their part, and

the Saints removed to the county of Caldwell, where they took up their abode and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay county never paid them for their lands, except for a small part; they remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers, and pre-emptioners, almost all the lands in the county of Caldwell, and a portion of the lands in Daviess and Carroll counties—the former county being almost entirely settled by the Saints, and they were rapidly filling up the two latter counties.

Those counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Land had risen in value to ten or even twenty-five dollars per acre, and these counties were rapidly advancing in cultivation and wealth.

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That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement, and the perpetration of many scenes of lawless outrage, which are set forth in the Petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain. They allege, that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and finally a force was organized under the authority of the Governor of the state of Missouri, with orders to drive the Saints from the state, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the state.

Several of the Saints were arrested and imprisoned on a charge of treason against the state, and the rest, amounting to about 15,000 souls, fled into other states, principally into Illinois, where they now reside.

The petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors, and concludes by saying they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men; to which decision they say they will submit.

The committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and after full examination and consideration, unanimously concur in the opinion—

That the case presented for their investigation is not such a one as will justify or authorize any interposition by this government.

The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government in any manner whatever. The allegations in the petition relate to the acts of its citizens, and inhabitants and authorities of the state of Missouri, of which state the petitioners were at the time citizens, or inhabitants.

The grievances complained of in the petition are alleged to have been done within the territory of the state of Missouri. The committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the petition. If they are true, the petitioners must seek relief in

the courts of judicature of the state of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially;^[4] or the petitioners may, if they see proper, apply to the justice and magnanimity of the state of Missouri—an appeal which the committee feel justified in believing will never be made in vain by the injured or oppressed.

It can never be presumed that a state either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons. The committee therefore report that they recommend the passage of the following resolution:

Resolved, That the committee on the judiciary be discharged from the further consideration of the memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their memorial.

Footnotes:

- 1. Richmond is in Schoharie county, about seventy miles west of Albany, N. Y.
- 2. Mulholland street in Nauvoo was named in honor of this worthy man. It ran east and west on the south side of the Temple block, and became the principal business street of the city. It was to him that the Prophet dictated a considerable part of his history. See History of the Church, Vol. III, p. 375.
- 3. He never was. In the Presidential election of 1840, Van Buren was renominated by the Democratic Party, but was defeated by William Henry Harrison, the Whig candidate. Harrison received two hundred and thirty-four electoral votes to sixty for Van Buren. In 1848 Van Buren was again a candidate for President being the nominee of the Free Soil Party. Lewis Cass was the nominee of the Democrats, and Zachary Taylor of the Whigs. Taylor was elected, and Van Buren did not receive a single electoral vote.
- 4. The Saints never acted upon the suggestion of the judiciary committee of the Senate, that they take their case before the Federal courts. The reasons why are considered at length in the introduction of this volume which see.

CHAPTER V.

Affairs of the Saints before United States Senate—
General Conference of the Church at Nauvoo—Action
of the Church with Reference to Senate Committee's
Report—Mission to Palestine.

Friday, 6.—Attended the meeting of the High Council of Iowa, at Brother Elijah Fordham's, Montrose.

Extract from the Minutes of the Iowa High Council.

President Joseph Smith, Jun., addressed the Council on various subjects, and in particular the consecration law; stating that the affairs now before Congress was the only thing that ought to interest the Saints at present; and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the Church for any offense whatever; and [he] was determined that no man should be brought before the Council in Nauvoo till that time, etc., etc. The law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself.^[1]

{94} He requested every exertion to be made to forward affidavits to Washington, and also letters to members of Congress. The following votes were then passed:

First—That this Council will coincide with President Joseph Smith, Jun.'s decision concerning the consecration law, on the principle of its being the will of the Lord, and of President Smith's taking the responsibility on himself.

Second—That a committee of three be appointed, consisting of Wheeler Baldwin, Lyman Wight, and Abraham O. Smoot, to obtain affidavits and other documents to be forwarded to the city of Washington.

Third—That the clerk of this Council be directed to inform Judge Higbee, that it is the wish of this Council that he should not, upon any consideration, consent to accept of anything of Congress short of our just rights and demands for our losses and damages in Missouri.

Sunday, 8.—I attended the Council of Nauvoo, at Brother Granger's.

President Brigham Young preached in Columbia Hall, New York.

Monday, 9.—Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, sailed from New York on the *Patrick Henry* for Liverpool.

Fifth Letter of Elias Higbee to the Prophet—the Affairs of the Saints at Washington.

Washington, March 9th, 1840.

Dear Brother:—I expected, by this time, that we would be through with our business, but the chairman of the committee gave notice last week, he should call it [the committee's Report] up today in the Senate; through Mr. Young's having gone to Philadelphia, it will not be called up until his return, which will be on next Thursday, according to the information that I have obtained relative to this matter. If the resolution is passed, as annexed to the Report, I shall get my papers and leave the city.

I have written some letters to Brother Rigdon, which it seems he did not get. Brother Samuel Bennett writes that Brother Rigdon left Philadelphia for the Jerseys on the 5th instant. He [Rigdon] stated that he expects me to come there to go with him home, and that he would write me soon on the subject. I shall write for him to make the necessary arrangements. He says Dr. Ell's family left about a week ago for Commerce. Also that the Church there numbers about one hundred; and Parley P. Pratt, Orson Pratt, Brother Kimball, Brother Brigham Young, George A. Smith, and Brother Hedlock were to sail from New York to England on the 7th instant.

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As I have lately written several letters to you, I shall bid adieu, not to write again until after the Senate acts upon our business. Mr. Robinson says he has sent you a report; notwithstanding, I shall enclose another for you.

I have changed my place of boarding in consequence of Mrs. Richey's breaking up house-keeping, and going to Baltimore. I am busy here at chimney corner preaching.

Yours as ever in the bonds of everlasting love,

Elias Higbee.

To President Joseph Smith, Jun., Commerce, Illinois.

P. S.—Lest my previous letters should not come to hand, I merely say that I have been before the committee three days, and done all in my power to effect the object of our mission; have spoken my mind freely on the subject; and feel to have a conscience void of offense towards God in this matter. The subscription of which the report makes mention, was on condition that they could not lawfully do anything for us; after examination we were to submit and wait until the Great Disposer of human events shall adjust these things, in that place where the wicked cease from troubling and the weary are at rest (this I think is nearly the sentiment though perhaps not the very words); and I for one hope and pray the time will soon come when they will not trouble us in the west, as they have hitherto done.

There is a man here on whom I occasionally call, who owns two printing presses and much type, reading our books, I will with the assistance of God, get him to come to the west as soon as possible with his press, that you may set him to printing the truth. He told me, if we had any printing to do, he would do it cheap, and even go to the west if necessary.

Give my respects to Porter Rockwell, Dr. Foster, and also all the household of faith.

E. H.

Friday, 13.—Jacob K. Potts and Levi Stilley made affidavit before William Oglesby, J. P., that they witnessed the massacre at Haun's mill on the 30th of October, 1838, confirming the statements already written in this History. Potts had two balls shot into his right leg.

Sunday, 15.—The High Council of the Church at Nauvoo voted that the First Presidency superintend the affairs of the ferry between Nauvoo and Montrose.

{96} *Monday, 16.*—Elder John Taylor wrote from Liverpool:

Extract from Elder John Taylor's Letter—Affairs in British Mission.

I told you about our coming to Liverpool. The first time I preached ten came forward [for baptism]. We have been baptizing since: last week we baptized nine, we are to baptize tomorrow, but how many I know not. The little stone is rolling forth. One of the brethren dreamed he saw two men come to Liverpool; they cast a net into the sea and pulled it out full of fishes: he was surprised to see them pick the small fish out first and then the large. Well, if we get all the fish I shall be satisfied.

Brother Woodruff has lately left the Potteries and has gone to another neighborhood, and is making Methodist preachers scarce. He baptized 32 persons

in one week—13 of them were Methodist preachers. Elder Clark is preaching and baptizing in and about Manchester. The latest account from Elder Turley, he was well, preaching and baptizing in the Potteries. Elder Willard Richards is very busy at this period, in visiting and setting in order the branches of the Church in Preston, Clithero, and all the regions round about, and holding correspondence with the Elders abroad.

The High Council met at my house in Nauvoo, and resolved that Robert B. Thompson write a letter to Judge Higbee at Washington, approving his course and giving him certain names (for which see Thompson's letter), that he may order subpoenas for them as witnesses in the suit now before Congress, namely, the Latter-day Saints *versus* the State of Missouri, for redress of grievances.

Judge Elias
Higbee's Course at
Washington
Approved.

Letter of R. B. Thompson to Elias Higbee, Announcing the Approval of the Church Authorities of the Latter's Course at Washington.

Nauvoo, Hancock County, Illinois,

March 17th, 1840.

Elias Higbee, Esq.

Dear And Honored Sir:—It is with the greatest pleasure I sit down to write to you at this time, to inform you of the situation and state of the Church as regards the object of your mission.

Since President Joseph Smith returned we have been favored with several communications from you, giving a statement of the proceedings before the committee, etc. On Monday evening last, your letters were read to a large concourse of our brethren, and other persons who were assembled to hear the same; and I must say that the greatest satisfaction was manifested by the assembled multitude, with the noble stand and straightforward and honorable course which you had pursued; and before the assembly separated, a vote of thanks to you was unanimously agreed upon. I can assure you that, from the feelings there, as well as upon other occasions, [expressed] there is not only a disposition, but a fixed determination, to uphold you in your righteous cause and sustain you in your efforts to obtain redress for the injuries which the Saints have borne from their unfeeling oppressors, and in bringing their case before the authorities of the nation.

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In the evening the High Council assembled at the house of President Joseph Smith, Jun., and took your letters into consideration, when it was unanimously resolved that a letter should be written to you approving the measures which you were taking. The High Council likewise send you a list of the names of such persons as they think will testify to such facts as you want to substantiate. The names are as follows:

Alanson Ripley,

Francis Higbee,

Lyman Wight,

Tarlton Lewis,

Edward Partridge,

Parley P. Pratt,
Thorit Parsons,
King Follett,
Isaac Laney,
Harvey Redfield,
Ellis Eames,
Chapman Duncan,
Smith Humphrey,
Erastus Snow,
John M. Burk,
Rebecca Judd,
Heber C. Kimball,
William Seyley,
Dr. Isaac Galland,
William Chapplin,
Ira Mills,
Oliver Olney,
Hyrum Smith,
Seymour Brunson,
Samuel Bent,
Porter Rockwell,
George A. Smith,
Stephen Markham,
Thomas Grover,
Amanda Smith,
Lyman Leonard,
Alma Smith,
Zebediah Robinson,
Orson Hyde,
Charles C. Rich,

Henry G. Sherwood,

Elias Smith,

Sidney Rigdon.

There probably may be others, who may occur to your mind, whom you can send for if you think necessary. We should feel glad if you had the assistance of Presidents Smith and Rigdon at this critical time, while you have to contend with Jamieson, Linn [and others]. However I hope you will go forth in the strength of the Lord, and that truth will prevail. And I would say, "Twice is he armed who hath his quarrel just." The principles, sir, for which you contend are true; they are principles of justice, of humanity, of the Constitution, and the eternal principles of righteousness.

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Although mankind may depart from those principles and be swayed by popular prejudices, and undue influences; yet at the same time, that man who contends for the same, although he cannot always carry his point, or convince at all times partial and interested judges—the gem or light of truth may be darkened, and its brilliancy for a while hid—yet when the Son of Righteousness shall arise, and disperse the darkness and mist of superstition and bigotry; when the true light shines, then shall it shine with all its glorious splendor and shed forth its luster with a brilliancy upon its advocates as shall altogether surpass the equipage and glories of those who are now in power.

Robert B. Thompson.

Letter of Horace R. Hotchkiss to Sidney Rigdon and Joseph Smith, Jun.—Inquiring Concerning the Progress Made Before Congress.

Fair Haven, March 17th, 1840.

Reverends Sidney Rigdon and Joseph Smith, Jun.:

Gentlemen:—I some time since addressed a letter to Mr. [Joseph] Smith at Philadelphia, to which I have received no reply; and was in that city two or three weeks ago, but not being able to hear anything of Mr. Smith, I suppose he must of course have left; and with the hope of still reaching you, I now send to Washington. I should have written you long before, and indeed very often this winter, but my health has been miserable; and since my return from Philadelphia, I have been confined to my house.

I beg you to inform me how you are progressing with your petition before Congress, and its probable result; whether you have any friends in the House or in the Senate, who will bring forward your case, and advocate it in sincerity, and persevere in your behalf with skill and ability until something is accomplished. Milk and water friends in Congress are good for nothing. They must be true, have talents, be zealous, or else they will be detrimental rather than advantageous to you.

Should you, gentlemen, and Judge Higbee, come as far east as this, it will afford [me] much gratification to have you take up your quarters at my house. I did intend to see you at Washington, but my health will not now permit.

With much respect, yours,

Horace R. Hotchkiss.

Sixth Letter of Elias Higbee to the Prophet—Affairs of the Saints at Washington—Papers Withdrawn.

Washington City, March 24th, 1840.

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Dear Brother:—Our business is at last ended here. Yesterday a resolution passed the Senate, that the committee should be discharged; and that we might withdraw the accompanying papers, which I have done. I have also taken a copy of the memorial, and want to be off for the west immediately. I have not gotten a letter from President Rigdon, although I have frequently written to him. I have received a letter from Brother Bennett, stating that he was in the Jerseys, and that he was calculating to have me come that way and go home with him; and also that he had business which he wanted me to attend to at the office here. When he last wrote, he stated that as yet he had no money to get home with, and I hardly know what course to take in regard to the matter. If I do not receive a letter in two or three days, I design leaving for Philadelphia or the west.

There is one honest Quaker-looking sort of a man here, by the name of William Green, (instead of John Green, as I stated in a letter to Brother Robinson), who has two iron printing presses, with other things necessary, that would come to Commerce, provided you could find work for him, and inform him of the same. How much work there is to do I know not; therefore merely write that if such a man and establishment are wanted, you could easily obtain them, or would know where they could be obtained. He believes as much in our religion as any other, but not much in any.

Yours in the Lord,

Elias Higbee.

P.S.—I would just observe, that information has reached this place, through some of the newspapers, that you have come out for Harrison. It is said that the information came by some gentlemen who obtained it from you, whilst in your company in passing through the state of Indiana. Another paper states that 1,000 houses are to be built in Commerce this season, which I hope is the truth.

I would just observe (on the subject of our business) I am sorry Judge Young had not insisted on the motion to print our papers, as it would have been opposed; then a speech from Clay and Mr. Preston would have been brought forth, as I have since learned: but I think it was a trick of the Missouri Senators to slide it along without making a noise, by its going to the committee as it did. Judge Young says he was anxious to have it brought before the committee, but seemed disposed to let it slide along easily, rather than run the risk of its being refused.

If he had let those speeches been made, almost every one would have read them; which would have shamed Missouri, (if there is any shame in her), and waked up the whole country, so that by another year Congress would do something for us. But there is no need of crying for spilt milk. I have done all I could in this matter, depending on the good judgment of Judge Young to legislate for us to the best advantage. I am inclined, however, to think if it was an error, it was one of the head, and not of the heart.

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Mr. Hotchkiss, of Fair Haven, Connecticut, has addressed a letter to yourself, Brother Rigdon and myself, which seems to be written with much good feeling. He desires to know concerning our business here, inviting us to make his house our home, should we travel in that region. He writes that his health is very bad. I

have been talking with Mr. Steward concerning a memorial, requesting him to bring it before the House; he has promised to do so if he can. He says he will talk with some of the members respecting it. I have answered Mr. Hotchkiss' letter this day, and sent him the report of the committee.

E. H.

At this time the work of the Lord is spreading rapidly in the United States and England—Elders are traveling in almost every direction, and multitudes are being baptized.

Letter of Horace R. Hotchkiss to Joseph Smith, Jun.—Offering Tract of Land for Sale.

Fair Haven, 1st April, 1840.

Reverend Joseph Smith, Jun.:

My Dear Sir:—After writing you at, and then going to, Philadelphia, and not finding you, I addressed a letter to Washington City, and received a reply from Judge Higbee, by which I first learned of your return to Illinois; and at the same time I got the committee's report upon your application to Congress for redress of the outrages perpetrated upon your people by the Missourians. I am not, I must confess, much disappointed in the result; as I know the vacillating, fawning character of many in both houses of Congress; and these are not their worst traits either, for they not only lack the moral courage to do right, but will do what they know to be positively wrong, if they can make political capital by it; and will abandon you, me, or any one else, with perfect indifference, and heartless treachery, if by doing it they can obtain governmental favor, or political preferment. If we should not put our faith in princes, it appears most emphatically true that we should repose no confidence in politicians. The idea conveyed in the report, that exact justice will be meted to you by the judicial tribunals of Missouri, is too preposterous to require comment. It is indeed a new doctrine, that we should apply to robbers, or their supporters, to condemn themselves, to restore the valuables they have stolen, and to betray each other for the murders they have committed.

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I do not believe (though I am sorry to say it) that you will ever receive a just or honorable remuneration for your losses of property, or any reparation for the personal indignities, privations and sufferings which your people have sustained in Missouri. The greatest reliance you have for regaining your wealth is in the honorable conduct of your people—their pure morals—their correct habits—their indefatigable industry—their untiring perseverance—and their well-directed enterprise. These constitute a capital which can never be shaken by man, and form the basis of all that is great in commercial influence, or in the attainment of pecuniary power.

Judge Higbee informs me that Mr. Rigdon is probably in New Jersey. It would have afforded me much pleasure to have seen you all at my house, and it was my intention to spend some time at Washington while you were there; but my health has been so very infirm, that it has prevented me from executing nearly all the arrangements I had proposed for myself for the last eight months.

Knowing the additions constantly joining your society, it has occurred to me that some of them may be unprovided with farming lands, and I mention at this time, that I am interested in a tract of about 12,000 acres of very choice lands, consisting of timber and prairie, fifteen or twenty miles from Springfield, upon

which Mr. Gillett and several other families are settled and cultivating most excellent farms. It is one of the best neighborhoods in the state.

I do not know what my co-partners in this tract would say about disposing of what remains unsold of the tract, (say eight to nine thousand acres,) but I should be disposed to sell upon reasonable terms, provided from twenty to forty families, valuable for their prudence, industry, and good habits, from your society, can be found to form a small colony of practical farmers. I am also interested with the same gentlemen in lands near Rock River, in Henry and Mercer counties, and believe this would, on many accounts, be another extremely desirable place or location for a colony of your people. I have said nothing to those owning with me relative to this subject, but suppose they would be governed materially by two considerations; namely, the characters of the purchasers, and the fact of their being actual settlers or not.

If you think two small colonies of the right sort can be formed from your society, you will oblige by informing me at your earliest opportunity. The price of the balance in the tract near Springfield, including an average proportion of timber, and an average proportion of prairie, I should think \$4.50 per acre. None of the prairie alone has been sold for less than three dollars, and some at three and a half; and I am confident that four and a half dollars for timber and prairie is very low, and especially as a credit, except for a small amount, would be extended to purchasers. The other tract is nearly all prairie, but the finest selection of that region. It is probably worth three and a half dollars per acre.

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As my paper is out, I have only room to request my respects presented to all friends at Commerce. I beg you to tell the editor of the *Times and Seasons*, that as soon as my health allows me to go to the bank, I shall send him \$10.

Your obedient servant,

Horace R. Hotchkiss.

Letter of Sidney Rigdon to the Prophet.

At James Ivans', New Jersey,

April 3rd, 1840.

Brother Joseph Smith, Jun.

Dear Sir:—I thought I would occupy a portion of this morning in writing to you. By a letter received from Brother Higbee yesterday, I have learned that the Senate has decided that they have no constitutional right to interfere in the case between us and the people of Missouri; and refer us to the courts for redress; either those of Missouri or the United States. Now I am confident, that there is but one person in Missouri that we can sue with safety, and that is Boggs, and he is known to be a bankrupt, and unable to pay his debts; that if we should sue him, we will have the cost to pay, as he has nothing to pay it with. We are therefore left to bear the loss without redress, at present.

Judge Higbee is on the way home, and has been for ten days. He obtained money from Judge Young, to what amount I cannot say, but he will be able to tell you when he gets home. The Judge continues his friendship, and is ready to accommodate with money, whenever called for. Surely he is a friend indeed, and ought never to be forgotten.

I am up to this time without means to get home, but I have no uneasiness about it. I shall doubtless get means as soon as my health will admit of my going. My health is slowly improving, and I think if I have no relapse, I will be able to leave for home some time in the month of May, &c.

Sidney Rigdon.

{103} *Monday, April 6.*—Elders Young, Kimball, Pratt, Smith, and Hedlock landed in Liverpool, on the first day of the eleventh year of the Church, after a tedious passage of twenty-eight days, during sixteen of which they encountered head winds, and one severe storm of three or four days; and a great portion of the time the decks were covered with water—all of which tended to increase sea-sickness and suffering.

Arrival of Brigham
Young and
Associates in
England.

{104} At the time of sailing President Young's and Elder Kimball's health was very poor. George A. Smith had the ague for six days in succession. When the ship left her moorings the shore resounded with the songs of the Saints, who had come down to bid them farewell; they unitedly sang "The gallant ship is under weigh,"^[2] until out of hearing. The brethren occupied three berths in the forecastle, taking what was called a steerage passage. With the exception of Elder Kimball, not one of them had ever been to sea, and the sailors called them "land lubbers." The ship being loaded with flour and cotton, they were packed in a small compartment with about 100 or 120 passengers, being a motley mixture of English, Welsh, Irish, and Scotch, who were returning home from America to visit their friends, or had got sick of "Yankeedom" and were leaving for "sweet home."

They had scarcely been at sea twelve hours before the whole of them were prostrated by sea-sickness. George A. Smith vomited up his ague.^[3] Brother Brigham Young, although confined to his berth by sea-sickness during the entire journey, was unable to vomit.

On coming into the Mersey the ship cast anchor in order to wait for the tide, when a small boat put off from the shore. Brothers Young, Kimball, and Parley P. Pratt went in it to the landing. On reaching the quay, Brother Young shouted hosannah three times, which he had promised to do whenever he should land on the shores of Old England. The brethren then went to No. 8 Union Street, Liverpool, where they procured bread and wine in order to partake of the Sacrament.

{105} Elders Orson Pratt and George A. Smith, and Reuben Hedlock stayed on board to look after the baggage. About three p. m., Brother Young sent a small boat for them, and the boatmen piloted them to the same place, where they all met together, partook of the Sacrament, and returned thanks for their safe deliverance.

When they landed they were almost penniless. Two or three of them had sufficient to buy hats for those who needed them the worst.

Minutes of the General Conference of the Church.

At a General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock County, Illinois, on the sixth day of April, A.D. 1840, agreeable to previous appointment, Joseph Smith, Jun., was called upon to preside over the meeting, and Robert B. Thompson was chosen clerk.

The Conference was then opened by prayer by Elder John E. Page.

The President rose, made some observations on the business of the Conference, exhorted the brethren who had charges to make against individuals, and made some very appropriate remarks respecting the pulling the beam out of their own eye, that they may see more clearly the mote which was in their brother's eye.

A letter was read from presidents of the Seventies, wishing for an explanation of the steps, which the High Council had taken, in removing Elder F. G. Bishop from the quorum of the Seventies to that of the High Priests, without any other ordination than he had when in the Seventies, and wished to know whether those ordained into the Seventies at the same time F. G. Bishop was, had a right to the High Priesthood,^[4] or not. After observations on the case by different individuals, the president gave a statement of the authority of the Seventies, and stated that they were Elders and not High Priests, and consequently Brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back again into the quorum of the Seventies.

On motion, resolved that the Conference adjourn until two o'clock.

Conference met pursuant to adjournment. Prayer by Elder Joseph Young.

Elder Thomas Grover presented charges against Brother D. W. Rogers for compiling a hymn-book, and selling it as the one compiled and published by Sister Emma Smith; secondly, for writing a private letter to New York City, casting reflections on the character of Elder John P. Greene; and thirdly, for administering medicine unskilfully, which had a bad effect.

{106} On motion, resolved, that, as Brother Rogers is not present, his case be laid over until tomorrow.

Elder John Lawson then came forward and stated, that in consequence of some difficulty existing in the branch of the Church where he resided, respecting the Word of Wisdom, fellowship had been withdrawn from him, and also from Brother Thomas S. Edwards. After hearing the particulars, on motion, resolved, that John Lawson and Thomas S. Edwards be restored to fellowship.

Elder Orson Hyde addressed the Conference at some length, and stated that it had been prophesied, some years ago, that he had a great work to perform among the Jews; and that he had recently been moved upon by the Spirit of the Lord to visit that people, and gather up all the information he could respecting their movements, expectations, &c., and communicate the same to this Church, and to the nation at large; stating that he intended to visit the Jews in New York, London, and Amsterdam, and then visit Constantinople and the Holy Land.

On motion, resolved, that Elder Orson Hyde proceed on his mission to the Jews, and that letters of recommendation be given him, signed by the President and Clerk of the Conference.

Elder John E. Page then arose, and spoke with much force on the subject of Elder Hyde's mission, the gathering of the Jews, and the restoration of the house of Israel; proving, in a brief but convincing manner, from the Bible, Book of Mormon, and the Book of Doctrine and Covenants, that these things must take place, and that the time had nearly arrived for their accomplishment.

Adjourned until tomorrow morning, nine o'clock.

Tuesday morning, April 7.

Conference met pursuant to adjournment. A hymn was sung by the choir, and the throne of grace was addressed by Elder Caleb Baldwin.

Brother D. W. Rogers' case was then called up, and after many observations and explanations, it was on motion resolved, that D. W. Rogers be forgiven, and the

hand of fellowship be continued towards him.

Conference adjourned for one hour, and met pursuant to adjournment. A hymn was sung by the choir, followed by prayer by Elder Reynolds Cahoon.

The President called upon the Clerk to read the report of the First Presidency and High Council, with regard to their proceedings in purchasing lands, and securing a place of gathering for the Saints. The report having been read, the President made some observations respecting the pecuniary affairs of the Church, and requested the brethren to step forward, and assist in liquidating the debts on the town plot, so that the poor might have an inheritance.

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The President then gave an account of their mission to Washington City, the treatment they received, and the action of the Senate on the Memorial which was presented before them. The meeting then called for the reading of the Memorial, and the report of the Committee on Judiciary, to whom the same was referred, which were read.

On motion, resolved that a committee of five be appointed to draft resolutions expressive of the sentiments of this Conference in reference to the report. On motion it was resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood, and Robert B. Thompson compose said committee, and report to this Conference.

Resolved, that this meeting adjourn until tomorrow morning.

Wednesday morning, April 8.

Conference met pursuant to adjournment. A number were confirmed who had been baptized the previous evening. Prayer by Elder Marks.

The Committee appointed to draft resolutions on the report of the Senate Committee of the Judiciary were then called upon to make their report. Robert B. Thompson of the Committee then read the

Resolutions:

Whereas, we learn, with deep sorrow, regret, and disappointment, that the Committee on the Judiciary to whom was referred the Memorial of the members of the Church of Jesus Christ of Latter-day Saints (commonly called "Mormons"), complaining of the grievances suffered by them in the state of Missouri, have reported unfavorably to our cause, to justice, and humanity;

Therefore Resolved 1st: That we consider the report of the Committee on Judiciary, unconstitutional, and subversive to the rights of a free people, and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2ndly: That the Committee state, in their report, that our Memorial *aggravates* the case of our oppressors, and at the same time say, that they have not examined into the truth or falsehood of the facts mentioned in said Memorial.

Resolved, 3rdly: That the Memorial does not aggravate the conduct of our oppressors, as every statement set forth in said Memorial was substantiated by indubitable testimony; therefore we consider the statements of the Committee, in regard to that part, as false and ungenerous.

Resolved, 4thly: That that part of the report referring us to the justice and magnanimity of the state of Missouri for redress, we deem it a great insult to our good sense, better judgment, and intelligence, when numerous affidavits, which were laid before the Committee, prove that we could only go into the state of Missouri contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

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Resolved, 5thly: That after repeated appeals to the constituted authorities of the state of Missouri for redress, which were in vain, we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6thly: That the exterminating order of Governor Boggs is a direct infraction of the Constitution of the United States, and of the state of Missouri; and the committee in refusing to investigate the proceedings of the Executive and others of the state of Missouri, and turning a deaf ear to the cries of widows, orphans, and innocent blood, we deem no less than seconding the proceeding of that murderous clan, whose deeds are recorded in heaven, and justly call down upon their heads the righteous judgments of an offended God.

Resolved, 7thly: That the thanks of this meeting be tendered to the citizens of the state of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast Republic, to aid us in all lawful endeavors to obtain redress for the injuries we have sustained.

Resolved, 8thly: That the thanks of this meeting be tendered to the delegation of Illinois, for the bold, manly, noble, and independent course they have taken in presenting our case before the nation, amid misrepresentation, contumely, and abuse, which were heaped upon us in our suffering condition.

Resolved, 9thly: That the thanks of this meeting be tendered to Governor Carlin of Illinois, Governor Lucas of Iowa Territory, for their sympathy, aid, and protection; and to all other honorable gentlemen who have assisted us in our endeavors to obtain redress.

Resolved, 10thly: That Joseph Smith, Jun., Sidney Rigdon, and Elias Higbee, the Delegates appointed by this Church to visit the City of Washington, to present our sufferings before the authorities of the nation, be tendered the thanks of this meeting for the prompt and efficient manner in which they have discharged their duty; and that they be requested, in behalf of the Church of Jesus Christ of Latter-day Saints throughout the world, to continue to use their endeavors to obtain redress for a suffering people. And if all hopes of obtaining satisfaction for the injuries done us be entirely blasted, that they then appeal our case to the Court of Heaven, believing that the Great Jehovah, who rules over the destiny of nations, and who notices the falling sparrows, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.^[5]

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On motion, *Resolved,* That the report of the committee on the Judiciary, as well as the foregoing Preamble and Resolutions, be published in the Quincy papers.

On motion, *Resolved,* That a committee of three be appointed to investigate the recommendations of those persons who wish to obtain an ordination to the ministry, and ordain such as are thought worthy; and that Elders Bent, Wood, and Hyde compose said committee.

Resolved, That this meeting feel satisfied with the proceeding of the Presidency with regard to the sales of town property, &c., and that they are requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment.

After singing the President arose and read the 3rd chapter of John's Gospel, after which, prayer was offered by Elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter [previously read] particularly the 3rd, 4th, and 5th verses, illustrating them with a very beautiful and striking figure, and throwing a flood of light on the subjects brought up to review. He then spoke to the Elders respecting their mission, and advised those who went into the world to preach the Gospel, to leave their families provided with the necessaries of life; and to teach the gathering as set forth in the Holy Scripture. That it had been wisdom for the most of the Church to keep on this side of the river, that a foundation might be established in this place; but that now it was the privilege of the Saints to occupy the lands in Iowa, or wherever the Spirit might lead them. That he did not wish to have any political influence, but wished the Saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jews, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission. It was resolved that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the Conference had been taken up with charges against individuals, which might have been settled by the different authorities of the Church, that in future no such cases be brought before the Conferences.

The Committee on ordinations reported that they had ordained thirty-one persons to be Elders in the Church, who were ordained under the hands of Alpheus Gifford^[6] and Stephen Perry, which report was accepted.

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Fredrick G. Williams presented himself on the stand, and humbly asked forgiveness for his conduct, [while in Missouri], and expressed his determination to do the will of God in the future. His case was presented to the Conference by President Hyrum Smith, when it was unanimously

Resolved,

That Fredrick G. Williams be forgiven, and be received into the fellowship of the Church.

It was reported that seventy-five persons had been baptized during the Conference, and that upwards of fifty had been received into the quorum of Seventies.

President Hyrum Smith dismissed the assembly. After he had made a few observations, the Conference was closed, under the blessings of the Presidency, until the first Friday in October next.

Joseph Smith, Jun.,

President.

Footnotes:

1. This is the record of a very important action. The law of consecration and stewardship, with which the action deals, was given to the church by revelation (Doc. and Cov. sec. xlii). Its fundamental principle is the recognition of God as the possessor of all things, the earth and the fullness thereof. It is His by right of proprietorship. He created it and sustains it by His power. This recognized, it follows that whatsoever man possesses in it, he holds as a stewardship merely. These principles the Saints were called upon to recognize and act under in the establishment of Zion in Missouri; and apparently the Saints in Iowa were disposed to undertake the same order of things in the settlement they were then making, until stopped by the Prophet. The action of the Prophet in this instance demonstrates the elasticity in church government, and law. The Lord, who commanded to move forward, may also command a halt. He who said take neither purse nor scrip when going to preach the Gospel (Matt. x:10) may later say, under other circumstances, "He that hath a purse let him take it, and likewise his scrip" (Luke xxii:35, 36). So, too, in other matters. The Lord commanded the colony of Lehi that there should no man among them "have save it be but one wife, and concubines ye shall have none;" yet reserved the right to command His people otherwise should the accomplishment of His purposes require it. (Book of Mormon, Jacob ii:24-30.)

2. The hymn was composed by W. W. Phelps, and is worthy of reproduction in extenso.

The gallant ship is under weigh
To bear me off to sea,
And yonder floats the streamer gay
That says she waits for me.
The seamen dip the ready oar,
As rippled waves oft tell,
They bear me swiftly from the shore:
My native land, farewell!

I go, not to plough the main,
To ease a restless mind,
Nor yet to toil on battle's plain,
The victor's wreath to find.
'Tis not for treasures that are hid
In mountain or in dell,
'Tis not for joys like these I bid
My native land, farewell!

I go to break the fowler's snare,
To gather Israel home;
I go the name of Christ to bear
In lands and isles unknown.
And soon my pilgrim feet shall tread
On land where errors dwell,
Whence light and truth have long since fled,
My native land, farewell!

I go, an erring child of dust,
Ten thousand foes among,
Yet on His mighty arm I trust.
Who makes the feeble strong.

My sun, my shield, forever nigh.
He will my fears dispel,
This hope supports me when I sigh,
My native land, farewell!

I go devoted to His cause,
And to His will resigned;
His presence will supply the loss
Of all I leave behind.
His promise cheers the sinking heart
And lights the darkest cell,
To exiled pilgrims grace imparts;
My native land, farewell!

I go, it is my Master's call,
He's made my duty plain,
No danger can the heart appall
When Jesus stoops to reign.
And now the vessel's side we've made,
The sails their bosoms swell.
Thy beauties in the distance fade,
My native land, farewell!

3. It is said that he never had the ague afterwards.

4. To the office of High Priest is what is meant; Seventies, of course, hold the Melchisedek or High Priesthood.

5. See Introduction to Volume III History of the Church, where retribution on Missouri is considered at length.

6. Alpheus Gifford was born in Adams township, Berkshire County, Massachusetts, August 28, 1793. At the age of eighteen, having scarcely sufficient learning to enable him to read the Bible, he commenced preaching the Gospel, not for hire, but for the salvation of souls. In 1817, he married Anna Nash, who bore him seven sons and three daughters. In the spring of 1831, hearing of the doctrines taught by Joseph Smith he made diligent inquiry and found they were scriptural and was baptized and ordained a priest; he brought home five books of Mormon which he distributed among his friends; he was then living in Tioga County, Pennsylvania. Soon after he went to Kirtland, Ohio, to see the Prophet Joseph Smith and the brethren, when he was ordained an elder; he was accompanied by his brother Levi, Elial Strong, Eleazer Miller, Enos Curtis, and Abraham Brown, who were baptized. On returning to Pennsylvania he preached and baptized many, among whom was Heber C. Kimball. The gifts of the Gospel were enjoyed by many, signs followed those who believed; devils were cast out; the sick were healed; many prophesied; some spake with new tongues; while others interpreted the same. Mr. Calvin Gilmour, with whom Brother Gifford had previously been associated in preaching, heard him speak in tongues and interpret. Gilmour declared he understood the languages and that they were interpreted correctly, and that he knew Gifford had no classical learning; but that he would rather be damned than believe in Mormonism.

In June 1832, Brother Gifford started for Missouri; traveled to Cincinnati and wintered there with a few saints who had been baptized by Lyman Wight. He arrived in Jackson county, Missouri, in March, 1833, where he preached extensively; he was driven with the Saints from that county in the fall of that year. He removed to Clay county, enduring the persecution incident upon settling in, and final expulsion from, the same. He went to Kirtland, Ohio, and attended the dedication of the Temple and received the ordinances there administered. He returned to Missouri and was driven with the Saints to Far West, Caldwell county. In the

winter of 1839, he was driven from Missouri. He located in the Morley settlement near Lima, Illinois, and subsequently five miles above Nauvoo, where he died December 25, 1841. (*Addenda*, Ms. Church History, Book "C" 2. Also page 404.)

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CHAPTER VI.

Development of the Work in England—The Palestine Mission—Post-Office Name Changed from Commerce to Nauvoo.

April 7.—The brethren [President Brigham Young, *et al.*] found Elder John Taylor, who, in company with Joseph Fielding, had recently built up a branch of twenty-eight members in Liverpool.

April 8.—President Brigham Young and company went to Elder Richards', at Preston, by railway; when they arrived there, they had not a single sixpence left. So emaciated was President Young at this time from his long sickness, and journey, that when Elder Richards returned home this day from a mission to Clitheroe, and found him in his room, he did not know him.

Letter of Hon. Richard M. Young to Elias Higbee.

Washington City, April 9, 1840.

Judge Elias Higbee:

Dear Sir:—Having a private opportunity, by Judge Snow, of Quincy, I have sent you two receipts, one for \$50, and the other for \$90, making together \$140, to Mr. E. I. Philips, cashier of the branch of the State Bank of Illinois, at Quincy. When it is convenient for you to make payment, will you have the goodness to send the money to Mr. Philips, who is instructed to receive it, and apply it towards the payment of a note of mine in that bank.

I received a letter from Mr. Rigdon a few days ago. It was mailed in Philadelphia, but was dated on the inside in New Jersey. His health is gradually but slowly improving, and he thinks he will set out for home some time in May. He wished a small sum of money, \$40, deposited in one of the banks here, for a gentleman in Buffalo, New York, which I have attended to according to his direction and request. I also informed him, if he stood in need of more, to call on me and it would give me pleasure to accommodate him; so you need not be uneasy on that score.

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Nothing new has transpired since you left us, with the exception of the death of one of the Connecticut Senators, Mr. Thaddeus Betts, who died yesterday. His funeral took place today, hence no business was transacted in the Senate. We have also lost the Cumberland Road Bill by a final vote in the Senate, 20 voting for and 22 against it; one single vote from the majority would have saved it, by making a tie. The Vice-President was exceedingly anxious for the opportunity of getting the casting vote in its favor. Mr. Clay, of Kentucky, made a speech against and voted throughout against it. Grundy, of Tennessee, Wright of New York, and Buchanan

of Pennsylvania, three of the leading Democrats in the Senate voted for it. There were but seven Whigs who voted for it, and thirteen Democrats. I think we will adjourn about the first or second Monday in June.

I received from Mr. Rigdon the Petition and papers in relation to a change of postmaster at Commerce, with an affidavit from Doctor Galland, all of which have been laid before the proper department. As soon as I get an answer, it shall be communicated to you. Don't forget to have the *Times and Seasons* sent to me. Give my respects to Rev. Joseph Smith, and accept for yourself my best wishes for your happiness.

Yours, etc.,

Richard M. Young.

In the *Times and Seasons* of this month is a prospectus for publishing at Nauvoo, a weekly paper, to be called *The News*.^[1]

The News.

Orson Hyde's Credentials as a Missionary to Palestine.

To all people unto whom these presents shall come, Greeting—

Be it known that we, the constituted authorities of the Church of Jesus Christ of Latter-day Saints, assembled in Conference at Nauvoo, Hancock county, and state of Illinois, on the sixth day of April, in the year of our Lord, one thousand eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world—from the signs of the times and from declarations contained in the oracles of God, we are forced to come to this conclusion. The Jewish nations have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land has already arrived. As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah, and also of the overthrow of the present kingdoms and governments of the earth, by the potency of His Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword with nation against nation to bathe it in each other's blood; it is highly important, in our opinion, that the present views and movements of the Jewish people be sought after and laid before the American people, for their consideration, their profit and their learning.

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And feeling it to be our duty to employ the most efficient means in our power to save the children of men from "the abomination that maketh desolate," we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our Agent and Representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient; and converse with the priests, rulers, and elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant and the servant of the public in distant and foreign countries, for Christ's sake, we do confidently recommend him to all religious and Christian people, and to gentlemen and ladies making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, fully

believing that they will be forward to render him all the pecuniary aid he needs to accomplish this laborious and hazardous mission for the general good of the human family.

Ministers of every denomination upon whom Mr. Hyde shall call, are requested to hold up his hands, and aid him by their influence, with an assurance that such as do this shall have the prayers and blessings of a poor and afflicted people, whose blood has flowed to test the depths of their sincerity and to crimson the face of freedom's soil with martyr's blood.

Mr. Hyde is instructed by this Conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands at the time and place before mentioned.

Joseph Smith, Jun., Chairman.

Robert B. Thompson, Clerk.

{114} *Sunday, 12.*—Several of the Twelve bore their public testimony to the Gospel in the Cock Pit, Preston.

The High Council of Nauvoo met at my house, when I proposed that Brother Hyrum Smith go east with Oliver Granger to settle some business transactions of the Church which the Council sanctioned; and voted, "that President Joseph Smith, Jun., make the necessary credentials for Oliver Granger and Hyrum Smith."

Monday, 13.—From the second of October, 1839, to this date, there have been one hundred and forty-five shocks of earthquake in Scotland, reported by Mr. Milne to the Royal Society of Edinburgh. Some of these shocks were sufficient to alter the natural levels of the ground more than two degrees, and some witnesses thought four degrees, and caused houses to rock like boats on the sea. Earthquakes.

Tuesday, 14.—A council of the Twelve, namely, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, George A. Smith and John Taylor, was held at the house of Elder Willard Richards, in Preston, England, when the latter was ordained to the Apostleship,—agreeably to the revelation,—by President Young, under the hands of the quorum present. Ordination of Willard Richards to the Apostleship.
Other business was transacted, as also on the following days, all of which may be seen by reference to President Young's letter of the 17th instant.

Wednesday, 15.—Elder Orson Hyde left Commerce for Jerusalem.

Thursday, 16.—Elder Orson Hyde met with John E. Page at Lima.

Letter of Brigham Young to the Saints of the United States—Affairs of the British Mission.

Preston, England, April 17, 1840.

{115} To the Saints in the United States of America: For the comfort of the Church in general, in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country.

The work of the Lord is progressing here, and has been ever since Elders Orson Hyde and H. C. Kimball left this country. According to the account that the Elders give of their labors, there have been about eight or nine hundred persons baptized since they left. The Gospel is spreading, the devils are roaring. As nigh as I can learn, the priests are howling, the tares are binding up, the wheat is gathering, nations are trembling, and kingdoms tottering; "men's hearts failing them for fear, and for looking for those things that are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy. The hearts of the wicked do wax worse and worse, deceiving and being deceived.

But I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our conference below.

After a long and tedious voyage of 28 days on the water, we landed in Liverpool, Elders Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, Reuben Hedlock, were in the company. We rejoiced in the Lord, and when we cast our minds upon the Saints in that country, [the United States] we could, by faith participate in their joys, realizing they were met in conference, it being the 6th day of April. We soon found a room that we could have to ourselves, which made our solemn assembly glorious. We blest each other and prepared for our labor. The next day we found Elder Taylor in the city. There had been about thirty baptized. On Wednesday went to Preston; met with the church on Sunday, and bore testimony to the things the Lord is doing in these last day's. President Joseph Fielding gave out an appointment for a conference for the church on Wednesday, the 15th.

At a council of the Twelve, held in Preston, England, on the 14th of April, 1840, it being the 9th day of the 1st month of the 11th year of the rise of the Church of Jesus Christ, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor and George A. Smith, being present, Elder Brigham Young was called to preside, and Elder John Taylor chosen secretary.

The council was opened by prayer by Elder Brigham Young. Elder Willard Richards was ordained to the office of an Apostle, and received into the quorum of the Twelve by unanimous vote, according to previous revelation. Elder Brigham Young was unanimously chosen as the President of the Twelve.^[2]

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Resolved, that he who acts as the secretary of the quorum, shall prepare the minutes of the conference of the quorum, and deposit them in the hands of the president for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve to send for more if he think proper. Conference adjourned. Benediction by Elder Kimball.

At a general conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840, President Joseph Fielding called upon Elder Kimball to preside, and Elder William Clayton was chosen clerk, it being the 10th day of the 1st month of the 11th year of the rise of the Church.

The meeting was opened by singing, and prayer by Elder Kimball. Elder Kimball then called upon the Elders to represent the different branches of the Church.

Elder Joseph Fielding represented the church in Preston, consisting of about three hundred members, seven Elders, eight Priests, six Teachers, and two Deacons. Elder Peter Melling represented the church in Penworthan, consisting of seventy-three members, three Elders, one Priest, two Teachers. John Jackson represented the church at Southport, consisting of twenty members, one Priest, and one Teacher. Elder John Moon represented the church at Danbers Lane, and neighborhood—members generally in good standing, consisting of fifty-four members, one Elder, two Priests, three Teachers. Richard Benson, represented the church at Hunter's Hill and neighborhood, consisting of seventeen members, one Elder, one Priest, one Teacher.

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Elder Amos Fielding, represented the church at Bolton, consisting of sixty members, one Elder, two Priests, two Teachers. Elder Amos Fielding represented the church at Heskin, consisting of three members, one Elder. Elder Amos Fielding represented the Church at Radcliff, consisting of ten members. Elder Withnal represented the church at Whittle, consisting of eighteen members, one Elder, four Priests. Elder Francis Clark represented the church at Ribchester, consisting of twenty-five members, two Elders, one Priest. Elder Thomas Richardson represented the church at Burnley, consisting of twenty four members, generally in good standing, one Priest, one Teacher. Elder Francis Moon represented the church at Blackburn, consisting of fifteen members, one Priest. Elder James Smithies represented the church at Chardgley and Thornley, consisting of twenty-nine members, two Elders, one Priest, one Teacher, one Deacon.

Priest John Ellison represented the church at Waddington, consisting of fifty members, two Priests, two Teachers, one Deacon. Elder Thomas Smith represented the church at Clitheroe, consisting of twenty-seven members, one Elder, three Priests. Elder Thomas Smith represented the church at Catburn, consisting of eighty-four members, one Elder, two Priests, two Teachers, one Deacon. Elder Thomas Smith represented the church at Downham, consisting of twenty members, one Teacher, one Deacon.

Elder Thomas Smith represented the church at Gridleton, consisting of five members. Elder William Clayton represented the church at Manchester, consisting of two hundred and forty members, three Elders, five Priests, four Teachers, one Deacon. Elder William Clayton represented the church at Stockport, consisting of forty members, one Priest, two Teachers, one Deacon. Elder William Clayton represented the church at Peover and Macclesfield, consisting of thirty members, three Priests. Elder William Clayton represented the church at Duckinfield, consisting of thirty members, one Priest. Elder William Clayton represented the church at Altrincham, consisting of eight members, one Priest, one Teacher. Elder William Clayton represented the church at Middlewich, consisting of six members.

Elder David Wilding represented the church at Bury and Elton, consisting of twelve members. Elder Wilford Woodruff represented the church in the Potteries, consisting of one hundred and one members, one Elder, two Priests, four Teachers, one Deacon. Elder Wilford Woodruff represented the church at Herefordshire, consisting of one hundred and sixty members, one Elder, two Priests; about forty of them were Methodist preachers of the United Brethren.

Elder John Taylor represented the church at Liverpool, consisting of twenty-eight members. Elder Joseph Fielding represented the church at Alston, Cumberland, consisting of forty members, two Elders, two Priests, two Teachers. Elder Willard Richards represented the church at Brampton, consisting of thirty members, one

Elder, one Priest. Elder Willard Richards represented the church at Bedford, consisting of forty members, one Elder, one Priest. Elder Willard Richards represented the church at Scotland, consisting of twenty-one members, three Elders.

The meeting was then adjourned for one hour. The conference again assembled at half-past one o'clock. Meeting opened by prayer, and business commenced.

Elder John Moon represented the church at Layland Moss, consisting of six members, one Priest.

Elder Willard Richards having been previously ordained into the quorum of the Twelve, according to previous revelation, it was moved by Elder Young, and seconded by Elder Taylor, that Elder Hyrum Clark be appointed as a counselor to Elder Fielding, in the place of Elder Richards; carried unanimously.

Moved by Elder Fielding, seconded by Elder Young, that a hymnbook should be published; carried. Moved and seconded, that the publishing of the hymn-book shall be done by the direction of the Twelve; carried.

Moved and seconded that a monthly periodical shall be published under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

Moved and seconded that Brother John Blazard, of Samsbury, be ordained to the office of a Priest; carried.

Moved and seconded that Brother James Cobridge, of Thornley, be ordained to the office of Priest; carried.

Elder Kimball then laid before the conference the importance and propriety of ordaining a Patriarch to bestow patriarchal blessings on the fatherless, &c.; referred to the Twelve, whose business it is to select one, and ordain him according to the directions of the Spirit.

After various remarks and addresses given by the Elders, President Fielding and his counselors proceeded to ordain Brothers Blazard and Cobridge to their offices, as stated above.

Elder Kimball then called upon the clerk to read over the minutes of the conference, which being done, they were received by the unanimous voice of the conference.

Moved by Elder Young, and seconded by Elder Parley P. Pratt, that this conference be adjourned until the 6th of July next, to be held in Preston, at 10 o'clock a. m.; carried. Meeting then adjourned.

H. C. Kimball, President.

Wm. Clayton, Clerk.

Council Meeting of the Twelve in England—Hymn-Book and the "Millennial Star" Projected.

The Council met pursuant to adjournment, April 16th, 1840. The number of the quorum the same as on the 14th.

Moved by Elder Young, seconded by Elder Taylor, that Elder Parley P. Pratt be chosen as the editor of the monthly periodical for the Church.

Moved by Elder Kimball, seconded by Parley P. Pratt, that a committee of three be appointed to make a selection of hymns.

Moved by Elder Orson Pratt, and seconded by Elder Wilford Woodruff, that Elders Brigham Young, Parley P. Pratt, and John Taylor form the committee for that purpose.

Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper or periodical be the *Latter-day Saints Millennial Star*.

Moved by Elder Brigham Young, seconded by Elder Orson Pratt, that the size of the paper, its plan, and price be left at the disposal of the editor.

Moved by Elder Brigham Young, seconded by Elder Heber C. Kimball, that the Saints receive a recommend to the Church in America to move in small or large bodies, inasmuch as they desire to emigrate to that new country.

Moved by Elder Brigham Young, seconded by Parley P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quick as possible.

Moved by Elder Woodruff, seconded by Elder Willard Richards, that Elders Brigham Young, Heber C. Kimball, and Parley P. Pratt be the committee to secure the copyright.

Moved by Elder Heber C. Kimball, and seconded by Elder Willard Richards, that Elder Peter Melling be ordained an evangelical minister [Patriarch] in Preston.

Moved by Elder Heber C. Kimball, that the Twelve meet here on the 6th of July next, seconded by Elder Wilford Woodruff; and carried.

Moved by Elder Willard Richards, and seconded by Elder Wilford Woodruff, that the editor of the periodical keep an account of all the receipts and expenditures connected with the printing, general expense, &c., and the books at all times be open for the inspection of the Council.

The above resolutions were unanimously adopted. The conference closed by prayer.

John Taylor, Clerk.

Letter of Brigham Young to the Prophet.

To President Joseph Smith and Counselors:

Dear Brethren:—You no doubt will have the perusal of this letter, and minutes of our conference; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair, that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and His will concerning us. I believe that I am as willing to do the will of

the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the hymn-book—when we arrived here, we found the brethren had laid by their old hymn-books, and they wanted new ones; for the Bible, religion, and all is new to them. When I came to learn more about carrying books into the states, or bringing them here, I found the duties were so high that we never should want to bring books from the states.

I request one favor of you, that is, a letter from you, that I may hear from my friends. I trust that I will remain your friend through life and in eternity. As ever.

Brigham Young.

April 17.—This day the Twelve blessed and drank a bottle of wine at Penworthan, made by Mother Moon forty years before. Held a Council at her house in the evening, and ordained Peter Melling, Patriarch.^[3]

The following is the aggregate number of churches, official and private members represented at the above Conferences, held in Preston, England: Elders, 36; Priests, 54; Teachers, 36; Deacons, 11; members, 1,686; all contained in 34 branches.

Saturday, 18.—Elders Young, Woodruff, and George A. Smith went to Burslem, and Elders Kimball and Richards to Chaidgley.

Sunday, 19.—The High Council voted to meet at my office every Saturday at two in the afternoon.

Monday, 20.—Elders Young and Woodruff went to Wolverhampton. About this time Elder Orson Pratt went to Edinburgh, Scotland. Elder Taylor returned to Liverpool. Mission Opened in
Scotland—Orson
Pratt.

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Letter of Robert Johnstone to Senator Young—Postoffice Name Changed from Commerce to Nauvoo.

Postoffice Department, Appointment Office,

21st April, 1830.

Sir:—I have the honor to inform you, that the Postmaster General has this day changed the name of the postoffice at Commerce, Hancock county, Illinois, to "Nauvoo," and appointed George W. Robinson postmaster thereof.

Very respectfully, your obedient servant,

Robert Johnstone,

Second Assistant Postmaster General.

To the Hon. Richard M. Young, U.S. Senate.

Elders Young and Woodruff visited the old cathedral at Worcester on their way to Ledbury, where they arrived this night.

Letter of Senator Young to Judge Elias Higbee—Postoffice Name, etc.

Washington City, April 22, 1840.

Dear Sir:—After your departure from this city, I received, under cover from the Reverend Sidney Rigdon, the petition mentioned by you, for the appointment of George W. Robinson as postmaster at Commerce. This petition I laid before the Honorable Robert Johnstone, second assistant postmaster general, who has appointed Mr. Robinson as requested.

We found, on examination of the papers, and a letter from Dr. Gallad, that there was a request that the name of the postoffice should be changed to that of Nauvoo, a Hebrew term, signifying a beautiful place. Mr. Johnstone, at my instance, has changed the name accordingly, in the supposition that it would be agreeable to the citizens concerned. Will you please advise with the Rev. Joseph Smith and others most immediately interested, and if the change of the name to Nauvoo should not be acceptable, it can on application be restored to that of Commerce.

I received a letter from Malcolm McGregor, Esq., postmaster at Carthage, a few days ago, in which he urges the necessity of having the mail carried twice a week, between Carthage and Nauvoo, and expresses the opinion that the additional expenses would not exceed one hundred and fifty dollars, as the mail is carried on horseback. I have brought the subject before the proper department as requested by Mr. McGregor, and hope to be able to succeed; although the Postoffice Department, owing to pecuniary embarrassment, is not in a situation to extend facilities at the present time.

{122} Please present my respects to Mr. Smith, and accept for yourself my kindest regards.

Very respectfully, &c.,

Richard M. Young.

To Judge Elias Higbee.

Wednesday, 22.—Elders Young and Woodruff organized a branch of the Church at Frooms Hill, Herefordshire.

Thursday, 23.—Elders Kimball and Richards returned to Preston. Elder Young visited at Moor Ends Cross, and 24th preached at Malvern Hill. Elder Kimball went to Eccleston and continued some days visiting the churches around Preston.

Saturday, 25.—Elder Richards went to Manchester, found the *Prospectus* for the *Millennial Star* ready. Elder Young returned to Frooms Hill, and stayed at Brother John Benbow's till the 30th, preaching, and writing letters to his friends in America.

Wednesday, 29.—Elders Hyde and Page were at Quincy, Illinois.

Elder Woodruff wrote as follows:

Letter of Wilford Woodruff to Don Carlos Smith—Success of Woodruff's Ministry.

Ledbury, Herefordshire, England,

April 29, 1840.

Elders Ebenezer Robinson and Don Carlos Smith:

Brethren:—As Elder Young is writing, I am privileged with a space of a few lines: knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labors.

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Since I last wrote you, (I wrote you a lengthy letter, dated February 27th, in which I gave you an account of my travels, voyage, and labors from the time I left Montrose unto the date of my letter, which I trust you have received,) I continued laboring in Staffordshire until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Staffordshire church in the hands of Elder Turley, and traveled eighty miles south, in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire; this is about forty miles from Bristol, forty from Birmingham, fourteen from Worcester, one hundred and twenty from London. As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the superintendent of the church of the United Brethren, a branch of the Methodist church, and with him 45 preachers, mostly of the same order; and about 114 members, making 160 in all. This put into my hands, or under my care, more than forty established places of preaching, licensed according to law, including one or two chapels. This opened a large field for the spread of the work in this country.

Among the number baptized are some of most all churches and classes as well as preachers. There is one constable, and one clerk of the Church of England, with numbers of their members. But in the midst of my labors I received a letter stating that the Twelve had just arrived and wished me to come to Preston, and meet with them in conference. Consequently I traveled 160 miles to Preston and was once more permitted to strike hands with my brethren from America, and sit in conference with them, the minutes of which you have.

After conference I returned to Herefordshire in company with Elder Brigham Young. We have again commenced our labors here, and there will be many baptized in this region. I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country where it is faithfully proclaimed. I understand that Elders Wright and Mulliner are opening some permanent doors in Scotland; and we have many calls through many parts of this country, even more than we are able to fill.

I desire the prayers of the Saints; that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

Wilford Woodruff.

Thursday, 30.—Elders Young, Woodruff, and Richards met at Elder Kington's, at Dymock.

Letter of Elders Hyde and Page to the Prophet—Plans for the Palestine Mission.

Columbus, May 1, 1840.

President Smith:

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Sir:—The mission upon which we are sent swells greater and greater. As there is a great work to be done in Germany, as manifested to us by the Spirit, the following plan has been suggested to us; viz., to write a set of lectures upon the faith and doctrine of our Church, giving a brief history of the coming forth of the Book of Mormon, and an account of its contents in as clear and plain a style as possible; together with the outlines and organization and government of the Church of

Latter-day Saints, drawn from the Doctrine and Covenants with all the wisdom and care possible; and get the same translated into German, and publish it when we arrive in Germany, and scatter it through the German empire. Is this correct? Should we consider it necessary to translate the entire Book of Mormon into German, and Doctrine and Covenants too, are we or are we not at liberty to do so? Should we deem it necessary to publish an edition of hymn-books in any country, are we at liberty to do it? The fact is, we need such works, and we cannot get them from the church here; and if we could, we could not well carry them with us, at least in any quantity.

We feel that we are acting under the direction of the Presidency of the Church; and the reason that we make these inquiries, is, that we do not wish to step beyond our limits, or bring ourselves into a snare and dishonor by taking liberties that are not ours. We feel that all our exertions and interests shall become subservient to building up the Kingdom of God. We wish to be co-workers with you and with the Spirit of the Lord. We did not converse so much upon these literary works as we should have done before we left. The fact is, we did not begin to see the greatness of our mission before we left home; our minds were in a nutshell.

It seems to us that we should spread this work among all people, languages and tongues, so far as possible; and gather up all jewels among the Jews besides. Who is sufficient for these things?

As agents for the Church abroad, and as co-workers with yourself, in spreading this kingdom to the remotest corners of the earth, are we at liberty to translate and publish any works that we may think necessary, or that the circumstances in which we are placed seem to require whether original, or works published by the Church? If we are not at liberty to take this wide range, please tell us how far we may go.

We are setting this great work before the people as an inducement to them to help us. If we are setting our standard too high, a word from you will bring it down. We have held a two days' meeting in this place; but in consequence of continual rains, which swelled the creeks so high, the people could not get to us. The meeting was four miles from Columbus; one only baptized.

We have now an opportunity to ride as far east as Indiana, beyond the metropolis, and have the privilege to stop and preach by the way. Will you write to us at Cincinnati, and much oblige.

Your brethren in the Kingdom of God,

Orson Hyde,

John E. Page.

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P. S.—Will you please send word to Marinda, that I want her to write to me at Cincinnati, Ohio. Please bear it in mind and oblige thy friend.

O. H.

Friday, May 1.—The town of Baji, in the county of Baes, on the river Danube, was almost totally destroyed by fire; about two thousand houses were burnt, with the palace, several churches, and all the great corn magazines; leaving about sixteen thousand inhabitants destitute. The plague is raging in the East—at Silistria, Broussa, Alexandria, Aleppo, &c.; and wars and rumors of wars in Spain, Mexico and South American governments; French and Arabs in Africa, Russia

Commutations in the
World.

and Circassia, Egypt, England and the East Indies, and the Canada Revolution; all betoken the fulfillment of prophecy.

Thursday, 7.—The city of Natchez was this day to a great extent destroyed, almost in a moment, by a whirlwind, storm and tempest. It is reported that sixty boats sunk, houses and churches blown to atoms, more than three hundred persons killed, and \$5,000,000 of property destroyed; nearly the whole country on the Mississippi for 1,100 miles from its mouth is under water.

Letter of Brigham Young to the Prophet—Affairs of the British Mission.

Lugwardine, Herefordshire, England,

May 7, 1840.

Brother Joseph Smith:—Through the mercy of our heavenly Father, I am alive and in pretty good health; better than I should have been, had I remained in America. I trust that you and family are well, and I ask my heavenly Father that we may live forever; but not to be chased about by mobs, but live to enjoy each other's society in peace. I long to see the faces of my friends again in that country once more, It is better for me to be here, because the Lord has called me to this great work, but it is hard for me to be parted from my old friends whom I have proved to be willing to lay down their lives for each other. I feel as though the Lord would grant me the privilege of sometime seeing my old friends in America. Give my best wishes to your wife. I remember her in my prayers, and also Father and Mother Smith. I remember the time when I first saw Mother Smith, and the trials she had when the work of the Lord first commenced in her family. I beg to be remembered to Brother Rigdon and family, also to Brother Hyrum and family, and to all the faithful in Christ.

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The brethren that have come from America are all well and doing well. I want to ask some questions. Shall we print the Book of Mormon in this country immediately? They are calling for it from every quarter. The duties are so high on books, we need not think of bringing them from America. Another question, is the Book of Doctrine and Covenants to be printed just as it is now, to go to the nations of the earth; and shall we give it to them as quickly as we can? Or what shall we do? Will the Twelve have to be together to do business as a quorum? Or shall they do business in the name of the Church? Why I ask this is for my own satisfaction; if the Lord has a word for us, for one I am willing to receive it.

I wish you to write as soon as you receive this, and let me know about the Book of Mormon, whether we shall proceed to publish it immediately or not, or whether we shall do according to our feelings. If I should act according to my feelings, I should hand the Book of Mormon to this people as quickly as I could. The people are very different in this country from what the Americans are. They say it cannot be possible that men should leave their homes and come so far, unless they were truly the servants of the Lord; they do not seem to understand argument; simple testimony is enough for them; they beg and plead for the Book of Mormon, and were it not for the priests, the people would follow after the servants of the Lord and inquire what they should do to be saved. The priests feel just as they did in the days of the Savior. If they let "this sect alone, all men will believe on them, and the Romans will come and take away our place and nation."

I wish you would tell me how Cousin Lemuel gets along with his business, and all the boys on the half-breed track, and the whole breed. I think a great deal about our friends, families, and possessions. I look for the time when the Lord will

speaking so that the hearts of the rebellious will be pierced. You will remember the words of the Savior to His disciples; He says, to you is given to know the mysteries of the kingdom of heaven, but to them that are without, all things are in parables.

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The brethren here are very anxious to emigrate to that country; some want to come this fall: where shall they go? Their customs are different from ours, and it would be more pleasant for them to settle by themselves. Almost without exception it is the poor that receive the Gospel. I think there will be some [who will go] over this fall. My counsel to such as intend to go is, that they go to the western states, where they can live among the farmers and wait for orders from the authorities of the Church, and all will be well.

You must excuse my bad writing. I have only caught at ideas. I want to know about the brethren's coming over this fall. I think some of us will come. We shall send our papers to you, and to a number of the rest of the brethren. I wish you would have the goodness to give me a pretty general knowledge of the Church, for I feel for them, and pray for them continually. We need help very much in this country. One American can do more here than a number of Elders who are raised up here by the preaching of the Gospel. We have sent for some to come. I wish you would encourage them to come as quickly as they can.

If we could go four ways at a time, we could not fill all the calls we have for preaching. I shall expect such counsel from you about the Elders coming as you shall think necessary for us and them to have. I wish to know what the prospect is about the government's doing anything for us. When we left New York I thought there was but a poor chance for us.

Concerning calling Seventies and sending them to other countries, I should like to know whether it would be proper to ordain them to that office or not while here. Had any of us better come back this fall? I suppose that some that come over with us will return; Brothers Clark and Hedlock, and Brother Turley if the latter gets at liberty. I suppose you have heard that he is in prison. He has been there ever since my arrival in England, and how long he will remain the Lord only knows. He was put there through the influence of a priest, as nigh as I can learn, for some old pretended claim, but no one can find out what that claim is.

I have just met with Brother Woodruff; he tells me that the Church in this region of country numbers between three and four hundred; it is only about three months since Brother Woodruff commenced to labor here. I have just received a letter from Brother Turley, which states he expects to leave his place the next day. Brother Woodruff sends his respects.

I am as ever,

Brigham Young.

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Saturday, 9.—Elder Theodore Turley was released from Stafford jail, where he had been confined since his arrest on the 16th of March last, at the instigation of John Jones, a Methodist preacher, on the pretense of a claim arising under a partnership with another man fifteen years ago, before he left England; but the real object was to stop his preaching. He was without provisions for several days, but the poor Saints in the Potteries, on learning his condition, supplied his wants, some of the sisters actually walking upwards of twenty miles to relieve him. He preached several times to the debtors, was visited by Elders Woodruff, Richards, George A. Smith, A. Cordon, and others, and was dismissed from prison on his persecutors ascertaining their conduct was

Release of Elder
Turley from prison.

about to be exposed. This rather encouraged than disheartened the Elders, as I had told them on their leaving Nauvoo, to be of good courage, for some of them would have to look through grates before their return.

Thursday, 14.—The papers of this date report that the island of Ternate^[4] was nearly ruined by earthquakes on the 14th and 15th February, 1840.

Letter of the Prophet to Elders Hyde and Page—Palestine Mission Considered.

Nauvoo, Hancock County, Illinois, May 14th, 1840.

To Orson Hyde and John E. Page:

Dear Brethren:—I am happy in being informed by your letter that your mission swells "larger and larger." It is a great and important mission, and one that is worthy those intelligences who surround the throne of Jehovah to be engaged in. Although it appears great at present, yet you have but just begun to realize the greatness, the extent and glory of the same. If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our heavenly Father to the children of Abraham; and those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of Heaven rest upon them in copious effusions.

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Brethren, you are in the pathway to eternal fame, and immortal glory: and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers shall bless you. Do not be discouraged on account of the greatness of the work; only be humble and faithful, and then you can say, "What art thou, O great mountain! before Zerubbabel shalt thou be brought down." He who scattered Israel has promised to gather them; therefore inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might, and intelligence, and every qualification necessary; while your minds will expand wider and wider, until you can circumscribe the earth and the heavens, reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory.

In answer to your inquiries respecting the translation and publication of the Book of Mormon, hymn-book, history of the Church, &c., &c., I would say that I entirely approve of the same, and give my consent, with the exception of the hymn book, as a new edition, containing a greater variety of hymns, will be shortly published or printed in this place, which I think will be a standard work. As soon as it is printed, you shall have some sent to you, which you may get translated, and printed into any language you please.

Should we not be able to send some to you, and there should be a great call for hymn books where you may be, then I should have no objection to your publishing the present one. Were you to publish the Book of Mormon, Doctrine and Covenants, or hymn-book, I desire the copyrights of the same to be secured in my name.

With respect to publishing any other work, either original, or those which have been published before, you will be governed by circumstances; if you think necessary to do so, I shall have no objection whatever. It will be well to study plainness and simplicity in whatever you publish, "for my soul delighteth in plainness."

I feel much pleased with the spirit of your letter—and be assured, dear brethren, of my hearty co-operation, and my prayers for your welfare and success. In answer to your inquiry in a former letter, relative to the duty of the Seventies in regulating churches, &c., I say that the duties of the Seventies are more particularly to preach the Gospel, and build up churches, rather than regulate them, that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to the church, and if agreeable to a majority of the members of said church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.

Joseph Smith, Jun.

{130} *Friday, 15.*

Letter of Willard Richards to the Editor of the Millennial Star—Reporting Labors.

Ledbury, Herefordshire, May 15th, 1840.

To the Editor of the Millennial Star:

Beloved Brother:—Two weeks ago this day, I parted with Brothers Young and Woodruff in this place, taking different locations in this part of the vineyard, originally opened by Brother Woodruff, and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the Gospel as directed by the Spirit, we have again this day found ourselves together, and Elder Kington in our midst (he is devoted wholly to the ministry). By comparing minutes we find there have been in these two weeks about 112 baptized; 200 confirmed; 2 Elders, about 20 Priests, and 1 Teacher ordained; and the Church in these regions now numbers about 320. The branches are small, the brethren much scattered; consequently the field is so large that the reapers cannot call to each other from side to side, neither can they often see each other without a telescope.

There are many doors open which we cannot fill; calls for preaching on almost every hand, which we cannot answer. Oh! that the Saints would pray to the Lord of the harvest to send forth laborers!

I have this day received a letter from my sister in Massachusetts, giving me the intelligence of the death of my aged father. The work of the Lord is rolling forth in that part of the land, such intelligence as this from our native land makes our hearts rejoice, even in affliction.

Your brother in the everlasting covenant,

Willard Richards.

Footnotes:

1. It was announced in the Prospectus that the *News* would "take perfectly neutral ground, in regard to politics, and it is the fixed determination of the publishers to studiously avoid all party strife, and political wranglings which are so prevalent at the present time." The *News*, however, never materialized.

2. President Young was also President of the Twelve by virtue of seniority of ordination into the quorum. When the quorum of the Twelve was first organized the members took their place according to age. This arrangement brought Thomas B. Marsh to the head of the quorum, and made him President. After this first arrangement, however, the members of the quorum took their place in it according to seniority of ordination, not of age. (See Volume II this work, pp. 219, 220, and notes). Brigham Young was the second man ordained into the quorum, Lyman E. Johnson being the first. As Lyman E. Johnson was excommunicated from the church at Far West in 1838, Brigham Young was President of the Twelve by virtue of his seniority of ordination as well as by the choice of his brethren. Indeed the choice of the brethren mentioned in the text can only be regarded as an act recognizing the fact of his presidency by virtue of his seniority of ordination. It may be of interest to remark also, that at the time there was but one man in the quorum President Young's senior by age, namely, John E. Page, born in 1799, and ordained an Apostle in 1838.

3. Peter Melling was the first patriarch ordained in a foreign land, that is, a foreign land from America where the latter-day dispensation of the Gospel was opened. He was the son of Peter Melling, born in Preston, England, on the 14th day of February, 1787. He was, therefore, in his 64th year. He was evidently a man of great force of character, for he proceeded at once with great diligence and ability to fulfill the duties of his high office, all of which is evidenced by the record of the Patriarchal blessings given under his hands, and now in the Historian's office.

4. Ternate is a small island in the Moluccas, west of Jilolo, in the Dutch East Indies.

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CHAPTER VII.

First Foreign Periodical of the Church, "The Millennial Star"—The Prophet Seeks Release from Secular Responsibilities.

Sunday, May 17.—Elders Young, Woodruff, and Richards held conference with the Saints at Gadfield Elm Chapel.

Monday, 18.—The above Elders met the brethren at Elder Kington's, where they had a tea party, praying, singing, confirming, ordaining, and about twenty were baptized; thus they continued their labors from place to place, until Wednesday 20th, when they found themselves with one accord on the top of "the Herefordshire Beacon,"^[1] and within the old fortification, when after prayer they expressed their feelings concerning the business of the Church, which were (as they had obtained money from Brother John Benbow, and other brethren for printing the hymnbook, and in part sufficient for the Book of Mormon) that Elder Young repair immediately to Manchester, and join his brethren previously appointed with him on a committee, for the printing of the hymn-book, and cause 3,000 copies to be issued without delay. Also that the same committee cause 3,000 copies of the Book of Mormon to be printed and completed with as little delay as possible, with an index affixed to the same, the form of the book to be determined by the committee. Their views were written and signed by Elder Willard Richards and Wilford Woodruff, when President Young left direct for Manchester. He saw George A. Smith, at the Potteries, who approved the "Beacon Conference."

The Beacon Hill
Conference.

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Sunday, 24.—President Young met with the Church, and on Monday, 25th, visited the printers to inquire their prices, etc.

A Letter of Heber C. Kimball, et al., Recommending English Saints to the Bishop of the Church.

Preston, May 25, 1840.

To the Presidency, High Council and Bishop of the Church of Jesus Christ of Latter-day Saints at Commerce. We commend to your notice the brethren and sisters that have commendatory letters from us of this date, that you will do all that you consistently can for them, for I verily believe they have utmost confidence in you, and will receive with gratitude your advice and instruction, and cheerfully submit to the rules and regulations of the Church. They have our blessings, and we trust their subsequent conduct will entitle them to your blessings also, and the Church generally. We rejoice that we can say the work of God here is in a prosperous way. Yea, we rejoice greatly at the aspect of the times, expecting the time to be not far distant when the standard of truth will be conspicuously raised throughout this land. We have witnessed the flowing of the Saints towards Zion; the stream has begun, and we expect to see it continue running until it shall have drained the salt, or the light, from Babylon, when we hope to shout hosanna home.

Dear brethren, accept our love, and present it to the Church.

Your brethren in the new and everlasting covenant,

Heber C. Kimball,

Joseph Fielding,

William Clayton.

Tuesday, 26.—Elder John Taylor arrived at Manchester, and on the 27th, Elder Kimball arrived. The committee on the hymn-book commenced and continued selecting hymns until the 30th, when Elders Young, Kimball and Taylor went to Liverpool, and preached on Sunday the 31st.

Wednesday, 27.—Bishop Edward Partridge^[2] died at Nauvoo, aged forty-six years. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. His daughter, Harriet Pamela, died on the 16th of May, aged nineteen years.

Death of Bishop
Partridge.

{133} [Sidenote: First Number of the *Millennial Star*.]

The first number of *The Latter-day Saints' Millennial Star*^[3] was issued at Manchester, in pamphlet form of twenty-four pages. Edited by Parley P. Pratt. Price sixpence. Office 149 Oldham Road.

Monday, June 1, 1840.—The Saints have already erected about two hundred and fifty-houses at Nauvoo, mostly block houses, a few framed, and many more are in course of construction.

The Gospel is spreading through the States, Canada, England, Scotland, and other places, with great rapidity.

{134} Elders Young and Kimball were engaged in blessing the brethren who were about to sail for America.

Wednesday, 3.—Elders Young and Taylor visited the printers in Liverpool and Elder Young preached on the Sunday following.

The First Company of Saints from England.

Saturday, 6.—Elder John Moon and a company of forty Saints, to wit., Hugh Moon, his mother and seven others of her family, Henry Moon (uncle of John Moon), Henry Moon, Francis Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Nancy Ashworth, Richard Ainscough, and families, sailed in the ship *Britannia* from Liverpool for New York, being the first Saints that have sailed from England for Zion.

Monday, 8.—Elders Young and Taylor visited Cheshire, and on Tuesday, Manchester, and continued to select hymns.

Elder Young dreamed of his family in health and want, also of the Church and people, and of a contention between two small companies in the west, one north, the other south—the north prevailing from time to time. Brigham Young's
Dreams.

Minutes of the Conference Held at Gadfield Elm Chapel, in Worcestershire, England, June 14th, 1840.

The preachers and members of the Bran Green and Gadfield Elm Branch of the Froomes Hill Circuit, of the United Brethren met at the Gadfield Elm Chapel, Worcestershire, June 14th, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen president, and Elder Daniel Browett clerk for the meeting. The meeting was opened by prayer by Elder Wilford Woodruff. Remarks were then made by the president respecting the business of the day, and the necessary changes which must take place.

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It was then moved by Elder Thomas Kington, seconded by Elder Daniel Browett that this meeting be hereafter known by the name of the "Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-day Saints," organized and established by the will and commandment of God in the United States of America, on the 6th day of April, A. D. 1830, this being the eighth day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

[This motion was permitted to accommodate the feelings of the conference, who had all recently been baptized, but there is no such principle in existence, as to transform a church or conference of the world into a church or conference of Christ's fold by vote.] ^[4]

Moved by Elder Wilford Woodruff, seconded by Elder T. Kington, that William Jenkins be ordained an Elder; and William Coleman, Joseph Firkins, William Pitt and Robert Harris be ordained to the office of Priest; and that George Burton, James Palmer, and William Loveridge, be ordained Teachers; carried unanimously. Ordained under the hands of Elders Richards and Woodruff.

Moved by Elder Kington, seconded by Elder Woodruff, that Robert Clift, Priest, have the care of the church at Dymock; James Palmer, Priest, have the care of the church at Kilcott; John Hill, Priest, have the care of the church at Twigworth; William Coleman, Priest, have the care of the church at Bran Green; Thomas Brooks, Priest, have the care of the church at Ryton; John Smith, Priest, have the care of the church at Lime Street; Charles Hayes, Priest have the care of the church at Deerhurst; Thomas Smith, Priest, Assistant, have the care of the church at Deerhurst; John Vernon, Priest, have the care of the church at Apperley; William Bayliss, Priest, Assistant, have the care of the church at Apperley; John Arlick, Priest, have the care of the church at Norton; John Spires, Priest, have the

care of the church at Leigh; John Davis, Priest, assistant, have the care of the church at Leigh; Thomas Oakley, Priest, have the care of the church at Gadfield Elm.

And that Elder Daniel Browett take charge of the churches on the south, and Elder William Jenkins on the north side, of the river Severn. Carried unanimously.

Moved by Elder Woodruff, and seconded by Elder Richards, that Elder Thomas Kington be the Presiding Elder over the Conference; carried. Meeting adjourned until two o'clock.

Conference met at two o'clock according to adjournment, and administered the sacrament to a large congregation of Saints, accompanied by many observations on many subjects by the President. Ten members were confirmed under the hands of Elders Woodruff and Kington. Remarks were made by the President respecting the "blessing of children." Seven children were then blessed under the hands of Elders Woodruff and Kington.

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Moved by Elder Kington, seconded by Elder Woodruff, that Elder Daniel Browett represent this Conference to the general conference, at Manchester, on the 6th day of July next; carried. Moved and carried that the Clerk present to the Presiding Elder, T. Kington, also to the general conference, for safe keeping, a copy of the minutes of this conference.

The above minutes were then read and adopted, article by article, when it was moved by the President, and seconded by Elder Woodruff, that this conference be adjourned to the 13th day of September next at this place; carried unanimously.

Conference closed by prayer; after which the Elders and officers present met in council, and voted unanimously to establish a weekly council of the officers of said conference to be held alternately on the south and north sides of the river Severn, to commence at Leigh on the 25th inst.; and organized the same by appointing Elder Daniel Browett, president and John Hill, Priest, clerk, on the south side of the river; and also on the north side, by appointing Elder William Jenkins, president and John Smith, Priest, clerk; to assemble on the 3rd of July next, at Turkey Hall.

After passing many other votes of minor importance, accompanied by much instruction from Elders Richards and Woodruff, touching the duties of the several officers in their relations to each other, and the Church, the council adjourned. And it is worthy of remark, that no dissenting vote or voice was seen or heard during the day, either in conference or council.

Willard Richards, President.

Daniel Browett, Clerk.

Memorial of Joseph Smith, Jun., to the High Council of the Church of Jesus Christ of Latter-day Saints, June 18th, 1840.

The Memorial of Joseph Smith, Jun., respectfully represents—That after the members of the Church of Jesus Christ had been inhumanly as well as unconstitutionally expelled from their homes which they had secured to themselves in the state of Missouri, and although very much scattered and at considerable distance from each other, they found a resting place in the state of Illinois:—That after the escape of your Memorialist from his enemies, he (under the direction of the authorities of the Church) took such steps as has secured to the

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Church the present locations, viz., the town plot of Nauvoo and lands in the Iowa territory:—That in order to secure said locations, your Memorialist had to become responsible for the payment of the same, and had to use considerable exertion in order to commence a settlement, and a place of gathering for the Saints; and knowing from the genius of the constitution of the Church, and for the well-being of the Saints, that it was necessary that the constituted authorities of the Church might assemble together to act or to legislate for the good of the whole society and that the Saints might enjoy those privileges which they could not enjoy by being scattered so widely apart—your Memorialist was induced to exert himself to the utmost in order to bring about objects so necessary and so desirable to the Saints at large:—Under the then existing circumstances, your Memorialist had necessarily to engage in the temporalities of the Church, which he has had to attend to until the present time:—That your Memorialist feels it a duty which he owes to God, as well as to the Church, to give his attention more particularly to those things connected with the spiritual welfare of the Saints, (which have now become a great people,) so that they may be built up in their most holy faith, and go on to perfection:—That the Church have erected an office where he can attend to the affairs of the Church without distraction, he thinks, and verily believes, that the time has now come, when he should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the Church. And in order that he may be enabled to attend to those things, he prays your honorable body will relieve him from the anxiety and trouble necessarily attendant on business transactions, by appointing some one to take charge of the city plot, and attend to the business transactions which have heretofore rested upon your Memorialist: That should your Honors deem it proper to do so, your Memorialist would respectfully suggest that he would have no means of support whatever, and therefore would request that some one might be appointed to see that all his necessary wants may be provided for, as well as sufficient means or appropriations for a clerk or clerks, which he may require to aid him in his important work.

Your Memorialist would further represent, that as Elder H. G. Sherwood is conversant with the affairs of the city plot, he would be a suitable person to act as clerk in that business, and attend to the disposing of the remaining lots, &c.

Your Memorialist would take this opportunity of congratulating your honorable body on the peace and harmony which exist in the Church, and for the good feelings which seem to be manifested by all the Saints, and hopes that inasmuch as we devote ourselves for the good of the Church, and the spread of the kingdom, that the choicest blessings of heaven will be poured upon us, and that the glory of the Lord will overshadow the inheritances of the Saints.

Joseph Smith, Jun.

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Proceedings of the High Council on the Foregoing Memorial, June 20th, 1840.

The Council relieved President Joseph Smith, Jun., according to his request in the memorial, and appointed H. G. Sherwood to take charge of the city plot and to act as clerk in that business, and also to attend to the disposing of the remaining lots, and the business transactions which have rested upon him [Joseph Smith]. Alanson Ripley was appointed steward to see that all the necessary wants of the First Presidency be supplied, as well as to provide sufficient means or appropriations for a clerk or clerks to aid President Joseph Smith, Jun., in his important work.

Hosea Stout, Clerk.

Minutes of the Conference held at Stanley Hill, Castle Froome, Herefordshire, England, June 21st, 1840.

The preachers and members of the Froome's Hill Circuit of the United Brethren met at the house of Elder John Cheese, on Stanley Hill, Herefordshire, England, June 21, A. D. 1840, at ten a. m., according to previous notice; the meeting was called to order by Elder Thomas Kington; Elder Wilford Woodruff was chosen president, and Elder John Benbow, clerk of the meeting.

After prayer by Elder Richards, and remarks by the president concerning the business of the day, it was moved by Elder Thomas Kington, and seconded by Elder John Benbow, that [the several districts represented at] this meeting be hereafter known by the name of the "Froome's Hill Conference of the Church of Jesus Christ of Latter-day Saints," organized and established by the will and commandment of God, in the United States of America, on the 6th day of April, 1830, this being the 15th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder Richards, seconded by Elder Kington, that Thomas Clark, Charles Price, James Hill, and Samuel Jones be ordained Elders; also that John James, Joseph Skinn, Henry Jones, James Baldwin, John Morgan, Samuel Badham, and John Dyer, be ordained Priests; also that Robert Hill, George Brooks, James Skinn, and James Watkins be ordained Teachers; carried unanimously; and they were ordained under the hands of Elders Woodruff and Richards.

Moved by Elder Kington, and seconded by Elders Woodruff and Richards, that John James, Priest, have the care of the church at Froome's Hill; John Parry, Priest, have the care of the church at Stanley Hill; James Burns, Priest, have the care of the church at Ridgway Cross; William Possons, Priest, have the care of the church at Moor-end Cross; Jonathan Lucy, Priest, have the care of the church at Caldwell; Thomas Jones, Priest, have the care of the church at Pale House; John Preece, Priest, have the care of the church at Ledbury; Samuel Warren, Priest, have the care of the church at Keysend Street; James Baldwin, Priest, have the care of the church at Wind Point; George Allen, Priest, have the care of the church at Woferwood Common.

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Rough Leasow, Birchwood, Tunbridge, and Dunclose will all be united in one branch, called Dunclose.

Samuel Badham, Priest, to have the care of the church at Dunclose; Edward Phillips, Priest, to have care of the church at Ashfield and Crowcut; John Meeks, Priest, to have care of the church at Old Starridge; John Galley, Priest, to have care of the church at Hope Rough; Benj. Williams, Priest, to have care of the church at Shucknell Hill; John Powell, Priest, to have care of the church at Lugwardine; John Dyer, Priest, to have care of the church at Marden; William Evans, Priest, to have care of the church at Stokes Lane; John Fidoe, Priest, to have care of the church at Bishop Froome. Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, that Elder Thomas Clark have charge of the churches at Dunclose, Old Starridge, Ashfield, and Crowcut; that Elder Samuel Jones have charge of the churches at Keys-end Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the churches at Shucknall Hill, Lugwardine, and Marden; that Elder

John Cheese have charge of the churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price have charge of the churches at Ledbury, Moor-end Cross, and Ridgway Cross; that Elder James Hill have charge of the churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the church at Froome's Hill. Carried unanimously.

Moved by the president, seconded by Elder Richards, that Elder Thomas Kington be the Presiding Elder over this conference.

After remarks by the president, the meeting adjourned till 2 o'clock p. m. During the recess ten persons were baptized.

Assembled at 2 o'clock according to adjournment, and administered the sacrament to several hundred Saints; after which twenty were confirmed, and twenty children blessed under the hands of Elders Woodruff and Richards, accompanied with instructions by the president, explanatory of the ordinance.

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Moved by Elder Richards, seconded by the president, that Elder Thomas Kington represent this Conference to the general conference at Manchester on the 6th of July; carried. Moved and carried that the clerk of the conference present to the Presiding Elder, T. Lington, a copy of the minutes of this conference for safe keeping; also a copy to present to the general conference at Manchester. The minutes were then read and accepted. The president, followed by Elder Richards, then proceeded to give such instruction to the Saints concerning the order of the Church, and the several duties of the members, as the Spirit directed; and bore testimony to the multitude of the truth of the work; followed by Elder Kington; when it was moved by Elder Richards, seconded by the president, that this conference adjourn to the 21st September next, 10 o'clock a. m., at this place; carried.

After prayer and singing, the assembly dispersed, the Elders and officers went into council, when it was moved by Elder Richards, and seconded by Elder Kington, that we proceed to establish and organize monthly councils of the officers of the Froome's Hill Conference, to commence on Friday, the 3rd of July next, at half-past seven o'clock p. m., in the several divisions, respectively assigned to the different Elders, viz.—

Elder Thomas Clark, president, and James Meeks, clerk, Dunclose; Elder Charles Price, president, Thomas Jenkins, clerk, Moor-end Cross; Samuel Jones, president, William Williams, clerk, Wind Point; James Hill, president, Joseph Pullen, clerk, Stanley Hill; Philip Green, president, Francis Burnett, clerk, Lugwardine; John Benbow, president, John Morgan, clerk, Froome's Hill; John Cheese, president, George Allen, clerk, Stoke's Lane. Carried.

Moved by Elder Richards, and seconded by Elder Kington, that a monthly general council of the officers of this conference be held at Stanley Hill, to commence on Friday, the 17th of July next, at half-past seven o'clock, p. m. Elder Thomas Kington, president, and Elder John Benbow, clerk. Carried unanimously.

The president then proceeded to explain the nature of the Priesthood, and the duties and privileges of the several officers, and gave such instruction as their situation required, followed by Elder Richards, who explained many important principles connected with the building up of the Kingdom.

The minutes of the council were then read and accepted when the council adjourned; and after singing "The Spirit of God," &c., the brethren separated, with

feelings of gratitude and thanksgiving, that God had been with His people, and that the spirit of union and love had prevailed in all the deliberations of the day.

Wilford Woodruff, President.

John Benbow, Clerk.

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Remarks—The different branches in this region are so scattered, that it has not been possible to ascertain the number of members connected with each individual church; but connected with the Bran Green and Gadfield Elm, and the Froome's Hill conferences, together with a small branch of Little Garway of twelve members, one Priest, and one Teacher, are thirty-three churches, five hundred and thirty-four members, seventy-five officers, viz., ten Elders, fifty-two priests, and thirteen teachers. And for the comforting of the Saints, and with heart-felt gratitude to our heavenly Father, we would say that it is less than four months since the fulness of the Gospel was first preached in this region; which is a proof that God is beginning to make a short work in these last days.

Wilford Woodruff.

June 21.—The Saints hired the Carpenters' Hall in Manchester, which is large enough to accommodate ten or fifteen hundred hearers, for five hundred dollars a year, payable by contribution, and Elders Young and Pratt preached therein this day for the first time. Carpenter's Hall.

Monday, 22.—Elder Young went to Liverpool to see about printing the Book of Mormon, and returned to Manchester on the 26th; and on Sunday, 28th, preached in Carpenters' Hall.

June 27.—High Council met at my office.

Minutes of the High Council.

Alanson Ripley states to the council that he was authorized to inform them that President Joseph Smith, Jun., had vetoed^[5] the proceedings of the Council of the 20th June, in relation to his Memorial. Laid over for hearing until Friday next.

Hosea Stout, Clerk.

Letter of William W. Phelps—Confessing Errors committed in Missouri.

Dayton, Ohio, June 29, 1840.

Brother Joseph—I am alive, and with the help of God I mean to live still. I am as the prodigal son, though I never doubt or disbelieve the fulness of the Gospel. I have been greatly abused and humbled, and I blessed the God of Israel when I lately read your prophetic blessing on my head, as follows:

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"The Lord will chasten him because he taketh honor to himself, and when his soul is greatly humbled he will forsake the evil. Then shall the light of the Lord break upon him as at noonday and in him shall be no darkness," &c.

I have seen the folly of my way, and I tremble at the gulf I have passed. So it is, and why I know not. I prayed and God answered, but what could I do? Says I, "I will repent and live, and ask my old brethren to forgive me, and though they chasten me to death, yet I will die with them, for their God is my God. The least place with them is enough for me, yea, it is bigger and better than all Babylon." Then I dreamed that I was in a large house with many mansions, with you and

Hyrum and Sidney, and when it was said, "Supper must be made ready," by one of the cooks, I saw no meat, but you said there was plenty, and you showed me much, and as good as I ever saw; and while cutting to cook, your heart and mine beat within us, and we took each other's hand and cried for joy, and I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. Like the captain that was cast away on a desert island; when he got off he went to sea again, and made his fortune the next time, so let my lot be. I have done wrong and I am sorry. The beam is in my own eye. I have not walked along with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet, and whenever the Lord brings us together again, I will make ail the satisfaction on every point that Saints or God can require. Amen.^[6]

W. W. Phelps.

Letter of Elders Orson Hyde and John E. Page to Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, Pleading for William W. Phelps.

Dear Brother:—We have been in this place a few days, and have preached faithfully, a very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a sealing testimony. Baptized a considerable number. We shall write again more particularly as soon as we learn the result of our labors here. We are well and in good spirits through the favor of the Lord.

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Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Brother Phelps says he wants to live, but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says his poverty will not allow him to visit you in person, at this time, and we think he tells the truth. We therefore advise him to write, which he has done.

He tells us verbally that he is willing to make any sacrifice to procure your fellowship, life not excepted, yet reposing that confidence in your magnanimity that you will take no advantage of this open and frank confession. If he can obtain your fellowship he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the Church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the Kingdom; to you is power given to "exert your clemency, or display your vengeance." By the former you will save a soul from death, and hide a multitude of sins; by the latter, you will forever discourage a returning prodigal cause sorrow without benefit, pain without pleasure, [and the] ending [of Brother Phelps] in wretchedness and despair. But former experience teaches [us] that you are workmen in the art of saving souls; therefore with greater confidence do we recommend to your clemency and favorable consideration, the author [of the foregoing] and subject of this communication. "Whosoever will, let him take of the waters of life freely." Brother Phelps says he will, and so far as we are concerned we say he may.

In the bonds of the covenant,

Orson Hyde,

John E. Page.

The Committee of the Twelve in England finished the collection of hymns and prepared the index for the press; and on the 30th Elders Kimball and Richards arrived at Manchester.

Wednesday, July 1, 1840.—Elders Wilford Woodruff and George A. Smith arrived at Manchester from the Potteries.

July 2.

Minutes of a meeting of the Crooked Creek Branch of the Church.

At a meeting of the Saints of Crooked Creek Branch, on the 2nd of July, 1840, to take into consideration the propriety of having a Stake of Zion appointed or located somewhere in the bounds of this branch, Brother John Hicks was called to the chair. Meeting was opened by prayer, after which several remarks were made, and the following resolutions were passed:

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Resolved: That it be our wishes that a Stake of Zion be appointed or located within the bounds of this Branch, provided it should meet the minds of the First Presidency of this Church.

Resolved: That a committee of three be appointed to ascertain the mind of the First Presidency and report to the Branch.

Resolved: That Joseph Holebrook, Nathaniel Frampton, and John Hicks compose said committee.

It was ascertained that there were about 2,525 acres of land owned by the brethren, and wherever the Stake should be appointed the lands should be donated or purchased for a very small compensation, and that there are one hundred and twelve members belonging to this Branch.

Resolved: That we meet on Thursday next, at one o'clock, p. m., to receive the report of the committee,

Resolved: That the proceedings of this meeting be signed by the president and clerk.

John A. Hicks, President.

William Whiteman, Clerk.

Friday, 3.—High Council met at my office.

Minutes of High Council at Nauvoo.

The subject of the Memorial of President Joseph Smith, Jun., was brought up for a rehearing, according to the decision of the last Council (June 27) when the following resolutions were entered into:

1st. *Resolved:* That we feel perfectly satisfied with the course taken by Joseph Smith, Jun., and feel a disposition, as far as it is in our power, to assist him, so as to relieve him from the temporalities of the Church, in order that he may devote his time more particularly to the spiritualities of the same, believing by so doing we shall promote the good of the whole Church. But as he (Joseph Smith, Jun.) is held responsible for the payment of the city plot, and knowing no way to relieve

him from the responsibility at present, we would request of him to act as treasurer for the city plot and to whom [i. e., President Smith] those persons whom we may appoint to make sales of lots and attend to the business affairs of the Church may at all times be responsible, and make true and correct returns of all their proceedings, as well as to account for all monies, properties, etc., which may come into their hands. Therefore

Resolved: That Elder Henry G. Sherwood act as Clerk for the same. That Bishop Alanson Ripley be appointed to provide for the wants of the Presidency, and make such appropriations to them, and to their clerk or clerks, which they may require.

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Resolved: That the funds of the city plot shall not be taken to provide for the Presidency or clerks, but that the Bishops be instructed to raise funds from other sources to meet calls made on them; and monies received for lots shall be deposited in the hands of the Treasurer to liquidate the debts of the city plot.

The resolutions of the Crooked Creek Branch of the 2nd inst., were taken into consideration by President Joseph Smith, Jun., and it was thought proper to establish a Stake on Crooked Creek, agreeably to the request of said Branch, and a letter was written to the brethren to that effect.

Robert B. Thompson, Scribe.

Since Congress has decided against us, the Lord has begun to vex this nation, and He will continue to do so except they repent; for they now stand guilty of murder, robbery and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution. A hailstorm has visited South Carolina; some of the stones are said to have measured nine inches in circumference, which swept the crops, killing some cattle. Insects are devouring crops on the high lands, where the floods of the country have not reached, and great commercial distress prevails everywhere.

Reflections of the
Prophet on the
Action of Congress.

Footnotes:

1. One of the noted heights of the Black Mountains, running through the west part of Herefordshire.

2. See Biographical Note, Vol. I, pp. 128-9.

3. The *Millennial Star* was the first foreign publication of the Church. It was issued as a monthly, but afterwards more frequently, semi-monthly, and finally, and now for many years, a weekly. Its publication has been continuous from the time it was started until the present—1907. Also the *Star* has retained the general character imparted to it by its first publishers. "The *Millennial Star*," said its Prospectus, "will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the Gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfillment of prophecy—recording the judgments of God as they befall the nations whether signs in the heavens or in the earth, blood fire or vapor of smoke—in short, whatever is shown forth indicative of the coming of the 'Son of Man' and ushering in of his universal reign upon the earth. It will also contain letters from our numerous Elders who are abroad, preaching the word both in America and Europe containing news of their success in ministering the blessings of the glorious Gospel."

As an explanation of its title and mission, the editor in its first number also said:

"The word *Millennium* signifies a thousand years, and in this sense of the word, may be applied to any [period of a] thousand years, whether under the reign of wickedness or righteousness. But the term *the Millennium*, is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all the other sabbaths or jubilees seem to be but types. It is written that a 'thousand years is as one day, and one day as a thousand years with the Lord.' This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years would, of course, be a sabbath or jubilee; a rest, a grand release from servitude and woe. * * * The curse will be taken from off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face; thus peace, and joy, and truth, and love, and knowledge, and plenty, and glory, will cover the face of the earth as the waters do the sea. The tabernacle of God and his sanctuary will be with man, in the midst of the holy cities; and joy and gladness will all the measure of their cup. Such then, is the *Great Millennium* of which our little '*Star*' would fain announce the dawn."

4. The matter in brackets occurs in the Ms. History as also in the History as published in the *Millennial Star*, but it is evidently the comment of the Church Historians.

5. By reference to the minutes of the High Council which took into consideration the Prophet's "Memorial" it is evident that they failed to grasp the importance of the subjects presented to them, and made such disposition of them as was neither in keeping with the dignity of the Prophet or the weight of the matters on which they acted—hence the "veto," or dissatisfaction with the council's action—See p. 144 for the conclusion of the matter.

6. For William W. Phelps' troubles in the church, which brought him to this great sorrow and repentance, see Vol. III, pp. 3, 7, 56, 358, 359, 360 and notes.

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CHAPTER VIII.

Important Conference of the Church in England—
Kidnapping of Brown and Boyce by Missourians—
Action of the Citizens of Nauvoo.

Monday, July 6, 1840.

Conference of the Church in England.

A General Conference of the Church of Jesus Christ of Latter-day Saints was held in the Carpenter's Hall, Manchester, on the 6th day of July, 1840, it being the 1st day of the 4th month of the eleventh year of the Church, when the following officers of the traveling High Council were present, viz.: Elders Brigham Young, Parley P. Pratt, Wilford Woodruff, John Taylor, Willard Richards, Heber C. Kimball, and George A. Smith; other officers, viz.: High Priests 5, Elders 19, Priests 15, Teachers 11, and Deacons 3.

The meeting being called to order, a little after ten o'clock, by Elder William Clayton, it was moved by Elder Brigham Young, seconded by Elder Wilford Woodruff, that Elder Parley P. Pratt be chosen President of the conference,^[1]

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which was carried unanimously. Elder William Clayton was chosen clerk. The meeting was opened by singing, and prayer by the President.

Elder Brigham Young then proceeded to prefer charges against Elder T. Green, viz., first, for giving way to a false spirit; second, for abusing a young female, by accusing her, in a public meeting, of things which he could not prove; and third, for abuse to the house and congregation at Duckinfield, June 28th, 1840. The president then proceeded to ask Elder Green whether he was guilty of these charges, or not. He immediately pleaded guilty. After Elder Young had made extended remarks to the meeting, touching the conduct of Elder Green, he proposed that Elder Green go to those characters where he had abused and insulted, and make confession to them as far as the offense extended, and then to be suspended from office for a season. The President then made remarks to the same effect, and put it to the vote of the meeting, viz., that Elder Green shall make confession, as stated above, and be suspended from office for a season. Carried.

The President then asked Elder Green if he was willing to make confession, he immediately agreed to do it the first opportunity. The meeting adjourned a little after twelve o'clock.

At two o'clock business commenced by singing and prayer, when the President called upon the officers to represent the different branches of the Church, which was done in the following order, viz.—

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Branches Represented, &c.	Members.	Elders.	Priests.	Teachers.	Deacons.
The Branch at Manchester Represented by Elder William Clayton	28	3	5	5	1
The Branch at Preston represented by Elder Joseph Fielding	354	6	8	4	2
Elders Kington and Browett presented the minutes of the conference held in Herefordshire, which were read by Elder Wilford Woodruff, representing 33 branches of the Church	534	10	52	13	
Elder Alfred	168	4	13	6	2

Cordon read the minutes of the conference held at Hanley, Staffordshire, representing 7 branches of the Church					
The branch at Liverpool, represented by Elder John Taylor	78	1	3	2	
Elder Joseph Fielding read the minutes of the Thornley, represented by Elder William Kay	30	3	2	1	1
The Branch at Ribchester, represented by Elder Francis Clark	22	2		1	
The Branch at Waddington, represented by John Ellison	58		2	2	1
The Branch at Clitheroe, represented by Brother Lofthouse	35	1	3	1	
The Branch at Chatburn, represented by Elder John Bond	91	2	2	2	
The Branch at Downham, represented by John Spencer	25		1		
The Branch at Grindleton, represented by Elder Joseph Fielding	5		1		
The Branch at	3				

Whitmore, represented by J. Spencer					
The Branch at Burnley, represented by Elder H. C. Kimball	27	1	1	1	
The Branch at Blackburn, represented by Elder H. C. Kimball	17		1		
Elder Reuben Hedlock read the minutes of the conference held at Paisley, Scotland, representing 5 branches of the Church	106	6	5	3	2
The Branch at Alston, represented by Elder John Sanders	36	2	2	2	
The Branch at Brampton, represented by Elder John Sanders	36	1	1		
The Branch at Longton, represented by Elder Bradshaw	54	2	4	2	
The Branch at Penworthan, represented by Elder P. Melling	77	4	1	1	1
The Branch at Whittle, represented by Elder Richard Withnall	16	1	4		
The Branch at Southport, represented	19	1		2	

by R. McBride					
The Branch at Daubers Lane & Eccleston, Represented by Elder Richard Withnall	42		1	3	
The Branch at Hunter's Hill, represented by Richard Benson	26	1	1	1	
The Branch at Bolton, represented by Elder David Wilding	61	1	2	2	
The Branch at Bury and Elton, represented by Elder David Wilding	12				
The Branch at Ratcliff, represented by Elder Amos Fielding	11				
The Branch at Benford, &c. represented by Elder Willard Richards	40	1	1		
The Branch at Stockport, represented by Elder M. Littlewood	85	2	1	2	1
The Branch at Duckinfield, represented by Elder Henry Royle	41	1	1		
The Branch at Macclesfield, represented by Samuel Heath	14		2		

The Branch at Middlewich, represented by Samuel Heath	20		1	1	1
The Brach at Plover, represented by Samuel Heath	24		1	1	1
The Branch at Northwich, represented by William Berry	14		1		
The Branch at Altrincham, represented by William Berry	4			1	
The Branch at Whitfield, represented by Walker Johnson	14		1		
The Branch at Pendlebury, represented by Elder William Clayton	13		1	1	
The Branch at Eccles, represented by Elder William Clayton	5				
The Branch at West Bromwich, represented by Elder Theodore Turley	16		1	1	

After the officers had got through the representations, the President introduced the new hymn-book; and after suitable remarks had been made by him and Elders Young and Thomas Kington, the President asked the conference if they were satisfied with the labors of those who had made the selection, and if they received the book. The unanimous approbation of the meeting was immediately manifested.

By unanimous vote, Thomas Kington, Alfred Cordon, and Thomas Smith were ordained High Priests; John Albison, John Blezzard, William Berry, John Sanders, John Parkinson, James Worsley, and John Allen were ordained Elders; and Joseph

Slinger, George Walker, John Smith, Robert Williams, William Black, John Melling, and John Swindlehurst were ordained Priests.

Elder Brigham Young then called upon those officers, whose circumstances would permit them to devote themselves entirely to the work of the ministry, and would volunteer so to do, to stand up—when the following names were taken, viz., of the traveling High Council, Brigham Young, Heber C. Kimball, John Taylor, Wilford Woodruff, Willard Richards, and George A. Smith; other officers, namely, William Clayton, Reuben Hedlock, Hiram Clark, Theodore Turley, Joseph Fielding, Thomas Richardson, Amos Fielding, John Parkinson, John Wych, John Needham, Henry Royle, John Blezzard, D. Wilding, Charles Price, Joseph Knowles, Wm. Kay, Samuel Heath, Wm. Parr, R. McBride, and James Morgan.

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Moved by Elder Richards, seconded by Elder Kimball, that Elder Peter Melling be appointed to preside over the following branches of the Church, namely—Preston, Longton, Penwortham, North Meols, and Southport; carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Richard Withnall be appointed to preside over the branches of the Church at Whittle, Daubers Lane, Chorley, Hunter's Hill, and Euxtonburgh; carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Thomas Smith be appointed to preside over the branches of the Church at Clitheroe, Chatburn, Downham, Chaighley, Grindleton, Whitmore, Burnley, Blackburn, Ribchester, and Thornley: carried.

Moved and seconded, that President Fielding and his counselors be set at liberty from the charge which they have sustained as a presidency, that they may have the privilege of more fully entering into the field of labor; and that their labors be accepted; carried.

Elders Young and Richards then proceeded to ordain those who had been nominated to their respective offices, after which the minutes were read and accepted.

The conference adjourned to the sixth of October next, to be held in the Carpenter's Hall, Manchester, at 10 o'clock, a. m.

Tuesday, 7.

A council of Church Officers, held at Manchester, England.

Pursuant to previous notice, a general council of the Church officers was held in the council room at the *Star* office, Manchester, on the 7th day of July, 1840. The meeting being opened by prayer by Elder Kimball, Elder Young began to speak concerning those officers who had volunteered to devote themselves wholly to the ministry; when it was moved and seconded that Brothers William Kay and Thomas Richardson go to Herefordshire, to labor in that region with Elder Kington; carried.

Moved by Elder Kimball, seconded by Elder Young, that Brothers Hiram Clark and Joseph Knowles go with Elder Hedlock to Scotland: carried.

Moved by Elder Kimball, seconded by Elder Young, that Brother Joseph Fielding go to Bedford: carried.

Moved by Elder Richards, seconded by Elder Kimball, that Brothers Amos Fielding and John Wych go to Newcastle-upon-Tyne: carried.

Moved by Elder Kimball, seconded by Elder Woodruff, that Brother David Wilding go to Garway, Herefordshire: carried.

Moved by Elder Young, seconded by Elder Woodruff, that Brothers William Clayton and John Needham go to Birmingham: carried.

{150} Moved by Elder Richards, seconded by Elder Young, that Brother Henry Royle go to Sheffield: carried.

Moved by Elder Clayton, seconded by Elder Young, that Brother John Albiston take charge of the following Branches of the Church, namely—Duckinfield, Hyde, Woolley Hill, Ashton, and Staley Bridge: carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that Brother William Parr go to Sandbach and Congleton: carried.

Moved by Elder Richards, seconded by Elder Pratt, that Brother Heath continue his labors in Macclesfield: carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother John Blezzard go to Cornshaw: carried.

Moved by Elder Kimball, seconded by Elder Richards, that Brother Robert McBride go to Lancaster: carried.

Moved by Elder Richards, seconded by Elder Woodruff, that Brother James Morgan abide in his own neighborhood to labor with Elder David Wilding: carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that Brother Price give up his business, and labor under the advice of Elder Kington as the way opens: carried.

Moved by Elder Richards, seconded by Elder Kimball, that Brother William Black go to Lisburn, Ireland, as the way opens: carried.

Moved by Elder Richards, seconded by Elder Smith, that Brother John Parkinson have a roving commission, so long as he keeps busy, and doing good: carried.

After Elder Young had addressed the meeting upon several important items, the meeting dismissed by blessing from Elder Young.

Parley P. Pratt, President.

William Clayton, Clerk.

At this time Elders Orson Hyde and John E. Page were laboring in Ohio.

Thursday, 9.

Extract from Elder Woodruff's Letter to the Editor of the Millennial Star—Detailing Incidents of his Ministry.

I arrived at Froome's Hill, Castle Froome, Herefordshire, on the 4th of March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and on the evening following, the 5th

of March, for the first time I preached the fullness of the Gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a large number at Mr. Benbow's, and preached unto them the principles of the Gospel, namely, faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday the 8th and baptized seven, confirmed thirteen, and broke bread unto them. Several of those who were baptized were preachers of the order called the United Brethren.

The United Brethren formerly belonged to the Primitive Methodists, but had separated themselves from the body, and chose the name of the United Brethren. They had from forty to fifty preachers and about the same number of established places of meeting, including two chapels.

Mr. Thomas Kington was the superintendent of the church of the United Brethren, whose members numbered about four hundred in all, divided into small branches and scattered over an extent of country from fifteen to twenty miles. This people almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fullness of the Everlasting Gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the superintendent of the United Brethren, before whom I gave an account of the rise and progress of the Church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set His hand to accomplish in these last days.

Mr. Kington received my testimony and sayings with candor; and carried the case before the Lord, made it a subject of prayer, and asked the Father in the name of Jesus Christ, if these things were true; and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an Elder, and he went forth and began to preach the fullness of the Gospel.

I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about one hundred and twenty members of the United Brethren, which opened about forty doors or preaching places, where the fullness of the Gospel would meet a welcome reception, and all this during the term of one month and five days.

On the 10th of April I took my departure from the Saints in Herefordshire and adjoining country, numbering about one hundred and sixty; whom I left rejoicing in the fullness of the Gospel, and hundreds of others who were ready to be baptized as soon as a proper time and opportunity arrived. I arrived in Preston on the 13th, by way of Worcester, Wolverhampton, Burslem, and Manchester, a distance of about one hundred and seventy miles, visiting the churches by the way.

On my arrival in Preston, I was blessed with the happy privilege of once more greeting my brethren of the Traveling High Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April in the first council and

general conference which they had ever held, as a quorum, in a foreign nation. After spending several days together, (during which time much business of importance was transacted for the Church,) it became necessary for us again to separate in order to labor in different parts of the vineyard which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the churches by the way, until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labors by Elder Willard Richards. We took locations in different parts of this new field of labor, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire.

We continued preaching, and baptizing, and administering in the ordinances of the Gospel daily, unto such as would receive our testimony, and obey the Gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered, and multiplied on every hand, until several hundreds, including more than fifty preachers of various sects, were rejoicing in the fullness of the everlasting Gospel, and felt to praise God that they had lived to behold the day when the Lord had set His hand to prune His vineyard once more with a mighty pruning, and to establish the Gospel in its ancient purity again upon the face of the earth; and in many instances signs followed the believer, according to the promise of the Savior. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the Gospel; and frequently we have baptized from eight to twelve the first time of meeting with the people in new places, and preaching the word of God to them.

Elder Young labored with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the Gospel—and while the Saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his counsel.

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As it became necessary for Elder Young to return to Manchester, to assist in preparing a collection of hymns, and other matters, he took the parting hand with us on the 20th of May; and Elders Richards and myself continued our labors in the vineyard, in connection with Elder Kington, who had given himself wholly to the work of the ministry.

The Lord still continued to bless our labors, and added daily unto the Church. New doors were opening on every hand; and multiplicity of calls constantly reached our ears, many of which we could not answer for the want of laborers. Notwithstanding there were about fifty ordained Elders and Priests in this part of the vineyard, yet there were equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labors in this region until the time drew near for the general conference in Manchester on the 6th of July.

But before leaving the Saints, we considered it wisdom to set in order the church, and organize them into branches and conferences, that they might be properly represented before the general conference. Therefore we held two conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organized twelve branches, and transacted such business as the occasion required. The Second conference was held at Stanley Hill, Herefordshire, on the 21st of June, twenty branches of the Church were organized. The minutes of the above-named conferences I present you for publication, if you think proper.

On the day following, Elder Richards and myself took our leave of the Saints at Froome's Hill, Herefordshire; but before leaving we repaired to a pool three times to baptize and confirm numbers that came to us and requested these ordinances at our hands.

Elder Richards labored in this part of the vineyard about two months, during which time he traveled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals to his ministry. I received much benefit from the counsel which he gave in the organization of the churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the interesting seasons we have enjoyed together during these two months, will not be easily erased from my memory.

{154} It was with no ordinary feelings that we took our departure from the Saints in Herefordshire on this occasion; for, less than four months since, I proclaimed the fullness of the Gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. I parted from Elder Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a conference on the 29th June, at Hanley, in the Staffordshire Potteries, in company with Elder George A. Smith and others, after which I arrived in Manchester.

Wilford Woodruff.

Manchester, July 9, 1840.

Saturday, 11.—The High Council met at my office, when I taught them principles relating to their duty as a Council, and that they might be guided by the same in future, I ordered it to be recorded as follows: "That the Council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon."

Special Instructions
for the High
Councils.

William Barrett, aged 17, was ordained an Elder in Hanley, Staffordshire, England, by Elders George A. Smith and Alfred Cordon, and took leave for South Australia, being the first Elder who went on a mission to that country.

The First
Missionary for
Australia.

Sunday, 12.—Elias Smith was appointed Bishop by the High Council of Iowa, in place of Alanson Ripley, removed to Nauvoo.

Monday, 13.

Kidnapping of Alanson Brown and Benjamin Boyce—Affidavit of Daniel H. Wells.
[\[2\]](#)

State Of Illinois, Hancock County.

{155} This day personally appeared before the undersigned, an acting justice of the peace, in the aforesaid county, Alanson Brown, who, first being duly sworn according to law, deposes and says, that on the 7th day of July, A. D. 1840, and in

the county of Hancock, in said state, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tait, and Halsay White, in company with several other persons, to this affiant unknown, forcibly arrested this affiant, and one Benjamin Boyce, whilst affiant and said Boyce, were quietly pursuing their own lawful business; and that immediately after said arrest, the said Allensworth, Woodyard, Martin, Owsley, Bain, Tait, and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords, from the said county of Hancock, in said state, on the day and year above set forth, in the county of Lewis, in the state of Missouri, without having established a claim for such a procedure, according to the laws of the United States.

Affiant states that in a short time after he was taken into the state of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night; when they were taken out of the room where they had been confined, into the woods, near at hand, by said Tait, a man by the name of Huner, and another by the name of Monday, and some others, whose name affiant did not learn; they previously placed a rope about the neck of the affiant; Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this, affiant heard repeated blows, which others—belonging to the same gang of Huner—were inflicting upon Boyce, and he could hear also the cries of Boyce, under the pain arising from the blows; after which affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

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Affiant further states that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the state of Illinois. Affiant had learned that the name of the place in said county of Lewis, state of Missouri, to which he was taken from the state of Illinois, is called Tully, to which the said Allensworth, Woodyard, Martin, Owsley, Bain, Tait and White, have fled as fugitives from justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit was this day subscribed and duly sworn to before me, by said Alanson Brown.

Daniel H. Wells.

Justice of the Peace, July 13, 1840.

Statement of James Allred.

State Of Illinois, Hancock County.

This day personally appeared before the undersigned, an acting Justice of the Peace, in and for said county, James Allred, a credible witness, who first being duly sworn according to law, deposes and says that William Allensworth, John H. Owsley, and William Martin, on the 7th day of July, 1840, within the limits of said county of Hancock, aided by several other persons, to this affiant unknown, forcibly arrested this affiant and one Noah Rogers, whilst the affiant and said Rogers were peaceably pursuing their own lawful business; and that the said Allensworth, Owsley and Martin, after said arrest, aided by sundry persons, to affiant unknown, did forcibly take, kidnap and carry this affiant and said Rogers from the said county of Hancock in the state of Illinois, on the day and year above

mentioned into the state of Missouri, without having established a claim for such procedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the state of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they were confined, into the woods near by, and this affiant was bound by the persons conducting him, to a tree, he having been first forcibly stripped by them of every particle of clothing. Those having him in charge then told affiant that they would whip him; one of them, by the name of Monday, saying to this affiant, "G—d—n you, I'll cut you to the hollow." They, however, at last unbound the affiant without whipping him.

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Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope around his neck, and he heard a great number of blows, which he then supposed, and has since learned were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant, together with Rogers, was taken back and placed in the room from which they were taken, together with one Boyce and Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company, who had imprisoned him, a passport, of which the following is a copy—

"Tully, Missouri, July 12, 1840. The people of Tully, having taken up Mr. Allred, with some others, and having examined into the offenses committed, find nothing to justify his detention any longer, and have released him. By order of the committee.

"H. M. Woodward."

And then this affiant was permitted to return home into the state of Illinois. This place in Missouri, to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the county of Lewis, and at which place the said Allensworth, Owsley and Martin are now living.

I hereby certify that the forgoing affidavit was this day subscribed, and duly sworn to before me, by the said James Allred.

Daniel H. Wells,

Justice of the Peace.

Action of the Citizens of Nauvoo in the Matter of the Kidnapping of Brown and Boyce by the Missourians.

At a meeting of the citizens of Nauvoo, Hancock county, Illinois, 13th July, 1840, Judge Elias Higbee was called to the chair, and Robert B. Thompson was appointed Secretary.

On motion a committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons, to wit.—Isaac Galland, Robert B. Thompson, Sidney Rigdon, and Daniel H. Wells, who retired, and after a short absence, reported the following preamble and resolutions, which were unanimously adopted—

Report of the Committee on Resolutions.

Preamble—The committee appointed to express the sense of this meeting, in relation to the recent acts of abduction, and other deeds of cruelty and inhumanity committed upon our citizens by [some of] the citizens of the state of Missouri, beg leave respectfully to report:

That having under consideration the principal matters involve in the discharge of their duty, they have been forced to arrive at the following conclusions:

First—That the people of Missouri, not having sufficiently slacked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the scenes of brutality which marked their whole course of conduct towards us during our unhappy residence among them.

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Second—That notwithstanding they have already robbed us of our homes, murdered our families, stolen and carried away our property; and to complete the measure of their infamy as a state, their executive caused unoffending thousands to be banished from the state, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and thieving brigands, to wreak further vengeance, and satisfy their insatiable cupidity in the state of Illinois, and that too before we have even had time to erect shelters for our families.

Third—That for the purpose of giving a semblance of justification to their most unhallowed conduct, the people of Missouri have again commenced concealing goods within the limits of our settlements, as they had done before in the state of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped, and carried away, several honest and worthy citizens of this county.

Fourth—Under these circumstances the first duty and the only redress which seems to offer itself to our consideration is an appeal to the executive of the state of Illinois, for redress, and protection from further injuries, with a confident assurance that he, unlike the governor of Missouri, will extend the executive arm to protect from lawless outrage, unoffending citizens. Therefore,

Resolved 1st: That we view, with no ordinary feelings, the approaching danger as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri, in setting at defiance the laws of this, as well as of all other states in this Union, by forcing from their homes, and from the state, civil citizens of Illinois, and taking them into the state of Missouri, without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a coloring to their (the Missourians') iniquities, and screen themselves from the just indignation of an incensed public.

Resolved 2ndly: That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this state, as set forth in the above Preamble, and strongest indignation at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved 3rdly: That inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws, we claim of the citizens and authorities of this state, protection from such unjust and, before, unheard of oppressions.

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Resolved 4thly: That the forcible abduction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive to the rights of freemen, and contrary to our free institutions, and republican principles.

Resolved, 5thly: That the cruelties practiced upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times; and can only find its parallel in the "*Auto da Fe*"—the inquisitions in Spain.

Resolved, 6thly: That such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence to put a stop to such procedure, and use all constitutional means to bring the offenders to justice.

Resolved, 7thly: That we memorialize the Executive of this state, of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

Elias Higbee, Chairman,

R. B. Thompson, Secretary.

Memorial to Governor Carlin.

To his Excellency Governor Carlin:—The undersigned being a committee to draft a Memorial to your Excellency relative to the recent outrages, would respectfully represent; that after being driven from our homes, and pleasant places of abode, in the state of Missouri, by the authorities of said state, Illinois seemed to be the first shelter or asylum which presented itself to our view; that having left the state of Missouri, your memorialists found an asylum in the state of Illinois; and notwithstanding the false reports which were circulated to our prejudice, we were received with kindness by the noble hearted citizens of Illinois; who relieved our necessities, and bade us welcome; for which kindness we feel thankful.

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That under your Excellency's administration, we have had every encouragement given us, and have every reason, from the kindness and sympathy which you have ever manifested towards us in our sufferings, to feel confident that your aid will ever be offered to us in common with the rest of the citizens of the state. That feeling ourselves so happy and secure, and beginning again to enjoy the comforts of life, we are sorry to say that our quiet has been disturbed, our fears alarmed, and our families annoyed by the citizens of Missouri; who, with malice and hatred, which is characteristic of them, have unconstitutionally sent an armed force and abducted some of our friends, namely, James Allred, Noah Rogers, Alanson Brown, and one Boyce, and carried them into the state of Missouri, and treated them with the greatest barbarity and cruelty; even now their wives and children, as well as their friends, are alarmed for the safety of their lives.

Therefore we have felt it our duty to place the circumstances of this unheard-of outrage before you, and appeal to your Excellency for protection from such marauders, and take such measures as you may deem proper, that our friends may be again restored to the bosom of their families, and the offenders punished for their crimes.

We have the greatest confidence in your Excellency, that every constitutional means will be resorted to, to restore our friends to the society of their families, &c., that we, in common with other citizens of the state of Illinois, may enjoy all the rights and privileges of freemen.

Your memorialists have under all circumstances paid the greatest respect to the laws of the country, and if any should break the same, they have never felt a disposition to screen such from justice, but when under false pretenses, to gratify and satiate a revengeful disposition—for the citizens of another state, regardless of both the laws of God and man, to come and kidnap our friends, to carry off our citizens to cruelly treat our brethren; such offenders, we think, should be brought to an account, to be dealt with according to their merit or demerit; that we may enjoy the privileges guaranteed to us by the Constitution of the United States.

We therefore humbly pray that your Excellency will satisfy yourself of the gross outrage which has been committed on the citizens of the state, and with that energy which is so characteristic of your Excellency's administration, take such steps as you may deem best calculated to repair the injuries which your memorialists have sustained; that you will vindicate the injured laws of the state.

In conclusion, we beg leave to assure your Excellency, that in the discharge of this, as well as every other constitutional movement, you may rely upon the hearty co-operation of your memorialists, who respectfully submit to your Excellency the accompanying Resolutions, which were passed at a large meeting held in this place on this day, and also the affidavit of one of those persons who was kidnapped, but fortunately has made his escape.

Footnotes:

1. At the present time the above arrangement by which Elder Parley P. Pratt was chosen president of the conference, while Elder Brigham Young was his senior in the quorum of the Twelve Apostles, will seem somewhat out of order. Such procedure is recorded a number of times in the minutes of conferences and other gatherings in the early years of the Church's history; it is therefore proper to say that in those days the right to presidency by reason of seniority of standing in quorums and councils was not as well settled as it is now. Presidency throughout the councils and quorums of the church is determined by well settled principles of seniority of ordination, and as soon as any of these organizations are called to order for business the president of the council or conference is determined by the seniority of standing in said organization without any formal action. In the above case the brethren may have been influenced by the fact that Elder Pratt was an older member of the church than President Young. Also, it appears in a subsequent paragraph that some charges were preferred by President Young against one of the Elders in the conference. This course may have been decided upon by the Apostles, who probably thought that it would not be best for the presiding officer over the conference to make such charges, hence Elder Pratt was chosen to preside and Elder Young left free to make the charges aforesaid.

2. Daniel Hanmer Wells was the son of Daniel Wells by his second wife Catherine Chapin. He was born at Trenton, Oneida county, New York, October 27, 1814. His father was a descendant of Thomas Wells, the fourth governor of Connecticut, while his mother was descended from David Chapin, a veteran of the Revolution, who served under Washington, and was a descendant of one of the oldest and most distinguished families of New England. The father of Daniel H. Wells died when the son was but 12 years old, which threw upon him, at this early age, the care of his mother and younger sister. At the age of 16 he migrated with his mother and sister to Marietta, Ohio, where Daniel H. taught school during the winter, and in the spring moved to Illinois, settling at Commerce, where he made extensive purchases of land. One farm of eighty acres was in the very heart of what became the city of Nauvoo, in fact he platted his

farm into city lots which he sold at very reasonable prices to the Saints. The Temple site was selected from the western range of blocks in this addition. In 1885 he married Eliza Robison, and a son was born to them a year later. Mr. Wells served a term as constable in the district in which Commerce was situated, and was now a justice of the peace and familiarly called "Squire Wells." He was a stalwart Whig in politics; a man of high character and great courage.

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CHAPTER IX.

The Return of a Prodigal—Conditions in Kirtland—
Progress of the Work in Great Britain—The Coming of
John C. Bennett.

Australian Mission.

Extract of a Letter from Elder William Barratt.

Deptford,^[1] July 15, 1840.

Dear Brother In Christ:—I write to inform you of my arrival in the metropolis this morning, after a tedious journey in the midst of much profaneness and swearing, such as I never heard in my life before. I feel, as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore I desire your prayers in my behalf. I have witnessed much of the spirit of revelation since Sunday; in fact, I only thought it a mere thought, when the Elders testified that they were called by revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by revelation.

Give my love to all the Saints, and tell them that as many as remain faithful I will meet in Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there, whom I love in the Lord. Pray that a door may be opened, and that a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me, as those that have no hope, for we have a hope of living and eating together in the kingdom of our God.

Friday, 17.—By my suggestion, High Council voted that Samuel Bent and George W. Harris go on a mission to procure money for printing certain books.

Saturday, 18.—Elias Smith was ordained a Bishop.

Sunday, 19.—An answer to Brigham Young's letter of the 17th of May was sent by Lorenzo Snow,^[2] which gave the Twelve permission to publish the Book of Mormon, Doctrine and Covenants, and hymn-book, but not to ordain any into the quorum of the Seventies; and likewise some general instructions.

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Monday, 20.—Elder John Moon and company arrived in New York being the first arrival of Saints in America.

Wednesday, 22.

Nauvoo, Hancock County, Illinois, July 22, 1840.

Dear Brother Phelps:—I must say that it is with no ordinary feelings I endeavor to write a few lines to you in answer to yours of the 29th ultimo; at the same time I am rejoiced at the privilege granted me.

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You may in some measure realize what my feelings, as well as Elder Rigdon's and Brother Hyrum's were, when we read your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves, &c. I can assure you I feel a disposition to act on your case in a manner that will meet the approbation of Jehovah' (whose servant I am), and agreeable to the principles of truth and righteousness which have been revealed; and inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our heavenly Father towards the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a savior of my fellow men.

It is true, that we have suffered much in consequence of your behavior—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—"had it been an enemy, we could have borne it." "In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon [Far West], even thou wast as one of them; that thou shouldst not have looked on the day of thy brother, in the day that he became a stranger, neither shouldst thou have spoken proudly in the day of distress."

However, the cup has been drunk, the will of our Father has been done, and we are yet alive, for which we thank the Lord. And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the powers of the adversary, be brought into the liberty of God's dear children, and again take your stand among the Saints of the Most High, and by diligence, humility, and love unfeigned, commend yourself to our God, and your God, and to the Church of Jesus Christ.

Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.

Your letter was read to the Saints last Sunday, and an expression of their feeling was taken, when it was unanimously

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Resolved, That W. W. Phelps should be received into fellowship.

"Come on, dear brother, since the war is past,
For friends at first, are friends again at last."

Yours as ever, Joseph Smith, Jun.

Credentials of Elders Samuel Bent and George W. Harris.

To all whom it may concern:—This is to certify that Elders Samuel Bent and George W. Harris are authorized agents of the Church of Jesus Christ of Latter-

day Saints, being appointed by the First Presidency and High Council of said Church to visit the branches of the Church in the east, or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, hymn-books, the new translation of the Scriptures. They are likewise instructed and authorized to procure loans in behalf of the Church, for carrying into operation the above and other important works necessary to the well being of said Church.

From our long acquaintance with these our beloved brethren, their long, tried friendship under circumstances the most trying and painful, their zeal for the cause of truth, and their strict morality and honesty we most cheerfully recommend them to the Saints of the Most High. Any statements they may make relative to their mission may be implicitly relied upon, and any loans which they may obtain, will be considered binding on the Church. And we do hope the Saints will do all in their power to effect the object proposed, and lift up the hands of our beloved brethren who have cheerfully come forward to engage in a work so great and important.

Joseph Smith, Jun., President,

William Marks,

Elias Higbee,

David Dort,

Charles C. Rich,

Seymour Brunson,

William Huntington,

Hyrum Smith,

Newel Knight,

Alpheus Cutler,

Henry G. Sherwood,

David Fullmer,

Thomas Grover,

Lewis D. Wilson.

The Prophet's Letter to Oliver Granger—Dealing Chiefly with Affairs at Kirtland.

Brother Granger:

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Dear Sir:—It was with great pleasure I received your and Brother Richards' letter, dated New York, June 23, 1840, and was very happy to be informed of your safe arrival in that place, and your probability of success; and I do hope that your anticipations will be realized, and that you will be enabled to free the Lord's House from all incumbrances, and be prospered in all your undertakings for the benefit of the Church; and pray that while you are exerting your influence to bring about an object so desirable, that the choicest blessings of heaven may rest down

upon you, while you are endeavoring to do so, and attending to the duties laid upon you by the authorities of the Church in this place.

I am sorry to be informed not only in your letter, but from other respectable sources, of the strange conduct pursued in Kirtland by Elder Almon W. Babbitt. I am indeed surprised that a man having the experience which Brother Babbitt has had, should take any steps whatever, calculated to destroy the confidence of the brethren in the Presidency or any of the authorities of the Church.

In order to conduct the affairs of the Kingdom in righteousness, it is all important that the most perfect harmony, kind feeling, good understanding, and confidence should exist in the hearts of all the brethren; and that true charity, love one towards another, should characterize all their proceedings. If there are any uncharitable feelings, any lack of confidence, then pride, arrogance and envy will soon be manifested; confusion must inevitably prevail, and the authorities of the Church set at naught; and under such circumstances, Kirtland cannot rise and free herself from the captivity in which she is held, and become a place of safety for the Saints, nor can the blessings of Jehovah rest upon her.

If the Saints in Kirtland deem me unworthy of their prayers when they assemble together, and neglect to bear me up at the throne of heavenly grace, it is a strong and convincing proof to me that they have not the Spirit of God. If the revelations we have received are true, who is to lead the people? If the keys of the Kingdom have been committed to my hands, who shall open out the mysteries thereof?

As long as my brethren stand by me and encourage me, I can combat the prejudices of the world, and can bear the contumely and abuse with joy; but when my brethren stand aloof, when they begin to faint, and endeavor to retard my progress and enterprise, then I feel to mourn, but am no less determined to prosecute my task, being confident that although my earthly friends may fail, and even turn against me, yet my Heavenly Father will bear me off triumphant.

{166} However, I hope that even in Kirtland there are some who do not make a man an offender for a word, but are disposed to stand forth in defense of righteousness and truth, and attend to every duty enjoined upon them; and who will have wisdom to direct them against any movement or influence calculated to bring confusion and discord into the camp of Israel, and to discern between the spirit of truth and the spirit of error.

It would be gratifying to my mind to see the Saints in Kirtland flourish, but think the time is not yet come; and I assure you it never will until a different order of things be established and a different spirit manifested. When confidence is restored, when pride shall fall, and every aspiring mind be clothed with humility as with a garment, and selfishness give place to benevolence and charity, and a united determination to live by every word which proceedeth out of the mouth of the Lord is observable, then, and not till then, can peace, order and love prevail.

It is in consequence of aspiring men that Kirtland has been forsaken. How frequently has your humble servant been envied in his office by such characters, who endeavored to raise themselves to power at his expense, and seeing it impossible to do so, resorted to foul slander and abuse, and other means to effect his overthrow. Such characters have ever been the first to cry out against the Presidency, and publish their faults and foibles to the four winds of heaven.

I cannot forget the treatment I received in the house of my friends. These things continually roll across my mind, and cause me much sorrow of heart; and when I

think that others who have lately come into the Church should be led to Kirtland instead of to this place, by Elder Babbitt; and having their confidence in the authorities lessened by such observations as he (Elder Babbitt) has thought proper to make, as well as hearing all the false reports and exaggerated accounts of our enemies—I must say that I feel grieved in spirit, and cannot tolerate such proceedings—neither will I; but will endeavor to disabuse the minds of the Saints, and break down all such unallowed proceedings.

It was something new to me when I heard there had been secret meetings held in the Lord's House, and that some of my friends—faithful brethren—men enjoying the confidence of the Church, should be locked out. Such proceedings are not calculated to promote union, or peace, but to engender strife; and will be a curse instead of a blessing. To those who are young in the work, I know they are calculated to be, and must be, injurious. Those who have had experience, and who should know better than to reflect on their brethren—there is no excuse for them.

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If Brother Babbitt and the other brethren wish to reform the Church, and come out and make a stand against sin and speculation, &c., they must use other weapons than lies, or their object can never be effected; and their labors will be given to the house of the stranger, rather than to the House of the Lord.

The proceedings of Brother Babbitt were taken into consideration at a meeting of the Church at this place, when it was unanimously resolved, that fellowship should be withdrawn from him until he make satisfaction for the course he has pursued: of which circumstance I wish you to apprise him without delay, and demand his license.

Dear sir, I wish you to stand in your lot, and keep the station which was given you by revelation and the authorities of the Church. Attend to the affairs of the Church with diligence, and then rest assured of the blessings of heaven. It is binding on you to act as president of the Church in Kirtland, until you are removed by the same authority which put you in; and I do hope there will be no cause for opposition, but that good feeling will be manifested in future by all the brethren.

Brother Burdick's letter to Brother Hyrum was duly received, for which he has our best thanks; it was indeed an admirable letter, and worthy of its author. The sentiments expressed were in accordance with the spirit of the Gospel, and the principles are correct.

I am glad that Brother Richards has continued with you, and hope he has been of some service to you. Give my love to him.

Our prospects in this place continue good. Considerable numbers have come in this spring. There were some bickerings respecting your conduct soon after your departure, but they have all blown over, and I hope there will never be any occasion for any more; but that you will commend yourself to God and to the Saints by a virtuous walk and holy conversation.

I had a letter from William W. Phelps a few days ago, informing me of his desire to come back to the Church, if we would accept of him. He appears very humble, and is willing to make every satisfaction that Saints or God may require.

We expect to have an edition of the Book of Mormon printed by the first of September; it is now being stereotyped in Cincinnati.

I am, &c., &c.,

Joseph Smith, Jun.

An interesting memorial concerning the Jews, "To the Protestant Powers of Europe and America," signed and sealed in London the 8th of January, 1839, A Jew's Memorial. may be found in the *Millennial Star*, Vol. I, No. 6.^[4]

{168} *Sunday, 24.*—Elder William Donaldson, member of the British army bound for the East Indies, writes from Chatham, 24th of July, "We go on board tomorrow. I have had a glorious vision about going into the land of Egypt."

Saturday, 25.

Letter of John C. Bennett to Joseph Smith and Sidney Rigdon—Announcing His Intention to Join the Saints.

Fairfield, Illinois, July 25, 1840.

Reverend and Dear Friends:—The last time I wrote you was during the pendency of your difficulties with the Missourians. You are aware that at that time I held the office of "Brigadier-General of the Invincible Dragoons" of this state, and proffered you my entire energies for your deliverance from a ruthless and savage, though cowardly foe; but the Lord came to your rescue, and saved you with a powerful arm. I am happy to find that you are now in a civilized land, and in the enjoyment of peace and happiness.

Some months ago I resigned my office with an intention of removing to your town, and joining your people; but hitherto I have been prevented. I hope, however, to remove to Commerce, and unite with your Church next spring. I believe I should be much happier with you. I have many things to communicate which I would prefer doing orally; and I propose to meet you in Springfield on the first Monday in December next, as I shall be there at the time on state and United States business.

If I remove to Commerce, I expect to follow my profession, and to that end I enclose you a slip from the *Louisville Journal*, to give you an idea of my professional standing.

{169} On the first of this month I was appointed to the office of "Quartermaster-General of the State of Illinois," which office I expect to hold some years.

I hope you are all quite well. In haste. Write me immediately.

Yours respectfully,

John C. Bennett.^[5]

To Messrs. Smith and Rigdon.

Monday, 27.

Letter of John C. Bennett to Messrs. Smith and Rigdon—Making Further Tender of his Services to the Church.

Quartermaster-General's Office,

Fairfield, Illinois, July 27, 1840.

To the Reverends Sidney Rigdon and Joseph Smith, Jun.:

Respected Friends:—I wrote you a few days ago from this place, but my great desire to be with you and your people prompts me to write again at this time; and I hope it will not be considered obtrusive by friends whom I have always so highly esteemed as yourselves.

At the last District and Circuit Court of the United States, holden at Springfield, in June last, I had the honor of being on the grand inquest of the United States for the District of Illinois, and hoped to have seen you there; but was quite disappointed. I attended the meeting of your people opposite Mr. Lowry's hotel, but did not make myself known, as I had no personal acquaintance in the congregation.

It would be my deliberate advice to you to concentrate all of your Church at one point. If Hancock county, with Commerce for its commercial emporium, is to be that point, well; fix upon it, and let us cooperate with a general concerted action. You can rely upon me in any event. I am with you in spirit, and will be in person as soon as circumstances permit, and immediately if it is your desire. Wealth is no material object with me. I desire to be happy, and am fully satisfied that can enjoy myself better with your people, with my present views and feelings, than with any other. I hope that time will soon come when your people will become my people, and your God my God.

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At the time of your peril and bitter persecution in Missouri, you are aware I proffered you my utmost energies, and had not the conflict terminated so speedily, I should have been with you then. God be thanked for your rescue from the hand of a savage, but cowardly foe!

I do not expect to resign my office of "Quartermaster-General of the State of Illinois" in the event of my removal to Commerce, unless you advise otherwise. I shall likewise expect to practice my profession; but at the same time your people shall have all the benefit of my speaking powers, and my untiring energies in behalf of the good and holy faith. *Un necessariis unitas, in non necessariis libertas, in omnibus charitas,*^[6] shall be my motto with—*Suaviter in modo, fortiter in re.*^[7]

Be so good as to inform me substantially of the population of Commerce and Hancock county, the face of the country, climate, soil, health, &c., &c. How many of your people are concentrated there? Please to write me in full immediately. Louisville paper will accompany this; please inquire for it.

With sentiments of profound respect and esteem, suffer me to subscribe myself,

Yours respectfully,

John C. Bennett.

Elder John Taylor sailed for Ireland from Liverpool.^[8]

Tuesday, 28.

Letter of the Prophet to Horace R. Hotchkiss—Rock River Lands and the White Purchase.

Nauvoo, July 28, 1840.

Horace R. Hotchkiss, Esq.:

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Dear Sir:—I acknowledge the receipt of yours of last month, giving me the numbers of the land on Rock River, which you felt disposed to sell. In reply to which I have to say, that we have not yet examined the land, and consequently have not arrived at any conclusion respecting it; but it is probable that some of my friends will visit it this fall, and if we should think it wisdom to locate there, or on the other tract, you will be informed of the same, and arrangements entered into.

I am sorry that your health has been so poor, but hope, ere this, you are perfectly recovered. It would afford me great pleasure indeed, could I hold out any prospect of the two notes due next month being met at maturity, or even this fall. Having had considerable difficulty (necessarily consequent on a new settlement) to contend with, as well as poverty and considerable sickness, our first payment will be probably somewhat delayed, until we again get a good start in the world; and I am happy to say, the prospect is indeed favorable. Under these circumstances we shall have to claim your indulgence, which I have no doubt will be extended. However, every exertion on our part shall be made to meet the demands against us, so that if we cannot accomplish all we wish to, it will be our misfortune, and not our fault. Notwithstanding the impoverished condition of our people, and the adverse circumstances under which we have had to labor, I hope we shall eventually rise above them, and again enjoy the blessings of health, peace, and plenty.

You were informed in a former letter that we had paid Mr. William White the one thousand dollars specified in your bond; a few days ago he called at this place and agreed to give us a deed for the ninety acres, (less one-half acre), providing I would give him an identifying bond, and pay the interest due from you to him on the one thousand dollars, which I agreed to do. I have therefore got the deed for the land, and paid him the interest. My reasons for so doing were these: there are some who wish to purchase lots, providing they can get a good title deed for the same, and who would be induced to make purchases and make an effort to raise money, for the sake of getting a deed; which effort they would not be so likely to make if we could only give them a bond. This I think will work both to your advantage and ours, and hope that we shall be able by and by to make some cash sales.

I hope this arrangement with Mr. White will meet your approbation, although it is a departure from the common rules of business; but was induced to do so from the advantages which will result from it, which I hope will be mutual. The amount of interest paid to Mr. White, after deducting \$61.50, which was coming from him to you for rents, was eighty-four dollars and forty cents. Mr. White told us that you agreed to pay him as much interest for the money as he could get elsewhere. We accordingly (in good faith) allowed him at the rate of ten per cent. Hoping the course pursued will meet your approbation.

I am, respectfully, your obedient servant,

Joseph Smith, Jun.

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P. S.—You will recollect the verbal agreement entered into by us, that the notes for the interest would not be exacted for at least five years. Notwithstanding which, we use our endeavors to meet them as fast as possible, and think that when I have the pleasure of seeing you again, you will be fully satisfied with the course we have taken, and our endeavors to meet all our engagements.

J. S., Jun.

Thursday, 30.

Letter of John C. Bennett to Messrs. Smith and Rigdon—Expressing Anxiety to be with the Saints.

Fairfield, Wayne County, Illinois, July 30th, 1840.

To Reverends Sidney Rigdon, and Joseph Smith, Jun.

Respected Friends:—It is with difficulty that I can forego the felicity of an immediate immersion into the true faith of your beloved people. I have written you several letters, and forwarded you several newspapers to Commerce, which I hope will be duly received, as they contain some matters of importance.

Is Nauvoo, or Commerce, to be the general point of concentration for the Mormon people? For at that point I desire to locate, and ever remain. My anxiety to be with you is daily increasing, and I shall wind up my professional business immediately, and proceed to your blissful abode, if you think it best.

Look at all my letters and papers and write me forthwith. You are aware that at the time of your most bitter persecutions, I was with you in feeling, and proffered you my military knowledge and prowess. My faith is still strong. I believe the God of the whole earth will avenge your wrong in time as well as in eternity.

O my friends, go on and prosper; and may the God of all grace save you with an everlasting salvation.

Yours respectfully,

J. C. Bennett.

Saturday, August 1.—In the *Times and Seasons* of this month I find the following:

A voice from the holy city—rebuilding of the temple of Solomon—Recall of the people of God to the land of Judah.

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We have received by the last packet from England, a copy of a very extraordinary "Circular" issued by the Jews, now residing at Jerusalem, and addressed to all the descendants of Abraham to the uttermost ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex as matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall publish the original Hebrew in a double sheet, but at present we must content ourselves with the translation.—*Morning Herald.*

Circular.

"To our Brethren the Israelites of Europe and America:

"The liberal and benevolent contributors towards every holy and pious purpose—ready to stand in the breach and evince their love for the Land of Promise: to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life) who extend their bounteous aid to this Holy City, and devote their best means, in love and affection, 'to take pity on her stones, and show mercy to her dust.' To the illustrious and excellent Rabbies—to their worthy and distinguished Assessors—to the noble Chiefs and faithful Leaders of Israel; to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe His protection unto them; may they rejoice and be exceedingly glad;

and with their own eyes may they behold when the Lord restoreth Zion. Such be His gracious will. Amen.

"It is a fact well known throughout Judah and Israel, that 'the glory altogether departed from the daughter of Zion,' since upwards of one hundred years ago, the congregation of German Jews in this Holy City were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyranny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus the large court they inherited from their ancestors remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely, the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! For how could we bear to witness the evil which befell our people!

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"As the light gleams forth from a spark, so did our congregation take heart and return again to form their establishments, and to take root on the Holy Mount. But we could find no rest for our wearied feet—no place consecrated and appointed for our prayer and instruction. Our aching eyes beheld how every nation and tongue, even from the most distant isles of the ocean, is here possessed of structures defended by walls, gates, and portcullis, whilst the people of the Lord, forcibly expelled from their inheritances by rapacious barbarians, were covered with obloquy, scorn, and disgrace.

"The cries of the people ascended unto the Lord who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the Holy Land—a ruler who maintains justice throughout his dominions—an edict was issued permitting Jews to do whatsoever they deemed right and expedient, with respect to the rebuilding of their demolished synagogues and colleges. Us, likewise, the Lord in His mercy vouchsafed to remember, and caused us to be reinstated into the heritage of our fathers, even to the aforementioned court, which is called the Ruin of R. Jehudah the Pious (of blessed memory).

"Blessed be the Lord our God, the God of our fathers, who inspired the heart of the ruler of Egypt to restore unto us the possessions of our ancestors. Nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem.

"'We fenced it, and gathered up the stones thereof,' and the sacred undertaking prospered in our hands, so that we have completed the Medrash, and 'great is the glory of the house;' and also houses for the teachers of the law, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the Holy City during the festivals. And on *Rosh Hodesh Shebath* last we joyfully placed a Sepher Torah in the Medrash, which we consecrated by the name of '*Menahem Zion*,' for the Lord has vouchsafed to comfort His people.

"But although we have thus, under the blessings of Providence, retrieved from devastation a part of the possessions bequeathed unto us by our pious ancestors, yet our hearts are afflicted and our eyes are dimmed when we behold the sanctuary of our Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for alas! great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us.

"The cause of our grief is thus ever present to our eyes—the ruins of the Synagogue are heaped in the middle of the court, and rank weeds spread over the consecrated pile. We therefore deem it our bounden duty to dispatch a messenger unto our brethren, the children of Israel, who are dispersed and in exile, in order to acquaint them with 'the salvation of the Lord in the land,' so that they may arise and take pity on Zion, for it is time to show mercy unto her.

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"To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honorable *Aaron Selig Ashkenazi*. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel 'according to the sight which he has seen in the Holy Mount,' and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

"Now, therefore, let the righteous behold and rejoice. Let the pious exult and triumph in gladness. The day ye have so long hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting 'the Temple of the Most Holy King on the mountain of the Lord'—that ye may have a portion and a righteous record in Jerusalem.

"Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season.

"Let each man encourage his neighbor and say, 'We will be zealous and persevering for our people and the City of our God. And for the love of Zion, and the sake of Jerusalem, we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed:—If I forget thee, Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy.'

"Such are the words of your brethren who address you for the glory of God, and for the honor of His land, His people and His inheritance—continually praying for our exiled brethren, and offering up our orisons on holy ground and particularly near the *Western Wall*, that it may be well with you everlastingly as you yourself desire, and we most sincerely wish.

"Signed at Jerusalem, the 18th day of year 5597 a. m., by the Wardens of the Medrash, and members of the Building Committee, on behalf of the Congregation of German Jews in this Holy City.

["Signed] Hirsh Joseph,

"David Reuben,

"Nathan Saddis,

"Abraham S. Salmons,

"Mordecai Avigdor,

"Uriah S. Hyam."

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The undersigned Assessors of the Bethdin, by the direction of the Rev. Chief Rabbi, hereby certify that Rev. Aaron Selig Ashkenazi is actually deputed for the purpose mentioned in the above circular.

"London, the 7th Tebath,

"24 Dec. 5599.

"Israel Levy,

"Aaron Levy,

"A. L. Barnett."

Monday, August 3.—Elders Wilford Woodruff and George A. Smith are at Ledbury, Herefordshire.

Tuesday, 4.—Elder Heber C. Kimball left Manchester for Herefordshire, and Joseph Fielding is at Bedford.

Wednesday, 5.

Extract of a Letter from Wilford Woodruff to the Editor of the Millennial Star—Reporting Labors.

Beloved Brethren:—Since Elder George A. Smith and myself left Manchester for the purpose of going to the south of England, we have visited the churches which lay in our route, and found them universally prospering and receiving additions.

We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting: and numbers were also baptized in the churches at the Staffordshire Potteries while we were there. We passed through West Bromwich and Birmingham, and found numbers who were anxiously wishing for some of the Elders to visit that region and labor among them. We arrived in Ludbury, Herefordshire, July 22nd, and here spent about two weeks in visiting the churches through this region, and I am happy to inform you, that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand.

Elder Thomas Richardson has baptized about forty since he came, and Elder William Kay about twenty; they are both much blessed in their labors. Elder Kington is laboring constantly in this wide field, which is under his care; and he with the Elders and Priests generally throughout this region are blessed with many souls as seals of their ministry. We baptized forty on Sunday last in this region, making 250 since the conference. The churches here now number about 800 members and appear [to be] in a very prosperous state. We are expecting Elder Kimball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London and warning the inhabitants thereof.

Wilford Woodruff.

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Saturday, 8.—Soon after the July conference at Manchester, Elder Parley P. Pratt started for America for the purpose of getting his family and taking them to England, meantime leaving the *Star* in charge of President Brigham Young, assisted by Elder Willard Richards.

The Prophet's Letter to John C. Bennett—Bidding Him Welcome to Nauvoo, to partake of—its Poverty.

Nauvoo, Hancock County, Illinois,

August 8th, 1840.

Dear Sir:—Yours of the 25th ultimo, addressed to Elder Rigdon and myself, is received, for which you have our thanks, and to which I shall feel great pleasure in replying.

Although I have not the pleasure of your acquaintance, yet from the kindness manifested towards our people when in bondage and oppression, and from the frank and noble mindedness breathed in your letter, I am brought to the conclusion that you are a friend to suffering humanity and truth.

To those who have suffered so much abuse, and borne the cruelties and insults of wicked men so long, on account of those principles which we have been instructed to teach to the world, a feeling of sympathy and kindness is something like the refreshing breeze and cooling stream at the present season of the year, and are, I assure you, duly appreciated by us.

It would afford me much pleasure to see you at this place, and from the desire you express in your letter to move to this place, I hope I shall soon have that satisfaction.

I have no doubt you would be of great service to this community in practicing your profession, as well as those other abilities of which you are in possession. Since to devote your time and abilities in the cause of truth and a suffering people may not be the means of exalting you in the eyes of this generation, or securing you the riches of the world, yet by so doing you may rely on the approval of Jehovah, "that blessing which maketh rich and addeth no sorrow." Through the tender mercies of our God we have escaped the hands of those who sought our overthrow, and have secure locations in this state, and in the territory of Iowa. Our principal location is at this place, Nauvoo, (formerly Commerce), which is beautifully situated on the banks of the Mississippi, immediately above the lower rapids, and is probably the best and most beautiful site for a city on the river. It has a gradual ascent from the river nearly a mile, then a fine, level, and fertile prairie—a situation in every respect adapted to commercial and agricultural pursuits, but like all other places on the river, is sickly in summer.

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The number of inhabitants is nearly three thousand, and is fast increasing. If we are suffered to remain,^[2] there is every prospect of its becoming one of the largest cities on the river, if not in the western world. Numbers have moved in from the seaboard, and a few from the islands of the sea (Great Britain).

It is our intention to commence the erection of some public buildings next spring. We have purchased twenty thousand acres in the Iowa Territory opposite this place, which is fast filling up with our people. I desire all the Saints, as well as all lovers of truth and correct principles, to come to this place as fast as possible, or [as rapidly as] their circumstances will permit, and endeavor, by energy of action and concentration of talent, &c., &c., to effect those objects, that are so dear to us. Therefore my general invitation is, Let all that will, come, and partake of the poverty of Nauvoo freely.

I should be disposed to give you a special invitation to come as early as possible, believing you will be of great service to us; however, you must make arrangements according to your circumstances. Were it possible for you to come

here this season to suffer affliction with the people of God, no one will be more pleased to give you a more cordial welcome than myself.

A charter has been obtained from the legislature for a railroad from Warsaw, being immediately below the rapids of the Mississippi, to this place—a distance of about twenty miles, which if carried into operation will be of incalculable advantage to this place, as steamboats can only ascend the rapids at a high stage of water. The soil is good, and I think not inferior to any in the state. Crops are abundant in this section of country—and I think provisions will be reasonable.

I should be very happy could I make arrangements to meet you in Springfield at the time you mention—but cannot promise myself that pleasure. If I should not, probably you can make it convenient to come and pay us a visit here, prior to your removal.

Elder Rigdon is very sick, and has been for nearly twelve months with the fever and ague, which disease is very prevalent here at this time. At present he is not able to leave his room.

Yours, &c.,

Joseph Smith, Jun.

To J. C. Bennett, M. D.

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P. S.—Yours of the 30th is just received, in which I am glad to learn that your increasing desire to unite yourself with a people "that are everywhere spoken against," and the anxiety you feel for our welfare—for which you have my best feelings; and I pray that my heavenly Father will pour out His choicest blessings in this world, and enable you by His grace to overcome the evils which are in the world, that you may secure a blissful immortality in the world that is to come.

J. S., Jun.

August 10.—Colonel Seymour Brunson, aged forty years, ten months and twenty-three days, died at Nauvoo. Colonel Brunson was among the first settlers of this place. He has always been a lively stone in the building of God and was much respected by his friends and acquaintances. He died in the triumph of faith, and in his dying moments bore testimony to the Gospel that he had embraced.

Saturday, 15.

Letter of John C. Bennett to Messrs. Smith and Rigdon—Announcing that he will soon be in Nauvoo.

Wayne County Illinois, August 15, 1840.

Reverends Joseph Smith, Jun., and Sidney Rigdon.

Respected Friends:—I have written you several communications to Commerce and Nauvoo, supposing they were different places, but a brother to a lady in your community, now in this place, informs me that they are one and the same.

I have received no reply to my letters, and attribute the delay to a press of business or professional absence. I have come to the conclusion to join your people immediately, and take up my abode with you. Let us adopt as our motto—*Licut partribus sit Deus nobis*—(as God was with our fathers, so may He be with

us), and adapt the means to the end, and the victory is ours. The winged warrior of the air will not cease to be our proud emblem of liberty, and the dogs of war will be forever chained.

I shall be with you in about two weeks, and shall devote my time and energies to the advancement of the cause of truth and virtue, and the advocacy of the holy religion which you have so nobly defended, and so honorably sustained.

My love to all the brethren.

With sentiments of fraternal regard.

Yours respectfully,

J. C. Bennett.

Footnotes:

1. Formerly a town in Kent and Surrey, England, on the Thames, noted for its dock yards, now part of London.

2. Lorenzo Snow was born April 30, 1814, in Mantua, Portage county, Ohio. He was the eldest son of Oliver Snow and Rosetta L. Pettibone. The early years of his life were spent upon his father's farm. Later he entered Oberlin College, a Presbyterian institution, in the town of Oberlin, in Lorain county, Ohio, about sixty miles southwest of Kirtland. In June, 1836, he visited Kirtland and attended the Hebrew classes, then being taught in the Temple. While in Kirtland he became a convert to the faith of the Latter-day Saints and was baptized by Elder John Boynton, one of the Twelve Apostles. The following year he did some missionary work among his relatives and friends in Ohio, and in 1836, with his parents, who in the meantime joined the Church, he moved to Missouri, and shortly afterwards went upon a preaching mission through the states of Kentucky and Illinois. A few days before starting upon this mission mentioned in the text, namely, 17th of July, 1840, he was ordained a seventy by President Joseph Young, and the day following was made a High Priest under the hands of Don Carlos Smith. The testimony which this man received of the truth of the Gospel is very interesting, and seems to have remained with him throughout his long life, in all the freshness of its first impression upon him. Having received the usual promise of a testimony of the truth of the work if he obeyed the Gospel, he sought that testimony most earnestly in prayer with the following result as stated by himself:

"I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rushing of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and oh, the joyful happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I received a perfect knowledge that God lives, that Jesus Christ is the son of God, and of the restoration of the Holy Priesthood, and the fullness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more physical in its effects upon every part of my system than the immersion by water."

3. When the great offense of Elder William W. Phelps is taken into account—amounting as it did to a betrayal of the Prophet and the Church in Missouri, during the troubles of the Saints in that state—this letter is remarkable. The Prophet's frank forgiveness of his erring brother, gently chiding his wrong-doing, but at the same time remembering in a large way that brother's former devotion and labors; the Prophet's willingness to have the prodigal return and occupy his former high standing among the Saints—all this exhibits a broad-mindedness and

generosity that can come only from a great soul, influenced by the spirit of charity enjoined upon his disciples by the teachings of the Son of God. One of the surest evidences of Joseph Smith's greatness of mind and of the inspiration of God upon him is to be seen in his treatment of those who had fallen but were willing to and did repent of their sins. His capacity to forgive under these circumstances seemed boundless.

4. The article which appeared first in a periodical, entitled "Memorial Concerning God's Ancient People of Israel," and then in the *London Times*, seems to have been written by a Christian Jew. It deals largely with the promises of God to ancient Israel, especially as to their return as a people to Palestine. The closing paragraph is an appeal to the Protestant powers of the north of Europe and America to assist in this restoration: "As the spirit of Cyrus, king of Persia, was stirred up to build the Lord a temple, which was in Jerusalem (2 Chron., xxxvi:22, 23), who is there among you, high and mighty ones of all the nations, to find the good pleasure of the holy will of the Lord of heaven, saying to Jerusalem, 'Thou shalt be built,' and to the temple, 'Thy foundation shall be laid?' (Isa. xlv:28). The Lord God of Israel be with such. Great grace, mercy and peace shall descend upon the people who offer themselves willingly; and the free offerings of their hearts and hands shall be those of a sweet smelling savor unto him who hath said, 'I will bless thee (Gen. xii:3), and contend with him that contendeth with thee.'" (Isa. xlix:25).

5. "This was a Dr. John C. Bennett, a man who seems to have been without any moral character, but who had filled positions of importance. Born in Massachusetts in 1804, he practiced as a physician in Ohio, and later in Illinois, holding a professorship in Willoughby University, Ohio, and taking with him to Illinois testimonials as to his professional skill. In the latter state he showed a taste for military affairs, and after being elected brigadier-general of the Invincible Dragoons, he was appointed quartermaster-general of the state in 1840, and held that position at the state capital when the Mormons applied to the legislature for a charter for Nauvoo." ("The Story of the Mormons," Linn, 1901).

6. Translation: In essentials, unity; in non-essentials, liberty; in all things, charity.

7. Gently in the manner, firmly in the act.

8. Elder John Taylor was accompanied on this mission by Brothers McGuffie and William Black. Elder Taylor had baptized Brother McGuffie while laboring in Liverpool; and as the new convert had some acquaintances in Newry, county Down, Ireland, he thought it advisable to take him along. A large company of saints went with them to see them off. The day after sailing, Elder Taylor and companions arrived in Newry, a beautiful Irish village nestling among rolling hills, characteristic of that part of Ireland. Brother McGuffie obtained the court house to hold a meeting in, and sent around the bell-man to give notice of it. A congregation of six or seven hundred gathered in at seven o'clock in the evening, and Elder Taylor preached to them. This was the introduction of the Gospel into Ireland.

9. "If we are suffered to remain" sounds somewhat prophetic and ominous.

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Chapter X.

A Missouri Kidnapping—Continued Development of the Work in Great Britain—The Death of Joseph Smith, Sen., First Patriarch of the Church.

Monday, 17.—Met with the High Council of Nauvoo at my office, also the High Council of Iowa. John Batten preferred many charges against Elijah Fordham. After the testimony, and the councillors had spoken, I addressed the Council at some length, showing the situation of the contending parties, that there was in reality no cause of difference; that they had better be reconciled without an action, or vote of the Council, and henceforth live as brethren, and never more mention their former difficulties. They settled accordingly.

Settlement of a
Difficulty.

Tuesday, 18.—Elders Kimball, Woodruff, and George A. Smith left Cheltenham for London, one hundred and ten miles, where they arrived in seven and a half hours, at William Allgood's, No. 19 King Street, Borough, and were kindly received by Mrs. Allgood, who took them to the King's Arms Inn.

Great distress is prevailing in Ireland; no work, and provisions very scarce.

The truth is spreading rapidly in England and Scotland.

Friday, 21—Testimony of Benjamin Boyce:

The Kidnapping of Benjamin Boyce, Mr. Brown, et al.

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I left my home in Nauvoo to go to Adams county, where I had lived the summer before, for the purpose of meeting some debts. I fell in company with a Mr. Brown, who stated to me that he was in search of some horses that had strayed from him. We had not proceeded far together, before we were hailed by twelve armed men, who demanded of us where we were going. I stated to them where I was going, and likewise Mr. Brown stated his business. They then asked if we were "Mormons;" we said we were; they then said that we could go no further; they said they were sworn to kill all the damned "Mormons" that they could find, and took us prisoners, tied us with ropes, and took us to a boat, and four of the company (one by the name of Martin, the others not known) took us to Missouri, to a little town called Tully, where we were put under guard, and kept till 11 o'clock in the evening, when three men came to us with a long rope, and tied it round each of our necks. I asked them what they were going to do with us; one said they were going to take us to the river, kill us, and make catfish bait of us, his name was Uno. They then led us to the woods, I should think about three-quarters of a mile distant; they then parted us, took and stripped me naked, and tied me fast to a tree; one of the company cocked a pistol and placed it close to my ear, and swore, if I attempted to get away, that he would blow out my brains. They then commenced to whip me with large gads which they had for the purpose, and literally mangled me from my shoulders to my knees.

There were in the company, as near as I could recollect, twelve or fourteen: they were stripped of their hats and coats, with their sleeves rolled up, and collars open, which made them look like murderers and robbers. The names, as far as I can recollect, Monday, Uno, and Martin; the others I do not recollect. After keeping me tied in this condition I should think an hour and a half, they then brought Mr. Brown to me, and after some consultation, loosed me from the tree where I was tied, and led us back to the town, put us in a room where I saw Noah Rogers and James Allred. They then tied them about the neck, and led them out, and in the course of the night, they brought them back to the room where we were.

Brother Rogers said they stripped him, and whipped him very badly. This was on the seventh of July. The next day Rogers and myself were taken before a magistrate; nothing proven against us, only that we were "Mormons:" and we were ordered to prison. Brown and Allred, by some means, were liberated, but we

(Rogers and myself) were put in jail and put in irons until the 21st of August, when through the kindness of God we made our escape and returned to Nauvoo.

Benjamin Boyce.

Sunday, 23.—Ten persons who had been baptized were confirmed at Carpenter's Hall, Manchester.^[1]

{182} *Saturday, 29.*—Elder Kimball writes: "The brethren are beginning to excite attention in some of the public grounds in London." Out-door preaching is common in England.

Sunday, 30.—Twenty were confirmed at the hall in Manchester.^[2]

Elders Kimball, Woodruff, and George A. Smith, after having spent ten days visiting the clergymen and preachers and others of the several denominations, asking the privilege of preaching in their chapels, and being continually refused by them in a contemptuous manner, they determined to preach in the open air, Jonah-like; and accordingly went to Smithfield Market^[3] (to the spot where John Rogers^[4] was burnt at the stake), for the purpose of preaching at 10 a. m., where they were notified by the police, that the Lord Mayor had issued orders prohibiting street preaching in the city. A Mr. Connor stepped up and said, "I will show you a place outside of his jurisdiction," and guided them to "Tabernacle Square," where they found an assembly of about 400 people listening to a preacher who was standing on a chair. When he got through another preacher arose to speak. Elder Kimball stated to the first clergyman, "There is a man present from America who would like to preach;" which was granted; when Elder George A. Smith delivered a discourse of about twenty minutes, on the first principles of the Gospel, taking for his text, Mark xvi: 16; after which Elder Kimball asked the preacher to give out another appointment at the same place for the American Elder to preach; when he jumped up and said, "I have just learned that the gentleman who has addressed you is a Latter-day Saint; I know them—they are a very bad people; they have split up many churches, and have done a great deal of hurt." He spoke all manner of evil, and gave the Latter-day Saints a very bad character, and commanded the people not to hear the Elders, "as we have got the Gospel, and can save the people, without infidelity, socialism, or Latter-day Saints."

{184} Elder Kimball asked the privilege of standing on the chair to give out an appointment himself. The preacher said, "You shall not do it; you have no right to preach here;" jerked the chair away from him, and ran away with it. Several of the crowd said, "You have as much right to preach here as he has, and give out your appointment;" whereupon Elder Kimball gave out an appointment for 3 o'clock p. m.; at which time a large congregation was gathered.

After opening the meeting by singing and prayer, Elder Woodruff spoke about thirty minutes, from Gal. i: 8, 9, upon the first principles of the Gospel. Elder Kimball followed upon the same subjects. The people gave good attention, and seemed much interested in what they had heard. The inhabitants who lived around the square opened their windows to four stories high; the most of them were crowded with anxious listeners, which is an uncommon occurrence. The meeting was dismissed in the midst of good feeling.

Mr. Henry Connor invited the Elders to his house. Soon after they arrived here, Elder Kimball felt impressed to return to the place of preaching. When he got there he found a large company talking about the things which they had heard in the afternoon, and they wished him to speak to them again. He did so, when several persons invited him home with them. While Elder Kimball was preaching, several persons came to Brothers Woodruff and Smith to converse on doctrine, when Mr. Connor offered himself for baptism.

Monday, 31.—Elder Kimball baptized Henry Connor, watchmaker, 52 Ironmonger's Row, London, in Peerless Pool, being the first baptized in that place, and confirmed him the same

evening.

The electric telegraph is beginning to be used on the Great Western Railroad in England, between Drayton and Paddington, by which intelligence is communicated at the rate of two hundred thousand miles per second.

The Electric
Telegraph.

An Address by the First Presidency to the Church.

To the Saints Scattered Abroad:

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Beloved Brethren:—We address a few lines to the members of the Church of Jesus Christ, who have obeyed from the heart that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousness, and by obedience to the heavenly command, escape the things which are coming on the earth, and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible station in the Church, we at all times feel interested in the welfare of the Saints, and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world, and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals. Its glories are past description, and its grandeur unsurpassable. It is the theme which has animated the bosom of prophets and righteous men from the creation of the world down through every succeeding generation to the present time; and it is truly the dispensation of the fullness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in Him, and when all things shall be restored, as spoken of by all the holy prophets since the world began; for in it will take place the glorious fulfilment of the promises made to the fathers, while the manifestations of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great, His love unfathomable, His wisdom infinite, and His power unlimited; therefore, the Saints have cause to rejoice and be glad, knowing that "this God is our God forever and ever, and He will be our Guide until death." Having confidence in the power, wisdom, and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently, when to all human appearances, nothing but death presented itself, and destruction inevitable, has the power of God been manifest, His glory revealed, and deliverance effected; and the Saints, like the children of Israel, who came out of the land of Egypt, and through the Red Sea, have sung an anthem of praise to his holy name. This has not only been the case in former days, but in our days, and within a few months, have we seen this fully verified.

Having through the kindness of our God been delivered from destruction, and having secured a location upon which we have again commenced operations for the good of His people, we feel disposed to go forward and unite our energies for the upbuilding of the Kingdom, and establishing the Priesthood in their fullness and glory. The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the prophet; and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

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The work of the gathering spoken of in the Scriptures will be necessary to bring about the glories of the last dispensation. It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and everyone zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.

Dear brethren, feeling desirous to carry out the purposes of God to which work we have been called; and to be co-workers with Him in this last dispensation; we feel the necessity of having the hearty cooperation of the Saints throughout this land, and upon the islands of the sea. It will be necessary for the Saints to hearken to counsel and turn their attention to the Church, the establishment of the Kingdom, and lay aside every selfish principle, everything low and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design. Like those who held up the hands of Moses, so let us hold up the hands of those who are appointed to direct the affairs of the Kingdom, so that they may be strengthened, and be enabled to prosecute their great designs, and be instrumental in effecting the great work of the last days.

Believing the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to His divine will, in this region of country—to accomplish which, considerable exertion must be made, and means will be required—and as the work must be hastened in righteousness, it behooves the Saints to weigh the importance of these things, in their minds, in all their bearings, and then take such steps as are necessary to carry them into operation; and arming themselves with courage, resolve to do all they can, and feel themselves as much interested as though the whole labor depended on themselves alone. By so doing they will emulate the glorious deeds of the fathers, and secure the blessings of heaven upon themselves and their posterity to the latest generation.

To those who feel thus interested, and can assist in this great work, we say, let them come to this place; by so doing they will not only assist in the rolling on of the Kingdom, but be in a situation where they can have the advantages of instruction from the Presidency and other authorities of the Church, and rise higher and higher in the scale of intelligence until they can "comprehend with all Saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge."

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Connected with the building up of the Kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, hymnbook, and the new translation of the Scriptures. It is unnecessary to say anything respecting these works; those who have read them, and who have drunk of the stream of knowledge which they convey, know how to appreciate them; and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished, and mark out the future in all its dreadful and glorious realities. Those who have tasted the benefit derived from a study of these works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges, and rejoice in the same truths.

Here, then, beloved brethren, is a work to engage in worthy of archangels—a work which will cast into the shade the things which have been heretofore accomplished; a work which kings and prophets and righteous men in former ages have sought, expected, and earnestly desired to see, but died without the sight; and

well will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.

By order of the First Presidency,

Robert B. Thompson, Scribe.

Saturday, September 5.—Elders Young and Richards went from Manchester to Liverpool, and in the evening organized a company of Saints bound for New York, by choosing Elder Theodore Turley to preside, with six counselors.

Minutes of the High Council Meeting, at the Office of Joseph Smith, Jun., Nauvoo, September 5th, 1840.

Joseph Smith, Jun., preferred charges against Elder Almon W. Babbitt, predicated on the authority of two letters, one from Thomas Burdick, the other from Oliver Granger and Levi Richards, accusing Elder Babbitt as follows:

First. For stating that Joseph Smith, Jun., had extravagantly purchased three suits of clothes while he was at Washington City, and that Sidney Rigdon had purchased four suits while at the same place besides dresses in profusion for their families.

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Second. For having stated that Joseph Smith, Jun., Sidney Rigdon and Elias Higbee had said that they were worth one hundred thousand dollars each, while they were at Washington, and that Joseph Smith, Jun., had repeated the same statement while in Philadelphia, and for saying that Oliver Granger had stated that he also was worth as much as they (that is, one hundred thousand dollars).

Third. For holding secret councils in the Lord's House, in Kirtland, and for locking the doors of the house, for the purpose of prohibiting certain brethren in good standing in the Church, from being in the Council, thereby depriving them of the use of the house.

Two were appointed to speak on the case, namely, Thomas Grover, Austin Cowles.

Council adjourned till the 6th September, at 2 o'clock, when Council met according to adjournment, the evidences were all heard on the case pending, and the councilors closed on both sides. The parties spoke at length, after which, Joseph Smith withdrew the charge, and both parties were reconciled to each other, things being adjusted to their satisfaction.

Sunday 6.—Elder Young preached.

Monday 7.—This evening, Elders Kimball, Woodruff and George A. Smith, preached in the south Temperance Hall, London.

On Monday night, Elders Brigham Young and Willard Richards, stayed on board the *North America* with the Saints, and on Tuesday morning, about nine o'clock, the vessel went out with a steamer. The Elders accompanied them fifteen or twenty miles, and left them in good spirits. Elder Richards returned to Manchester the same evening and Elder Young on the 10th.

Elder John Benbow, who had previously furnished two hundred and fifty pounds towards printing the hymn book, Book of Mormon, etc., relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder to

The Generosity of
John Benbow.

the disposal of Brigham Young, Willard Richards, and Wilford Woodruff, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints, forever, also the avails of the Gadfield Elm Chapel, when sold.

Wednesday, 9.—There was a terrific storm on the North of Scotland.

{189} [Sidenote: Earthquake at Mount Ararat.]

Friday, 11.—There was a terrible earthquake at Mount Ararat, which destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate in Armenia. A considerable mass was loosened from Mount Ararat and destroyed everything in its way for nearly five miles. The village of Akhouli was buried, with one thousand inhabitants.

Sunday, 13.—Elder Kimball baptized four in London.

Monday, 14.—My father, Joseph Smith, Sen., Patriarch of the whole Church of Jesus Christ of Latter-day Saints, died at Nauvoo.

The Death of
Joseph, Sen.

Biography of Joseph Smith, Sen., Presiding Patriarch of the Church, by the Prophet Joseph, his Son.

Joseph Smith, Sen., was born on the 12th day of July, 1771, in Topsfield, Essex county, Massachusetts; he was the second of the seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7th, 1744. He was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26th, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 20, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

My father removed with his father to Tunbridge, Orange county, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack on the 14th of January, 1796, by whom he had

Alvin Smith, born February 11th, 1798, died November 19th, 1824.

Hyrum, born February 9th, 1800.

Sophronia, born May 16th, 1803.

Joseph, born December 23rd, 1805.

Samuel Harrison, born March 13th, 1808.

Ephraim, born March 13th, 1810, died March 24th, 1810.

William, born March 13th, 1811.

Catherine, born July 28th, 1812.

Don Carlos, born March 25th, 1816.

Lucy, born July 18th, 1824.

{190} At his marriage he owned a handsome farm in Tunbridge. In 1802, he rented it and engaged in mercantile business, and soon after embarked in a venture of

[raising] ginseng^[5] to send to China, and was swindled out of the entire proceeds by the shipmaster and agent, he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1816 he removed to Palmyra, Wayne county, New York, bought a farm and cleared two hundred acres, which he lost in consequence of not being able to pay the last installment of the purchase money at the time it was due. This was the case with a great number of farmers in New York, who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario county, New York, procured a comfortable home with sixteen acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the