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## Jackson County, Missouri

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**Abstract:** A historical essay on Jackson County, Missouri, including its history, geography, and its prominent place in Latter-day Saint history.

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

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## JACKSON COUNTY, MISSOURI

### GENERAL DESCRIPTION.

Jackson County, in the State of Missouri, is located in north latitude 39 degrees. Its northwestern corner commences at the confluence of the Kansas River with the waters of the Missouri, the latter of which for a distance of forty miles of its meanderings separate it from Clay and Ray counties upon the north. Upon a straight line the distance is 27 miles from the eastern to the western boundary. The length of the eastern boundary north and south is 23 miles, and the extreme length from its most northern point upon the Missouri River to its southern line is 27 miles. It is bounded on the east by Lafayette and Johnson counties, south by Cass County, and west by the Kansas State line, having an area of 385,404 acres.

Jackson County presents some physical features found in no other county in Missouri. There are three elevations or ridges passing through it from the south bearing northward 30 degrees east. The water drained from these ridges feed streams upon the east and west sides; those upon the east side of the western ridge become tributaries to the Big Blue, which dis-

charges its waters into the Missouri six miles below the mouth of the Kansas River, and those upon the western slope empty into the Kansas. The waters drained from the central ridge form streams upon the west side that also become tributaries to the Big Blue, and those drained from the eastern slope empty into the Little Blue, which forms the eastern boundary of the second ridge. The waters of the Little Blue are discharged into the Missouri at a point thirty miles by the river line east of the mouth of the Kansas. Waters drained from the third or east ridge form streams that also become tributaries of the Little Blue, flowing west, and those from the east side flow into the Sni-a-bar, which discharges its waters into the Missouri about three miles east of the northeast corner of the county. These principal streams, having their sources in the country south and west of Jackson County, are made up of springs that are found upon the uplands in great numbers. Along the streams are found bodies of excellent timber. The three elevations mentioned passing through the county north and south terminate abruptly

on the Missouri River, the middle one having an elevation of 354 feet above high water mark at a point four miles north of Independence. The western ridge terminates at Kansas City at an elevation of 292 feet above high water mark, and the eastern ridge breaks off near the northeast corner of the county. These three elevations, running nearly parallel with each other, the eastern and western approaching the central, finally unite or consolidate in one general elevation about five miles south and five miles east of the southwest corner of the county, forming a topographical elevation, the general direction of which is southwest, and may be followed by the continued elevation to the summit of Pike's Peak, in Colorado, without crossing a single stream of water.

These elevations with their perfect drainage present an exceedingly pure atmosphere throughout the entire county, thus precluding the possibility of malaria to exist to any great extent. Hence, it is one of the most healthy and desirable places of Missouri from a sanitary standpoint.

It can be safely estimated that 300,000 acres of the entire area are susceptible of high cultivation for agricultural purposes. The soil is very rich and fertile, consisting of a rich black loam, in places intermingled with sand and clay, and is from two to ten feet in depth, with a subsoil of a fine quality of clay, and the river bottoms are susceptible of yielding a larger crop per acre than any other lands northwest of the Mississippi River. The lands upon which the huckleberry grows are regarded as being the richest and most productive. Wheat and Indian corn are raised in abundance. The wonderful blue grass

grows spontaneously, and its beautiful carpet covers the whole country, lending beauty to lawns and dooryards, and wealth to innumerable pasture lands. Under cultivation, or in prepared ground, its spears grow to the enormous height of four feet, and its seed spikes stand firm and erect at the height of two to three feet. This grass excels all others as a pasture grass. The earliest in spring to attract the lowing herd, it is the last to succumb to the frosts and snows of winter, after having furnished good grazing all through the spring, summer and autumn months. Timothy, orchard grass and red clover also grow with great rapidity when cultivated.

Thus it will be seen that the country is especially adapted for stock-raising. Both climate and soil are favorable to the production of all the fruits and vegetables of the warm temperate climate; not only the hardy cereals, such as oats, barley, wheat, rye, buck-wheat, corn, etc., but also tobacco, cotton, flax, sweet-potatoes and all other common vegetables; also apples, pears, apricots, persimmons, plums of many varieties, the luscious peach, the delicious grape and a great many kinds of berries.

Though the supply of timber useful for lumbering purposes is nearly exhausted, there are still luxuriant growths of hickory, some black walnut, a variety of oaks, plenty of elm, cherry, honey-locust, mulberry, basswood and box elder; huge sycamores and cottonwoods in the river bottoms; also hard and soft maple.

The county is well supplied with springs of living water gushing out upon every hill-side. Wells of from 10 to 50 feet deep give a supply of

good limestone water. The clay, of which there is unlimited quantities, makes a fine quality of brick, and at no very great distances are stone quarries which supply a good quality of light colored sand stone; so that substantial building material may be said to be plentiful. Being located upon the highest elevation of land between the Rocky and Alleghany mountains, the air in Jackson County is pure, healthy and salubrious. The sky is generally clear; there is scarcely a day but some sunshine is seen, and snow in winter rarely lies on the ground over a week or ten days.

In 1880 the population of Jackson County, according to the U. S. census, was as follows:

Blue Township, outside Independence.....	3,837
Independence .....	3,146
Brooking Township .....	1,247
Fort Osage Township .....	2,207
Kaw Township outside Kansas City.....	2,558
Kansas City .....	55,785
Prairie Township .....	3,270
Sni-a-bar Township .....	3,908
Van Buren Township .....	2,124
Washington Township .....	1,666
Westport Township outside Westport.....	1,627
Westport Town .....	950

82,325

In 1870 Jackson County contained 55,041 and in 1860 22,913 inhabitants. With the rapid growth of Kansas City during the last few years the county now undoubtedly has nearly 200,000 inhabitants.

### INDEPENDENCE

The county seat of Jackson County is located upon an elevation of 1,075 feet above the Atlantic Ocean and 338 feet above the level of the Missouri River, being the highest point in northwestern Missouri, or between the Alleghany and Rocky Mountains, along the same line of latitude. The

public square, in the center of which stands an elegant two-story brick court-house, with a tower on the east front, is just two and two-thirds miles in a bee line southeast from the nearest point on the Missouri River. It is also a fraction over ten miles due east from the Kansas State line, and four miles east of the Big Blue. The court house is located in the center of one of the highest elevations within the city corporation limits. The ground upon which it stands comprises one acre and a half, being beautified by trees and a magnificent lawn of blue grass. From the cupola of the court house a most beautiful view can be had of the surrounding country.

The business part of Independence, as in most Missouri towns of the same size, is built facing the four sides of the public square. The houses are mostly inferior structures and not at all in keeping with the court house and its pleasant surroundings. From the corners of the square are good roads leading into the country, but speaking generally the streets of Independence are in a bad and neglected condition. They are narrow and irregular, although most of them conform to the main points of the compass and are supposed to cross each other at right angles. Judging from appearance many of them are impassable for vehicles; the only evidence of their ever being used is a well-beaten, winding foot-path through the rank weeds, leading to some humble dwelling. Along the main thoroughfares are sidewalks either of plank or rough, undressed flat stones, but in places they are sadly in need of repairs. In passing along the streets a number of tumble-down frame

cabins, grouped promiscuously together, is occasionally seen, and here and there a neat cottage home quietly nestled in a grove of trees. There are also a few palatial residences, surrounded by well kept lawns, shrubbery and flower gardens, which stand as evidence of what this blessed spot is capable of when those who possess it shall carefully cultivate it.

In 1881 there were 38 stores, 3 colleges and 12 church edifices in Independence. Now there are a number more. The present population is about 5,000, quite a number of whom are negroes.

Independence is one of the oldest towns in Northwestern Missouri, having been laid out in 1827 by commissioners appointed by the General Assembly of Missouri, to pre-empt a tract of land upon which to locate a county seat for Jackson County. The original plat contained 240 acres, upon which there are sixteen springs of pure crystal water. Since then the city has been largely added to, and the additions made now include 640 acres within the corporate limits, which extend north and south a little less than two miles and east and west over half a mile. When the Saints lived in Jackson County in 1831-33, Independence was a mere village. It may now properly be considered a suburb of Kansas City.

#### KANSAS CITY,

The great metropolis of the Missouri Valley, now said to contain 150,000 inhabitants, is what makes Jackson County so populous. Aside of that, the county is not more densely populated than the other neighboring counties. Kansas City is situated at the confluence of the Missouri and Kansas rivers, reaching up to the Kansas

State line. It was first settled by James H. McGee in 1828, and was then known as Westport Landing, the town of Westport being located about five miles inland. On account of its location it became the headquarters for the Santa Fe and southwest overland Indian trade.

At the time of the first sale of town lots, April 30, 1846, it was estimated that there were about three hundred people in the new town, nearly all along the river front. February 22, 1853, a charter was obtained from the State, and in the spring of 1853 a local government was organized.

During the civil war, the town experienced a serious struggle and came out of the conflict with a population of less than three thousand inhabitants, but since then Kansas City has grown with wonderful rapidity. During the past two years upwards of \$2,000,000 have been invested in new manufacturing and commercial enterprises. Thirty miles (double track) of cable roads have been built and are in successful operation. Public and private buildings to the amount of over \$12,000,000 are said to have been erected last summer.

#### HISTORY.

The New Jerusalem is a subject in which all Latter-day Saints are greatly interested, but all that is known about it is what the Lord has revealed through his servants, both in ancient and modern times. The most ancient prophecy now in possession of the Saints relating to the New Jerusalem is one which was delivered by Enoch, the seventh from Adam, and revealed anew to Joseph Smith in December, 1830. We make the following extract (See Pearl of Great Price, Moses 7:60-62):

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah; and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth, and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare; an Holy City, that my people may gird up their loins and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called Zion, a New Jerusalem."

From this extract we learn the important fact that a holy city called Zion, or New Jerusalem, is to be built up on this earth preparatory to Christ's second advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem shall be located.

The Book of Mormon informs us that this holy city is to be built upon the continent of America, but it does not inform us upon what part of that vast country it should be built. (Ether 13: 1-12. 3 Nephi 20:22; 21:22-25.)

John, the Apostle, while on the Isle of Patmos, mentions the New Jerusalem, in writing to the Church in Philadelphia. (Rev. 3:12.) This great Apostle was also permitted in vision to see that city, after its renewal,

descending from God out of heaven upon the earth. Rev. 21:2.)

Ancient revelation, however, fails to point out the precise spot for the location of the city. Although the Book of Mormon tells us that it is to be built on the western continent, it does not say whether it is to be in North or South America.

In September, 1830, a few months after the organization of the Church, Joseph Smith received a revelation, in which the Lord said that the New Jerusalem should be built on the borders of the Lamanites. (Doc. & Cov., Sec. 28: 9.)

In February, 1831, the Saints were commanded to ask the Lord, and he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one. (Doc. & Cov., Sec. 42: 9, 35, 62, 67.)

In a revelation given March 7, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance, which the Lord should point out to them. This inheritance was to be the place of the New Jerusalem or Zion. (Doc. & Cov., Sec. 45: 64-71.)

In June, 1831, the Lord commanded between twenty and thirty of the Elders to journey westward two by two, preaching the word and building up branches of the Church wherever the people would receive their testimony. These Elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as his Elders were faithful, the land of their inheritance should be

made known unto them; and also informed them that it was then in possession of their enemies. (Doc. & Cov., Sec. 52.)

In this same month a small branch of the Church, called the Colesville branch, who had emigrated from the State of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near the Lamanites. (Doc. & Cov., Sec. 54.)

Joseph Smith and several of the Elders arrived at Independence, Jackson County, Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the Temple a short distance west of the court house. (Doc. & Cov., Sec. 57:3.)

Previous to this, five missionaries (Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., Richard Ziba Peterson and Frederick G. Williams) had arrived in Jackson County. Four of these brethren, who were the first Latter-day Saint Elders that ever visited that part of the country, left the State of New York the previous fall and journeyed to Ohio, from where Frederick G. Williams accompanied them to Independence, where they arrived early in 1831. Except Elder Pratt, who was sent east by his fellow-missionaries to report at the head-quarters of the Church, these brethren were still in Jackson County to welcome Joseph and the other Elders and Saints from the East when they arrived in July, 1831. See pages 389 and 395.)

In this same revelation the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it

for an everlasting inheritance. Algeron Sidney Gilbert was appointed an agent for the Church to receive money and to buy land for the benefit of the Saints; Edward Partridge was commanded to divide to the Saints their inheritances according to their families, etc.

About a week after the arrival of Joseph and his brethren, the Colesville branch (so-called because they formerly lived in Colesville, Broome County, New York) arrived and settled on the borders of a fertile prairie west of the Big Blue, in Kaw Township, and not far from the present location of Kansas City. August 2, 1831, Joseph, the Prophet, assisted the Colesville Saints to lay the first log for a house as the foundation of Zion in Kaw Township, 12 miles southwest of Independence. On the 3rd the spot for the Temple, a little west of Independence, was dedicated, and on the 4th the first conference was held by the Saints in Jackson County. (See pages 396 and 397.)

In obedience to a commandment previously given, Sidney Rigdon wrote the following description of the land of Zion:

"The country is unlike the timbered states of the East. As far as the eye can reach, the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in

part of plums, grapes, crab apple, and persimmons.

"The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields in abundance wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle, and hogs, though of an inferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered tribe, are among the rich abundance that graces the delightful regions of this goodly land—the heritage of the children of God.

"The season is mild and delightful nearly three-quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than in the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which he permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundredfold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science, overcome.

But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of his sanctuary, that he may make the place of his feet glorious. Where for brass, he will bring gold; and for iron, he will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given

to the just; yea, when the splendor of the Lord is brought to our consideration for the good of his people, the calculations of men and the vain glory of the world vanish, and we exclaim, 'Out of Zion the perfection of beauty, God hath shined.' "

From the foregoing it is seen that the land of Zion (Jackson County) was a newly settled country, containing only a few inhabitants. The few colonists who had located within its borders were mostly immigrants from the Southern States. All the unoccupied land could be purchased from the Federal Government at the nominal price of \$1.25 per acre.

Having made the necessary arrangements for laying the foundation of permanent settlements in Jackson County, the Elders who had come from the East were commanded to return to their homes, bearing record by the way of what had been revealed, except Edward Partridge and a few others whom the Lord selected to settle in Missouri. (Doc. & Cov., Sec. 60.) The Saints and Elders who remained began the work of building up permanent homes. They had arrived too late to raise crops that season, but they cut hay for their cattle and prepared some ground for cultivation. The fall and winter were occupied in building log cabins; and through the long, cold winter the Saints cheerfully submitted to all kinds of inconveniences, such as several families living in an open, unfinished log room, without windows, and nothing but the frozen ground for a floor, their food consisting mostly of beef and a little bread, made of coarse corn meal, manufactured by rubbing the ears of corn on a tin grater. The spirit of peace, union and love, however, was in their midst, and at their prayer meetings, and in their family worship, they were blessed with many



seasons of refreshing from the presence of the Lord. Thus the winter of 1831-1832 passed away.

As soon as the churches scattered abroad learned that the Lord had revealed the place where the city of Zion was to be built, preparations to purchase inheritances in the goodly land absorbed the minds of the faithful; and money was sent to the Church agent from all quarters to buy lands. As early as February, 1831, the Lord had said that those who loved him would remember the poor and consecrate of their property to sustain them, for inasmuch as they did it to the poor, they did it unto him; and that which was consecrated to the poor, should be imparted to them with a deed and a covenant that could not be broken; and every man was to be made a steward over his own property. (Doc. & Cov., Sec. 42.)

Their law of consecration and stewardship was as follows:

Every man was to consecrate his property to the Bishop of the Church without reserve, with a covenant that could not be broken; and then he was to receive an inheritance back from the Bishop—sharing equally with his brethren, according to his family and circumstances—this inheritance being deeded to him by the Bishop; which inheritance then became his stewardship, upon which he was to improve according to the measure of wisdom he possessed; every man being independent in his management of his stewardship. By every man consecrating his property to the Bishop, and then receiving back as his stewardship only sufficient for his support, there was a surplus left in the hands of the Bishop to be placed in the Lord's Storehouse. Then if in the

management of his stewardship a man obtained more than was needful for his support, it, too, was put into the Lord's Storehouse, and that, as well as the surplus first named, was to be used in giving inheritances to the poor; and in assisting the brethren in the improvement of their respective stewardships, as should be appointed by the High Council of the Church, and the Bishop and his counselors. And thus the Saints were to be made equal in temporal things as well as in things that are spiritual.

The hearts of the Saints in Zion were made glad in the spring of 1832, by a visit from their youthful Prophet and Sidney Rigdon, who had suffered much for the truth's sake, during the winter that had just past, at the hands of a furious mob in Ohio. (See pages 112-114.) It was during this visit that Joseph was acknowledged, by the Church and Priesthood in Zion, President of the High Priesthood. It was on the occasion of this visit, too, that Joseph sought to so "organize the Church that the brethren might, eventually, be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love." (See pages 403 and 404.)

In a revelation given through the Prophet Joseph after his arrival in Jackson County in July, 1831, William W. Phelps was appointed a printer to the Church in Zion. (Doc. & Cov., Sec. 57.) Accordingly a press and type were purchased in Cincinnati, Ohio, with which Elder Phelps arrived in Jackson County in the beginning of 1832. In the month of June following the first number of a monthly paper called the *Evening*

*and Morning Star* was issued; William W. Phelps, editor. (See page 31.) Subsequently the Book of Commandments, containing a number of the revelations now found in the Doctrine and Covenants, was printed at the *Star* office, which, when first opened, was 120 miles further west than any other press in Missouri.

So rapidly did the Saints gather to Zion during the summer of 1832 that the *Star* for November reported 830 souls in the new settlements; the Lord had blessed them both with food and with raiment, and there was plenty in Zion. A feeling of insubordination, however, existed among the brethren of the Priesthood. Seven High Priests had been appointed to preside over the affairs of the Church in Zion, viz., Oliver Cowdery, William W. Phelps, John Whitmer, A. Sidney Gilbert, Edward Partridge, Isaac Morley and John Corryll. These brethren with the common consent of the several branches comprising the Church in Missouri, were to appoint Elders to preside over the respective branches, and attend to all the affairs of the Church in that land. But a number of those High Priests and Elders who went up to Zion ignored the authority of the seven, who were placed there to preside, and began setting some of the branches in order without being appointed to do so; and it resulted in some confusion. Others who went there sought to obtain inheritances in some other way than according to the laws of consecration and stewardships; and these things, together with jealousies, covetousness, light-mindedness, unbelief and general neglect to keep the commandments of God, enkindled the displeasure of the Almighty against Zion and her inhabi-

tants. This state of affairs coming to the knowledge of the Prophet Joseph, he wrote a letter to the Saints in Missouri, severely reproofing them for their neglect to keep the commandments of God. A council of High Priests appointed Hyrum Smith and Orson Hyde to write a letter of reproof and warning also, in which they cried, "Repent! repent! or Zion must suffer, for the scourge and judgment must come upon her." These words of reproof and warning had the effect of awakening in the hearts of the Saints the spirit of repentance. A solemn assembly was called at which a sincere and humble repentance was manifested. A general epistle to the Church authorities in Kirtland, bearing date of February 26, 1833, was adopted at a conference of the Saints in Zion, expressing their repentance and desires to keep the commandments of God in the future. This was satisfactory to the brethren in Kirtland; and the Lord said in a revelation given March 8, 1833, that the brethren in Zion "*began*" to repent; and that the angels rejoiced over them. Still there were many things with which the Lord was not well pleased, and he said that he would contend with Zion, and plead with her strong ones, and chasten her until she overcomes. (Doc. & Cov., Sec. 90.)

The spring of 1833 opened early in Western Missouri. The streams, which had been so long locked up in ice, broke loose under the genial rays of the returning sun, and rushed on to swell the majestic current of the Missouri. The winter snows melted early, and grass and flowers in rich profusion and of varied hue clothed the great rolling prairies of the West

in their loveliest attire. All nature rejoiced, and the Saints who had gathered to that land to build up Zion rejoiced with her.

Under these auspicious circumstances, on the 6th of April, 1833, eighty officials and a large number of the members of the Church, met at the ferry on Big Blue, a small forest-lined stream, a few miles west of Independence, for the service of God, and to be instructed in the things of eternal life. Their conversation and discourses ranged over immense periods of time; extending back to that time when the morning stars sang together, and the sons of God shouted for joy, in anticipation of the blessings that would follow the creation of this earth. They spoke of the cruel persecutions endured by the disciples of Jesus in former ages, little dreaming that the time was at hand when they, too, would be required to endure like trials for the truth's sake—for the testimony of Jesus. Their minds were absorbed in contemplating the future glory of Zion; their souls were filled with joy unspeakable—filled with that spirit which ages before caused men and angels to unite in singing, "Peace on earth; good will to men." This was the first attempt of the Church to celebrate her birthday.

During the three years that had elapsed since the organization of the Church the gospel had been preached in nearly all the States of the Union, thousands had hailed the message with delight, and numerous branches of the Church had been established.

During the summer of 1833 a school for the Elders was organized in Zion, presided over by Elder Parley P. Pratt, who labored with all the

zeal of an Apostle in teaching them the principles of the gospel. They held their meetings in the open air in the shady groves, and their instructor frequently walked several miles barefooted to meet with them.

The First Presidency of the Church, although not present in person, took a very deep interest in the affairs of the Saints in Missouri and sent up many encouraging and instructive letters. On the 25th of June a plat of the future City of Zion, accompanied by an explanation, was sent to the brethren in Missouri. The plat itself is perhaps not in existence now, but from the accompanying explanation the following is obtained:

"The plot contains one mile square; all the squares in the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in the square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares. The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the others, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

"The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the square are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples.

"The whole plot is supposed to contain from fifteen to twenty thousand people; you will therefore see that it will require twenty-four

buildings to supply them with houses of worship, schools, etc., and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked, figure 1; and to be built where the circle is which has a cross on it on the north end.

"South of the plot where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied for these must be laid off according to wisdom. On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west." (History of the Church, page 357.)

In a revelation given through the Prophet Joseph August 1, 1831, the Lord said that the Saints would have to pass through much tribulation before they could receive the promised blessings (Doc. & Cov., Sec. 58), and in a subsequent revelation, given in Kirtland, the prediction was made that unless the Saints were diligent in purchasing the lands which had been designated by the Lord as their inheritance, they should be "scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Doc. & Cov., Sec. 63.)

These remarkable prophecies were given at a time when no human sagacity could have foreseen such events. No man, unless he were a Prophet, could have so clearly portrayed the subsequent history of the Church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed that the people of that boasted land of freedom would shed the blood of the Saints, and drive them from the

lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their Constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great Prophet was heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance were very unlikely to come to pass.

The following is from the able pen of B. H. Roberts, as published in the *Contributor*, Vol. 7, with only a very few slight alterations made by the editor of the RECORD:

"The migration of the Saints to Missouri in the early summer of 1833, exceeded that of the previous season; but they were settling among a ferocious set of mobbers, like lambs among wolves. The old settlers of Jackson County were principally from the mountainous portions of the Southern States. They had settled along the watercourses, and in the forests which covered their banks, instead of out on the broad and fertile prairies, which only required fencing to prepare them for cultivation. It was the work of years to clear a few acres of the timber lands, and prepare them for cultivation, but with these small fields they were content. They had no disposition to beautify their homes, or even make them convenient or comfortable. They lived in their log cabins without windows, and very frequently without floors other than the ground; and the dingy smoked log walls were unadorned by pictures or other ornaments. They were uneducated; those who could read or write being the exception and not the rule; and they had an utter contempt for the refinements of life. It is needless to add that they were narrow-minded, ferocious and jealous of those who sought to obtain better homes, and who aspired to something better in life than had yet entered into the hearts of these people.

"There was another element in western Missouri which did not tend any to the improvement of its society. It will doubtless be remembered that western Missouri was then the frontier of the United States, and therefore a place of refuge for those who had outraged the laws of society. Here they were near the boundary line of the United States, and if pursued by the officers of the law in a few hours they could cross the line out of their reach, as the officers could not easily operate outside of their own nation. These outcasts helped to give a more desperate complexion to the already reckless society in Missouri.

"The Saints could not join the Missourians in their way of life—in Sabbath breaking, profanity, horse racing, idleness, drunkenness and debauchery. They had been commanded to keep the Sabbath day holy, to love the Lord with all their hearts, and to keep themselves unspotted from the sins of the world. The fact of the people having so little in common with each other was of itself calculated to beget a coldness and suspicion, which would soon ripen into dislike. The Saints, too, had come for the most part from the Northern and New England States, and sectional hatred that existed between the people of the slave-holding and free States was manifested toward the Saints by their 'southern' neighbors. Moreover, the old settlers were dear lovers of office, and the honors and emoluments growing out of it; and they greatly feared that the rapidly increasing Saints would soon outnumber them, and that the offices would be wrested from them. \* \* \*

"As early as the spring of 1832, there began to appear signs of an approaching storm. In the deadly hours of night the houses of some of the Saints were stoned, the windows broken, and the inmates disturbed. In the fall of the same year a large quantity of hay in the stack belonging to the Saints was burned, houses shot into, and our people insulted with abusive language. Then, in the month of April, 1833, the old settlers to the number of some three hundred met at Independence, to consult upon a plan for the destruction, or immediate removal of the 'Mormons' from Jackson County. They were unable, however, to unite on any plan, and the mob becoming the worse for liquor, the affair broke up in a Missouri row. The secret of their failure in accomplishing anything was this: A few of the brethren, learning that such a meeting was being held, met for secret prayer, and petitioned the Father to frustrate the plans of this ungodly mob, who were seeking their destruction. \* \* \* But the angry

clouds of the threatened persecution had merely been drifted to one side—not altogether driven from the horizon, and in a few months they assumed a more threatening aspect than on their first appearance.

"The sectarian priests inhabiting Jackson and the surrounding counties were earnestly engaged in fanning the flames of prejudice, already burning in the public mind. The Rev. Finis Ewing, the head and front of the Cumberland Presbyterian Church, published this statement: 'The Mormons are the common enemies of mankind and ought to be destroyed.' The Rev. Pixley, who had been sent out by the Missionary Society to Christianize the savages of the west, spent his time in going from house to house, seeking to destroy the Church by spreading slanderous falsehoods, to incite the people to acts of violence against the Saints.

"Early in July, 1833, a document was in circulation known as a 'Secret Constitution,' setting forth the alleged grievances of the mob, and binding all who signed it to assist in 'removing the Mormons.' The document set forth that the signers believed an important crisis was at hand in their civil society, because a pretended religious sect—the 'Mormons'—had settled in their midst. The civil law, they said, did not afford them a sufficient guarantee against the threatening evils, and therefore they had determined to rid themselves of the 'Mormons,' 'peaceably if they could, forcibly if they must;' and for the better accomplishment of this object, they had organized themselves into a company—pledging to each other their 'bodily powers, their lives, fortunes and sacred honors.'

"The Saints were represented as being the very dregs of that society from which they came, as being poor, 'idle, lazy and vicious;' and were also accused of claiming to receive direct revelation from God; to heal the sick by the laying on of hands; to speak in unknown tongues by inspiration; and, in short, 'to perform all the wonder-working miracles, wrought by the inspired Apostles and Prophets of God;' all of which, the document claims, 'is derogatory of God and religion, and subversive of human reason.' The signers of this document also accused the Saints of sowing dissensions and inspiring seditions among their slaves. They further charged that the 'Mormons' had invited free people of color to settle in Jackson County; and stated that the introduction of such a caste among their slaves, would instigate them to rebel against their masters, and to bloodshed.

"The 'Mormons' were also charged with having openly declared that God had given them the land of Jackson County; and that sooner or later they would possess it as their inheritance. The document then concludes by saying that if, after timely warning, and receiving an adequate compensation for what property they could not take with them, the Saints should refuse to leave the county, such means as were necessary to remove them were to be employed; and calls a meeting of the signers to convene at the court house in Independence on the 20th of July, 'to consult ulterior movements.' \* \* \*

"The statement made by the mob that the 'civil law did not afford them a sufficient guarantee against the threatening evils,' of which they complained, is good evidence that the Saints had violated none of their laws—it is an acknowledgment that they lived above the law. As to the Saints being the dregs of the society from which they came—it is untrue; they had a respectable standing in the society from which they came, and that society was far in advance in civilization and enlightenment of the people of western Missouri.

"The charge of idleness comes with a bad grace from the slave-holders of Missouri. Especially so since the charge is made against people chiefly from New England, who, whatever other faults they may possess, can never be truthfully charged with idleness. In addition to the Saints who settled in Missouri having been trained from childhood to habits of industry in their former homes, they had received an express command from God to labor, and the idler was not to eat the bread nor wear the garment of the laborer; and unless the idler repented, he was to be cast out of the Church. (Doc. & Cov., Sec. 42, 75.)

"The Saints in Missouri not only pretended to receive revelations, but through the Prophet Joseph they actually received the revelations from God; and did also enjoy the gifts of tongues, and of healing the sick through the anointing of oil and the prayer of faith, in fulfilment of the promise of the Lord; but how all this can be 'derogatory of God and true religion,' or 'subversive of human reason,' can only be comprehended by a Missouri mob, seeking a vain excuse for the destruction of an unoffending people.

"The charge of sowing dissensions, and inspiring seditions among the slaves, and inviting free people of color to settle in Jackson County, have no foundation in truth. The July number of the *Star* for 1833 contained an article on

'Free People of Color,' and published the laws of Missouri relating to that class of people. Free people of color were negroes or mulattoes who were set free through the kindness of their masters, or who, by working extra hours, for which they were sometimes allowed pay, were able at last to purchase their liberty. Concerning such people the Missouri law provided, that:

"If any negro or mulatto came into the State of Missouri, without a certificate from a court of record in some one of the United States, evidencing that he was a citizen of such State, on complaint before any justice of the peace, such negro or mulatto was to be commanded by the justice to leave the State; and if the colored person so ordered did not leave the State within thirty days, on complaint of any citizen, such person was again brought before the justice who was to commit him to the common jail of the county, until the convening of the circuit court, when it became the duty of the judge of the circuit court to inquire into the cause of commitment; and if it was found that the negro or mulatto had remained in the State contrary to the provisions of this statute, the court would sentence such person to receive ten lashes on his or her bare back, and then order him or her to depart from the State; if the person so treated should still refuse to go, then the same proceedings were to be gone through, and punishment inflicted as often as was necessary until such person departed.

"And further: If any person brought into the State of Missouri a free negro or mulatto, without the aforesaid certificate of citizenship, for every such negro or mulatto, the person so offending should forfeit five hundred dollars; to be recovered by action of debt in the name of the State.

"The editor of the *Star* adds: 'Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the Church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: 'Shun every appearance of evil.'

"Publishing this law, and the above comment, was construed, by the old settlers, to be an invitation to free people of color to settle in Jackson County; whereupon an extra was published to the July number of the *Star* on the 16th of the month, which said:

"The intention in publishing the article,

'Free People of Color,' was not only to stop free people of color from emigrating to Missouri, but to prevent them from being admitted as members of the Church \* \* \* To be short, we are opposed to having free people of color admitted into the State.'

"But in the face of all this, the mob still claimed that the article was merely published to give 'directions and cautions to be observed by colored brethren, to enable them upon their arrival in Missouri to claim and exercise the rights of citizenship;' and this base falsehood was used to inflame the minds of the people against the Saints.

"That the Saints may have said that the Lord would yet give them the land of Missouri for their inheritance, is doubtless true; but that they were to obtain it in other than a legal way never entered their hearts. They had been commanded of the Lord to purchase the land for an inheritance. Besides, the Elders stationed in Zion, about this time, addressed an epistle to the churches abroad, in which they alluded to the gathering of ancient Israel, and pointed out the difference in their circumstances and those by which they were surrounded, and how ancient Israel had been compelled to obtain the lands of their inheritance by the sword, and there add; 'But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious gospel, and also the word of our great Redeemer; and to suppose that we can take possession of this country without making regular purchases of the same, according to the laws of our nation, would be reproaching this great Republic, in which most of us were born, and under whose auspices we all have protection.' (*Evening and Morning Star*, July, 1833.) Nothing then can be clearer than that while the Saints may have said that Missouri would eventually be the land of our inheritance, they were expecting to obtain it in a perfectly legitimate manner—by purchase—through the overruling providences of God."

By the foregoing it is clearly proven that the charges made against the Saints by their enemies were without any real foundation. Elder Roberts continues his narrative as follows:

"In answer to the call made for the citizens of Jackson County to assemble at the court-

house on the 20th of July, to devise means to rid the county of the 'Mormons,' between four and five hundred gathered in from all parts of the county. Colonel Richard Simpson was elected chairman of the meeting, and James H. Fournoy and Colonel S. D. Lucas chosen secretaries. A committee of seven was appointed by the chair to draft an address to the public, in relation to the object of the meeting; the following was the committee: Russell Hicks, Esq., Robert Johnson, Henry Childs, Esq., Colonel James Hambright, Thomas Hndspeth, Joel F. Childs and James M. Hunter.

"The address this committee reported repeated the falsehoods concerning the Saints interfering with their slaves, and inviting free people of color to settle in Jackson County, and the Saints being the very dregs of the society from which they had emigrated; again charged them with most abject poverty, idleness and of coming to obtain inheritances in Jackson County, 'without money and without price.' They declared the evils which threatened their community, by the 'Mormons' settling among them, were such that no one could have foreseen, and therefore unprovided for by the laws; and the delays incident to legislation would put the mischief beyond all remedy. They expressed the fear that if the Saints were not interfered with, the day would not be far distant when the civil government of the county would be in their hands; when the sheriff, the justices and the county judges would be 'Mormons,' or persons wishing to court their favor from motives of interest or ambition, and then ask: 'What would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not, upon occasion, hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have conversed with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospects of obtaining inheritances without money and without price—may be better imagined than described.' (*Western Monitor*, Aug. 2, 1833.)

"However, in speaking of the gifts of the spirit which the Saints claimed to enjoy—revelation, prophecy, speaking in tongues, healing the sick, etc., they propose to have nothing to say, but piously close the clause which refers to these things with 'Vengeance belongs to God alone.' For the other things with which they charge the Saints—each and all of which are most damnably false, except, perhaps, the

one that charges them with being poor—they most solemnly declare:

“That no Mormon shall in future move to or settle in this (Jackson) county. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without material sacrifice. That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same. That the Mormon leaders here are required to use their influence in preventing any further immigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.’ (*Western Monitor*, Aug. 2, 1833.)

“This address was unanously adopted by the meeting, and a committee of twelve appointed to wait upon the ‘Mormon’ leaders, and see that the foregoing regulations were complied with. In case of a refusal on the part of the ‘Mormons’ to comply with these demands, the committee, acting as the organ of the county, were to inform them that it was the fixed determination of the mob to adopt such means as would enforce their removal. The committee called upon Edward Partridge, A. Sidney Gilbert, John Corrill, Isaac Morley, John Whitmer and W. W. Phelps, and demanded that they cease publishing the *Star* and close the printing office, and that, as Elders of the ‘Mormon’ Church, they agree to move out of the county forthwith. Three months was asked for by these Elders in which to consider the proposition, and to counsel with the Church authorities in Ohio, as closing a printing office, and removing twelve hundred people from their homes was a work of no small moment. But this time was denied them. They asked for ten days, but that was not granted, and fifteen minutes only allowed them to decide. At this the conference broke up, and the mob returned to the courthouse and reported to the meeting that they had called upon the ‘Mormon’ leaders

and that they refused to give a direct answer, but asked for time to consider the propositions and counsel with their brethren in Ohio. The meeting then resolved that the printing office be razed to the ground, and the type and press secured.

“With demoniac yells the mob surrounded the printing office and house of W. W. Phelps. Mrs. Phelps, with a sick infant in her arms, and the rest of her children were forced out of their home, the furniture was thrown into the street and garden, the press was broken, the type pied—the revelations, book work and papers were mostly destroyed or kept by the mob—and the printing office and the house of W. W. Phelps were razed to the ground. Having reduced these buildings to a mass of ruins, the mob proceeded to demolish the mercantile establishment of Gilbert, Whitney and Co., and destroy the goods, but when Mr. Gilbert assured them the goods would be packed by the 23rd, they desisted from their work of destruction.

“But their fiendish hate had not spent its force. With horrid yells and loud cursings they sought for the leading Elders. Men, women and children ran in all directions, not knowing what would befall them. They caught Bishop Edward Partridge and Charles Allen, and dragged them to the public square, through the maddened crowd, which insulted and abused them along the road. When they reached the public square, two alternatives were placed before them, either to renounce their faith in the Book of Mormon, or leave the county. The Book of Mormon they would not deny, nor consent to leave the county. Bishop Partridge, being permitted to speak, told them the Saints had had to suffer persecution in all ages of the world, and that he was willing to suffer for the sake of Christ, as they had done; that he had done nothing which ought to offend anyone, and that if they abused him, they would injure an innocent man. Here his voice was drowned by the tumult of the crowd, many of whom were shouting, ‘Call upon your God to deliver you—pretty Jesus you worship!’ These expressions, intermingled as they were with the vile oaths of the mob, put hell itself to shame. The two brethren, Partridge and Allen, were stripped of their outer clothing, and daubed with tar, mixed with lime, or pearl-ash, or some other flesh-eating acid, and a quantity of feathers scattered over them. They bore this cruel indignity and abuse with so much resignation and meekness, that the crowd grew still, and appeared astonished at what they witnessed. The brethren were per-



mitted to retire in silence—in silence, except when it was broken by the voice of a sister, crying aloud, 'While you who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, can rejoice, for henceforth for them is laid up a crown, eternal in the heavens!' By this time it was getting late and the mob suddenly dispersed. As night drew her sable mantle over the scene of ruin, those who had escaped to the woods and corn fields began to return, to learn what had befallen their friends. Wives anxiously inquired of the fate of their husbands, and children of the fate of their parents.

"This outrage was the more reprehensible because of the characters of the leaders of the mob—they being in the main the county officers—the county judge, the constables, clerks of the court and justices of the peace—yes, and there was Lilburn W. Boggs, the lieutenant-governor, the second officer in the State, looking quietly on and secretly aiding every measure of the mob—who, walking among the ruins of the printing office and house of W. W. Phelps, remarked to some of the Saints, 'You now know what our Jackson boys can do, and you must leave the country.'

"The third day after these events occurred (July 23rd) the mob, to the number of some five hundred, again came dashing into Independence bearing a red flag, and armed with rifles, pistols, dirks, whips and clubs; riding in every direction in search of the leading Elders, making the day hideous with their inhuman yells and wicked oaths. They declared it to be their intention to whip those whom they captured with from fifty to five hundred lashes each, allow their negroes to destroy their crops and demolish their dwellings. Said they: 'We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women!'

"The leading Elders, seeing their own lives, and the property and lives of those over whom they presided in Christ in jeopardy, resolved to offer themselves as a ransom for the Church—willing to be scourged, or even put to death if that would satisfy their tormentors, and stop their inhuman cruelties practiced toward the flock, over which the Church had made them overseers. The men who thus offered their own lives for the lives of their friends were John Corryll, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge and Isaac Morley. Forever let their names be known throughout

all Israel as men who have given the greatest evidence within the power of man to give, that they loved the brethren—'Greater love hath no man than this, that a man lay down his life for his friends.' \* \* \* But the inhuman wretches, who had combined to drive the Saints from their hard-earned homes, were insensible to the sublime manifestation of love they witnessed. It appealed not to their adamant hearts. With brutal imprecations they told these men that not only they, but every man, woman and child would be whipped or scourged until they consented to leave the county, as they had decreed that the 'Mormons' should leave the county, or they or the 'Mormons' must die.

"The presiding brethren, finding that there was no alternative but for them to leave speedily, or witness the blood of innocence shed by fiends incarnate, concluded to leave the country. A new committee was selected by the mob to confer with the brethren, and the following agreement entered into:

"The leading Elders with their families were to move from the county by the first of January following; and to use their influence to induce all their brethren to leave as soon as possible; one-half by the first of January, 1834, and the remainder by April, 1834. They were also to use all the means in their power to stop any more of their brethren moving into the county; and also to use their influence to prevent the Saints then *en route* for Missouri permanently settling in Jackson County, but they were to be permitted to make temporary arrangements for shelter until a new location was agreed upon by the society. John Corryll and A. S. Gilbert were to be allowed to remain as general agents to settle up the business of the Church, so long as necessity required. Gilbert, Whitney & Co. were to be permitted to sell out their merchandise then on hand, but no more was to be imported. The *Evening and Morning Star* was not again to be published, nor a press established by any members of the Church in the county. Edward Partridge and W. W. Phelps were to be allowed to pass to and from the county to wind up their business affairs, provided they moved their families from the county by the first of January following. On the part of the mob, the committee pledged themselves to use all their influence to prevent any violence being used against the Saints, so long as the foregoing stipulations be complied with on the part of the Church. (*Evening and Morning Star*, page 229.)

"A day or two after this treaty was entered into, the Church in Zion dispatched Oliver Cowdery to Ohio to confer with the general Church authorities on the situation of the Saints in Missouri. This conference resulted in the authorities sending, as special messengers, Elders Orson Hyde and John Gould to Jackson County, with instructions to the Saints not to dispose of their lands or other property, nor remove from the county, except those who had signed the agreement to do so.

"In the meantime, however, the Saints attempted to settle in Van Buren, the county joining Jackson County on the south—the name has since been changed to Cass—but the people of that county, after the Saints commenced a settlement, drew up an agreement to drive them from there, and destroy the fruits of their labors, so they were obliged to return to their former homes. While the Saints were making these efforts to carry out the first part of the stipulation entered into with the mob, the mob on their part failed to refrain from acts of violence. Daily the Saints were insulted. Houses were broken into, and the inmates threatened with being robbed, if they stirred. But truth began to make itself heard; and as the fiendish acts of the mob were dragged into light, they called execrations from various quarters. Some publications in the *Western Monitor*, printed at Fayette, Howard, Co., Missouri, censured the conduct of the mob, and suggested that the Saints seek redress for the wrongs they had suffered. Whereupon the leaders of the mob began to threaten life, and declared that if any 'Mormon' attempted to seek redress by law or otherwise, for character, or loss of property, they should die!

"But these threats did not deter the Saints from appealing to the chief executive of the State for a redress of grievances. On the 8th of August, 1833, a petition setting forth their sufferings, and denying the allegations of the mob, was presented by Orson Hyde and W. W. Phelps to Daniel Dunklin, who, at the time, was governor of the State. In addition to relating the story of their wrongs, and denying the charges made by the mob on which they depended to excuse their cruelty to the Saints, the petition set forth that whenever that fatal hour arrived that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by lawless mobs with impunity, 'that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble.' \* \* \* 'We solicit,' said they, 'assistance to obtain our rights; holding ourselves

amenable to the laws of our country, whenever we transgress them.' They asked the governor, by express proclamation, or otherwise, to raise a sufficient number of troops, who, with them, might be empowered to defend their rights; that they might sue for damages in the loss of property—for abuse—for defamation as to themselves—and, if advisable, try for treason, against the government; that the law of the land might not be defied, nor nullified, but peace restored to their country.

"To this very reasonable request Governor Dunklin made a patriotic reply, under date of Oct. 19th. He stated he would think himself unworthy the confidence, with which he had been honored by his fellow-citizens, did he not promptly employ all the means which the Constitution and laws had placed at his disposal to avert the calamities with which the Saints were threatened, and adds: 'Ours is a government of laws, to them we owe all obedience, and their faithful administration is the best guarantee for the enjoyment of our rights. No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands. Such conduct strikes at the very existence of society, and subverts the very foundation on which it is based. I am not willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of force, in order to ensure respect for them.'

"He advised the Saints to make a trial of the efficacy of the laws. That wherein their lives had been threatened, that they make affidavits to that effect before the circuit judge, or the justices of the peace in their respective districts, whose duty it then became to bind the threatening parties to keep the peace. By this experiment it would be proven whether the laws could be executed or not; and in the event that they could not be peaceably executed, the governor pledged himself, on being officially notified of that fact, to take such steps as would enforce a favorable execution of them.

"As to the injuries the Saints had sustained in the loss of property, the governor advised them to seek redress by civil process—expressing the opinion that the courts would grant them relief. We do not doubt the sincerity of Governor Dunklin in giving this counsel to the Saints, and under ordinary circumstances to seek redress at the hands of the civil authorities of the county would be the proper thing to do; but in this case the officers of the law had been the head and front of this high-

handed and infamous proceeding. In proof of this statement we give the names and offices held by those who were most active in bringing the mischief upon the Saints: Samuel D. Lucas, colonel and judge of the county court; Samuel C. Owens, county clerk; Russell Hicks, deputy clerk; John Smith, justice of the peace; Samuel Weston, justice of the peace; William Brown, constable; Thomas Pitcher, deputy constable; besides Indian agents, postmasters, doctors, lawyers and merchants. These were the men who had despoiled the Saints—these were the ones, in connection with the secret assistance of the lieutenant-governor of the State, Lilburn W. Boggs, who inflamed the minds of the ignorant against an innocent people, and encouraged the vicious to maltreat the virtuous. These were the men who on the 23rd of July of the same year had said: 'We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy the lives of the children, and ravish their women.' And these were the men—the officers of justice to whom the 'Mormons' were to appeal for a redress of grievances! To say the least, does it not smack of 'going to law with the devil, when court is to convene in hell?' Surely it was only a forlorn hope the Saints could entertain of being redressed for their wrongs by the very parties who inflicted those wrongs upon them; but being willing to magnify the law, they acted upon the governor's advice. For this purpose they engaged the services of four lawyers from Clay County, then attending court at Independence, viz., Messrs. Wood, Reese, Doniphan and Atchison. These gentlemen were engaged to plant all the suits the Saints might wish to present before the courts, and attend to them jointly throughout for one thousand dollars. W. W. Phelps and Bishop Partridge gave their notes for that sum, endorsed by Gilbert & Whitney.

"No sooner did the mob witness these movements on the part of the Saints, than they began to prepare for further hostilities. The red right hand of a relentless persecution was armed again to plague them.

"Strange as it may appear, and almost past believing, it is our task in these pages to chronicle events which have taken place in the Nineteenth Century—in this age of boasted enlightenment and toleration—that shall make the expulsion of the French peasants from Acadia pale in comparison with them; events which have occurred in America, in the United States,

the boasted asylum for the oppressed of all nations; events which would be more in keeping with the intolerance of the dark ages and the cruelty of Spain, during the reign of the Inquisition, than in this age and in this nation.  
\* \* \*

"Sunday, Oct. 20, 1833, the Saints declared publicly, that as a people they intended to defend their lands and homes, and the next day the leaders of the mob began to prepare to inflict further violence upon them. Strict orders were circulated among the Saints not to be aggressors, but to warn the mob not to come upon them. Court was to convene on Monday, Oct. 28th, and it was expected that some of the leaders of the mob would be required to file bonds to keep the peace. While these preparations were progressing on the part of the Saints, the mob were not idle. They resorted to their old method of circulating false rumors. Saturday, the 26th, about fifty met in counsel, and 'Voted to a hand to move the Mormons;' and, as an earnest of their intentions, attacked a number of families who had but lately arrived from Ohio and Indiana, but without inflicting much injury. Monday, the 28th, the circuit court convened, but very few were in attendance. There was no mob there, but threats of the most violent character were made.

"The night of October 31st, however, may be regarded as the time when hostilities recommenced in earnest. That night the mob to the number of forty or fifty proceeded against a branch of the Church located on the stream called Big Blue, known as the Whitmer settlement. They shamefully whipped several of the brethren nearly to death, among whom was Hiram Page. With brutal threats they frightened helpless women and children into the wilderness in the middle of the night, and then unroofed and demolished ten or twelve houses.

"This outrage was followed up the next night, November 1st, by an attack upon the Saints living in Independence and vicinity. Their houses were brick-batted, doors broken down, and long poles thrust through their windows. A party of the brethren had gathered together for protection about half a mile west of Independence, and to them word was sent that the mob were tearing down the store of Gilbert, Whitney & Co., and destroying their goods. Whereupon these brethren went in a body to the store. At their approach the main body of the mob fled. One of their number, bolder than his fellows, remained, however, and continued sending brick-bats and stones through the shattered doors and windows, while the

goods were scattered around him in the street. This man the brethren took prisoner, and brought him immediately before Samuel Weston, justice of the peace; entered a complaint, and asked that a warrant be issued that he, Richard McCarty, might be secured. But the justice refused to make out the warrant, or do anything in the matter. McCarty was turned loose, and subsequently got out a warrant from the same justice of the peace, and tried the men, who had caught him in the act of his villainy, for false imprisonment!

"The same night an attack was contemplated upon another branch of the Church, known as the Colesville branch, located in Kaw Township, about twelve miles west of Independence. They sent two of their number, Robert Johnson and a Mr. Harris, armed with two guns and three pistols. They were discovered by some of the brethren, among whom was Parley P. Pratt. Without provocation, Johnson struck Parley P. Pratt over the head with the breech of his gun, which staggered him for a moment, and made the blood flow in streams down his face. These two men were then retained as prisoners through the night. The spies not returning rather disconcerted the mob, and it is generally supposed prevented an attack that night upon the Colesville branch of the Church. The morning following, these two men were given their arms, and permitted to return to their companions, without receiving injury from the hands of those whom they had so maliciously assaulted, and into whose power they had fallen.

"On the night of November 2nd, a party of the mob went against the branch located on Big Blue, unroofed one house and destroyed some furniture. They also broke into the house of David Bennett, whom they found sick in bed; being unable to resist them, they beat him unmercifully, and swore they would blow out his brains. One of their number shot at him with a pistol, but the ball instead of entering his head, as intended, cut a deep gash across the top of it, which, however, did not prove fatal. While the mob were in the act of beating Bennett, a number of the brethren who had gathered in a body for mutual protection came upon the scene, and a firing of guns commenced. Both parties claim that the other commenced the firing, but which began it does not matter here. If the brethren opened the fire, they were altogether justified in doing so under the circumstances. Women and children were running here and there screaming with terror, not knowing where to go for

safety. Their piteous cries mingled with the brutal oaths of the mob, and the firing of guns, made the night hideous. In the melee a young man with the mob was shot through the thigh, but by which party it is not known. This day also the Saints in Independence gathered in a body as much as possible, about half a mile west of town, for the purpose of better defending themselves against their heartless enemies.

"The day following these outrages Joshua Lewis, Hiram Page and two others, were despatched to Lexington to see John F. Ryland, judge of the circuit court, and obtain a peace warrant. The Saints had previously applied for a peace warrant to Squire Silvens, but he refused to grant one. They read to him the governor's letter, which directed them to proceed in that manner, but he replied that he cared nothing for that. Either his fears of the mob were greater than his respect for the judge or the law, or he was in hearty sympathy with the rioters. Judge Ryland issued a peace warrant on the 6th; but whether it ever reached the hands of the county sheriff is not known. \* \* \*

"There were a few of the citizens of Jackson who did not take part in these shameful proceedings against the Church—they were friendly disposed towards the Saints, but lacked the courage to speak out boldly in their defense, or take up arms to protect suffering innocence. On the contrary, they advised the Saints to leave the State immediately, as the wounding of the young man on Saturday night had enraged the whole county against them; and it was a common expression among the mob that Monday (the 4th of November) would be a bloody day.

"Early on Monday (Nov. 4th) the mob took the ferry-boat on the Big Blue, west of Independence, which belonged to the Saints, driving the owners away with threats of violence. From thence they went to a store, about one mile west of the ferry, kept by one Wilson. Word was brought to a branch of the Church located several miles still further west from the ferry, that the mob east of the Blue were destroying property, and the Saints needed assistance. Upon hearing this, nineteen of the brethren volunteered to go to their aid; but on approaching Wilson's store they learned that the mob were there, and that the report of the destruction of property east of the Blue was false. The company started to return to their homes, but two small boys passing on their way to Wilson's store saw this company, and

reported to the mob that the 'Mormons' were on the road west of them. At this the mob, which numbered between forty and fifty, started in pursuit, and soon came in sight of the company of volunteers, which, at the enemies' approach, fled in all directions. The mob gave hot pursuit, hunting for the brethren through the corn fields, and even searching the houses of the Saints for them, and at the same time threatening the women and children if they did not tell where the men were hiding. They fed their horses in Christian Whitmer's corn field, and took him and pointed their guns at him, threatening his life if he did not tell them where the brethren were.

"Two or three of the company who were dispersed by the mob, made their way to the Colesville branch of the Church, which was but about three miles away. A company of thirty men was quickly formed, and although they were armed with but seventeen guns, and knew that their enemies were more numerous than they, and better armed, they promptly marched to the assistance of their brethren. They found the mob hunting for the brethren, and threatening the women and children. As the mob saw this new company approaching, some of them exclaimed, 'Fire, G—d d—n ye, fire!' and then fired two or three shots at the approaching company, which were promptly returned by a volley from the brethren, at which the mob fled, leaving two of their number and some of their horses dead on the ground. The two killed were Hugh L. Brazeale and Thomas Linville. Brazeale had been known to say, 'With ten fellows I will wade to my knees in blood, but what I will drive the Mormons from Jackson County.'

"The first shot fired by the mob wounded Philo Dibble in the bowels, the ball remaining in him. As he bled much inwardly his bowels became swollen, and his life was despaired of. But Newel Knight administered to him, by laying on hands in the name of Jesus Christ, and a purifying fire penetrated his whole system. He discharged several quarts of blood and corruption, with which was the ball that inflicted the wound. He was immediately healed, and remained an able-bodied man, and performed military duty for a number of years afterwards, was always a hard worker, and at present lives in Springville, Utah County, Utah. A brother by the name of Andrew Barber was mortally wounded, his death occurring the next day.

"This battle was fought about sundown, and during the night the mob despatched runners

in all directions with the false report that the 'Mormons' had been joined by the Indians, and had taken the town of Independence; that the 'Mormons had gone into Wilson's store and shot his son,' and other rumors that were calculated to excite the people, and enrage them against the Saints.

"This same day (Nov. 4th) a most extraordinary affair occurred at Independence. We have already told how a number of the brethren caught Richard McCarty on the night of November 1st, in the act of hurling stones and brick-bats through the doors and windows of Gilbert, Whitney & Co.'s store, while the goods—calicoes, sbawls, cambrics, handkerchiefs, etc., were scattered around him in the street; and how the brethren took him before the justice of the peace, Samuel Weston, and asked for a warrant to be issued against him, and how the justice refused to issue the warrant. But, on this 4th day of November, Richard McCarty obtained a warrant from this same justice of the peace for the arrest of A. S. Gilbert, Wm. E. McLellin, Isaac Morley, John Corrill and three or four others, charging them with assault and battery and false imprisonment. In relation to this matter Brother Corrill tersely remarks, 'Although we could not obtain a warrant against him for breaking open the store, yet he had gotten one for us for catching him at it.'

"The trial of these men was in progress in the court-house at Independence, when the news of the battle west of the Big Blue was brought to town. But instead of being reported correctly, it was said that the 'Mormons' had gone into Wilson's house and shot his son. This so enraged the crowd that were in attendance at the trial, that a rush was made for the prisoners to kill them. This, however, was prevented; and at the suggestion of Samuel C. Owens, clerk of the county court, those on trial were locked up in the jail for their own safety. During the night the mob were busy collecting arms and ammunition, making every preparation for a general massacre of the Saints the next day. The brethren who were imprisoned were frequently told of these warlike preparations during the night, and that, too, by men of note; and were further informed that nothing but their leaving the county would prevent bloodshed. Whereupon these brethren consented to leave the county, and furthermore to go and consult with their brethren on the subject of all the Saints leaving. For this purpose Elders Gilbert, Morley and Corrill were accompanied by the sheriff

and two others to the branch of the Church some half-a-mile from Independence, and held an interview with their brethren upon the subject of their moving from the county, to which the brethren of that branch consented.

"The sheriff and his prisoners then returned to the jail—it being about 2 o'clock in the morning. As they approached the jail they were halted by a company of armed men, six or seven in number. The sheriff answered them, giving his own name and the names of his prisoners, at the same time exclaiming, 'Don't fire, don't fire, the prisoners are in my charge!' Morley and Corrill turned and fled, and the party who had halted them fired one or two shots after them. Gilbert stood his ground, and while the sheriff held him several guns were presented at him. Two of the men, more desperate than the rest, attempted to shoot him, but their guns missed fire; seeing that they failed to shoot him, one of the party, Thomas Wilson, knocked him down. His life, however, was preserved, and his injuries were not very serious.

"The morning of the 5th of November witnessed the people from all parts of the county crowding into Independence well armed. But few knew of the agreement made by the Saints in and about Independence to leave the county; and the presence of the armed crowds was made the occasion of calling out the militia. This last move was at the instigation of Lieutenant-Governor Boggs—at least such was the report among the people that day. The command of this militia was given to Colonel Pitcher, but the men who had formerly been the mob made up the ranks of the militia; and the only difference between the mob and the militia was that the mob, organized as a militia, were prepared to adopt more effective measures in driving the Saints from their homes, than before they were so organized. The colonels in command—Pitcher and Lucas—were known as the bitter enemies of the Saints, and their names were attached to the agreement circulated in the July previous, to drive the Saints from the county. From such a militia, officered by such men as Pitcher and Lucas, the Saints could hope for no protection.

"The branches of the Church west of Independence did not hear of the agreement of the Independence branch to leave the county, but reports reached them that a number of their brethren were imprisoned, and that the mob were determined to kill them. About a hundred of the brethren gathered from the various branches, and marched in a body to assist

those in peril. They halted about a mile west of Independence, to learn the situation of affairs. Learning that the mob had not attacked the branch at Independence, and that the militia was called out, they concluded to quietly disperse and go to their homes. But some one had seen them on the road, and reported that the 'Mormons' were on the march toward Independence, with the intention, no doubt, to do mischief.

"Hearing this the militia under Colonel Pitcher became enraged, and would only consent to grant the people peace on the condition of their agreeing to deliver up certain men, engaged in the battle the evening before, to be tried for murder, and to surrender their arms. To this last proposition Lyman Wight, who it appears acted as the leader of the body of brethren, would not consent, unless Colonel Pitcher would also disarm the mob. 'To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant-Governor Boggs, Samuel C. Owens and others.' (*Times and Seasons*, 1843, page 263.)

"Upon this treaty being made, the brethren surrendered their arms—in all forty-nine guns and one pistol. They also gave up a number of the parties who were engaged the night before in the battle, to be tried for murder. These men were detained a day and a night, during which time they were insulted, threatened and brick-batted; and after receiving a mockery of a trial, Colonel Pitcher let them go, after taking an old watch from one of them to satisfy costs.

"The agreement made by Colonel Pitcher, to disarm the mob as well as the 'Mormons,' was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. Lyman Wight was chased by one of these gangs across an open prairie for five miles, but fortunately escaped. He lay three weeks in the woods, and was without food three days and nights. He was hunted for by the mob through Jackson, Lafayette and Clay counties, and also through the Indian Territory. Some of the parties who were hounding him were asked why it was they had so much against him, to which they replied: 'He believes in Joe Smith and the Book of Mormon, G—d d—n him; and we believe Joe Smith to be a d—d rascal!'

"The men who had made up the rank and file of the militia on the 5th of November, the next day, were riding over the country in armed gangs threatening men, women and children with violence, searching for arms and

brutally tying up and whipping some of the men and shooting at others. The leaders of these ruffians were some of the prominent men of the county, Colonel Pitcher and Lieutenant-Governor Boggs being among the number. The priests were determined not to be outdone by the politicians, for the Rev. Isaac McCoy and other preachers of the gospel (?) were seen leading armed bands of marauders from place to place, and were the main inspirers of their cowardly assaults on the defenseless. All through this day and the day following (Nov. 6th) women and children were fleeing in every direction from the presence of the merciless mob. One company of one hundred and ninety—all women and children, except three decrepit men—were driven thirty miles across a burnt prairie, the ground thinly crusted with sleet, their trail being easily followed by the blood which flowed from their lacerated feet! (Lyman Wight's affidavit, *Times and Seasons*, 1843, page 264.) This company and others who joined them erected some log cabins for temporary shelter, and not knowing the limits of Jackson County, built them within the borders of that county. Subsequently, in the month of January, 1834, parties of the mob again drove these people, and burned their scanty cabins, leaving the former occupants to wander without shelter in the most severe winter months. Some of them were taken suddenly ill and died.

"Other parties during the two days mentioned flocked to the Missouri River, and crossed at the ferries into Clay County. One of the companies of distressed women and children were kindly lodged by a Mr. Bennett for the night in his house. We speak of this, because acts of benevolence towards the Saints were so rare that whenever they occur they should be remembered.

"In one of the companies that went to Clay County was a woman named Ann Higbee, who had been sick for many months with ebills and fever—she was carried across the river, apparently a corpse. Another woman named Keziah Higbee, in the most delicate condition, lay on the bank of the river all night, while the rain descended in torrents, and under these circumstances was delivered of a male child; but the mother died a premature death through the exposure. All the pity they received from their relentless persecutors was this brutal expression, 'G—d d—n you, do you believe in Joe Smith now?' The scene that was witnessed on the banks of the Missouri on the 7th of November is so graphically described in Joseph's

History that I cannot forbear inserting it here:

"The shore began to be lined on both sides of the ferry with men, women and children, goods, wagons, boxes, chests, provisions, etc., while the ferry-men were busily employed in crossing them over; and when night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their family, household goods and some provisions, while others knew not of the fate of their friends, and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth except the blind oppressor and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cottonwood trees and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.' (*Mill. Star*, Vol. 14, page 582.)

"On the night of the 13th of November, while large bodies of the Saints were still encamped on the Missouri bottoms, exiled from their homes for the gospel's sake, one of the most wonderful meteoric showers occurred that was ever witnessed. The whole heavens and the earth were made brilliant by the streams of light which marked the course of the falling aerolites. The whole upper deep was one vast display of heaven's fireworks. The long trains of light left in the heavens by the meteors would twist into the most fantastic shapes, like writhing serpents. Its grandeur was far beyond the power of words to describe. \* \* \*

"It is needless to say then, that this sign in the heavens encouraged the distressed Saints; that it revived their hopes, that it calmed their fears, that the coming of their deliverer was drawing nigh. Nor need I say that it awed the mob, and made a pause in their cruel proceedings for a season. But that pause was brief; for on the 23rd of November the mob held a meeting, and appointed a committee to warn any of the Saints, who might possibly be found within the borders of the county, to leave. Accordingly what few families were scattered here and there through the county

were threatened and abused until they were finally forced from their homes. On the 24th of December four aged families were assaulted at Independence. The mob tore down their chimneys, broke open their doors, and threw large stones into their houses. A brother by the name of Miller, 65 years of age, and the youngest of the men in the four families, narrowly escaped fatal injuries. A brother Jones, who was also subject to this inhuman treatment, served as a life-guard to General Washington in the Revolution and had fought for the establishment of the sacred principles of liberty guaranteed in the Constitution of his country, the free exercise of which was now denied him by a gang of heartless wretches, who had conspired against the liberty of worthy citizens.

"Some time later Father Lindsey, an old man of about seventy years, was driven from his house, after which it was thrown down. His household goods, corn, etc., were piled together and set on fire; but fortunately, after the mob left, his son extinguished the flames. On February 20, 1834, Lyman Leonard had two chairs broken to splinters about him, being dragged out of doors, where he was beaten with clubs until he was supposed to be dead. The same day Josiah Sumner and Barnet Cole received the same kind of treatment. (*Evening and Morning Star*, page 277.)

"Early in the spring the mob burned the houses belonging to the Saints. According to the testimony of Lyman Wight, two hundred and three dwelling-houses and one grist-mill were so destroyed. Destroyed, doubtless, for the same purpose that the brutal English officers laid waste the property of the Arcadians, on the plea of discouraging the return of the exiles."

#### THE TEMPLE LOT.

The Temple Lot in Independence, Jackson County, Missouri, is situated about three-quarters of a mile west of the court house, on the south side of the street along which the track of the dummy railway connecting Independence with Kansas City is laid. It is a quarter of a mile due north of the Missouri Pacific Railway depot and near the western boundary of Independence corporation limits. The

lot, as it is now owned by the Hedrickites, consists of about three acres of land and comprises the summit of a crowning hill, the slope of which to the south and west is quite abrupt, but very gradual toward the north and east. It is inclosed by a barbed wire fence. The Temple Lot is a part of the southeast quarter of Section No. 3, Township 49," etc. The original patent from the Federal Government to the State of Missouri is not recorded in the Jackson County recorder's office, but the State of Missouri deeded that particular quarter-section to Jones H. Flournoy, January 24, 1827. In 1831 the Saints purchased either a part or all of Section 3, on which a site was selected for a Temple and the ground dedicated by Joseph Smith, in the presence of seven other men, August 3, 1831. December 19, 1831, 63 acres and 43 square rods of the southeast quarter of Section 3 was deeded by Jones H. Flournoy and his wife to Edward Partridge; Samuel C. Owens was county clerk at the time. The consideration was \$130. There is no mention in the Jackson County records of any administration upon the estate of Edward Partridge, the next official entry being an illegal deed from Samuel I. Edwards to Samuel H. Woodson.

The next link in the chain of title is a "Deed from Lydia Partridge, widow of Edward Partridge, Eliza M. Partridge, Emily D. Partridge and Caroline E. Partridge, heiresses of Edward Partridge, then living in Pottawattamie County, Iowa, to James Pool, of Jackson County, Missouri." This deed was dated May 5, 1848, and signed in the presence of Allen Atwood and Nathan A. West.



August 3, 1848, James Pool gave a deed to John Maxwell for the same 63 acres and a fraction, the consideration being \$600. Subsequently a lawsuit was planted against James Pool by Thomas J. Payne for the recovery of \$330, and by others for various other amounts, and to satisfy these claimants the land was put up at sheriff's sale, at which it was purchased anew by John Maxwell for \$1,315. The sheriff's deed to Mr. Maxwell is dated March 24, 1849.

John Maxwell died in 1856, without making a will, but his children and heirs made good their claim and had the land surveyed and divided up into blocks and lots known as the "Woodson and Maxwell Addition" to the town of Independence. These new lots were then sold to different parties for building spots.

When the Hedrickites first came to Independence in 1867 they found the Temple site divided up into several lots and owned by various parties. In order to avoid suspicion and trouble, the Hedrickite brethren, who had concluded to secure the site, went to work quietly and bought from the different owners, at different times, the three acres they now hold, and after all had thus been secured the brethren who

had purchased the various fractions, deeded the whole to Granville Hedrick, president of and trustee-in-trust for their little church, and his successor in office. The very best lawyers were employed to examine the records and to obtain an abstract to prove an unbroken chain of title. The whole lot cost them about \$1,500. At the time the lots were bought by the Hedrickites several of the small fractions of land had already changed hands several times after the "Woodson and Maxwell Addition" had first been made.

In the summer of 1887 a little lumber meeting house, 26x18 feet, was erected by the Hedrickites on the northeast corner of the Temple Lot, and since that time regular meetings have been held therein. The Hedrickites, being friendly to the Latter-day Saints in Utah, have invited several of our Elders, who have visited Independence of late, to preach in their meeting house; and in the evening of September 10, 1888, Elders Edward Stevenson, Joseph S. Black and Andrew Jenson filled a regular appointment there, speaking with considerable freedom to a crowded audience, consisting chiefly of Hedrickites and Josephites.

## CLAY COUNTY, MISSOURI

### GENERAL DESCRIPTION.

Clay County, Missouri, the temporary home of the Saints from 1833-1836, is situated north of the Missouri River opposite Jackson County. It is bounded on the west by Platte, north by Clinton and east by Ray County; has an area of about 410 square miles and 16,000 inhabitants. In 1860 Clay County had 13,000 in-

habitants; hence it has only increased 3,000 during the last 28 years. When the Saints lived in Clay County it was very thinly inhabited, and Liberty, the county seat, only had a few hundred inhabitants. The surface is somewhat uneven, but the soil is very fertile. There is considerable timber. Coal and lead-ore, lime-stone and sand-stone are among its natural re-