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Caldwell County, Missouri

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Abstract: A short historical essay on Caldwell County, Missouri, which occupies an important place in Latter-day Saint history.

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CALDWELL COUNTY, MISSOURI.

GENERAL DESCRIPTION.

Caldwell County, Missouri, the home of the Saints from the fall of 1836 until the spring of 1839, lies at a mean distance of 140 miles west from Hannibal and the Mississippi River, 40 miles east of St. Joseph and the Missouri River, and about 60 miles from the northern boundary of the State of Missouri, and comprises a part of the southeast portion of what is considered Northwest Missouri. Its area is 18 miles north and south, by 24 miles east and west, and comprises 432 square miles, or 276,480 acres.

The face of the county presents to the eye a most beautiful landscape, composed of about one-third timber and two-thirds prairie. The timber lies chiefly along the many streams which are well distributed through the county, while back from the low hills, which gradually slope upwards from the water-courses, are spread the graceful, billowy prairies, rich and rolling, with plenty of drainage and abundant fertility.

The streams—of which Shoal Creek, a tributary of Grand River, is the principal, flowing as it does, including its head branches, quite

through the centre of the county from west to east—add greatly to the natural value of the county. Steer, Bushby and Goose Creeks, in the western part of the county, may be considered the forming waters of Shoal Creek, and its other principal branches are Log, Long, Crab Apple and Mud Creeks on the south, and Mill, Tom, Cottonwood, Otter, Turkey and Panther Creeks on the north. Numerous branches and other small streams and springs afford an ample supply of water for stock, and, by digging, the very best of living limestone water, clear, cold and pure, can be obtained in all parts of the county at depths varying from 15 to 40 feet, or at an average depth of 20 feet.

The timber supply is ample for all purposes. Old settlers say there is more timber in the county now than when it was first settled. No farm in the county is more than four miles from plenty of good timber. Oak, elm, walnut, hickory, ash, sycamore, hard and soft maple, linn or linden, coffee bean, hackberry, cottonwood, box elder and other varieties of trees abound in the bottoms, and on the elevated lands bor-

dering the streams, furnishing a full supply of lumber and timber for building, and fuel for domestic purposes.

No other county in this portion of Missouri is more fortunately situated. The soil is highly fertile. There is a great abundance of building stone, unsurpassed in quality—of the kind technically known as incritical limestone—which is easy accessible, and can be quarried without difficulty. There are also two or more quarries of sandstone. Good brick clay can be obtained in all parts of the county.

The coal deposit underlies a large part of the surface of the county, at a distance of about 300 feet from the surface, and is mined extensively near Hamilton. It has also been found near Kingston, Breckenridge, Polo and Far West, showing that its existence is general throughout the county. This coal is of the very best quality, burns to a fine white ash, without clinkers or cinders of any sort, and the Hamilton mine now in operation can not supply the demand though worked to its fullest capacity.

The soil of Caldwell County is remarkable alike for its high fertility, and the versatility of its productive qualities. On the prairies it is a deep, black vegetable mould, from 15 to 40 inches in depth, with an open, porous subsoil which quickly absorbs moisture, and in most places is underlaid by limestone deposit, producing a warm, quick soil, which wears under successive crops for years without manuring or without any perceptible diminution of its productive qualities. Thirty and forty successive crops of corn have been raised on farms in this county,

and by subsoiling or deep cultivation the last crop has been made to yield more than the first or second.

The grasses, both native and domestic, are remarkable for their rank and heavy growth. This county, as well as other parts of northwest Missouri, is the natural home of the blue grass and supplants the native prairie grass as it passes away. The timothy meadows are unsurpassed and yield from one and a half to two and a half tons per acre, being of a thrifty growth on the highest prairies as well as in the bottoms. Red and white clover both make a rich and strong growth and are largely grown. Corn, the staple grain production, oats, rye, millet and Hungarian are certain crops. Corn yields from 35 to 85 bushels per acre, oats 25 to 60, rye 15 to 30, millet and Hungarian 12 to 40, the last two, as grass, producing three to five tons per acre. An excellent quality of winter wheat is raised, when properly cultivated, and is almost a certain crop, yielding from 12 to 30 bushels per acre. Fruit growing in Caldwell County, as in other parts of northwest Missouri, is a success. Fine orchards of the apple, peach and cherry can be seen in full bearing in all parts of the county. The pear and plum do well, while but few portions of the United States, if any, are better adapted to grape culture. The smaller fruits, such as strawberry, blackberry, raspberry, gooseberry and currant of the finest quality seldom fail, and only require cultivation to insure their production.

As a stock growing county none is better adapted to this pleasant and profitable business than Caldwell County. Its closeness to markets, mild winters, ample supply of good

water, nutritious grasses for hay and grazing purposes, and its certain grain crops, make this county the stock-grower's paradise. Some of the largest flocks and herds of blooded sheep and cattle in the State can be seen in Caldwell County. It has also been noted as a prominent sheep-raising and wool growing county.

The population in Caldwell County, in 1838, when the Saints occupied it, must have been about 8,000, but in 1840, a year after the Saints had been expelled, it was only 1,458. The population in 1850 was 2,316; in 1860, 5,034; in 1870, 11,390, and in 1880, 13,646, of whom 413 were negroes. The county is divided into 12 townships, the population of which in 1880 were as follows: Breckenridge Township, 1,704; Davis, 932; Fairview, 890; Gomer, 881; Grant, 1,044; Hamilton, 2,004; Kidder, 1,119; Kingston, 1,509; Lincoln, 896; Mirabile, 900; New York, 988, and Rockford, 779. The population of its principal towns and villages at present is about as follows: Hamilton, 1,500; Breckenridge, 1,000; Kingston, the county seat, 500; Kidder, 300; Mirabile, 150; Polo, 100; Nettleton, 100; Proctorville, 75, and Catawba, 50. At present the wealth of the county is valued at about ten million dollars. The taxes are very low compared with other parts of Missouri.

The Hannibal & St. Joseph Railway passes through the northern and a branch of the Chicago, Milwaukee & St. Paul Railway through the southern part of the county. The latter has recently been built.

HISTORY.

Ray County, Missouri, of which Caldwell County originally formed a part, was organized Nov. 16, 1820.

For many years afterwards the territory now comprised within the county of Caldwell was unsettled. A few Indians, roving and migratory, from time to time made their camp along Shoal Creek and the other streams of the county, and "bee hunters" and explorers passed through on their way to the honey trees of what is now Daviess and Livingston Counties. Up to about 1830 the prairies of Caldwell and Clinton abounded in droves of fine, fat elk, and the hunters of the settlements along the Missouri, in Ray and Clay, often came up to chase them. Elk hunting was rare sport. The animals were usually chased into the timber, where some men were in ambush, and where the long branching antlers of the bucks so impeded their flight through brush and thicket, that it was an easy matter to come upon them and shoot them down.

Hunters and explorers, therefore, visited the present area of Caldwell prior to 1830, and the locality was well known to the settlements in the lower portion of Ray, about Richmond, Bluffton, and on Crooked River. But the locality was not favorably known. Everybody said there was too much prairie, for at that time there was a general belief that prairie soil would be unproductive, and when reduced to cultivation, would be too cold in the winter and too hot in the summer.

At last, however, in the winter of 1830-31, a Ray County settler by the name of Jesse Mann determined to make his home on upper Shoal Creek, where there was plenty of timber, water and game for him. He came up from Ray County in the spring of 1831, and built the first house and became the first settler in

what is now Caldwell County. He located on a quarter section half a mile northeast of the present public square of Kingston. When Jesse Mann first came to Shoal Creek, there was not a white settler between him and British America, so far as is now known, but some months later a few families located on Grand River, near the centre of what is now Daviess County. In the early summer of 1831 Jesse Mann induced two other Ray County settlers (John Raglan and Ben. Lowell) to join him in settling the Shoal Creek country, and in July, 1831, Jesse M. Mann settled on Log Creek, half a mile southeast of Kingston. The two Manns and John Raglan were probably the only families living in the county at the beginning of 1832, as Ben. Lowell had returned to Ray County. In 1832-1835 a number of adventurous settlers began to push into the new country, among whom was Jacob Haun, who built a mill on Shoal Creek, in the eastern part of the county. (See *Haun's Mill Massacre*.) But a number of these early settlers became discouraged, and sought homes in other parts of the country, so that in the fall of 1836, when the Saints first settled Far West, there were only seven men in that part of Ray County which now is included in Caldwell, and these were bee hunters, who, having exhausted the honey of that region, were about to desert the place.

At the time the Saints were requested to leave their homes in Clay County, the whole northern part of Missouri was very thinly settled, and but few counties organized. As it was desirable on the part of the Saints to obtain a location, where they would be the principal settlers

and occupants of the lands, where they would be free from the injustice and violence of mobs, and where they might quietly gather together the brethren and teach them to observe the principles of truth in the Gospel of Christ, that they might be prepared in all things for the redemption of Zion, upper Missouri, with its boundless prairies, wooded streams, and sparse population, seemed admirably adapted for the home of the Saints until Zion should be redeemed. W. W. Phelps and others had traveled through it, and had described it to the Church some time before. It was recommended to the attention of the Saints by their influential friends in Clay County, and so the month of September, 1836, found a number of the Saints settling on Shoal Creek. They soon petitioned for an enactment organizing a new county, which was granted. The new county was organized on the 26th of December 1836, and was named Caldwell, with the county seat at Far West.

The History of Caldwell County, by the National Historical Company, says in reference to the organization of the county and its early history:

"In December, 1836, just prior to the organization of Caldwell, its territory was included in the municipal townships of Shoal Creek and Grand River, in Ray County. Grand River Township, among other territory, in what is now Livingston and Daviess Counties, embraced what are now the municipal townships of Davis, Fairview and Breckenridge, or the east six miles (range 26) of Caldwell County.

"When the Mormon leaders had determined upon the occupation of this portion of Missouri, certain public men of the State thought they had discovered an easy and satisfactory solution of the Mormon problem. The Mormons had already selected Far West as their principal town, and were clustering about it in considerable numbers, and at various points on lower Shoal Creek.

They seemed well enough pleased with the county, and were coming in by bands and companies every week.

"Let us fix up a county expressly for the Mormons," exclaimed certain of the politicians and public men. "Let us send all the Mormons in the State to that county and induce all Gentiles therein to sell out and leave." The proposition suited every one. The Gentiles said, "If the Mormons are willing to go into that prairie country and settle, let them have it and welcome." The Mormons said, "If we may be allowed to remain peaceably and enjoy our religion, we will go into any country that may be set apart for us, no matter how wild and unbroken it may be, and we will make it to blossom as the rose. If we obtain political control of a county, we will honestly administer it and be loyal in all things to the State government over us."

"Arrangements were soon made. Every Gentile in the proposed new county that could be induced to sell his possessions at a reasonable price was bought out, and his place taken by a Mormon. The authorities of the Church agreed that no Mormons should settle in any other county without the previous consent of the settlers already there. * * *

"Hon. Alex. W. Doniphan, then a representative elect from Clay County, had been the leader, if not the proposer of the scheme, and to him was assigned the work of preparing and introducing into the legislature the act organizing the new counties and of pressing the bill to a passage. Fearing that a separate bill to organize the 'Mormon County' might be defeated, General Doniphan incorporated that proposition in the bill to organize the other county, and early in the month of December, introduced the measure, which soon passed without much opposition. Following is a copy of the important provisions of the act organizing Caldwell and Daviess Counties:

"Be it enacted by the General Assembly of the State of Missouri, as follows: 1. All that portion of territory included in the following limits is hereby declared to be erected into a separate and distinct county, to be called the county of Caldwell, to wit: Beginning at a point where the township line dividing townships 54 and 55 intersects the range line dividing ranges 25 and 26; thence north along said range line to the division line between townships 57 and 58; thence west along said line to the division line between ranges 29 and 30; thence south along said line to the division line between townships 54 and 55; thence east along said line to the point of beginning.

"2. All that portion of territory included in the following limits is hereby declared to be erected into a separate and distinct coun-

ty, to be called the county of Daviess, in honor of Col. Joseph H. Daviess, who fell at the battle of Tippecanoe, to wit: Beginning at the northeast corner of the county of Caldwell, as fixed by this act; thence north 24 miles; thence west 24 miles; thence south to the northwest corner of Caldwell County; thence east along the north boundary line of said county to the place of beginning.

"3. Joseph Baxter, of the county of Clay, Cornelius Gillium, of the county of Clinton, and Wm. W. Maugee, of the county of Ray, are hereby appointed commissioners to select a seat of justice for each of said counties; and the said commissioners * * * shall meet on the first Monday in April next, at the house of Francis McGuire, in Caldwell County, for the purpose of selecting and locating the permanent seat of justice of said county; * * * the said commissioners shall, as soon as convenient, proceed to Daviess County, for the purpose of selecting and locating a seat of justice for said county. * * *

"This act to be in force from after its passage.

"Approved December 26, 1836.

"As stated to the writer by Gen. Doniphan himself, in the summer of 1835, the origin of the names of the two counties were as follows: Gen. Doniphan's father, Joseph Doniphan, was a soldier of the Revolution, and one of the pioneers that accompanied Daniel Boone to Kentucky. In the latter State he belonged to a company of Indian scouts and fighters, commanded by Capt. Matthew (?) Caldwell. Of this Capt. Caldwell, Gen. Doniphan often heard his father speak as a brave and gallant soldier, and a skillful Indian fighter. Col. Joseph H. Daviess, who was killed under Gen. Harrison at the battle of Tippecanoe, Indiana, in 1811, was also an acquaintance and friend of Mr. Doniphan. When Gen. Doniphan drew up the bill for the organization of the two new counties, he named one of them for Col. Daviess, and the other Caldwell, in honor of his father's old captain. Caldwell County, Kentucky, was also named for Capt. Caldwell." * * *

"It was during the summer of 1836, that the Mormons began their settlement of the county in earnest. It was then a portion of Ray, but the people of the northern portion of that county, as well as the Mormons, were informed that a new county was to be organized expressly for the occupation and general benefit of the latter. Indeed, an arrangement of that character had been made by the leaders of the Mormon Church and certain prominent Gentiles. An entire county was to be set apart as a sort of reservation for the Saints. To be sure Gentiles were not to be forbidden to enter it, but it was believed that under the circumstances few, if any, would desire to do so. The

Mormons were to have undisturbed possession of the new county; they were to hold the county offices, send a representative to the Legislature, and in return for these privileges they were not to settle in any other county save by express consent and permission, previously obtained, of two-thirds of the non-Mormon residents of the township in said county wherein they desired to make location.

"Everybody thought this a complete and satisfactory solution of the Mormon problem, which then, as often since, demanded attention and settlement. The Missourians were satisfied, because they had a poor opinion of the prairie soil of the proposed new county, which they declared was fit only for Mormons and Indians, and doubted whether it could ever be made really valuable. * * * The Mormons were satisfied, because they wished for peace and security and desired above all to enjoy their religion undisturbed and undismayed.

"Very soon in the summer and fall of 1836 the Mormons left Ray and Clay Counties, and pushed up into the new Canaan, which had been reported upon by Phelps and Whitmer, and which when visited was found to be equal to the representations made of it. A few Gentile settlers were found, but nearly all of them were bought out—all who would sell. Nothing could have been fairer or more equitable than the acquisition of the territory afterward called Caldwell County by the Mormons.

"The leading authorities and shining lights of the Mormon Church came up with the emigration to the new country. There were W. W. Phelps, Bishop Edward Partridge, Sidney Rigdon, David Whitmer, Elias Higbee, John Whitmer, Oliver Cowdery and others. In time came Joseph Smith, Hyrum Smith, John Taylor, Lyman Wight, Parley P. Pratt, Orson Hyde, Thos. B. Marsh, George M. Hinkle and others.

"In December, 1836, the county of Caldwell was organized, a measure of much importance to the Mormons. The county seat was located at Far West, and courts held in the school house. Justices of the peace were appointed in the different townships and all the political machinery of the county was controlled by the Mormons. The militia of the county, all or nearly all Mormons, organized and mustered, and a regiment was formed under the laws of the State, of which either 'General' George M. Hinkle or Lyman Wight was colonel.

"Settlements were made up and down Shoal Creek, and thickly along the southern tier of townships of the county. Mills were

built, shops were opened, stores established, and the foundations for a thrifty and successful community were securely laid. Emigrants came in from Ohio and other States, but chiefly from the Mormon colony at Kirtland, Ohio, while the Saints in Ray and Clay and elsewhere in Missouri joined their brethren in Caldwell as soon as they could do so.

"By the summer of 1838, the population of the county was about 5,000, of whom it is safe to say, 4,900 were Mormons. All of what were considered valuable lands for settlement were taken in one form or other—either 'squatted' upon or entered at the land office in regular form. The most desirable locations in Caldwell having been taken, the Mormon settlement extended into other counties. In the spring of 1838 quite a detachment went up into Daviess, and by written permission of the few Gentile settlers there made locations in that county. Four miles above Gallatin, on the east bluffs of Grand River, they laid out a town which they called Adam-ondi-Ahman. * * *

Some of the Mormons located at Gallatin and elsewhere throughout the county. Over in Clinton County there were perhaps 50 Mormon families in 1838 (?). Down in Carroll County, at De Witt, on the Missouri, in the spring of 1838, Gen. Geo. M. Hinkle and John Murdock, as trustees for the Mormons, purchased the town site, laid it off into lots, and soon a thriving village of one hundred houses was built. De Witt was designed to be a steamboat landing and a point from which goods and immigrants could be forwarded to Caldwell County.

"It is claimed that all the Mormon settlements outside of this county were made with the prior consent of the inhabitants then living where the settlements were made; the consent was obtained, in nearly every instance, by the payment of money, either for the lands of the pioneer Gentiles or for some articles of personal property they owned. Money was scarce at that day, and although the pioneers did not approve Mormon doctrines, they did approve of Mormon gold and silver, and they were willing to tolerate the one if they could obtain the other. But afterward certain of the Gentiles claimed that the Mormon occupation had been by stealth and fraud. * * *

"By far the majority of the Mormon settlers in this quarter were poor. Many of them were able to enter and improve but 40 acres of land, and nearly all their houses were cabins. Like other pioneers they had come to the country to better their condition; to worship as they pleased, and to be

with their brethren, were of course considerations. Every head of family was guaranteed a home, and if he was unable to buy one it was given him from the lands held by the trustees of the Church. Among so many, however, there could but be those of some wealth, as well as craftsmen of various kinds, mechanics and artisans. There were also many persons of education and accomplishments. School teachers were plenty and schools were numerous.

"Among the many preachers and 'elders' were some eloquent and accomplished speakers."

The above extracts, although from a non-Mormon source, must be considered a fair statement of the early doings of the Saints in Caldwell County, and contain several items not found in the general history of the Church.

The first settlement of the Saints in the vicinity of Far West was made in September, 1836. By July, 1837, about one hundred houses had been erected. (See *Far West*.) On Monday, July 3, 1837, the weather being clear and beautiful, more than fifteen hundred Saints assembled in Far West, on the site previously chosen for the erection of a Temple, and at half past 8 o'clock in the morning, after prayer, singing and an address, they proceeded to break the ground for such a building. An excavation, 110 feet long and 80 feet wide, was nearly finished on that day. The spirit of God was poured out in a great measure upon the assembled Saints, who rejoiced exceedingly. On the following day a large meeting was held in the open prairie (no meeting house having as yet been erected at Far West), and several Missourians were baptized. On that day, also, the school section of land was sold at auction, and although entirely a prairie it sold, on a year's credit, for from \$3.50 to \$10 20 per acre, making their school

fund \$5,070. Other lands near the town sold for \$10 an acre at that time.

In September, 1837, the Church at Kirtland, Ohio, appointed Joseph Smith and Sidney Rigdon to seek out new places for the gathering of the Saints, and lay off other Stakes of Zion. On this mission Joseph and Sidney arrived at Far West in the latter part of October. On the 6th of November a council of the Priesthood was called, at which it was decided that there was sufficient room in Far West and vicinity for the gathering of the Saints from abroad. The council also voted to petition the trustees of the town corporation to alter the streets of Far West, so as to make each block contain four acres of ground, and each block to be divided into four lots. It was decided, also, that the building of the Lord's House at Far West should be postponed until further revelation was received concerning it.

At a general conference held in Far West, Nov. 7, 1837, the several quorums of the Priesthood were set in order. David Whitmer was sustained as President of the Church in Missouri, and John Whitmer and W. W. Phelps were chosen as assistant Presidents. The following named brethren were sustained as members of the High Council: John Murdock, Solomon Hancock, Elias Higbee, Calvin Bebee, John M. Hinkle, Thos. Grover, Simeon Carter, Newel Knight, George M. Hinkle, Levi Jackman, Elisha H. Groves and Lyman Wight. It was also voted that Edward Partridge should continue to act as Bishop, and Isaac Morley and Titus Billings were chosen as his Counselors. John Corrill was

appointed keeper of the Lord's storehouse. The congregation voted un-animously not to support stores and shops, selling spirituous liquors, tea, coffee, or tobacco. On the same occasion, Sidney Rigdon, in the closing prayer, dedicated the land for the gathering of the Saints, and their inheritances.

At a general meeting held in Far West, Nov. 10, 1837, it was voted to enlarge the town of Far West, so that it would contain four sections—two square miles. On that occasion twenty-three Elders volunteered to go out to preach the Gospel. About this time the Prophet Joseph left Missouri to return to Ohio, having succeeded in setting things in order generally, and been the means of adjusting a number of difficulties which had existed between some of the brethren in Missouri.

Not long after the Prophet's departure a spirit of speculation, especially in lands, began to manifest itself among the Saints in Missouri, and a number of the Elders in high positions, prominently among whom were John Whitmer and W. W. Phelps, were seduced by this spirit, which proved ruinous to their faith, destroyed their influence, and led them into serious transgressions. On the 5th of February, 1838, the whole Church in Missouri, under the leadership of Thomas B. Marsh, Lyman Wight and David W. Patten, met as a committee of the whole and preferred serious charges of wickedness against the three Presidents (David Whitmer, John Whitmer and W. W. Phelps) and refused to sustain them in their offices. When the vote was put a large majority voted against the Presidency, which consequently was rejected. A few days

later (Feb. 10th) Thomas B. Marsh and David W. Patten were chosen to act as temporary Presidents of the Church in Missouri until Presidents Joseph Smith and Sidney Rigdon should arrive from Kirtland. The former Presidency, however, refused to acknowledge the action taken against them, and continued to sign documents as Presidents of the Church. This was one of the causes which led to the final excommunication of these men from the Church. John Whitmer and W. W. Phelps were excommunicated by the High Council at Far West March 10, 1838, Oliver Cowdery on April 12th and David Whitmer on April 13th following. About the same time Luke S. Johnson, Lyman E. Johnson and John F. Boynton, three of the Twelve Apostles, were cut off, and on May 11th following, a similar fate befell Wm. E. McLellan, another of the Twelve.

In the meantime the Prophet Joseph, who was forced to flee from Kirtland to save his life (see page 435) arrived in Missouri. Accompanied by Brigham Young, Daniel S. Miles and Levi Richards, he reached Far West March 14, 1838. Sidney Rigdon arrived on the 4th of April following.

April 6, 1838, the eighth anniversary of the Church was celebrated by the holding of a general conference at Far West, over which the Prophet Joseph presided. On that occasion Thomas B. Marsh, Brigham Young and David W. Patten were sustained as Presidents of the Church in Missouri; Ebenezer Robinson was called to act as Church clerk and recorder for Far West and also as clerk of the High Council. George W. Robinson was sustained

as General Church Recorder and clerk to the First Presidency.

July 4, 1838, was a memorable day in the history of Far West. The Saints had long been vexed by their enemies. They had seen their homes destroyed, their helpless women and children driven into the wilderness by cruel mobs, when the exiles could be traced by the blood left in their tracks. They had been robbed of their possessions and maltreated in their persons until they were driven almost to desperation. They took advantage therefore of Independence day to declare their intentions no more to quietly submit to the outrages perpetuated against them. Joseph Smith was president of the day; and his brother Hyrum vice-president; Sidney Rigdon, orator; and Reynolds Cahoon, chief marshal. They marched in procession through the town, and at last formed a circle around the Temple excavation in the public square; and there, with appropriate ceremonies they laid the corner stones of the House of the Lord at Far West, followed by speeches, music, prayers, reading the Declaration of Independence, etc. Sidney Rigdon, orator of the day, stirred with indignation in contemplating the sufferings the Saints had endured, perhaps allowed his eloquence to carry him beyond the limits of calm wisdom, and many of the words spoken by him on that occasion, though corrected by the Prophet Joseph, were made use of by the enemies of the Church, to the injury of the Saints.

The Church printing office in Kirtland having been destroyed by fire, another press, type and necessary printing material was purchased and a printing office established in Far

West, where the third number of the *Elders' Journal*, a monthly paper previously published in Kirtland, was issued in July, 1838. Joseph Smith was editor and Thos. B. Marsh printer and publisher.

In the meantime Far West grew rapidly and it could already boast of nearly 3,000 inhabitants, while smaller settlements were founded and flourished in various parts of Caldwell County. Adam-ondi-Ahman, in Daviess County, about 25 miles northeast, and De Witt, about 50 miles southeast of Far West, in Carroll County, were also being built up by the arrival of Saints from Ohio, Canada and other places. Altogether the Saints increased steadily by immigration and baptisms until they numbered about 12,000 souls in Caldwell and surrounding counties.

The rapid increase of the Saints in upper Missouri soon began to alarm the other settlers, who were composed of the same elements as that formerly constituting the mob in Jackson County. In fact, some of the old Jackson County mobbers had removed to Daviess County and they were eagerly watching for the first opportunity that might present itself to renew their operations against the Saints and once more drive them from their homes.

Aug. 6, 1838, at an election held in Gallatin, Daviess County, the Missourians attempted to prevent the brethren who lived in that neighborhood from voting, which resulted in a serious fight, at which the Missourians were worsted. (See page 592.) Conflicting reports of this fight reaching Far West, Joseph Smith and a number of other brethren rode up from that town to inquire into the cause of the difficu-

ties, and on their way they also visited Adam Black, a justice of the peace, in Daviess County, who gave them a written document expressive of his pretended peaceable intentions. The next day (Aug. 9th) a peace meeting was held in Adamondi-Ahman, at which both the "Mormons" and Missourians entered into a solemn agreement to preserve each other's rights and stand in each other's defense. (See pages 441 and 46.)

Joseph's friendly visit to Daviess County, however, were taken advantage of by his enemies, who falsely accused him and his friends of threatening Justice Black's life, etc. Consequently a charge was trumped up against him, and on the morning of Aug. 13, 1838, the sheriff of Daviess County and Judge Morin called on Joseph at Far West and informed him that they had a writ for his arrest. Joseph expressed his willingness to be tried, but as the people of Daviess County were very much exasperated at him, he wished to be tried in his own county, and the laws gave him that right. At this the sheriff refused to serve the warrant, and he said he would see Judge King about it. Joseph agreed to remain at home until his return; which he did. On his return the sheriff informed Joseph that he was out of his jurisdiction.

From this circumstance, however, the report went out that Joseph and Lyman Wight had resisted the officer and defied the law, and immediately after mobs began to gather from eleven counties of Upper Missouri into Daviess County, for the purpose, as they said, of helping to take Joseph and Lyman Wight. The excitement soon brought Governor

Boggs to the front—the man who, when the Saints were whipped, plundered, murdered and finally wounded and bleeding, were driven from Jackson County, stood by and lent the influence of his official position to the unlawful and ungodly acts of the cruel mob. He was then the lieutenant-governor, now he was the governor of the State. Hiding his real intentions under the pretence of fearing Indian disturbances, Governor Boggs, on Aug. 30, 1838, sent an order to Gen. David R. Atchison, 3rd division of the Missouri militia, ordering him to raise within the limits of his division 400 mounted men, armed and equipped as infantry or riflemen, to be held in readiness to quell disturbances arising either from the excitement concerning the Mormon troubles or Indian outbreaks.

In order to show his willingness to honor the law, Joseph, under the counsel of Gen. Atchison, under whom and Gen. Doniphan, Joseph and Sidney Rigdon were studying law, volunteered to be tried for going armed into Daviess County before the circuit judge, Austin A. King. The judge was notified of Joseph's action, and the place selected for trial was at the house of a Brother Littlefield, about fifteen miles north of Far West, where the little village of Winstown is now located. Sept. 6th was fixed as the day of trial, but as the plaintiff, Wm. P. Peniston, failed to put in an appearance, the trial was postponed until the next day (Sept. 7th), to take place at the house of a Mr. Raglin, one of the chief mobocrats. The result of the trial was that Joseph Smith and Lyman Wight were bound over in a \$500 bond to appear at the next session of the district court;

though Judge King afterwards said, nothing worthy of bonds had been proven against them.

The leaders of the mob had sent out representatives into the surrounding counties, asking the people to join them in driving the "Mormons" from the State. They were usually successful in getting assistance, but when the people of Chariton County were appealed to, they determined to proceed carefully, and very wisely sent two delegates to Caldwell and Daviess Counties, to make inquiries as to the cause of the excitement. These men were at Joseph's trial before Judge King, and at its close accompanied him and his party to Far West, where the information they received convinced them that there was no occasion for the people of Chariton County to join with the surrounding counties in an effort to drive the Saints from their homes. Chariton County is due east of Caldwell, with Carroll and Livingston Counties intervening.

The whole country was in a state of intense excitement, and so many wild rumors were afloat, that it was difficult to determine just what the situation was. The brethren, however, were very active in moving from point to point, wherever there was a threatened attack upon the Saints. Hearing on Sept. 9th that a wagon load of arms and ammunition was *en route* from Richmond, Ray County, to the mob, infesting the vicinity about Adam-ondi-Ahman, Captain Wm. Allred took a company of ten mounted men and started to intercept them. They found the wagon broken down, and the boxes of guns concealed near the road-side in the tall grass; but no one was in sight. Shortly afterwards they saw

moving over the prairie, from the direction of the mobber's camp, two horsemen and behind them a third man driving a team. These parties came up to the broken-down wagon and were arrested by Captain Allred, by virtue of a writ he held for them issued by the civil authorities of Caldwell County. The prisoners and the guns were taken to Far West, and after an examination before Albert Petty, justice of the peace, on the 10th they were held to bail for their appearance at the next term of the circuit court. The names of these parties were J. B. Comer, held as principal, and Wm. L. McHoney and Allen Miller, as in the employ of Comer, who was guilty of furnishing a mob with arms for an illegal purpose. Judge King was informed of the arrest of these men and the arms, and his advice was asked as to what disposal should be made of the prisoners. He replied that the prisoners must be turned loose and treated kindly. He had no advice to give about the guns, and was at a loss to know how to account for them being in the possession of Comer, as they belonged to the government, and had been in the custody of Captain Pollard, living in the vicinity of Richmond. The guns were distributed among the brethren to be used in self-defense. On the 12th the prisoners were delivered up to Gen. A. W. Doniphan; and 42 stands of the firearms were also collected and delivered to him.

The mob took a number of the brethren prisoners, and sent word to Far West and other settlements that they were torturing them in the most inhuman manner, by this means seeking to provoke the Saints to some act of cruelty upon those of their

enemies that might fall into their power, that thus the mob might have an excuse for butchering the Saints, or driving them from the State.

The governor heard and all parts of the State were flooded with the vilest falsehoods about the "Mormon" atrocities and cruelties which never occurred until a bitter prejudice was manufactured against them, and people generally believed the "Mormons" were capable of all the crimes known to hardened, sinful wretches; and that they were unfit to live.

In the meantime the militia that Governor Boggs had ordered to be got in readiness, was mustered into service. Under the direction of General Doniphan six companies of fifty men each were collected and armed from the militia of Clay County, and at once marched into the vicinity of Adam-ondi-Ahman. Here Doniphan found the citizens of Daviess and surrounding counties to the number of two or three hundred men under arms, and commanded by Dr. Austin, from Carroll County. They claimed to have collected solely for the purpose of defending the people of Daviess County against the "Mormons." Doniphan read to them the order of his superior officer, General Atchison, to disperse. But this they refused to do.

"I had an interview," said Doniphan, "with Dr. Austin, and his professions were all pacific. But they (Austin's men) still continued under arms, marching and counter-marching."

The general also visited the encampment of the brethren under the command of Colonel Lyman Wight. Doniphan's report says: "We held

a conference with him, and he professed entire willingness to disband, and surrender up to me every one of the Mormons accused of crime; and required in return that the hostile forces collected by the other citizens of the county should also disband."

As they refused to obey the order to disband, the safety of the brethren and their families required that they should continue under arms; and General Doniphan took up a position between the two opposing forces, at a point $2\frac{1}{2}$ miles east of Adam-ondi-Ahman, hoping that if the parties were kept apart, in a few days they would disband without coercion.

On the 15th General Atchison arrived with a body of militia from Ray County. He at once ordered the citizens from the surrounding counties to repair to their respective homes, a movement they began to make with many signs of reluctance. But about one hundred of them did obey the order. Atchison reported to Governor Boggs under date of Sept. 17th that he had received assurance from the "Mormons" that all those accused of a violation of the laws would be in for trial the very day on which his report was dated; "and," says the report, "when that is done, the troops under my command will be no longer required in this county, if the citizens of other counties will retire to their respective homes."

A day or two after this report, Atchison succeeded in disbanding the mob forces; and the brethren, against whom charges were trumped up, appeared before a court of inquiry and entered into bonds to appear at the next session of the circuit court. This much having been accomplished,

Atchison thought it no longer needful to keep his whole force of militia in the field; hence he dismissed all his forces except two companies, which were left in the vicinity, under the command of Brigadier-General H. G. Parks. In reporting these latter movements, to the governor, Sept. 20th, Atchison says in conclusion:

"The Mormons of Daviess County, as I stated in a former report, were encamped in a town called Adam-ondi-Ahman, and they are headed by Lyman Wight, a bold, brave, skilful, and I may add, a desperate man; they appear to be acting on the defensive, and I must further add, gave up the offenders with a good deal of promptness. The arms taken by the Mormons and the prisoners were also given up upon demand with cheerfulness."

The forces then which had been called out by order of General Atchison were disbanded, except the two companies that were left under the command of General Parks. Parks and these men remained in the vicinity of Adam-ondi-Ahman, watching both "Mormons" and Gentiles, assisting in serving civil process, and reporting occasionally to his superior officers. In a report which Parks made to Governor Boggs, on the 25th of September, occurs the following:

"Whatever may have been the disposition of the people called Mormons, before our arrival here, since we have made our appearance, they have shown no disposition to resist the law or of hostile intentions. There has been so much prejudice, and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here, we found a large body of men from the counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities."

In the meantime, a committee of old citizens had agreed to meet with

a committee appointed by the Saints in Daviess County, for the purpose of making arrangements for either buying or selling the property of the Saints, or of selling theirs to the brethren. Speaking of this committee in a postscript to the above report, Parks says:

"I received information that if the committee do not agree, the determination of the Daviess County men is to drive the Mormons with powder and lead."

Two days later than the date of Parks' report, General Atchison wrote to the Governor, saying:

"The force under General Parks is deemed sufficient to execute the laws and keep the peace in Daviess County. Things are not so bad in that county as represented by rumor, and in fact from affidavits. I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed."

These statements, accompanied by the former statements of Atchison and Doniphan, which said the "Mormons" were only acting on the defensive, and had surrendered the arms they had taken from the mob, together with the prisoners, with promptness and cheerfulness, prove that the Saints were only acting on the defensive and that their collecting and arming was merely in self-defense, and not with any desire to outrage the laws or injure the Missourians.

Dr. Austin, of Carroll County, who had commanded the mob forces about Adam-ondi-Ahman, being compelled to disband his forces, at least part of them, he esteemed his force insufficient to drive out the brethren from Adam-ondi-Ahman; so he conceived the idea of striking a blow at De Witt, Carroll County, from which place the Saints, after having en-

dured great suffering, were finally driven, Oct. 11, 1838. (See pages 603-608.)

No sooner had the Saints departed from De Witt than the Presbyterian preacher, Woods, called the mob that had infested that settlement together, and in a speech of frenzied hate he suggested that they proceed at once to Daviess County and assist their friends in driving the Mormons from their homes in that county, as they had already done in Carroll County. He assured them the civil authorities would not interfere to defend the "Mormons," and they could get possession of their property just as well as not. He reminded them that the land sales would soon come off, and if they could but get rid of the "Mormons" they could secure all the lands they would want. To appreciate the force of this part of the preacher's appeal to the mob, the reader must remember that the whole country was wild with land speculations, and that some of the Saints were badly tinctured with it. The speech had the desired effect, and forthwith the entire body with their cannon started for Daviess County.

While these events were transpiring in Carroll County, Cornelius Gillium, who it will be remembered called upon Zion's Camp at Fishing River several years before, had been engaged in raising a mob in Platte and Clinton Counties to accomplish the same object that Parson Woods and his mob had in view. General Doniphan learned of these movements, both on the part of Gillium and Woods, and sent word to Joseph Smith that a body of 800 men were moving upon the settlement of his people in Daviess County: He gave

orders for a company of militia to be raised at Far West and marched at once into Daviess County, to defend those who were threatened until he could raise the militia in Clay and adjoining counties to put down the insurrection. Accordingly, a company of one hundred militiamen were gotten in readiness to march into Daviess County on the 15th of October. The command was given to Colonel Hinkle and started for Adam-ondi-Ahman.

After General Parks had left the vicinity of De Witt with his mutinous militia, he returned to Adam-ondi-Ahman, where he had left Colonel Thompson in command, and resumed control of affairs in that section. The mob about Adam-ondi-Ahman hearing of the fate of De Witt, and learning of the approach of that mob and the efforts of Gillium in the same direction, became bolder, and at once began to threaten the Saints and burn some of their houses and stacks of hay and grain. The house of Don Carlos Smith was burned down, after being plundered, and his wife with two helpless babes were driven out in the night. She made her way to Adam-ondi-Ahman, carrying her children and having to wade Grand River where the stream was waist deep.

The next day General Parks passed the ruins of this house, belonging to Don Carlos Smith, who was then on a mission in Tennessee, and it seemed to arouse within him a just indignation. He at once went to the house of Lyman Wight and gave him orders to call out his companies of militiamen—Wight holding a colonel's commission in the 59th regiment of the Missouri militia, commanded by General Parks—and

gave him full authority to put down mobs, wherever he should find them assembled. He said he wished it distinctly understood that Colonel Wight had full authority from him to suppress all mob violence. The company of militia that Colonel Wight raised was divided into two companies; one company, consisting of about sixty men, was placed under the command of Captain David W. Patten, and the other of about the same number was commanded by Wight in person.

Captain Patten was ordered to go to Gallatin and disperse the mobs that were reported to be in that vicinity, while Wight and his company started for Millport, a little town about seven miles southeast of Adamondi-Ahman.

When Patten's Company came in sight of Gallatin, he found a body of the mob, about one hundred strong, who were amusing themselves by mocking, and in various ways tantalizing a number of the Saints whom they had captured. Seeing the approach of Patten's men, and knowing the determination of the leader, the mob broke and ran in the greatest confusion, leaving their prisoners behind them.

On his march to Millport, Colonel Wight found the whole country deserted by the mobs which had infested it, and their houses in flames or in smouldering ruins. The mob having learned that General Parks had ordered out Wight's companies of militia, had been seized with sudden fear and swore vengeance not only upon the "Mormons" but upon Generals Parks and Doniphan as well. To accomplish this purpose, they had loaded up their most valuable personal effects and setting fire

to their log huts, they sent runners throughout the State with the lying report that the "Mormons" were burning the houses, destroying property, and murdering the old settlers.

These false rumors spread by the mob, were strengthened in the public ear by such men as Adam Black, Judge King, of Richmond, and other prominent men who were continually writing inflammatory communications to the governor. The citizens of Ray County called a public meeting and appealed to the governor to protect the people of Upper Missouri from the "Mormons," whom they termed a "fearful body of thieves and robbers." It seemed the very prince of lies and all his hosts had suddenly broken loose, and sought to overwhelm the Saints with a flood of falsehood.

It was at this particular crisis that Thomas B. Marsh, the President of the Twelve Apostles, and Orson Hyde, one of the members of the same quorum, fled to Richmond and there testified to the most wicked falsehoods, calculated to bring destruction upon their former brethren. Thomas B. Marsh made an affidavit before Henry Jacobs, a justice of the peace, at Richmond, of which the following is an extract.

"They (the Mormons) have among them a company consisting of all that are considered true Mormons, called Danites, who have taken an oath to support the heads of the Church in all things, whether right or wrong. I have heard the Prophet say that he would yet tread down his enemies, and walk over their dead bodies; that, if he was not let alone, he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean."

To this Marsh swore, and Hyde corroborated, saying that he knew part of it to be true, and he believed the other. Sometime after this,

when the clouds of hatred that at this time threatened the Saints with destruction had drifted away, and these men had time to reflect upon the terrible wickedness of their action, Orson Hyde, blinded with tears, came back to the people he sought to destroy, and humbly begged to be restored to his position. And having manifested a spirit of repentance, he was received back into his place, and for many years labored faithfully for the advancement of God's Kingdom. (See pages 36-38.) Thomas B. Marsh, after leading a vagabond life for years, with the brand of Judas on his brow, and the gnawing of the worm that never dies at his heart, when the Saints had weathered the storms of persecution, not only in Missouri but also in Illinois as well, and their lives had fallen in the pleasant places of the mountain valleys of Utah, he too—a mere wreck of his former self, weak, and driveling and childish, broken down in health, as also in intellect—came humbly bending to the people upon whom he had sought to bring ruin, and begged—humbly begged the privilege of ending his days in their midst. He arose in a congregation where thousands were congregated, referred to his wrecked condition, and told them it was the effect of apostasy, and warned all against walking in the path which he had trod to his infinite sorrow. His life furnishes a sad page in the history of the Latter-day Saints. (See pages 17-19.)

Since the Danites are spoken of in the statement made by Marsh and Hyde, and as many false statements have been made repeatedly, accusing the Church of having such an association, as described by Marsh

and Hyde, we here give a brief account of that organization as recorded in the history of Joseph Smith:

“While the evil spirits were raging up and down in the State to raise mobs against the ‘Mormons,’ Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the Church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conquerer, at the expense of the overthrow of the Church; and this he tried to accomplish by his smooth, flattering and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

“In this situation, he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery, persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secrecy to everything which should be communicated to them by himself. Thus Avard initiated members into his band, firmly binding them, by all that was sacred, in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the Church, and would soon burst upon the Saints as a cloud by day, and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latter-day, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power, that the gates of hell could not prevail against them; and would often affirm to his company, that the principal men of the Church had put

him forward as a spokesman and a leader of this band, which he named *Danites*.

"Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste, to prevent a mature reflection upon the matter, and had them bound under the penalties of death to keep the secrets and certain signs—which they had to know each other by, by day and night.

"After those performances, he held meetings to organize his men into companies of tens and fifties, appointing a captain over each company. After this organization, he went on to teach them their duty in compliance with the orders of their captains; he then called his captains together and taught them in a secluded place, as follows:

"My brethren, as you have been chosen to be our leading men, our captains, to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you, and instruct you, in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privileges to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves spoils of the goods of the ungodly Gentiles? for it is written, the riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. (The captains were confounded at this, but Avard continued.) Why do you startle at this, brethren? As the Lord liveth, I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up His kingdom; and who can stand against us? And if any of us transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs *cannot bite him.*"

b

"At this lecture, all of the officers revolted, and said it would not do, they should not go into any such measures, and it would not do to name any such things; 'such proceedings would be in open violation to the laws of our country, and would be robbing our fellow-citizens of their rights, and are not according to the language and doctrine of Christ, or the Church of Latter-day Saints.'

"This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fulness of times; 'in this dispensation I learn from the Scriptures that the kingdom of God was to put down all other kingdoms, and He Himself was to reign, and His laws alone were the only laws that would exist.'

"Avard's teachings were still manfully rejected by all. Avard then said that they had better drop the subject; although he had received his authority from Sidney Rigdon the evening before. The meeting then broke up; the eyes of those present were then opened, his craft was no longer in the dark, and but very little confidence was placed in him, even by the warmest of the members of his Danite scheme.

"When a knowledge of Avard's rascality came to the Presidency of the Church, he was cut off from the Church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

"And here let it be distinctly understood, that these companies of tens and fifties got up by Avard, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for self-defence, in case of an attack from the mob, and more particularly that in this time of alarm no family or person might be neglected, therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, another in grinding, another in butchering, another in distributing meat, etc., so that all should be employed in turn, and no one lack the necessaries of life. Therefore, let no one hereafter, by mistake or design, confound this organization of the Church for good and righteous purposes, with the organization of the Danites, of the apostate Avard, which died almost before it had an existence."

Captain Bogart who, it will be remembered, held a command in the militia under General Parks, both in the operations about Adam-ondi-Ahman and before De Witt, and who on each occasion manifested a determination to mutiny, and join the mob, was one of the bitterest enemies the Saints had and the most active of the mob. On the 24th of October, 1838, he, with about forty of his followers, called at the house of a brother Thoret Parsons who lived on the east branch of Log Creek southeast of Far West. He warned Parsons to leave by 10 o'clock the next day, and remarked that he expected to give Far West hell before noon the next day; provided he was successful in joining his forces with those of Niel Gillium's, who would camp that night six miles west of Far West, and that he himself should camp that night on Crooked River. A messenger was dispatched at once with this information to Far West, and Parsons followed the mob to watch their movements.

The day on which this occurred Joseph Holbrook and a brother Judith were watching the movements of a small detachment of Bogart's men, and saw eight of them enter the house of a brother by the name of Pinkham, where they took three prisoners and four horses, together with some arms and food; and warned the old gentleman Pinkham to leave the State at once, or they "would have his d—d old scalp." This detachment then started to join Bogart's main company, and Holbrook and Judith started for Far West. They arrived there near midnight and reported what they had seen in the vicinity of the mob's encampment. The blast of the trumpet

and the roll of the drum soon brought together a large crowd of men to the public square. The men had been assembled by order of Judge Higbee, and he requested Lieutenant-Colonel Hinkle to raise a company to disperse the mob and rescue the prisoners. Volunteers were called for, and in a few minutes 75 men had answered the call and were placed under the command of David W. Patten, who held a captain's commission in the State militia. The company marched about eighteen miles to a point on Crooked River in the northern part of Ray County, where they came upon Bogart's camp and put the mobbers to flight. (See pages 54-56.) In the fight David W. Patten, Gideon Carter and Patrick O'Bannion were killed and a number wounded. The loss of the mob, according to the history of Caldwell County, was Moses Rowland, killed; and Thos. H. Loyd, Edwin Odell, James Lochard, Martin Dunnaway, Samuel Tarwater and Wyatt Crawen, wounded. Tarwater received a terrible gash in the skull, through which his brain was plainly visible, one terrible blow across the face severed the jaw-bone and destroyed all the upper teeth, and there was an ugly gash made in his neck. He kept his bed for six months afterwards, and his wound considerably affected his speech and his memory. He is yet alive and resides near Orrick, Ray County. Since 1840, he has drawn a pension from the State of Missouri of \$100 per year for the wounds and disability he received in the Crooked River fight. He is said to be the only man who receives a pension from the State of Missouri.

When the mobbers scattered before the impetuous charge of Pat-

ten's men, each fellow pretended to believe that he was the only survivor left to tell the tale of their destruction.

This battle on Crooked River, though perfectly justifiable on the part of the Saints, was made the excuse for raising armies against them for their destruction. The following inflammatory and untruthful message was sent from Carrollton to the governor as a report of the fight:

"SIR:—We were informed last night by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we knew the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we shall be laid in ashes our country is ruined—'or God's sake give us assistance as soon as possible. Yours, etc.

SASHIEL WOODS.
JOSEPH DICKSON."

Woods will be remembered as the Presbyterian preacher who, after the fall of De Witt, called the mob together and urged them to hasten to the assistance of their friends in Daviess County, to drive the "Mormons" away from Adam-ondi-Ahman, that they might gain possession of their lands. These men say they distinctly heard cannon and they knew the "Mormons" had one. Yet these men were 37 miles from where the engagement on Crooked River occurred, and no cannon was used—and the one in possession of the Saints was only a six pounder. "These mobbers," said Joseph, "must have had very acute ears; * * * so much for the lies of a priest of this world."

One of Bogart's men fled to Rich-

mond and reported that ten of his comrades had been killed and the rest taken prisoners after many of them had been wounded; and said it was the intention of the Mormon "banditti" that night to sack and burn Richmond. Upon the reception of this lying report, C. R. Morehead was dispatched from Richmond to Lexington, a town located on the south bank of the Missouri River on the high bluffs overlooking the river, and only about eight miles south of Richmond. He begged the people of that town to come to the assistance of Richmond, and they responded by sending one hundred well armed, and according to E. M. Ryland, "daring men, the most effective our county can boast of." An express was sent from Lexington to Messrs. Amos Reese and Wiley C. Williams of Jackson County, but then *en route* for the city of Jefferson, ordering them to hurry on to that city, imparting correct (?) information to the public as they went along; and to send one of their party into Cooper, Howard and Boone Counties, in order that volunteers might be getting ready to flock to the scene of trouble as soon as possible. The letter which was dated Oct. 25, 1838, said:

"They (the volunteers before alluded to) must make haste and put a stop to the devastation which is menaced by these infuriated fanatics, and they must go prepared, and with a full determination to exterminate or expel them from the State *en masse*."

On the strength of this message Governor Boggs afterwards issued his celebrated exterminating order. Wiley C. Williams and Amos Reese had previously started for Jefferson City as special messengers to the governor to secure the banishment of the Saints from the State of Missouri.

These untruthful reports of the trouble on Crooked River were favorable to their cause, and an express was sent after them to add this falsehood to those with which they were already laden, and to wish them "God speed" in their murderous affairs. We need not say the brethren had not so much as thought of going to Richmond or acting otherwise than on the defensive.

In the meantime the messengers from those parties who had burned their own homes and destroyed their own property had reached Jefferson City, and poured into the willing ears of the executive the villainous falsehoods that the "Mormons" with an armed force had expelled the old settlers from Daviess County, pillaged and burned their dwellings; driven off their stock, and destroyed their crops. They also said that Millport and Gallatin, the county seat, were in ashes, and that all the records of the county were destroyed. Upon the reception of their falsehoods and an application from these people to be restored to their homes and protected in them, Governor Boggs set himself vigorously at work calling out militia forces to accomplish this object. We can not help pausing a moment right here to notice the difference in the action of the State authorities in two cases that would have been just alike, provided the report of those parties who fled from Daviess County, by the light of their burning homes, had been true. In 1833 our readers will remember the Saints were driven by brute force, and under circumstances the most distressing, from their possessions in Jackson County. And not only was their property destroyed, but quite a number of them

were killed, while the number that were exiled amounted to twelve hundred. The State authorities had the fullest of evidence of these outrages—in fact, the very man who at the time of the Daviess County troubles was governor of the State, was on the ground, and knew of all the circumstances of cruelty and outrage. But when those things came before the State authorities, it took more than two whole years of correspondence to come to an understanding of what could and would be done, and then the decision was that the exiles would do well to move still further on; in fact, get entirely away from the section of the country where they had made their homes, as the prejudices of the people were set against them, and that the popular sentiment in this country was *vox dei*. But now, when a mere rumor comes that the "Mormons" have been guilty of inflicting upon the Missourians the outrages which aforetime had been perpetuated against them, there is no halting on the part of the authorities, but on the contrary the most vigorous efforts put forth to punish the reputed offenders, and reinstate the supposed exiles.

Governor Boggs then began his efforts to restore these reputed exiles to their homes. He sent an order to General John B. Clark, of the first division of Missouri militia, directing him to raise two thousand men from the 1st, 4th, 5th, 6th and 12th divisions of the militia, to be mounted and armed as the law directs, provided with rations for 15 days, and to rendezvous at Fayette, in Howard County, about eighty miles southeast of Far West, by the 3rd of November.

This order was dated Oct. 26, 1838.

The next day, however, Amos Reese and Wiley C. Williams arrived in Jefferson City with their false report of the battle on Crooked River, and Governor Boggs changed his orders to General Clark the same day. This letter is Boggs' exterminating order dated Oct. 27, 1838. He said to General Clark:

"Since the order of the morning to you,
* * * I have received by Amos Reese, Esq., and Wiley C. Williams, one of my aids, information of the most appalling character, which changes the whole face of things and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies and must be exterminated or driven from the State, if necessary, for the public good. Their outrages are beyond description. If you can increase your force, you are authorized to do so, to any extent you may think necessary."

The governor also ordered Major General Wallock, of Marion County, to raise 500 men, and join General Doniphan, of Clay County, who had been directed to raise a like number of men, and together they were to proceed to Daviess County to cut off the retreat of the "Mormons" to the north. General Parks had been ordered to raise four hundred men and join Clark at Richmond, and thus the campaign was planned. The troops were not to reinstate the supposed exiles of Daviess County in their homes and protect them, but they were to operate directly against the "Mormons"—in fact, make war upon them—exterminate them or drive them from the State.

Up to this time Major-General Atchison had apparently exercised his influence counseling moderation in dealing with the "Mormons." He was

a resident of Clay County when the "Mormons" were driven into that county from Jackson. He, with General Doniphan and Amos Reese, had acted as counsel for the exiles, and had seen the doors of the temple of justice closed in their faces by mob violence, and all redress denied them. He was acquainted with the circumstances which led to their removal from Clay County to the unsettled prairies of what afterwards became Caldwell County. He knew how deep and unreasonable the prejudices were against the Saints, and no doubt also knew how utterly unjustifiable the present movement against them was. But whether he was blinded by the false reports about Millport, Gallatin and Crooked River, or whether his courage faltered, and he became afraid longer to defend a people against whom every man's hand was raised, we find him joining with that arch scoundrel S. D. Lucas in the following communication to Governor Boggs:

"SIR:—From late outrages committed by the Mormons, civil war is inevitable. They have set the laws of the country at defiance and are in open rebellion. We have about two thousand men under arms to keep them in check. The presence of the commander-in-chief is deemed absolutely necessary, and we most respectfully urge that your excellency be at the seat of war as soon as possible.

Your most obedient, etc.

DAVID R. ATCHISON, M. G. 3rd Div.
SAMUEL D. LUCAS, M. G. 4th Div."

General Atchison, however, was afterwards "dismounted," to use a word of General Doniphan's in relating the incident, and sent back to Liberty, in Clay County, by special order of Governor Boggs, on the ground that he was inclined to be too merciful to the "Mormons." So that he was not active in the operations

about Far West. But how he could consent to join with Lucas in sending such an untruthful and infamous report to the governor about the situation in Upper Missouri, is difficult to determine. The Saints had not set the laws at defiance, nor were they in open rebellion. But when all the officers of the law refused to hear their complaints, and both civil and military authority delivered them into the hands of merciless mobs to be plundered and outraged at their brutal pleasure, and all petitions for protection at the hands of the governor had been answered with, "It is a quarrel between the Mormons and the mob, and they must fight it out," nothing was left for the Saints to do but to arm themselves and stand in the defence of their homes and families? Don't for one moment suppose that in making this statement we admit the Saints had defied the laws of the country. for it was not so. The movement on Gallatin by Captain Patten and that on Millport by Colonel Wight was ordered by General Parks who called upon Colonel Wight to take command of his company of men, when the militia under Parks' command mutinied, and disperse all mobs wherever he found them. Gallatin was not burned by the Saints; nor were the records of the county court, if they were destroyed at all, destroyed by the Saints. What houses were burned in Millport had most likely been set on fire by the mob. The expedition to Crooked River was ordered by Judge Higbee, the first judge in Caldwell County and the highest civil authority in Far West, and was undertaken for the purpose of dispersing a mob which had threatened "to give Far West hell before

noon the next day." So that in their operations the acts of the Saints had been strictly within the law, and only in self-defence.

The mob forces were gathering from all quarters to destroy Far West. Niel Gillium was in the west urging the citizens to drive the "Mormons" from the State. Lucas and Wilson, who were active leaders of the mob which expelled the Saints from Jackson County, were collecting those same mob forces; while General Clark was in the south raising companies of men to carry out the exterminating order of Governor Boggs.

In addition to these preparations for the destruction of the Saints, in the counties immediately surrounding Caldwell, there was a general uprising of the old settlers under no particular leadership, but roaming through the scattered settlements of the Saints in small bands, murdering, stealing stock, house burning, whipping the men and driving the terror-stricken women and children from their homes. In fact, the whole country surrounding Far West was infested with a merciless banditti, which daily were guilty of the most atrocious deeds of cruelty. Those of the Saints living in a scattered condition over the prairie, who were fortunate enough to escape with their lives, came running into Far West at all times of day and night, white with fear. The Prophet Joseph had counseled his people to settle in villages, and have their farms on the outskirts thereof, after the pattern, as far as circumstances would permit, of the plan given by revelation for building up the city of Zion. (See page 634.) He had urged, in addition to the improved opportuni-

ties this plan would give them for educating their children, etc., that they would be in a better condition to defend themselves against their enemies. But the Saints, at least many of them, would not hearken to this advice, but now that the enemy was upon them, when it was too late for them to profit by it, they could see the wisdom of it.

It was one of these marauding bands, under the leadership of Wm. O. Jennings and Nehemiah Comstock, which was guilty of that fiendish massacre at Haun's Mill, on the 30th of October, 1838, on which occasion 19 of the brethren were murdered. (See pages 671-686.)

In the meantime the mob forces, called "the governor's troops," had gathered about Far West to the number of 2,200, armed and equipped for war. The main body of these forces had marched from Richmond under the command of Major-General Samuel D. Lucas, starting on the 29th of October. The following day he was joined by the forces of General Doniphan at the ford of Log Creek, not far from Far West. Here they received the exterminating order of Governor Boggs. This order made no provisions for the protection of the innocent; the "Mormons" were either to be exterminated or driven from the State, regardless of their guilt or innocence.

On the morning of the 30th, the citizens of Far West had been informed of the approach of large bodies of armed men from the south, and had sent out a company of 150 of their number to learn the character of these forces, whether they were friendly or otherwise. They were soon convinced that their intentions were hostile, but found

some difficulty in returning to Far West without being captured by the mob forces. As they approached Far West in the evening, they were discovered by General Doniphan, who received permission from General Lucas to try and capture them; but having a superior knowledge of the ground, they escaped. Seeing this body of men approach, what militia there was in Far West was drawn up in line just south of the city to oppose the advance of the formidable enemy. Both parties sent out a flag of truce, which met between the two forces. The man sent out on the part of the Saints was Elder Charles C. Rich. When he approached the camp of the besiegers, Bogart, the Methodist preacher, fired upon him. In answer to the inquiry of the citizens of Far West as to who the mob forces were and what were their intentions, the reply was, "We want three persons out of the city before we massacre the rest." Adam Lightner, John Cleminson and wife were those three persons, but when the messenger offered them the chance for life, they responded, "If the people must be destroyed, we will die with them."

Hostilities, however, were postponed until the next day, and the mob began the work of encampment along the borders of Goose Creek. During the night the Saints constructed, as best they could, some rude fortifications south of the city, and were reinforced in the night by Lyman Wight and a small body of men from Adam-ondi-Ahman.

The mob forces were strengthened during the night by the arrival from the west of Niel Gillium's forces, who were dressed and painted like Indians, and doubtless more savage

than the savages whose dress, paint and horrid yells they aped.

These men hailed from the Platte Purchase west of Clay County. "Gillium himself," says the history of Caldwell County, "wore a full Indian costume, had his war paint on and called himself the 'Delaware chief' and his men the 'Delaware amar-njans.' They would whoop and yell and otherwise conduct themselves as savages. When Capt. Bogart's company, which was in the fight at Crooked River, came up, the men were regarded as heroes, although *en route* they had burned every Mormon cabin they came upon, and had wantonly shot down much live stock and destroyed other property. The outlying Mormon settlements had by this time nearly all been abandoned, the occupants fleeing to Far West for safety. The militia foraged upon the county, and much property was taken, and much destroyed without cause. * * *

Some militia over in the edge of Clinton drove a dozen sheep into a vacated dwelling-house and burned the whole up together. Gillium's 'Indians' had been stationed at Hunter's Mills a few days previous and committed many excesses." The mob forces under Comstock with their hands dripping with the blood of their Haun's Mill victims, also joined Lucas during the night, thirsting for more innocent blood.

That was a terrible night of suspense at Far West. The people had learned of the massacre at Haun's Mill; they knew the murderous intentions of the mob forces encamped within two miles of their homes, and outnumbering their forces by more than four to one, and clothed with a seeming authority by the highest

officer in the State to resist which, however outrageous or barbarous it was, would give further excuse for their extermination.

It was with heavy hearts and sinking hopes that the Saints watched the first approach of the grey dawn in the eastern sky that ushered in the 31st of October. About 8 o'clock a flag of truce was sent out; Joseph and other Church writers say by the mob forces. Lucas, in his report to Governor Boggs, says:

"I received a message from Colonel Hinkle, the commander of the Mormon forces, [Caldwell militia] requesting an interview with me on an eminence near Far West, which he would designate by hoisting a white flag. I sent him word I would meet him at 2 o'clock p. m., being so much engaged in receiving and encamping fresh troops, who were hourly coming in, that I could not attend before."

"It may be," writes B. H. Roberts, "judging from the subsequent treacherous conduct of Colonel Hinkle, that he sent a secret messenger to Lucas requesting an interview, and that the white flag sent out by the mob forces, of which our Church historians speak, and which was met by Hinkle in person with a few others, was sent to give General Lucas' answer to Hinkle's earlier request for an interview. At any rate the truce flag was sent out and met by some of the brethren, among whom was Hinkle; and if anything special was learned, or accommodations arranged, or understanding arrived at by the conference held with the enemies' flag of truce, our writers have failed to mention it. The reasonable conclusion is, therefore, that that flag of truce merely brought to Colonel Hinkle the information that Lucas could not meet him until 2 o'clock; and that Hinkle did meet him at that time; and upon his own

responsibility, without consulting with the citizens of Far West or their leaders, entered into, and bound the people to the following terms of capitulation:

"1st. To give up all their [the Church] leaders to be tried and punished.

"2nd. To make an appropriation of their property, all who have taken up arms, to the payment of their debts, and indemnify for damage done by them.

"3rd. That the balance should leave the State, and be protected out by the militia, but to remain until further orders were received from the commander-in-chief.

"4th. To give up their arms of every description, to be receipted for."

"According to Lucas' statement, Hinkle, while he readily accepted these terms of capitulation, desired to postpone the matter until the following morning; to which Lucas replied that if that was done he would demand that Joseph Smith, jun., Sidney Rigdon, Lyman Wight, Parley P. Pratt and George W. Robinson be surrendered to his custody as hostages for his faithful compliance with the foregoing terms; and if after reflection and consultation the people decided to reject the terms offered them, these hostages were to be returned at the point where they were delivered into his possession."

Hinkle returned from the secret consultation with Lucas, and about 4 o'clock in the afternoon told Joseph Smith and the other men Lucas demanded as hostages, that the leaders of the governor's troops desired a consultation with them outside the city limits. Accordingly these men, in company with Hinkle, walked out of Far West in the direction of the enemy's encampment. When midway between the mob's encampment and Far West, the little band of brethren were met by the mob forces, Lucas occupied a central place, fol-

lowed by fifty artillery men, with a four-pounder; while the remainder of the forces, amounting to over two thousand, came up on the right and left of Lucas. As soon as Lucas came up, Lyman Wight shook hands with him and said:

"We understand, general, you wish to confer with us a few moments, will not to-morrow morning do as well?"

Here Colonel Hinkle said:

"General Lucas, these are the prisoners I agreed to deliver to you."

Lucas brandished his sword and told the brethren from Far West that they were his prisoners, and that they would march into his camp without further delay.

"At this moment," says Lyman Wight, "I believe there were five hundred guns cocked and twenty caps bursted, and more hideous yells were never heard, even if the description of the yells of the d—d in hell is true as given by the modern sects of the day." Especially horrible and threatening were the yells and threats of Niel Gillium's company, costumed and painted as Indians.

The prisoners had been basely betrayed by Hinkle, as he had never consulted with them or any of the leaders of the people in relation to the terms of surrender offered by Lucas; and by misrepresentation he had induced them to place themselves into the hands of their implacable enemies.

On reaching the enemy's camp, ninety men were called out to guard the prisoners. Thirty were on this duty at a time; two hours on and four hours off. The prisoners lay in the open air with nothing as a covering, and they were drenched

with rain before morning. All night long they were mocked and taunted by the guard, who demanded signs, saying, "Come, Mr. Smith, show us an angel, give us one of your revelations, show us a miracle;" mingling these requests with the vilest oaths. Sidney Rigdon had an attack of apopleptic fits, which afforded much merriment to the brutal guard.

The morning following, which was the 1st of November, 1838, Hyrum Smith and Amasa M. Lyman were brought into the mob's camp.

According to Hinkle's agreement the militia in Far West was marched out of the city and grounded their arms, which were taken possession of by Lucas, although they were not State arms, but were the private property of the men who carried them.

"We were brought up at the point of the bayonet," writes Heber C. Kimball, "and compelled to sign a deed of trust, transferring all our property to defray the expenses of this war made on us by the State of Missouri. This was complied with, because we could not help ourselves. When we walked up to sign the deeds of trust to pay these assassins for murdering our brethren and sisters, and their children, ravishing some of our sisters to death, robbing us of our lands and possessions and all we had on earth, and other similar 'services,' they expected to see us cast down and sorrowful; but I testify as an eye witness that the brethren rejoiced and praised the Lord, for His sake taking joyfully the despoiling of their goods. Judges and magistrates, Methodist, Presbyterian, Campbellite and other sectarian priests stood by and saw all this going on, exulting over us, and it

seemed to make them more angry that we bore our misfortunes so cheerfully. Judge Cameron said, with an oath, 'See them laugh and kick up their heels. They are whipped, but not conquered.'"

"About 630 guns," says the history of Caldwell County, "consisting of hunting rifles, shot-guns and a few muskets, and some rude swords, home-made, and a few pistols, were given up and hauled off by the State authorities, but it can not be stated here what disposition was made of them. No compensation was ever allowed the Mormons for their property, which was taken or destroyed, and of course no return was made for their arms. Some of the Mormon officers had good swords. These officers all bore commissions, signed by Governor Boggs, in the 53rd regiment of Missouri militia, of which George M. Hinkle was colonel; Lyman Wight, lieutenant-colonel; and Jefferson Hunt, major. The regiment was regularly made up, according to the State law, from Caldwell County. Some of the other officers were Amasa Lyman and Seymour Brunson, who were captains; George P. Dykes was a lieutenant; Jacob Gates was an ensign. The Mormons under arms were all militiamen, regularly enrolled and mustered."

On the 6th General Clark paraded the remaining brethren at Far West and addressed them as follows:

"Gentle men, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried and receive the due merit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the

place, which I shall cause to be done immediately. It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

"The first requires that your leading men be given up to be tried according to law; this you have already complied with.

"The second is, that you deliver up your arms; this has been attended to.

"The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

"Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

"The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the State, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

"There is a discretionary power vested in my hands, which I shall exercise in your favor for a season; for this lenity you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a non-compliance of a treaty made; do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their *fate is fixed*—THEIR DIE IS CAST—THEIR DOOM IS SEALED.

"I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that

chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

"I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

"You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

"I was present" writes Heber C. Kimball, "when that speech was delivered, and I can truly say he (Clark) is a liar and the truth is not in him," for not one of us had made any such agreement with Lucas, or any other person; what we did was by compulsion in every sense of the word, and as for General Clark and his 'unknown God,' they had nothing to do with our deliverance, but it was our Father in heaven, the God of Abraham, of Isaac, and of Jacob, in whom we trust, who liveth and dwelleth in the heavens, and the day will come when our God will hold him in derision with all his coadjutors."

After listening to Gen. Clark's harrangue—this mixture of hypocrisy and conceit, affected pity and heartless cruelty, pretended patriotism and willful treason—the 56 brethren who had been arrested, for what, they knew not (neither did Clark appear able to inform them), were sent to Richmond where they were to be tried; and the remainder were dismissed to provide food and fuel for their families, and make preparations for leaving the State.

Governor Boggs appeared anxious about having his exterminating orders carried into effect, and occa-

sionally stirred up Clark's "pure mind" to a lively remembrance of what he expected him to do, by sending him messages from time to time. Here is a specimen received directly after Clark had sent the 56 prisoners to Richmond:

"It will be necessary that you hold a military court of inquiry in Daviess County, and arrest the Mormons, who have been guilty of the late outrages committed towards the inhabitants of said county. My instructions to you are to settle this whole matter completely, if possible before you disband your forces; if the Mormons are disposed voluntarily to leave the State, of course it would be advisable in you to promote that object in any way deemed proper. The ringleaders ought by no means to be permitted to escape the punishment they merit."

As if inspired to new zeal by the receipt of this message, Clark ordered General Wilson, who, in the meantime, had returned from Jackson County, to go to Adam-ondi-Ahman and take charge of all the prisoners at that place, and ascertain those who had committed crimes, put them under close guard, and when he moved to take them to Keytesville, the county seat of Chariton County, and between 70 and 80 miles from Adam-ondi-Ahman. A number of the brethren were taken prisoners at the latter place, and were examined before Judge Adam Black, one of the ringleaders of the mob, and one of the main hands in bringing about the whole trouble. But even he was obliged to acquit the brethren brought before him, as they were innocent of the charges made against them. At the close of their examination, General Wilson ordered all the Saints to leave Adam-ondi-Ahman within ten days, with permission to move into Caldwell County, and remain until spring, when they were to leave the State.

A committee of twelve men were granted the privilege of moving about freely between Far West and Adam-ondi-Ahman, with permission to move the corn and household goods from Adam-ondi-Ahman to Far West. The stock, or the most of it, was taken possession of by the mob-militia. The committee of twelve were to wear white badges on their hats in order that they might be easily recognized by the forces that would be detailed to watch the movements of the Saints.

By this arrangement the Saints at Adam-ondi-Ahman were driven from their comfortable homes to camp out through a long, dreary and severe winter in their wagons and tents, by reason of which exposure many perished, among whom were delicate women and children. (See pages 45-48.)

From the 13th to 28th of November, 1838, a mock trial, with the notorious Austin A. King on the bench, was held at Richmond, Ray County. On that occasion Joseph and fellow-prisoners were examined as to a number of false charges which had been made against them, and the whole farce ended with their incarceration in jail to await further trial. (See pages 449-452.) The 56 other brethren who had been taken prisoners in Far West and sent by General Clark to Richmond, and also 40 others that had been brought down by Bogart under the impression that they were to be witnesses in behalf of their brethren were either released or admitted to bail. Those admitted to bail, together with those who went on their bonds, were subsequently driven from the State so that the bail was forfeited.

It was during these trying times

that Brigham Young, afterwards the President of the Church, began to exhibit those executive qualities of mind which so eminently fitted him as a great leader. By the apostasy of Thomas B. Marsh, the presidency of the quorum of the Twelve Apostles devolved upon him, thence the leadership of the Church during the absence of the First Presidency. Dec. 13, 1838, he called together those members of the High Council of the Far West Stake of Zion that still remained in Far West and enquired of them as to their faith in the Latter-day work, first telling them that his own faith was unshaken. All the members present expressed their undying faith in the Gospel, and their confidence in Joseph Smith as a Prophet of God. The Council was then re-organized; the vacancies caused by absence or apostasy were filled up, and the Council was prepared to do business. On the 19th Elder John Taylor and John E. Page were chosen and ordained members of the quorum of the Twelve Apostles, under the hands of Brigham Young and Heber C. Kimball.

Elder Young's activity and zeal in the matter of caring for the poor was unbounded. A public meeting was called, not only of the Saints but also of the citizens of Caldwell County, and the poverty and distress of many of the Saints presented to them. At that meeting, which was held in Far West, Jan. 26, 1839, several gentlemen, not members of the Church, expressed themselves that they thought that an appeal should be made to the citizens of Upper Missouri, claiming their assistance towards furnishing means to remove the poor from Caldwell County. If

such an appeal was ever made it is not generally known.

A committee of seven was then appointed to ascertain the number of families who were actually destitute of means for their removal, and report at the next meeting.

On the 29th another meeting was held of a similar character, at which the committee appointed reported, and Pres. Young offered the following resolution, which was adopted:

Resolved. That we this day enter into a covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of the reach of the general exterminating order of General Clark, acting for and in the name of the State."

The following brethren were then appointed to act as a committee to superintend the removal of the Saints from the State of Missouri, to wit: William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy and Jonathan H. Hale. The following document, or covenant, was also drawn up and signed by the faithful brethren:

"Far West, Missouri, Jan. 29, 1839.

"We, whose names are here-under written, do each for ourselves individually hereby covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State, in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute, who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and be entitled to the overplus, after the work is effected; and furthermore, said committee shall give receipts for all

property, and an account of the expenditure of the same.

"John Smith, James McMillan, William Huntington, Chandler Holbrook, Charles Bird, Alexander Wright, Alanson Ripley, William Taylor, Theodore Turley, John Taylor, Daniel Shearer, Reuben P. Hartwell, Shadrach Roundy, John Lowry, Jonathan H. Hale, Welcome Chapman, Elias Smith, Solomon Hancock, Brigham Young, Arza Adams, James Burnham, Henry Jacobs, Leicester Gaylord, James Carroll, Samuel Williams, David Lyons, John Miller, John Taylor, Aaron M. York, Don Carlos Smith, George A. Smith, William J. Stuart, Daniel Howe, Isaac B. Chapman, James Bradin, Roswell Stephens, Jonathan Beckelsbimer, Reuben Hedlock, David Jones, David Holman, Wm. M. Fossett, Joel Goddard, Charles N. Baldwin, Phineas R. Bird, Jesse N. Reed, Duncan McArthur, Benjamin Johnson, Allen Talley, Jonathan Hampton, James Hampton, Anson Call, Sherman A. Gilbert, Peter Dopp, James S. Holman, Samuel Rolph, Andrew Lytle, Abel Lamb, Aaron Johnson, Daniel McArthur, Heber C. Kimball, William Gregory, George W. Harris, Zenos Curtis, George W. Davidson, John Reed, Harvey Strong, William R. Orton, Elizabeth Mackley, Samuel D. Tyler, Sarah Mackley, John H. Goff, Andrew Moore, Thomas Butterfield, Harvey Downey, Dwight Hardin, John Maba, Norvil M. Head, Lucy Wheeler, Stephen V. Foot, John Turpin, Jacob G. Bigler, William Earl, Eli Bagley, Zenos H. Gurley, William Milam, Joseph W. Coolidge, Lorenzo Clark, Anthony Head, William Allred, S. A. P. Kelsey, Wm. Van Ausdall, Moses Evord, Nathan K. Knight, Ophelia Harris, John Thorp, Zuba McDonald, Andrew Rose, Mary Goff, John S. Martin, Harvey J. Moore, Albert Sloan, Francis Chase, John D. Lee, Stephen Markham, Eliphas Marsh, John Outhouse, Joseph Wright, Wm. F. Leavens, John Badger, Daniel Tyler, Levi Richards, Noah Rogers, Erastus Bingham, Stephen N. St. John, Elisha Everett, Francis Lee, John Lytle, Eli Lee, Levi Jackman, Benjamin Covey, Thomas Guyman, Michael Barkdull, Nahum Curtis, Miles Randall, Lyman Curtis, Horace Evans, Phillip Ballard, David Dort, William Gould, Levi Hancock, Reuben Middleton, Edwin Whiting, William Harper, William Barton, Seba Joes, Elisha Smith, Charles Butler, James Gallaher, Richard Walton, Robert Jackson, Isaac Kerron, Lemuel Merrick, Joseph Rose, James Dunn, David Foot, Orin Hartshorn, L. S. Nickerson, Nathan Hawke, Moses Daley, Pierce Hawley, David Sessions, Thomas

F. Fisher, Peregrine Sessions, James Leithhead, Alford P. Childs, Alfred Lee, James Daley, Stephen Jones, Noah T. Gnyman, Eleazar Harris, David Winters, Elijah B. Gaylord, John Pack, Thomas Grover, Sylvanus Hicks, Alexander Badlam, Horatio N. Kent, Phebe Kellog, Joseph W. Pierce, Albert Miner, Thomas Gates, Wm. Woodland, Squire Bozarth, Martin C. Allred, Nathan Lewis, Jedediah Owen, Philander Averv, Orrin P. Rockwell, Benjamin F. Bird, Nathan B. Baldwin, Charles Squire, Truman Brace, Jacob Curtis, Sarah Wixom, Rachel Medfo, Lewis Zobriski, Lyman Stevens, Henry Zobriski, Roswell Evans, Morris Harris, Leonard Clark, Absolom Tidwell, Nehemiah Harmon, Alvin Winegar, Daniel Cathcart, Samuel Winegar, Gershom Stokes, John E. Page, Rachel Page, Levi Gifford, Barnet Cole, Edmund Durfee, Wm. Thompson, Josiah Butterfield, Nathan Cheney, John Killion, James Sherry, John Patten, David Frampton, John Wilkins, Elizabeth Pettigrew, Abram Allen, Charles Thoupson, Wm. Felshaw."

President Young secured eighty names to this covenant the first day he presented it to the Saints and three hundred the next. Hence the 214 names given above is only a partial list of the signers, but they are all that are recorded in Church history. Joseph, the Prophet, not willing to be behind the other brethren in the good work, from his gloomy dungeon at Liberty, sent the brethren \$100 to assist in removing the Saints. In the evening of Jan. 29th the committee met in the house of Theodore Turley and organized for business, by appointing Wm. Huntington chairman, Daniel Shearer treasurer, and Alanson Ripley clerk. The latter declining to act, Elias Smith was appointed in his stead.

At an adjourned meeting of the committee, held three days later, (Feb. 1, 1838) four other brethren—Elias Smith, Erastus Bingham, Stephen Markham and James Newberry—were added to the committee.

At this meeting Charles Bird was appointed to go down towards the Mississippi River, and make deposits of corn for the use of the Saints as they should come along. He was also to make contracts for ferriage and arrange whatever else might be necessary for their comfort and security. Thus all things were prepared for the exodus of the Saints from the State of Missouri.

No sooner had these arrangements been perfected than Elder Young, whose wisdom and activity had doubtless given offense to the enemies of the Church, had to flee from Far West to escape the vengeance of the mob. He left Far West, Feb. 14, 1838, and went to Illinois. In his labors, Elder Young had been materially assisted by the support and counsels of Heber C. Kimball, John Taylor and the members of the various committees that had been appointed, to whom was now left the execution of the plans that had been laid for the removal of the Church.

When the Saints commenced removing from Far West, they shipped as many families and as much goods as possible at Richmond, to go down the Missouri River and up the Mississippi to Quincy, Ill. This mission was in charge of Elder Levi Richards and Reuben Hedlock who were appointed by the committee. The exodus throughout was managed with consummate wisdom, and in view of all the difficulties in the way, with less suffering than could have been expected. The distance to the point of the Mississippi River where most of the exiles crossed over to Illinois was over two hundred miles in an easterly direction. The weather was cold and the roads

generally muddy and bad. Scores of Saints died from exposure and fatigue on that memorable journey. The move was not undertaken in a solid body, and seldom in regularly organized companies, but in small squads—two, three and from that to a dozen teams and upwards traveled together. A number of families also undertook the journey alone. Not a single family who wished to go was left behind, as the committee appointed to superintend the removal paid particular attention to all the poor, and furnished them with the necessary teams and provisions to perform the journey.

While the Saints were making preparations to move away as fast as possible the mob was continually annoying them in every possible manner, and threatening the lives of the members of the committee and others. Thus frequently armed bands of mobbers came into Far West and abused men, women and children, stole horses, drove off cattle, and plundered houses of everything that pleased them. Especially did their hatred seem to be directed toward Elder Heber C. Kimball, who in consequence was obliged to secrete himself in the corn fields and other places during the day, but came into town at night counseling the committee and the brethren. Because of the persecutions, the committee, on the 14th of April, 1839, moved 36 families into Tenney's Grove, about twenty five miles from Far West, and a few men were appointed to chop wood for them, while Elder Turley was to furnish them with meal and meat, until they could be removed to Quincy. The corn was ground at the committee's horse mill at Far West.

On the morning of the 18th Elder Kimball went into the committee room and told the members of the committee who were present to wind up their affairs and be off, or their lives would be taken. Later in the day a number of mobbers met Elder Kimball on the public square in Far West and asked him if he was a d—d "Mormon." He replied, "I am a 'Mormon.'" "Well," said they, "G—d d—n you, we'll blow your brains out, you G—d d—d Mormon," and they tried to ride over him with their horses. This took place in the presence of Elias Smith, Theodore Turley and others of the committee. Almost immediately afterward twelve men went to Elder Turley's house with loaded rifles intending to shoot him. They broke seventeen clocks into matchwood, broke tables, chairs and looking-glasses, smashed in the windows, etc., while Bogart, the county judge, looked on and laughed. One mobber by the name of Whitaker threw iron pots at Turley, one of which hit him on the shoulder, at which Whitaker jumped and laughed like a mad man. The mob shot down cows while the girls were milking them, and threatened to send the committee "to hell jumping," and "put daylight through them." The brethren gathered up what they could and left Far West in one hour. The mob stayed until they left, and then plundered \$1,000 worth of property which had been left by the more well-to-do Saints to help the poor to remove. One mobber rode up and finding no convenient place to fasten his horse, shot a cow that was standing near, and while the poor animal was yet struggling in death, he cut a strip of her hide from her nose to the tip of her tail,

which he tied round a stump and fastened his halter to it.

During the commotion of the day, a number of the records, accounts, history, etc., belonging to the committee were destroyed or lost, on account of which the history of the Church only contains a few definite dates of the doings of the committee.

On the 20th of April, 1839, the last of the Saints left Far West. Thus a whole community variously estimated from twelve to fifteen thousand souls, had left, or were about to leave the State of Missouri, where they had experienced so much sorrow, and found a temporary shelter in the State of Illinois, chiefly in Quincy and vicinity (see *Quincy*), and a few in the territory of Iowa on the north.

The history of Caldwell County (pages 142 and 143) has the following concerning the exodus of the Saints from Missouri:

"In the midst of an inclement winter, in December, 1838, and in January, 1839, many of the Mormon men, women and children, the sick and the aged, as well as the young and strong, were turned out of their homes in this (Caldwell) county and Daviess, into the prairies and forests, without food, or sufficient protection from the weather. In some instances in Daviess, their houses were burnt before their eyes and they turned out into the deep snow. Only a few cabins in the southwestern part of Caldwell were burned at this time.

"Numerous families set out at once for Illinois, making the entire distance, in mid-winter, on foot. A large majority, however, remained until spring as under the terms of the treaty they were allowed to remain in the county until that time. All through the winter and early spring those who remained prepared to leave. They offered their lands for sale at very small figures. In fact many bartered their farms for teams and wagons to get away on. Some traded for any sort of property. Charles R. Ross, of Black Oak, bought 40 acres of good land, north of Breckenridge, for a blind mare and a clock. Some tracts of good land north of Shoal

Creek, in Kidder Township, brought only 50 cents an acre. Many of the Mormons had not yet secured the patents to their lands, and though they had regularly entered them, they could not sell them; the Gentiles would not buy unless they could receive the government's deeds, as well as the grantor's. These kinds of lands were abandoned altogether, in most instances, and afterward settled upon by Gentiles who secured titles by keeping the taxes paid. * * *

"What authority Gen. Lucas had to make such a 'treaty' and to impose such conditions is not clear. It would seem that he regarded the Mormons as composing a foreign nation, or at least as forming an army with belligerent rights, and with proper treaty-contracting powers. The truth was they were and had not ceased to be citizens of Missouri, amenable to and under the jurisdiction of its laws. If they had committed any crime they ought to have been punished, just the same as other criminals. There was no authority for taking their arms from them except that they were proved to be militia in a state of insubordination. There was no sort of authority for requiring them to pay the expenses of the war. There was no sort of authority for requiring them to leave the State. It was monstrously illegal and unjust to attempt to punish them for offenses for which they had not been tried and of which they had not been convicted. It would be a reasonable conclusion that in making his so-called 'treaty' Gen. Lucas was guilty of illegal extortion, unwarranted assumption of power, usurpation of authority, and flagrant violation of the natural rights of man."

It must not be supposed that all the people of Missouri sanctioned the outrages committed against the Church. There was here and there an honorable man who protested against the conduct of the mob and the authorities; and occasionally some newspaper would deplore the action of the people against the Saints.

Among the men who were moved with sympathy by their suffering was Michael Arthur. Under date of Nov. 29, 1838, he wrote to the representatives in the State legislature from Clay County, relating the vile atrocities that were heaped upon the

heads of the defenseless Saints after they had surrendered their arms to General Clark. He represented that the "Mormons" were willing to leave the State, in fact that they were making every effort that their limited means would permit them to make to get away, and suggested that a company of reliable men under the command of George M. Pryer be authorized to patrol on the line between Daviess and Caldwell Counties, with authority to arrest any one they found disturbing the peace, that the "Mormons" might be protected while they were making preparations to leave the State. And if it was impracticable to organize this company of men, then he suggested that the arms taken from the "Mormons" be returned to them, that they might defend themselves from the barbarous attacks of their enemies.

Nor were the Saints wanting in attention to the instructions of the Lord in the matter of petitioning for a redress of their grievances. For as soon as the legislature was convened they sent a statement of all the wrongs heaped upon them during their sojourn in the State of Missouri, from the time they first settled in Jackson County to the treaty forced upon them at Far West by Generals Lucas and Clark, and the outrages that had been committed against them since the surrender of their arms.

After the story of their wrongs, they asked: first, that the legislature pass a law rescinding the exterminating order of Governor Boggs; second, they asked an expression of the legislature, disapproving the conduct of those who compelled them to sign a deed of trust at the point of the musket; and of any man in con-

sequence of that deed of trust taking their property, and appropriating it to the payment of damages sustained, in consequence of trespasses committed by others; third, that they receive payment for the 635 arms that were taken from them, which were worth twelve or fifteen thousand dollars; fourth, that an appropriation be made to reimburse them for their loss of lands from which they had been driven in Jackson County. The petition, which was dated Dec. 10, 1838, closes in these words:

"In laying our case before your honorable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States, and of this State. We ask in common with others the protection of the laws. We ask for the privileges guaranteed to all free citizens of the United States and of this State, to be extended to us, and that we may be permitted to settle and live where we please, and worship God according to the dictates of our own conscience without molestation. And while we ask for ourselves this privilege we are willing all others should enjoy the same."

Elder David H. Redfield was appointed to present this petition to the legislature; and on that mission he arrived at Jefferson City Dec. 16, 1838. The following day he had an interview with Governor Boggs, in which the governor manifested much interest, and on being informed that the Missourians were committing depredations against the Saints, promised to write to Judge King and Colonel Price, ordering them to put down every hostile appearance.

In the course of this conversation Boggs admitted that the "stipulations entered into by the 'Mormons' to leave the State, and signing the deeds of trust, were unconstitutional and not valid." "We want the legislature to pass a law to that effect,

showing that the stipulations and deeds of trust are not valid and are unconstitutional," said Redfield, and went on to say if they did not, the character of the State was forever lost.

Previous to the arrival of Redfield, the governor's exterminating order, General Clark's reports, and the report of the *ex parte* investigation at Richmond, and a lot of other papers had been forwarded to the legislature and referred to a special joint committee. That committee reported Dec. 18th, two days after Redfield's arrival at Jefferson City. And to show in what bad repute these documents were held by this committee, we need only say that it refused to allow them to be published with the sanction of the legislature, because the evidence adduced at Richmond in a great degree was *ex parte* [from one side only] and not of a character to be desired for the basis of a fair and candid investigation. Their report concluded with three resolutions; one to the effect that it was inexpedient at that time to prosecute further the inquiry into the cause of the late disturbances; another to the effect that it was inexpedient to publish any of the documents accompanying the governor's message in relation to those disturbances; the last favored the appointment of a joint committee from the House and Senate to investigate the troubles and the conduct of the military operation to suppress them. These resolutions were subsequently referred to a joint select committee, with instructions to report a bill in conformity thereto.

The day after the committee reported in relation to that part of the governor's message relating to the

"Mormon" troubles, and on the documents accompanying it, the petition from the Saints was read, amid profound stillness of the house, and at its conclusion an angry debate followed, in which quite a number of the members testified to the correctness of the statements made in the petition and to the cruelties practiced upon the Saints, but they were in the minority.

On the 16th of January, 1839, Mr. Turner, the chairman of the select joint committee before alluded to, in conformity with the resolution passed, reported "A bill to provide for the investigation of the late disturbances in the State of Missouri." The bill consisted of 23 sections. It provided for a joint committee composed of two members of the Senate and three members of the House, which was to meet at Richmond on the first Monday in May and thereafter at such time and places as it saw proper. The committee was to select its own officers, issue subpoenas and other processes, administer oaths, keep a record, etc.

This bill was introduced Jan. 16th and on Feb. 4th was called up for its first reading, but on motion of Mr. Wright was laid on the table until the 4th of July. He knew that by that time, since the governor's exterminating order was still in force, the "Mormons," in obedience to that cruel edict, would all have left the State, and then there would be no need of an investigation. That was the fate of the bill. It was never afterwards brought up.

The legislature in its magnanimity appropriated \$2,000 to relieve the sufferings of the people in Daviess and Caldwell Counties, the "Mormons" were to be included. And

now came an opportunity for the Missourians of Daviess County to display their generosity. Having filled their homes with the household effects of the Saints; their yards with the stock they had stolen; their smoke houses with "Mormon" beef and pork, they concluded that they could get along without their portion of the appropriation and allowed the \$2,000 to be distributed among the "Mormons" of Caldwell County. Judge Cameron and a Mr. McHenry superintended the distribution of this appropriation. The hogs owned by the brethren who had lived in Daviess County were driven down into Caldwell, shot down and without further bleeding were roughly dressed and divided out among the Saints at a high price. This and the sweepings of some old stores soon exhausted the legislative appropriation, and amounted to little or nothing in the way of relief to the Saints.

Subsequently this same legislature, while the petition of the Saints for a redress of their wrongs was lying before them, appropriated \$200,000 to defray the expenses incurred in driving the "Mormons" from the State; and dispossessing them of their property. By that act the legislature became a party to the damning deeds of the mob forces, urged on in their cruelties by the executive of the State; for that legislature had sealed with its approval all that had been done, by paying the wretches who had executed the plan that had been devised for the expulsion of the Saints.

FAR WEST.

Far West, the Missouri headquarters of the Church of Jesus Christ of Latter-day Saints from 1836-1839, and the county seat of Caldwell

County, Missouri, from 1836-1843, was pleasantly situated on rising ground in the western part of the county. The Temple site, which was on the public square in the centre of the town, is $1\frac{1}{4}$ miles south of Shoal Creek and the same distance north of Goose Creek, or 3 miles northwest of the junction of these two streams. It is $5\frac{1}{2}$ miles in a straight line northwest of where Kingston, the present county seat, now stands, $4\frac{1}{2}$ miles northeast of the little town of Mirabile, $9\frac{1}{2}$ miles northeast of Polo, on the Chicago, Milwaukee & St. Paul Ry., 9 miles southwest of Hamilton and about the same distance southeast of Cameron (Clinton Co.), both on the St. Joseph & Hannibal Ry. It is 4 miles east of the boundary line between Caldwell and Clinton Counties, 8 miles south of the Daviess County southern boundary line, and 10 miles north of the boundary line between Ray and Caldwell Counties. It is also 30 miles in a straight line northwest of Richmond, Ray Co., 35 miles northeast of Liberty, Clay County, 45 miles northeast of Independence, Jackson Co., 40 miles southeast of St. Joseph, on the Missouri River, and 150 miles southwest of Quincy, Ill., on the Mississippi River. The municipal name of the township in which Far West was located is Mirabile.

The original town site of Far West was a mile square, and the numbers of the land comprising the original plat were the southwest quarter of Section 11, southeast quarter of Section 10, northeast quarter of Section 15 and northwest quarter of Section 14, all in Township 56, Range 29. Subsequently the town was extended so as to contain all of Sections 11, 10, 15 and 14, making the city plat

just two miles square. (See page 692.)

The site of Far West was selected by W. W. Phelps and John Whitmer, constituting an exploring committee sent out by the Saints in Clay County to find a new location where they could live in peace. The committee came out in the summer of 1836, rode for several days through the territory now embraced in Caldwell, Clinton and Daviess Counties, and finally made choice of the prairie between Shoal Creek and Goose Creek, where Far West subsequently was built. The town site was entered Aug. 8, 1836; the north half was entered in the name of W. W. Phelps and the south half in the name of John Whitmer, but these two brethren merely held the land in trust for the Church. In the following month (September, 1838) the Saints commenced to pour in from Clay County, and soon a village of respectable proportions sprang up where the wild prairie grass waved tall and luxuriant. In the centre of the town a large public square was laid off approached by four main roads running east and west, north and south, each 132 feet wide. All the other streets were $82\frac{1}{2}$ feet wide, and they, as well as the four principal avenues, crossed each other at right angles, forming blocks 396 feet square (containing four acres) divided into four lots each.

"Nearly all the first houses in Far West," says the History of Caldwell County, "were log cabins. In a few months, however, some frames were built, a portion of the lumber being brought from lower Ray, and a portion being whip-sawed. Perhaps the first house was built by one Ormsby; this was in the summer of 1836. It

is said that John Whitmer's house was built Jan. 19, 1837. In the fall of 1836, a large and comfortable school house was built, and here courts were held after the location of the county seat until its removal to Kingston. The Mormons very early gave attention to educational matters. There were many teachers among them and school houses were among their first buildings. The school house in Far West was used as a church, as a town hall and as a court-house, as well as for a school house. It first stood in the southwest quarter of town, but upon the establishment of the county seat it was removed to the centre of the square."

In the summer of 1837 some non-members of the Church expressed a desire to establish saloons in the growing town, and endeavored to induce some of the brethren to sell intoxicants on commission for them, but the High Council at a meeting held Jan. 11, 1837, resolved not to sustain any persons as members of the Church who would become retailers of spirituous liquors. Consequently the liquor business was dropped. At this time there were about one hundred buildings in Far West, eight of which were stores.

April 26, 1838, in a revelation given through the Prophet Joseph in Far West, the Lord said:

"Let the city, Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy; therefore I command you to build an house unto me, for the gathering together of my Saluts, that they may worship me; and let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; and let the beginning be made on the 4th day of July next, and from that time forth let my people labor diligently to build an house unto my name, and in one year from this

day let them recommence laying the foundation of my house. Thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not any thing remain that is not finished. *

* * And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my Saints, and also that other places should be appointed for Stakes in the regions round about, as they shall be manifest unto my servant Joseph, from time to time."

During that year (1838) a number of other revelations were given through Joseph the Prophet, in Far West, concerning the building up of that place, the order of the Church, etc. (Doc. & Cov., Sec. 114, 117, 118, 119 and 120.)

"In the summer of 1838," says the history of Caldwell County, "there were 150 houses in Far West. There were 4 dry goods stores, 3 family groceries, half a dozen blacksmith shops and 2 hotels. The latter were kept by John Whitmer and Warmesley. A printing press and material were in the place. * * *

"In the summer of 1837, preparations were begun for the building of a Temple in the centre of the town. The excavation for the cellar under the prospective structure, 120 by 80 feet in area, and 5 feet in depth, was made in about half a day, more than 500 men being employed in the work, with no other implements for loosening the dirt than mattocks and spades, and with no other means of removing it than hand-barrows. The corner stones of the Temple were laid soon after, but the exact date has been controverted. Some accounts fix it on July 4, 1837, on the celebration of Independence Day, but Switzler and others deny this. The Mormon records at Salt Lake show and conclusively prove that they were laid July 4, 1838.

“But little else was done, however, than to lay the corner stones and dig the foundation. A few loads of stone were hauled up and yet lie scattered about the excavation, which is still plain to be seen. Storm clouds arose on the horizon, and the leaders, by the advice of the ‘Prophet,’ forbore to expend any more labor and means upon the Temple until the signs were more promising, and it should be reasonably certain that they should hold it and worship in it permanently.

“Upon the departure of the Mormons, in 1839, many of the houses in Far West were either torn down or hauled away into the country and used for farm and dwelling houses. The town, however, continued to be the county seat until 1843. The first house in Kingston after the town was laid off was removed from Far West by Walter A. Doak. Upon the removal of the county seat the town gradually sank into insignificance and dwindled away. The post office, which was established in the fall of 1836, was continued for many years. The cemetery west of the town, gradually fell into disuse and decay, and now (1886) is a corn field.

“At this writing, the one mile square which formerly composed the town site of Far West is cut up into fine fertile farms. The excavation for the Temple is still to be seen at almost its original depth. A few of the stones, intended originally for the Temple’s foundation, lie scattered about and are occasionally chipped by relic hunters. Jacob Whitmer, a son of John Whitmer—who, with W. W. Phelps, located the old town—owns the northeast quarter of the town and the Temple site. The house in which Joseph Smith

once lived, which stood 200 yards southwest of the Temple foundation, was recently torn down and the logs used in building a stable(?). It was a small story-and-a-half building, of logs, with a large stone chimney.”

The last important event connecting Far West with the history of the Church, is the secret conference held on the Temple site early in the morning of April 26, 1839, in fulfillment of a revelation about which the mobbers had said that if all the other revelations of Joseph Smith were fulfilled that one should not be, as it had place and date to it. (See page 467.)

Elder L. O. Littlefield, who visited Far West a short time after the Saints had left it, in the spring of 1839, describes the deserted town as follows:

“That town site—Far West—and as far as the eye could extend over the rolling prairie, towards the four points of the compass—was not marked by a single habitation for the abode of man, when our people halted their wagons and pitched their tents there in 1836. But, within the short period of their residence, the scene had been transformed, as if by the hand of magic, and small towns, settlements and farm-houses, with their accompanying improvements, heightened the broad and dappled beauty of the undulating landscape, exhibiting evidences of the industry and skill of the hunted and ever toiling “Mormon” people. A short time previous, I had looked over this romantic region with pride, hope and inspiring joy; but now with emotions of sadness, despondence and grief. Wherever I turned, loneliness and desolation were unbroken by any feature calculated to awaken cheerfulness or mollify the tendency to despondence. My people were not there! They had left their homes empty and desolate—all save a few, and they were struggling to prepare for the dreary journey. The houses, nearly all, were in the midst of stillness—save the sweet melody of birds, which fell upon my ear like a requiem dirge. No ax-men were in the enclosures or groves; no curling smoke arose from the chimneys, indicative of bright firesides and tempting repasts; the voices of bleating lambs and lowing herds sent forth no echoes upon the

ambient air; no, not even the barking of the faithful watch-dog broke the monotonous silence. At that time, what was missed more than all else, were the voices of the loved ones which had saluted me in the past. Their cheerful music was hushed and the melody of their Sabbath orisons no more sent up anthems of praise into the ears of the God of Sabbaoth. Alas, where were they all? The forms of those early associates, those trustworthy young men, and the rosy cheeked bebies of happy girls—once so vivacious and merry-hearted—indeed, where were they? Once we mingled there, in life's halcyon prime; but now I walked alone, and the happy past lived but in memory. The aged, also, with gray heads and bent forms; the mother, with the suckling babe, and the father with his group of plodding boys—all, all, had left, and at that hour were on the weary march, exiled and cast out from the homes their hands had built, and from the streets they had surveyed and converted into thoroughfares for enterprise and traffic. In the midst of those scenes, endeared by so many tender memories, I felt as a stranger, and almost as an intruder; for why should I be there, and they, the owners, ejected and driven away? That hour, though peculiar, was full of interest, as the past and future were contemplated."

Elder B. H. Roberts, who visited the old Far West site in 1885, gives the following description of it in his article on the Missouri Persecutions, published in the *Contributor*:

"The town site of Far West is the highest swell in that high rolling prairie country, visible from a long distance. Standing last summer on what used to be the public square of Far West, I obtained an excellent view of all the surrounding country. Vast fields of waving corn and meadow land were stretched out on all sides, as far as the eye could see. Several towns and villages, with their white church-spires gleaming in the sun-light, were in plain view, though from five to ten miles distant. Away to the east is Kingston, the present county seat of Caldwell; further to the northeast is Breckenridge, Hamilton and Kidder; to the northwest is Cameron; southeast is the quaint village of Polo and nearly due south the little town of Mirabile. All these places are within easy vision from the site of Far West, and increase the grandeur of the scene. The situation chosen for Far West, is the finest location for a city in the county, but notwithstanding all the advantages of the

location, Far West has been abandoned. In the fall of 1838, it was a thriving town of some three thousand inhabitants, but to-day nothing remains except the house of the Prophet Joseph, now owned by D. F. Kerr, and one portion of the Whitmer Hotel, now used as a stable. This is all that remains of the buildings at Far West, erected by the hands of the Saints. A few farm houses have since been built in the vicinity, and a quarter of a mile from the public square stands a neat, white church, owned by the Methodists, I was informed. Nothing but an excavation, 110 feet by 80, enclosed in an old field, with a large rough, unhewn stone in each corner, now marks the spot that was once the pretentious public square of Far West. This excavation was made July 3, 1837, and was intended for a basement to the Temple the Saints expected to erect there. * * * Standing on this consecrated ground, and the few viewing relics that are left, as if to remind us that the Saints once lived here, one naturally falls into a gloomy reverie. It is true we are not surrounded by the fallen columns of ruined Temples; or the ruins of splendid palaces, or massive walls, such as one would meet with at Babylon, Jerusalem, Rome, or Athens; it is not the ruins of an antique or celebrated civilization that inspires our gloomy reverie over Far West. There we sit in the midst of the ruined prospects and blighted hopes of the Saints, instead of in the midst of broken columns, ponderous arches and crumbling walls. The chief interest about Far West is that it was the theatre where was enacted those scenes, which forever shall be a blot upon the fair fame of the State of Missouri and the United States."

Crosby Jackson, in his history of Caldwell County, says:

"If that strange people who built Nauvoo and Salt Lake, who uncomplainingly toiled across the American desert, and made the wilderness of Utah to bloom like a garden, had been permitted to remain and perfect the work which they had begun here, how different would have been the history of Far West! Instead of being a farm with scarcely sufficient ruins to mark the spot where it once stood, there would have been a rich, populous city, along the streets of which would be pouring the wealth of the world; and instead of an old dilapidated farm house, there would have been magnificent Temples to which the devout Saints from the further corners of the world would have made their yearly pilgrimage."