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"What thou seest, write in a book." REV. 1:11.

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EARLY CHURCH HISTORY.

Compiled principally from the writings of Geo. A. Smith and Orson Pratt.

Joseph Smith, the Prophet, was born in Sharon, Windsor County, Vermont, December 23, 1805. When ten years old, his parents and family removed to Palmyra, Ontario County, New York, in the vicinity of which he resided about eleven years. During the latter part of this period, he dwelt in the town of Manchester. He was by occupation a farmer, and his advantages of education were very limited.

Like Samuel of old, Joseph Smith was called of the Lord in his childhood, while his mind was yet unwarped by the false theories, traditions and creeds of uninspired men. When about fourteen years of age, he began seriously to reflect upon the necessity of being prepared for a future state of existence. He went among the different denominations that existed in the State of New York, and his mind became perplexed with the clashing and contention, which existed among those who professed the name of Christ.

Disgusted with the confusion which his researches disclosed, and encouraged by the promise of Saint James, "If any of you lack wisdom, let him ask of God, who giveth to all men

liberally, and upbraideth not, and it shall be given him," he retired to a grove, and in earnest prayer besought the Lord to reveal the way of salvation. While thus engaged, he beheld two glorious beings, wrapped in a brilliant and glorious light, who informed him that all the religious sects of the present age had departed from the ancient gospel of Jesus Christ and his Apostles, with its gifts and Priesthood, which should be made known to him in due season. Many glorious things were shown him in this vision.

About four years after, on the evening of September 21, 1823, while Joseph Smith was engaged in prayer, and striving to exercise faith, the room was filled with light surpassing that of noon day, in the midst of which was a person whose countenance was as lightning, and yet so full of innocence and goodness, and of such a glorious appearance, as to banish all apprehension. He was an angel commissioned of God to inform Joseph that the covenants with ancient Israel touching their posterity should soon be fulfilled, and that the great work to prepare for the second com-

ing of Christ should now commence, and the fulness of the gospel be made known to all nations. The angel also informed him that the native inhabitants of America were a remnant of Israel, who had anciently enjoyed the ministry of inspired men; that records containing their history had been preserved to the period of their national degeneracy; that these records had been concealed in the earth, and that the Lord promised they should be revealed in the near future.

On the following day the angel returned and showed him the spot where the sacred records were deposited. A small rock, projecting a little above the earth's surface, covered a stone box. Joseph opened it and beheld the plates.

The angel said: "You cannot at this time obtain them, and when they are obtained, it must be by prayer and faithfulness in obeying the Lord; they are not deposited here for the sake of accumulating gain or wealth, or for the glory of this world; they are of no worth to the children of men, only for the knowledge they contain, which is the fulness of the gospel of Jesus Christ, as it was given to the ancient people of this land." The stature of this personage was a little above the common size of men in this age; his garments were perfectly white, and they appeared to be without seams.

Much instruction was given by the angel to Joseph Smith during a period of four years, and on the 22nd of September, 1827, the angel of the Lord delivered the records into his hands. They were engraved on plates which had the appearance of gold; each plate was about seven inches by

eight in width and length, not quite as thick as common tin, beautifully engraved on both sides in reformed Egyptian characters, bound together in a volume as the leaves of a book, fastened at the edge with three rings running through the book. With the records was found a curious instrument called by the ancients the Urim and Thummim. By the gift and power of God, through its means, he translated the record, which is the Book of Mormon. The first edition of 5,000 copies was published by Joseph Smith, at Palmyra, New York, early in 1830.

On May 15, 1829, while engaged in the work of translation, Joseph Smith and his scribe, Oliver Cowdery, became deeply impressed upon the subject of water baptism, the form and object of which, and the authority necessary to administer the same, were clearly taught by our Savior in person among the ancient Israelites of America. They earnestly desired to attend to this important duty; but, knowing that the uninspired teachers of modern times were without divine authority, they were at a loss how to receive the ordinance legally. While praying earnestly to the Lord upon this subject, an angel in his glory appeared, and, laying his hands upon their heads, he ordained them to the Aaronic Priesthood, and told them that this Priesthood included the authority to baptize in water for the remission of sins, but not to administer the higher ordinances. This heavenly messenger, who said his name was John the Baptist, also told them to baptize each other, which they did the same day.

A few months later they began to seriously consider the importance of

receiving those greater blessings and powers of the gospel, which the Priesthood of John the Baptist did not include. After engaging in humble prayer, three of the ancient Apostles—Peter, James and John—appeared and ordained them to the Apostleship, giving them full authority to administer in all the ordinances of the gospel.

Having baptized a few penitent believers, they, by divine command, organized the Church of Jesus Christ of Latter-day Saints on April 6, 1830, in Fayette, Seneca County, New York, with six members.

The Book of Mormon being printed, the Church began to attract the attention of newspaper editors, who immediately opened their artillery against Joseph Smith, and the few people who had received his testimony. The tocsin of persecution was immediately sounded, and continued to increase, with scarcely any cessation, during his whole natural life.

Through the labors of Joseph Smith, Hyrum Smith, Oliver Cowdery and other Elders, who had been ordained, branches were established in New York, Pennsylvania, Ohio, the British provinces and the New England States.

A large branch of the Church was established in Kirtland, Geauga County, Ohio, and, the spirit of persecution pursuing all the branches to a very great extent, the Saints, agreeable to a commandment of God, commenced gathering to Kirtland. Soon after, Joseph Smith, with several of the Elders, visited Jackson County, Missouri, and there commenced settlements of the Saints, Upper Missouri being at that time but thinly inhabited.

In June, 1831, a conference was

held at Kirtland; a number of the Elders were ordained High Priests by Joseph Smith, he being President of the High Priesthood and of the whole Church, being called of the Lord, like unto Moses, a Seer, Revelator, Translator and Prophet; and it was his privilege to have two counselors, to act as assistant presidents, which form the First Presidency of the Church.

In June, 1832, William W. Phelps & Co. commenced printing a monthly periodical called the *Evening and Morning Star*, at Independence Missouri, devoted expressly to the spreading of the principles of the gospel, and publishing the revelations of God to the Church.

A mercantile house was established by the firm of A. S. Gilbert & Co., and several hundred farms were opened, and mills and many extensive improvements commenced.

The Elders continued to preach with unabated zeal, notwithstanding they were constantly subjected to abuse.

On March 24, 1832, Joseph Smith and Elder Sidney Rigdon were dragged from their beds at midnight, in the town of Hiram, Portage County, Ohio, daubed with tar and feathers, and severely injured. *Aqua fortis* was poured into President Smith's mouth, and he was held by the throat until left for dead. One of his children was sick with the measles, and being in bed with him at the time of the outrage, was thereby exposed to the night air, and died soon afterwards. This child (a boy) may be called the first martyr of this dispensation.

In June, 1833, a commencement was made for the building of a Temple in Kirtland.

On July 20, 1833, the printing office of William W. Phelps, at Independence, Missouri, was surrounded by a mob of about five hundred men; the press was destroyed, the type pied, and the house, a two-story brick building, pulled down. Loss of property, \$6,700. Edward Partridge, the Presiding Bishop of the Church, was publicly stripped, tarred and feathered on the public square, in the presence of several hundred spectators. Mr. Charles Allen, a member of the Church, received the same compliment; the tar was mixed with some corrosive substance.

The store of Gilbert and Whitney was broken open, their goods promiscuously scattered in the streets—lives threatened, individuals whipped, and a great number of houses unroofed by parties visiting the different settlements.

About twelve hundred Saints were finally driven across the Missouri River into Clay County. All this happened in a little over two years from the first settlement of the Saints in Jackson County. During this period the Saints had conducted themselves as good citizens; and although their persecutors held all the civil offices in the county, there was not one case of crime against the Saints to be found on their court records. In this persecution sectarian priests acted a very conspicuous part, and nearly all the civil and military officers of the county were leaders of the mob.

As the Saints were scattered along the banks of the Missouri River, a plot was laid by a party of the mob to murder all who should be left on the Jackson side. On the morning of November 13, 1833, very early,

they beheld the wonderful meteoric phenomenon of the stars falling from heaven, which caused the hearts of the Saints to rejoice, and the mob to abandon their purpose. Some of the mobbers were so affected by the sight that they wept, believing the day of judgment at hand.

In the fall of 1833 a printing press was established in Kirtland, Ohio, where Oliver Cowdery commenced the republication of the *Evening and Morning Star*, which afterwards changed its name to the *Latter-day Saints' Messenger and Advocate*.

In 1834, Joseph Smith, accompanied by 205 men, visited Clay County, Missouri, and attempted to bring about a reconciliation with the people of Jackson. His Excellency Daniel Dunklin, then governor of Missouri, notified the legislature in his annual message, that the means of enforcing the laws, both civil and military, were so insufficient that the "Mormons" could not be protected in the State. He had previously written to Colonel J. Thornton, under date of June 6, 1834, as follows: "I am *fully persuaded* that the *eccentricity of the religious opinions and practices* of the Mormons, *is at the bottom of the outrages* committed against them."

By industry, economy and prudence, the Saints in Clay and the adjoining counties had begun to acquire wealth and to enjoy prosperity, and were enabled to purchase considerable tracts of land. This led the cruel Jackson County mob to raise an excitement in Clay County. Public meetings were held, and the Saints notified by their official resolutions, that they must cease to make improvements in Clay County, or to purchase other lands; and *required* them to leave the county

of Clay. A location was accordingly made in a new, uninhabited, naked prairie country, destitute of timber, by the unanimous consent of the mob, who said it was fit for nothing else but the "Mormons." The Saints of Clay County purchased the lands of the government, and moved immediately into Caldwell.

In 1833, Joseph Smith, senior, was set apart as Patriarch over the whole Church to bless the fatherless.

On the 14th day of February, 1835, Joseph Smith and the three Witnesses of the Book of Mormon, by a commandment of God, selected and ordained twelve Apostles, to be special witnesses in all the world of the fullness of the gospel, and to preside over the Church in all cases when the First Presidency was absent; and during the year 1835 they visited the States east of Ohio, and also the British provinces, comforting the scattered branches, preaching the gospel, and building up new branches. Many hundreds were baptized during the season. About the same time, Joseph Smith also ordained a quorum of seventy Elders for the same purpose, many of whom devoted the most of their time to traveling and preaching, going forth "without purse or scrip."

The Temple in Kirtland was so far completed as to be dedicated on March 27, 1836, 416 Elders being present in a general council on the evening of the dedication. This Temple is a stone building, 80 feet by 60 feet, the walls 50 feet high, and the tower 110 feet high. There are two main halls, 55 feet by 65 feet in the inner court, four vestries in the front, and five school-rooms in the attic. The whole building was well finished, and a fine specimen of architecture.

In June, 1837, Heber C. Kimball, Orson Hyde, Willard Richards and Joseph Fielding started from Kirtland on a mission to the British Islands. In New York they were joined by three others, arrived in England on the 20th of July, without a farthing in their pockets, and on the 23rd commenced preaching in Preston. At Christmas the Church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle and Hunter's Hill, the number of members amounting to about one thousand.

In 1837 the greater portion of the Saints in Kirtland, Ohio, moved to Missouri, and settled in Caldwell, Daviess, Clinton, Carroll and Ray counties. The county of Caldwell had been organized, and the city of Far West established.

In January, 1838, the printing office in Kirtland was destroyed by fire, which was the work of an incendiary.

In the spring of 1838, the emigration to Missouri continued, most of the Saints leaving Kirtland. The foundation of a town was laid on Grand River in Daviess County, called Adam-ondi-Ahman. Several hundred thousand acres of land had been entered at the land office, and some two thousand large and flourishing farms opened thereon. A village was also commenced in Carroll County, on the Missouri River, called De Witt.

Caldwell County had in three years been changed from a naked prairie to one of the most flourishing counties in the State. The corner stones were laid for a Temple at Far West, 110 feet long by 80 feet wide, a printing office established, and a monthly paper called the *Elders' Journal* was published.

In August, 1838, at an election

held in Gallatin, Daviess County, a barrel of whisky was rolled out, and the crowd invited to drink heartily, and prevent the "Mormons" from voting. A riot ensued, ending in three of the eight "Mormons" who were present being knocked down, and twenty-three of the mob being carried off in a degree helpless. One of the "Mormons" was stabbed. Immediately the tocsin of mobocracy was again sounded, and several hundred men assembled at Millport, swearing extermination against the Saints. They were soon dispersed by the interference of General Doniphan, but it was only to shift their quarters. They removed to De Witt, in Carroll County, and drove out its inhabitants, robbing them of their property. Several of the Saints perished from want and suffering, and the remnant escaped into Caldwell.

The mob again renewed their operations in Daviess County, filling the country with false reports; but finding their undertaking likely to fail, Lilburn W. Boggs, then the governor of Missouri, issued an order for the extermination of the "Mormons" from the free Republic of Missouri; and ordered Major-General Clark, with 13,000 men, to proceed immediately to Far West, and put the cruel decree into execution. This force immediately proceeded to the settlements of the "Mormons," who, being but few in number comparatively, and finding themselves opposed by the form of legal proceeding, made no resistance to this military force, although they would have fought the whole of them, had they continued in their true colors as a mob. Under pledges of peace and protection, men, women and children were indiscriminately maltreated,

women ravished, houses plundered, horses stolen, cattle and hogs shot in their pens for sport, corn fields robbed, thousands of acres of grain destroyed by turning horses into the fields, and fences burned up. Several hundred persons were driven in a defenceless condition into a hollow square of armed fiends, and compelled to sign away their property to the republic of Missouri, to defray the expenses which had been incurred in committing these crimes. About seventy of the brethren were selected for the purpose of execution. Public notice was given that they would be put to death, and the residue permitted to go home, take their families and leave the State *on pain of death*.

On November 1, 1838, Joseph Smith and his comrades were tried by a court martial, without their being present, or allowed to make any defence, and sentenced to be shot. The order for their execution was given by Major-General Lucas as follows:

"BRIGADIER-GENERAL DONIPHAN:—Sir, you will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock to-morrow morning."

Doniphan, possessing a knowledge of law, and having a good share of humanity, replied, "It is cold-blooded murder! I will *not obey* your order; my brigade shall march for Liberty to-morrow morning at 8 o'clock, and if you execute those men, I'll hold you responsible before an earthly tribunal, so help me God!"

Thus the lives of the prisoners were saved. The scene that followed beggars description; language is inadequate to describe it. Imagine fifteen thousand people, including nearly all ages, sexes, and conditions, driven in midwinter from every thing they possessed, destitute, hungry, naked, home-

less and friendless, across trackless prairies, scattered two and three hundred miles from their homes, which they had erected on lands purchased from the Government of the United States, and under the protection of the American flag. Scores—perhaps hundreds—perished during the winter, spring and summer, because of their exposure. The men in consequence of their over-exertion and anxiety, failed first, leaving widows and orphan children in great numbers to still suffer.

After nearly all the Saints had left the State, Joseph Smith and fellow-prisoners, who had been confined in jails several months, succeeded in escaping from their enemies and arrived, after much suffering, among their friends in Illinois.

President Smith soon afterwards went to Washington, and made application to the President of the United States and to Congress for redress. The most favorable reply he there received was that of Mr. Van Buren, then President of the United States, who said: "Your cause is just, *but I can do nothing for you.*"

Senator Clay coldly remarked: "You had better go to Oregon." Senator Calhoun said: "It involves a nice question, the question of States rights; it will not do to agitate it." And the committee of Congress reported that it was *none of their* business.

The scattered remnants of the Saints, not disheartened, though persecuted, clustered around President Smith, and commenced building the City of Nauvoo—a Hebrew name for beautiful—on the bank of the Mississippi River, in Hancock County, Illinois. This place was so sickly that

two unsuccessful attempts had been made to settle it, only a few families living there; yet their burying yard contained such a number of graves as might frighten a new settler from the State of New York, even if there had been as many as three thousand inhabitants.

On September 14, 1840, the Patriarch, Joseph Smith, senior, worn out with exposure and toil, died at Nauvoo; and Hyrum Smith, his eldest son, who had previously received ordination and blessing under his father's hands, was subsequently acknowledged Patriarch over the whole Church.

The bluffs around Nauvoo were put in cultivation, the swamps drained, and in a few years Nauvoo became as healthy as any part of Illinois.

The people of Missouri, not content with their late system of robbery and extermination against the Saints, commenced a series of vexatious lawsuits against them, as soon as they became satisfied that they would not all die on the banks of the Mississippi.

In the year 1841 Joseph Smith was demanded by Governor Carlin of Illinois, on a requisition from the governor of Missouri, and a writ issued by Carlin for his apprehension. A writ of *habeas corpus* was issued, the case was investigated at Monmouth, before Judge Stephen A. Douglas, and the arrest declared illegal.

This proceeding, including the expense of counsel, fees of attendants, witnesses, etc., cost upwards of three thousand dollars—no inconsiderable sum for a person who had just been robbed of his all.

Dissatisfied with the result of legal proceedings, the Missourians commenced a system of kidnaping, by

which means several individuals were carried forcibly, without form of law, into Missouri, whipped, imprisoned, and, some of them, hung by the neck and otherwise tortured.

The sum of \$200,000 was appropriated by the legislature of Missouri to defray the expenses of the "Mormon" massacres, the plundered property not being considered sufficient to pay the robbers.

In 1842 a new demand was made by the governor of Missouri. Joseph Smith was again arrested, and an attempt made to kidnap him into that State. A writ of *habeas corpus* was obtained from the United States District Court for the State of Illinois. Judge Pope heard the case in Springfield, and decided that "the proceedings were illegal, and that Missouri had no claim on him." He ordered it entered on the docket that he should be troubled no more in the matter. This proceeding altogether cost about \$12,000.

A foundation had been laid for a Temple in the city of Nauvoo. A charter had been obtained for the city, conferring liberal powers upon the city council. A university and manufacturing association were duly incorporated, and a Legion chartered. The university was organized and put in operation in general departments. The manufacturers' association commenced the erection of large buildings for the manufacture of pottery. Thousands of people flocked in from every part of the United States and the British Isles. Streets were opened, and hundreds of fine buildings erected. A company was incorporated for the purpose of building an extensive hotel with a capital of \$200,000; a considerable amount of stock was sold, and the

basement story of the building, with 240 feet front, was finished. An extensive printing establishment, stereotype foundry and book bindery was put in active operation, two masonic lodges established, and a large and commodious masonic temple built. Several flourishing villages of the Saints were established in different parts of Hancock and neighboring counties, as well as in Iowa. In the meantime, Joseph Duncan, an aspiring party leader, anxious to become governor of Illinois, took the stump at Edwardsville, and from that place visited different parts of the State, rousing all the vile passions and religious prejudices that could exist against the Saints, promising that if he could be elected governor of Illinois, he would exterminate the "Mormons." This formed an extensive anti-"Mormon" party, who, although unsuccessful in the election which elevated Thomas Ford to the executive chair, continued its operations.

In the month of June, 1843, Joseph Smith, while on a visit 250 miles from home, was arrested at Inlet Grove, Lee County, Illinois, by Officers Reynolds and Wilson, by virtue of a writ from Governor Thomas Ford, issued on a demand from the governor of Missouri; and strenuous attempts were made to kidnap him directly to Missouri, which would have been done, had not some high-minded citizens of Dixon and Pawpaw Grove lent their aid and come to his rescue. When the news of his arrest reached Nauvoo, hundreds of the Saints mounted their horses and started to his assistance. Another struggle against kidnaping, another series of legal proceedings, another writ of *habeas corpus*, another trial, and an-

other discharge, were the result. The cost of this proceeding was immense, for so zealous were the Saints to protect their leader, that, in addition to filling the whole country with horsemen between the Illinois and Mississippi rivers, and sending a squadron across the Illinois to prevent his being kidnaped, about one hundred men chartered a steamboat which kept a constant watch of the boats on the Illinois and Mississippi rivers, to prevent his being carried into Missouri by steamboat. One hundred thousand dollars would not defray the expenses and damage to Nauvoo by this arrest.

The Illinois Legislature, in the session of 1843-1844, made an attempt to repeal the charters granted to the City of Nauvoo, which, although it did not succeed, had a tendency to depreciate the value of stock with the manufacturing and Nauvoo House associations. In June, 1844, a mob assembled in the neighborhood of Carthage, circulating reports that Joseph Smith and the "Mormons" had bid defiance to the laws of the State, and all manner of falsehoods were put in circulation, to inflame the public mind. The editors of several newspapers also devoted their time and space to propagating these falsehoods; and on the strength of the rumor that the "Mormons" were determined to resist the laws, Governor Ford came to Carthage and ordered into service several hundred men, mostly members of the mob. He then sent an officer to Nauvoo to arrest Joseph Smith and several others. The Prophet, apprehending that the intention was to murder him instead of trying him the forty-seventh time by law, requested the governor to protect him from mob violence,

which he pledged the faith of the State to do. The matter of which he was accused being investigated, he was again dismissed, when a new writ was taken out, charging him with treason, and he was put in jail. Governor Ford then dismissed all his troops except one company (the Carthage Greys), which was known to possess the most violent feelings of hatred towards the "Mormons," and treacherously left them to be murdered, after having held a private council on the subject; and, concluding that this would be the best way to pacify the feelings of the mob, *HE left them to their fate.*

On June 27, 1844, at 23 minutes past five o'clock p. m., the prison was surrounded by about one hundred and fifty armed men, with their faces blackened, who massacred Joseph Smith and his brother Hyrum, the Patriarch of the Church, leaving Elder John Taylor severely wounded with four balls. Elder Willard Richards, who was in the same room, escaped unhurt. Although President Smith had repeatedly apprised the Saints that his stay among them would be short, and before leaving Nauvoo told his friends he was going like a lamb to the slaughter and would never return, no people on the face of the earth ever mourned more sincerely the loss of a benefactor and leader than did the Latter-day Saints on that occasion.

The "anti-"Mormons" rejoiced in his death and exulted loudly in their victorious treachery, while the Christian world generally exclaimed, "How barbarous to kill him so, but then it is a good thing he is dead!"

At the fall term of court, bills of

indictment for murder in the first degree, were found against the principal leaders in the massacre, but they were allowed by the court to go at large on bail, and to go each other's security, only \$1,000 being the sum required. In May, 1845, they had a sham trial and were acquitted, although the court, bar, jury and witnesses KNEW them to be guilty of the murder.

The Twelve Apostles, being the first quorum in authority in the Church, by the unanimous voice of the Saints, immediately returned from their mission abroad, and took their position at the head of affairs in Nauvoo; Brigham Young, president of the Twelve Apostles, presiding.

The Temple, which was one story high at the time of the Prophet's death, progressed rapidly, and the Saints continued to gather into Nauvoo.

The Seventies' Hall was built, a music hall and a large stone arsenal were also erected, and the Nauvoo House recommenced. The mob coming to the conclusion that the murder of the Prophet had not destroyed the progress of "Mormonism," commenced an organization for the extermination of the Saints from Nauvoo under the pretext that they were going upon a wolf hunt.

Being aware of the organization named, a council of the leading men of the Church directed a memorial to every State and Territory in the Union (except Missouri), couched in the most respectful language, setting forth the condition of the Saints, and asking the privilege of settling in their State, and receiving protection and religious liberty, which, with but one exception, was treated with perfect silence.

The old scheme of getting out vexatious writs for President Brigham Young and the members of his quorum was resorted to. But as he did not feel disposed to be murdered, as the Prophet and Patriarch had been, he provided himself with good and efficient weapons, and gave notice from the stand to assembled thousands that he would kill any man that laid hands on him, or read a writ to him, if he could do it with a pair of six-shooters (which he exhibited). Although many individuals volunteered to try the experiment, their nerve failed before coming to the sticking point.

The legislative session of 1844 repealed the Nauvoo City charter, and a combination was formed, composed of nine counties, for the extermination of the "Mormons." The work commenced on the 10th day of September, 1845, by burning all the houses in Morley Settlement belonging to "Mormons," and so continuing from one settlement to another.

An armed body of about one hundred and fifty men continued for two weeks burning houses, destroying property, and turning helpless women and children out of doors, homeless and destitute, to perish. Although the sheriff of the county called upon the GOOD CITIZENS who were not "Mormons" to turn out under his direction and disperse the burners, yet NOT ONE OBEYED his call, but a party of the armed burners pursued him and drove him out of the neighborhood. Finally, he was obliged to summon a *posse* of those who had been just burned out, and kill one of his pursuers to save his life.

Escaping to Nauvoo, the sheriff issued a proclamation, commanding the "Mormons," by virtue of his office

as sheriff, to turn out and quell the riot. Five hundred men, who were employed on the Temple and Nauvoo House, were promptly dismissed by the trustees and made preparation for repelling the mob, and the sheriff succeeded temporarily in dispersing the rioters. General Harding soon after came to Nauvoo with four hundred of the State militia, camped there several days, inquired where the Prophet was buried, and said the governor could not do anything to protect the "Mormons." He did not go into the districts where the burning had been performed, although one hundred houses had been burned. The troops remained some time in the county. Several houses were burned within sight of their camp, and several persons lost their lives because they placed a little dependence upon the militia for protection.

Previous to this there was a council of the authorities of the Church, who had passed a resolution, which, as a matter of policy, was kept private, to send 1,500 men as pioneers to make a settlement in California, or Oregon, not intending to remain in Illinois. A proposition was accordingly made to the mob (for the State government had no power) that if they would let the Saints alone and assist them by buying out their property, and stopping vexatious lawsuits against them, they would remove from the State, which proposition was accepted. Accordingly, companies were immediately formed, several thousand wagons were put under contract, nearly all the wagons in the surrounding country were bought up, and all the movements possible were made to provide for an early start in the spring.

But the persecution being renewed in violation of the pledge mentioned, about one thousand persons commenced their journey in the beginning of February, 1846, thinking by that means to be able to allay the excitement against those who remained behind. Many of the teams crossed the Mississippi River on the ice, with President Young at the head, and the leaders of the Church with a scanty outfit then pursued their journey westward, having to make the road more than three hundred miles, bridging numerous streams, and encountering every vicissitude of weather that could be imagined. They arrived at Council Bluffs in June where they were met by Captain James Allen of the U. S. Army, who called upon them, in behalf of the President of the United States, for five hundred men to assist in the war with Mexico. The required battalion was made up, leaving the families of its members mostly in the Omaha country, on the west side of the Missouri River, in wagons, without protectors, or means of subsistence. Soon after the battalion started on the road for New Mexico.

The aged and infirm, halt, lame, blind, etc., who were unable to enlist into the battalion, gathered up their wagons, and established a place called Winter Quarters, where seven hundred cabins were erected during the fall and winter, and where the families suffered extremely from sickness, exposure and the want of the necessaries of life.

As soon as it was known in Illinois that the flower of the camp had enlisted in the service of the United States, the mob assembled with redoubled fury, formed a regular mili-

tary encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, helpless, sick and infirm, as all who were able to leave on any terms, had done so during the spring and summer.

The mob increased their force to about eighteen hundred men, and made several unsuccessful attacks upon the city (which could barely muster 123 efficient men), killing and wounding a number of its inhabitants, battering down many buildings, and finally succeeding, on the 16th day of September, after several days' bombardment, in driving the people helpless and destitute of every thing that could make earth desirable, across the river into Iowa, where many must have perished from starvation, had not their kind Creator fed them, by sending upon their camp flocks of quails, so tame that their women could catch them with their hands.

To crown their unhallowed victory, the mob some time afterwards set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture introduced by Joseph Smith and had cost a million dollars. The light of its fire was visible for 30 miles.

In the spring of 1847 President Brigham Young, with 143 pioneers, started in search of a place of settlement, and were led by the hand of the Almighty—for no person among them knew anything of the country—directly to Great Salt Lake Valley, where the company arrived in July, having sought out and made a new road about six hundred and fifty miles, and traveled a trapper's trail nearly four hundred miles.

In the fall of 1847 about seven

hundred wagons, laden with families, arrived in the Valley, which was so barren as to produce nothing but a species of dry grass, four or five inches high, and the ground was covered with myriads of large black crickets, the food of the Indians.

In this desolate place the site of Great Salt Lake City was surveyed. Not a single person in the whole company had a full supply of provisions, but all were on three-quarters' or half rations. While this condition prevailed, about one hundred of a detachment of the Mormon Battalion found their way to the Valley without any provisions.

President Brigham Young and a portion of the pioneers returned to Winter Quarters the same fall, and arrived again in Great Salt Lake City with about one hundred wagons in the fall of 1848. In the spring and summer of that year most of the Saints on the frontiers left for the Valley.

In the fall of 1847 the First Presidency of the Church was reorganized; Brigham Young being unanimously chosen President of the whole Church, with Heber C. Kimball and Willard Richards as his counselors. Their places were subsequently filled in the quorum of the Twelve Apostles. John Smith was ordained Patriarch over the Church.

During the year 1848, the crickets came down from the mountains in myriads and destroyed a great portion of the scanty crops; and the whole would have been destroyed, had not the Almighty in his kindness to his people sent gulls in large flocks, which devoured the large crickets and then vomited them up preparatory to devouring more.