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## Hiram

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**Abstract:** A short history on the township of Hiram, OH, and the events in Latter-day Saint history that took place there.

fell asleep, the guard got drunk, and the prisoners left them, and went to their families and friends in Illinois.

On October 20, 1839, Lyman Wight and Reynolds Cahoon were appointed counselors to John Smith, president of the Saints in Iowa Territory; on January 19, 1841, he was appointed one of the Nauvoo House Association.

At the April Conference following he was called and appointed to be one of the Twelve Apostles, to fill the vacancy caused by the death of David W. Patten. He was ordained April 8, 1842.

He was commissioned a brevet major-general of the Illinois militia, by Governor Carlin.

He went to Kirtland in 1842, and rebaptized about two hundred of the cold, dead members of the Church, and brought many of them to Nauvoo.

On July 1, 1843, he was examined as a witness before the municipal court of Nauvoo, and gave a plain, unvarnished account of the persecution against the Saints in Missouri, and of the sufferings of Joseph Smith and his fellow-prisoners.

During the winter of 1843-44, he was employed in the Pine Country, at Black River, Wisconsin Territory, superintending the procuring of lumber for the Temple and Nauvoo House.

In a letter directed to the Presidency and Twelve, dated Black River Falls, February 15, 1844, he wrote his views about preaching to the Indians and going to Texas.

In the spring of 1844, he started on a mission through the Eastern States, and was appointed one of the delegates of the Baltimore Convention. He delivered a speech on Bunker Hill, on General Joseph Smith's claims to the Presidency of the United States; and on hearing of the death of Joseph, he returned to Nauvoo with the Twelve.

After his return to Nauvoo, he said, "I would not turn my hand over to be one of the Twelve; the day was when there was somebody to control me, but that day is past."

When the Church removed to the Rocky Mountains, Lyman Wight and George Miller, who both rebelled against the authority of President Brigham Young, went to Texas with a small company of Saints, and settled a little south of the present site of Austin. Wight and Miller subsequently dissolved partnership, and Miller returned 130 miles north with a part of the company. At a meeting held in the Great Salt Lake City fort, December 3, 1848, fellowship was withdrawn from both Wight and Miller. Wight remained in Texas until his death, which occurred on March 31, 1858, in Mountain Valley. He died very suddenly of epileptic fits, having been sick only five hours. The company of Saints who went with him and George Miller to Texas had been scattered to the four winds. Some of them, however, were subsequently received into the Church by baptism.

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## HIRAM.

Hiram, a township in Portage County, Ohio, is about thirty miles from Kirtland. The population in

1880 was 1,058. This was the home of the Johnson family and a number of other early members of the

Church in 1831 and 1832. On invitation of Father Johnson, Joseph Smith, the Prophet, removed with his family to Hiram September 12, 1831, and there continued the translation of the Bible, Elder Sidney Rigdon assisting him as scribe. A few days after his arrival, a conference of the Elders was held at Hiram, at which Wm. W. Phelps was instructed to purchase a press and type in Cincinnati, Ohio, for the purpose of establishing a monthly paper (*Evening and Morning Star*) at Independence, Jackson County, Mo. At a meeting held at Father Johnson's house, October 11, 1831, the Elders were instructed about the ancient manner of holding meetings. While living there Joseph Smith also received thirteen of the revelations contained in the book of Doctrine and Covenants, among which is the "Vision." They are sections 65, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80 and 81. The Prophet also held meetings on the Sabbath and evenings, and baptized a number. Persecutions soon began to rage against him and his friends, terminating in an attempt to murder him and Elder Sidney Rigdon. We give the details in Joseph Smith's own language:

"Before going to Hiram to live with Father Johnson, my wife had taken two children (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in Father Johnson's house in Hiram. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and when he went away he would never return or see his father again. He went to the Southern States and Mexico; on his return he took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson jun. had apostatized.

"On the 25th of March (1832), the twins before mentioned, which had

been sick of the measles for some time, caused us to be broken of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and soon afterwards awoke by her screaming: Murder! Next I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some had hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows, which she then took no particular notice of (but which was unquestionably designed for ascertaining whether we were asleep), and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood (for I hit him on the nose), and with an exulting horse laugh, muttered: 'Gee, gee, God damn ye, I'll fix ye.'

"They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

"I began to plead with them saying, 'You will have mercy and spare my life, I hope.' To which they replied, 'G—d d—n ye, call on yer God for help, we'll show ye no mercy;

and the people began to show themselves in every direction. One coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further—about sixty rods from the house, and thirty from where I saw Elder Rigdon—into the meadow, where they stopped; and one said, 'Simonds, Simonds' (meaning, I supposed, Simonds Rider), 'pull up his drawers, pull up his drawers; he will take cold.' Another replied: 'A'nt ye going to kill'im, a'nt ye going to kill'im?' when a group of mobbers collected a little way off, and said: 'Simonds, Simonds, come here!' and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time), lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked. One cried, 'Simonds, Simonds, where's the tar bucket?' 'I don't know,' answered one, 'where 'tis, Eli's left it.' They ran back and fetched the bucket of tar, when one exclaimed, 'G—d d—n it, let us tar up his mouth; and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they could not, and they cried out, 'G—d d—n ye, hold up yer head and let us give ye some tar.' They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out: 'G—d d—n ye, that is the way the Holy Ghost falls on folks.'

"They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, so that I could breathe more freely, and after

a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was Father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket; they threw me one and shut the door; I wrapped it around me and went in.

"In the meantime, Brother John Poorman heard an outcry across the corn field, and running that way met Father Johnson, who had been fastened in his house at the commencement of the assault, by having his door barred by the mob, but on calling to his wife to bring his gun, saying he would blow a hole through the door, the mob fled, and Father Johnson seizing a club ran after the party that had Elder Rigdon, and knocked one man down, and raised his club to level another, exclaiming, 'What are you doing here?' They then left Elder Rigdon and turned upon Father Johnson, who, turning to run towards his own house, met Brother Poorman coming out of the corn field, each supposing the other to be a mobber; an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards Father Johnson's, and, arriving while I was waiting for the blanket, exclaimed, 'I'm afraid I've killed him.' 'Killed who?' asked one, when Poorman hastily related the circumstances of the encounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

"My friends spent the night in scraping and removing the tar, and

washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz., Simonds Rider, a Campbellite preacher and leader of the mob; one McClentic, son of a Campbellite minister, and Pelatiah Allen, Esq., who gave the mob a barrel of whiskey to raise their spirits, and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

"The next morning I went to see Elder Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and this, too, so high from the earth that he could not raise his head from the rough, frozen surface, which lacerated it exceedingly. When he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill me. Sister Rigdon left the room, and

he asked me to bring the razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers, which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him and dragged him out, one of the banditti returned to get some pillows, when the women shut him in and kept him some time.

"During the mobbing, one of the twins received a severe cold, and continued till Friday, and died. The mobbers were composed of various religious parties, but mostly Campellites, Methodists and Baptists, who continued to molest and menace Father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob, he went to Chardon on Saturday, April 1st Sunday, April 2nd, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfill the revelation."

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## MISCELLANEOUS.

BARRUS, (RUEL,) a member of the Mormon Battalion, was born Aug. 11, 1822, in the State of New York. As a believer in the doctrines taught by the "Mormon" Elders, he went to Nauvoo, Ill., where he was baptized in September, 1845. The following year he took his departure for the west, with one of the first companies of Saints, and enlisted in the Battalion at Council Bluffs in July, 1846. He served as second lieutenant in Company B, reenlisted at San Diego, Cal., and served until the spring of 1848. After this he remained in California for 12 years, and finally came to Utah with the San Bernardino settlers in 1858. Shortly afterwards he located at Grantsville, Tooele Co., where he has resided ever since.

BROWN, (FRANCIS A.) one of the late sufferers for conscience sake, was born in Milford, Otsego County, N. Y., Nov. 14, 1822, joined the Church of Jesus Christ of Latter-day Saints Feb. 11, 1844, being baptized by John Lane. In October following he emigrated to Nauvoo, where he taught school and afterwards labored on the Temple until the exodus in 1846. When

the body of the Church moved west, he made a visit to the State of New York, where he married and soon afterwards removed to Kaneshville, Iowa. There he again taught school and was employed in a store until the spring of 1851, when he was called on a mission to Nova Scotia. While on this mission, he visited the island of Cape Breton, where he baptized nine persons and organized a branch of the Church. Together with David Candland, his companion, he also baptized a number in Halifax and organized them into a branch. Having returned to Council Bluffs in the spring of 1853, he once more engaged in teaching school. In the meantime his wife died, and, having married again, he emigrated to Utah in 1856, locating in Ogden, where he has resided ever since. In 1860 he made a visit to California, where he had a sister residing, and in 1865-68 he performed a good mission to Europe, spending two years in Holland, where he acquired a pretty thorough knowledge of the Dutch language, and afterwards presided one year over the Nottingham Conference, England. While in Holland some sixty persons were baptized, and the Voice