

SWITZLER'S

ILLUSTRATED

HISTORY OF MISSOURI,

FROM 1541 TO 1877.

ed. by

C. R. BARNES

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CONTRIBUTORS.

ARCHÆOLOGY,	- - -	A. J. CONANT, A. M.
HISTORY,	- - -	COL. W. F. SWITZLER.
PHYSICAL GEOGRAPHY,	-	G. C. SWALLOW, LL. D.
MATERIAL WEALTH,	- -	R. A. CAMPBELL, C. E.

C. R. BARNES, EDITOR AND PUBLISHER,
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EDITOR'S PREFACE.

The material of the present work was originally included in a large and costly volume entitled "The Commonwealth of Missouri," the price of which placed it beyond the reach of the majority of readers. Everything of permanent value in the larger work has been retained in this, and all extraneous matter omitted; and the work is now offered at a figure which it is hoped will meet the popular demand.

Identified with the growth of our noble State for over half a century, a considerable portion of the time in public life, no person could have been found better qualified to write its history than the distinguished gentleman whose name appears upon our title-page, COL. W. F. SWITZLER, Editor of the *Columbia Statesman*. Blessed with a remarkable memory, and having all his life given particular attention to the preservation of documents and memoranda of every description relating to the history and growth of Missouri, he has enjoyed unequalled advantages in the preparation of the work; advantages which have been supplemented by a patriotic ardor which age cannot cool, and a discriminating judgment which preserves the truth, unswerved by prejudice or partisan feeling. The unvarying accuracy of his record has already been the subject of much complimentary remark.

The numerous mounds and other pre-historic relics found within our borders indicate that Missouri was once the seat of a mighty empire, of which these relics are now the only traces. It has been thought proper, therefore, to precede the History by

an account of these ancient remains. Prof. CONANT's admirably written chapters, while giving such an account, present also a complete epitome of the science of Archæology.

The contributions on the Physical Geography and Material Wealth of Missouri, by Prof. SWALLOW and R. A. CAMPBELL, added to the preceding sections, make the present work the most complete picture of our State yet offered to the public.

For himself the editor claims no credit beyond that of an earnest effort to present in an attractive and useful shape the productions of the abler men whose names appear above.

CHANCY R. BARNES.

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CHAPTER XXI.

FROM 1830 TO 1840 CONTINUED.—THE MORMONS AND THE MORMON WAR.—SKETCH OF MORMONISM AND OF JO. SMITH.—“THE BOOK OF MORMON”—ITS ORIGIN.—MORMONS SETTLE AT INDEPENDENCE IN JACKSON COUNTY.—ARE DRIVEN OUT AND ESTABLISH THEMSELVES AT FAR WEST IN CALDWELL COUNTY.—DESCRIPTION OF FAR WEST AND OF THE MORMON TEMPLE.—THE MORMONS AT DEWITT, CARROLL COUNTY.—THEY ORGANIZE UNDER COLONEL G. W. HINKLE.—THE CITIZENS FLY TO ARMS AND ELECT GENERAL CONGREVE JACKSON TO COMMAND THEM.—BLOODSHED IMMINENT.—JUDGE JAMES EARICKSON OF HOWARD NEGOTIATES A PEACE.—THE MORMONS ABANDON DEWITT AND GO TO FAR WEST.—FALSE ALARM AT CARROLLTON.—MISSOURI MILITIA MARCH AGAINST THE MORMONS IN 1838.—THEIR SURRENDER AND DISPERSION.—THE TRAGICAL DEATHS OF JO. SMITH AND PARLEY P. PRATT.—ATTEMPTED ASSASSINATION OF GOVERNOR LILBURN W. BOGGS BY PORTER ROCKWELL, A MORMON LEADER.

Unquestionably one of the most striking features in the history of modern fanaticism is the progress of Mormonism in the United States. That an uneducated youth, without wealth or social standing, indeed without the prestige of common morality, and in fact notorious only for a vagrant and dissolute life, should excite a revolutionary movement in the religious world, and be able to operate on the public credulity by means of the most absurd pretensions to the divine and prophetic character, and that too in an age boastful of its intelligence, is a paradox difficult to be accounted for on any known laws of the human mind.

Joe Smith, their prophet, priest and king, assumed to act by divine appointment, and claimed that his mission was of both a temporal and spiritual character. He was to radically and essentially change all the features of divine worship, and herald the millennial reign of Christ on earth. In addition to this he was to establish a temporal kingdom, in which “the Saints” were to reign, and crush the unbelieving world beneath their righteous rule. When he came to Missouri, in 1831, it was claimed that the foundations of this kingdom were laid at Independence, which Smith named “The New Jerusalem.” From this nucleus it was to be extended by a series of supernatural incidents and brilliant conquests, more miraculous, dazzling and complete than the rapid march of the Moslem prophet under his crescent banner.

To accomplish his designs, he proposed to concentrate all the Indian tribes of the West, and incite them to avenge the wrongs they had suffered at the hands of their white oppressors. The blood-thirsty Comanches, the cruel Sacs and Foxes, still smarting under the defeat and capture of their celebrated chieftain, Black Hawk; the Winnebagoes, the Pawnees, the Omahas, and all the wild tribes of the deep valleys

and lofty crags of the Rocky Mountains, were to hear the voice of the prophet, heed his counsel, and subordinate all their savage energies to the establishment of Mormon supremacy on the American Continent.

"The Book of Mormon" (a copy of which, once the property of Jo. Smith's mother, is now before the writer) contains a pretended history of the ancient aborigines of the country, from whom it is claimed the modern tribes have descended. This "Book" was to be used for the conversion of the Indians. From the pages of this blundering fiction the red man was to be taught of his high origin; of an ancestry which had peopled a vast continent, and established a civilization even superior to that of their European enemies who had robbed them of their homes and hunting grounds.

The truth is, there is something so remarkable about this strange infatuation and its pretensions as to justify, in this place, a brief reference to the history of Joseph Smith, the founder and apostle of Mormonism. He was born December 23d, 1805, at Sharon, Windsor County, Vermont, and in 1815, removed with his father and family to Palmyra, Wayne County, New York. A few years afterwards, many revivals of religion occurred in Western New York, and Smith professed to have become seriously impressed on the subject. In April, 1820, while praying in the woods, he pretends to have received his first remarkable vision and revelation, and asserts that God appeared to him in the forest, and, like Mohammed's Gabriel, informed him that his sins were forgiven; that all of the then existing denominations of Christians were in error and enemies of the Covenant of Grace, and that he was the chosen of God to reinstate his Kingdom, and re-introduce his Gospel on earth. Three years afterwards, Smith fearfully backslided; became oblivious of his pretended revelation and conversion, and relapsed into his old habits of swearing, swindling and drunkenness. Nevertheless he pretends that about this time (September 21st, 1823) an angel came to him while in bed and revealed to him the existence and preservation of the history of the ancient inhabitants of the American continent, engraved on plates of gold, and directed him where to find them. The next day he obeyed the angelic injunction and discovered the gold plates, in a stone box, buried in a hillside—"Cumorah"—between Manchester and Palmyra, New York. He attempted to take them, but the devil and his angels prevented him for a time, by hostilities waged with carnal weapons, but they were finally vanquished and retreated. The angel of the Lord then safely delivered to him the plates—plates of gold, bell-shaped, seven by eight inches in size and six inches thick, and

fastened through the ends with rings. The engraving below represents one of the plates.

These plates, as can be seen, contained all kinds of characters, arranged in columns like Chinese writing, and presented a singular medley of Greek, Hebrew and all sorts of hieroglyphics, with sundry figures of half-moons and stars, the whole ending in a rude representation of the Mexican zodiac. He at once set about translating them; but in July, 1828, the translation was suspended in consequence of Martin Harris, one of the scribes, stealing 118 pages of manuscript, which have never been recovered. In April, 1829, the translation was resumed, Oliver Cowdery, whom John the Baptist came to the earth and ordained, acting as clerk. The ensuing year the "Book of Mormon" was published as a revelation from Heaven.



The Book of Mormon.

Mr. Thurlow Weed, late of the Albany (N. Y.) *Journal*, says in a letter published in the N. Y. *Herald* of July 29, 1858, that "the original impostor, Joe Smith, come to the writer only thirty-two years ago with the manuscript of this Mormon Bible to be printed. He then had but one follower, a respectable and wealthy farmer of the town of Macedon, who offered himself as security for the printing. But after reading a few chapters, it seemed such a jumble of unintelligible absurdities that we refused the work, advising Harris not to mortgage his farm and beggar his family. But Joe crossed over the way to our neighbor, Elihu F. Marshall, and got his Mormon Bible printed."

Without going farther into the history of this wonderful delusion, there is very good evidence for the statement that the real author of the "Book of Mormon" was Solomon Spalding, a Presbyterian clergyman of Ashford, Connecticut, who graduated at Dartmouth in 1785, and was ordained and preached for three or four years. Relinquishing the ministry, he engaged in mercantile business in Cherry Valley, New York, when, in 1809, he moved to Conneaut, Ohio, and finally, in 1814, to Amity, Pennsylvania, where he died in 1816. He wrote several novels, which he was in the habit of reading to his friends in manuscript, among them (in 1810-12) a romance of the migration of the ten lost tribes of Israel to America, maintaining the hypothesis that the American Indians are descended from the Hebrews.

Mr. Spalding intended to publish this fiction in book form, and placed it before his death in a printing office in Pittsburgh, with which Sidney Rigdon was connected, who copied it. The book was never published, and the original manuscript was returned to Spalding. After the appearance of "The Book of Mormon," Mr. Spalding's widow recognized its paternity, and on May 18th, 1839, in a card in the *Boston Journal*, published a statement in regard to its history.¹

Having made a number of converts, Smith in 1831 moved to Kirtland, Ohio, and during the same year made a visit to Missouri in search of a location for "Zion"; found it at Independence, Jackson County; named the place "The New Jerusalem," and returned to Kirtland.

In 1832 Smith returned with many followers to Jackson County. They entered several thousand acres of land, mostly west of Independence, professed to own all things in common, though in reality their bishops and leaders owned everything (especially the land titles) and established a "Lord's Storehouse" in Independence, where the few monopolized the trade and earnings of the many. They published *The Evening Star*, (the first newspaper in the county) in which appeared weekly installments of "revelations" promising wonderful things to the faithful, and denouncing still more wonderful things against the ungodly Gentiles. The result was that the Gentiles threw the press and type into the Missouri River, tarred and feathered the Bishop and two others, on the public square at Independence, and otherwise maltreated the Saints, who retaliated upon their adversaries, "smiting them hip and thigh" at every good opportunity. On October 31st, 1833, a deadly encounter took place two miles east of Westport, in which two citizens and one

¹ See *American Cyclopaedia*, 1875, Vol. xi, p. 833.

Mormon were killed. The Mormons routed their enemies, and, elated with victory, determined to utterly destroy that wicked place, Independence, which had been the scene of their sorest trials. A "revelation" ordered the work of destruction and promised victory. They marched during the night, and soon after daylight of November 2d, arrived one mile west of the town; but the Gentiles pouring in from all quarters, met them at that point, and forced them to lay down their arms and to agree to leave the county with their families by January 1st, 1834, on the condition that the owner should be paid for the loss of the *Star* printing office, which was agreed to.

Leaving Jackson, they flocked into Clay, Carroll and other counties



Joe Smith's House.

north of the river, but chiefly into the new county of Caldwell, where John Whitmer and a few others had selected a site for a new town and lands for a new home of the Saints. The town was called "Far West," and Joe Smith and his chief officers located there, and assured their followers that it would soon become one of the mighty cities of the world.

The old town site is now in the midst of a corn field, which constitutes part of a tract of land belonging to Col. Calvin F. Burns, of St. Joseph, and is situated about eight miles southwest of Hamilton and about the same distance southeast of Cameron. About half a mile west of the town is the burying-ground of the Mormons. It is now included within the limits of a farm owned by Mr. Peter L. Boulton, a brother of Judge Jesse A. Boulton of Boone County. Here are some two or three hundred graves, all more or less obliterated, with scarcely an occasional rude headstone to mark the presence of a once sacredly-guarded, but long-forsaken and forgotten village of the dead. But perhaps the most interesting relic of the times of which we write is the former residence of Joseph Smith, the Mormon prophet, and founder of the Church of Jesus

Christ of Latter Day Saints. We give a faithful picture as it now stands to-day. It is a rude, old-fashioned, one-story frame building, with two rooms, situated about a quarter of a mile southwest of the temple site, which was in the middle of the town. An unusually large and clumsy stone chimney at the north end of the building is its distinguishing characteristic. Otherwise the structure is an exceedingly ordinary and common-place building, suggestive of anything rather than the residence of the founder of a mighty sect whose wonderful rise and progress constitute an era in the history of Missouri.

Under the influence of their missionaries, who were canvassing all the Eastern States and many parts of Europe, the young city of Far West promised much. Converts settled all over the county, and especially along the streams and belts of timber. Farm houses sprang up as if by magic, and the wilderness was in a few months transformed into an industrious and promising community. Their settlements extended into Livingston, Daviess and Clinton Counties, but Far West, their only town, was their commercial center, and became their county seat. In 1837, the Mormons began work on what was intended to be one of the most magnificent temples in the United States.

The town was laid out in blocks 396 feet square, and the streets were on a grand scale. The four principal avenues were each 132 feet wide, and all the others 82½ feet wide. These diverged at right angles from a public square in the center, designed as the site of a grand temple, which, however, was never built. In 1837, the cellar under the prospective temple was dug. The excavation, 120 by 80 feet in area, and 4 or 5 feet deep, was accomplished in about one-half of a day, more than 500 men being employed in the work, with no other means of removing the earth than hand-barrows. It is generally believed that on the 4th of July following, which was duly observed as a national holiday, the corner-stone of the temple was laid. This, however, is a mistake.

The prosperity of the Mormon settlement had drawn thither many good and industrious men, and also many desperadoes and thieves, who soon obtained full sway in their councils. They boldly declared that "the Lord had given the earth and the fullness thereof to His people," and that they were "His people," and consequently had the right to take whatsoever they pleased from the Gentiles. In pursuance of this declaration, bands of the more lawless of them strolled about the country, taking what they pleased. As they largely outnumbered the Gentiles, and as the county officers were mostly Mormons, they were

enabled to act with impunity until their lawless course excited the indignation of the other settlers, who, not being able to obtain justice in a lawful manner, also resorted to mob violence and retaliation in kind, until many a dark and unlawful deed was perpetrated on both sides.

It will be a matter of interest to many to know that among the Mormon residents at Far West was the widow of Morgan, the so-called exposé of the mysteries of Masonry, whose sudden disappearance from his home in New York, in the year 1826, created the suspicion of his having been abducted and murdered by certain over-zealous members of the craft. The excitement in that day, in reference to this mythical murder, was of a sufficiently grave and extensive character to result in the inauguration of a short-lived party in national politics, the leading characteristic of which was its opposition to Free Masonry.

The Mormons not only had a sad experience in the counties of Jackson and Caldwell, but also in Carroll, in the neighborhood of DeWitt, near the Missouri River. During the summer of 1838, a citizen of this village, by the name of Root, then a merchant there, and now a banker in Quincy, Illinois, sold a large number of lots to G. W. Hinkle and ——— Murdock, whom it was afterwards discovered were Mormon leaders, who came to Carroll county to establish a settlement of their order. De Witt being a good landing on the river, they regarded it as a convenient point from which to forward goods and immigrants to Far West. No sooner was it known that these new comers were Mormon leaders, coming into the country with the view of planting a colony, than great excitement arose in the sparse settlements then existing there. The settlers became alarmed for their own safety, and in July, 1838, a public meeting was held in Carrollton, which was addressed by Dr. W. W. Austin, Alex. C. Blackwell, Rev. Abbot Hancock, Rev. Sarchel Woods, Hiram Wilcoxson and others. No definite measures were adopted at this meeting, but at another held a few days afterward, it was with difficulty that portions of the people were restrained from making an immediate advance on the Mormon settlement at DeWitt. Assistance from neighboring counties was proffered to expel the Mormons from Carroll, and it was finally determined that their expulsion was a necessity. A committee of citizens was appointed, of which Sarchel Woods was made chairman, to notify Col. Hinkle of the course the people intended to pursue. Accordingly, on the following Monday, the committee visited DeWitt, where they met Col. Hinkle and a large number of his adherents. On being informed of their mission, Col. Hinkle drew his sword, and, defiantly flourishing it the air, threatened extermination to those who should attempt to disturb the

peace of himself and the Saints. To all of which the chairman, Rev. Mr. Woods, replied: "Colonel, put up your sword. I am an old pioneer, have heard the Indians yell, the wolves howl and the owls hoot, and am not alarmed at such demonstrations."

Before decisive measures were adopted for the expulsion of the Mormons at DeWitt, troubles broke out in Daviess County, and the people of Carroll were called upon for aid. During the existence of these troubles, and while the attention of the people was directed to the suppression of disorders in Daviess, Mormon recruits, by land and by water, poured into the town of DeWitt, and their wagons and tents completely filled the grove of timber below the town. An attack on this encampment and settlement was fixed for the 21st of September, 1838, and on that day, about 150 armed men bivouacked near the town. A conflict between the forces ensued, during which several scattering volleys were fired, but no serious casualty occurred. Nevertheless, a laughable incident happened to a Mr. Williams, who was struck in the mouth by a passing ball. Williams was of the Gentile force and an inveterate tobacco chewer, who was in the habit of always keeping a large quid between his under lip and teeth. A ball from the gun of one of the Saints entered the right side of his lip, and coming out on the left, carried with it the huge quid of tobacco, without breaking the skin in front of the mouth. The Mormons finally evacuated their works and fled to some log houses, in which they were comparatively safe from attack. The Carroll County forces likewise returned to their camp to await re-inforcements. Troops from Ray, Howard and Clay Counties soon arrived. Hiram Wilcoxson, who had been sent to Jackson County for a piece of artillery, arrived in due time with it on a wagon, and it was properly mounted ready for service. By this time the attacking force had increased to four or five hundred men. Congreve Jackson, of Howard County, was chosen Brigadier-General; Ebenezer Price, of Clay, Colonel; Singleton Vaughn, Lieutenant-Colonel, and Sarchel Woods, Major. Thus officered, the brigade, after ten days' discipline, were preparing for an assault upon the Mormon force.

Before the line of battle was formed and the onslaught made, however, Judge James Earickson and William F. Dunnica, two influential and reputable citizens of Howard County, reached General Jackson's camp and asked permission to intercede, with the view of adjusting the troubles without bloodshed. After a long parley, it was finally agreed that Judge Earickson might make the Mormons this proposition: That the citizens of Carroll County would purchase from the Mormons, at first cost, their

lots in DeWitt, and one or two tracts of land joining the town; that the Mormons should pay for all the cattle killed by them belonging to citizens; that the Mormons should load their wagons during the night and be ready to move by ten o'clock next morning, and that they agree to make no further attempt on their part at a settlement in Carroll County. Judge Earickson very properly thought the terms of pacification rather stringent; but as they were the best that could be obtained from the excited citizens, agreed to undertake the mission. He accordingly waited upon Colonel Hinkle and informed him of the object of his visit, and of the terms upon which a peaceful and bloodless settlement could be made. Colonel Hinkle was indignant, and expressed a determination to die on the hill rather than accede to such terms. Judge Earickson expostulated. Hinkle protested, the interview resulting in Earickson agreeing to remain during the night and hear his final answer in the morning.

A little after dark, Colonel Lyman Wight reached DeWitt with about a hundred Mormons. Their coming strengthened Hinkle's conviction that he could "hold the fort." Nevertheless, Judge Earickson called a council of the principal Mormons and informed them of the perils with which they were threatened. If one citizen of Carroll County should be killed, a hundred would fly to arms to avenge his blood. In the event of hostilities, so exasperated would be the people that he would not be responsible for the safety of the women and children. Colonel Hinkle becoming better informed of the dangers which threatened him, began to consider more dispassionately the force of the arguments, but Lyman Wight was opposed to any terms, and wanted to "fight it out on that line if it took all summer."

The forces under Jackson were determined to carry the Mormon position at all hazards the next morning; and before Judge Earickson returned next morning, Jackson's forces were in line and ready to advance. Despairing of peaceable settlement, a messenger was about to leave to notify Judge Earickson of the determination of the opposing force, and that all non-combatants must be moved by the Mormons to a place of safety. Just at this time, Judge Earickson made his appearance with the intelligence that Colonel Hinkle had accepted the terms, and that if commissioners should be sent to DeWitt to settle the manner in which the property would be paid for, they would be received in friendship. Commissioners were accordingly appointed—W. W. Austin, A. Hancock, A. C. Blackwell, Col. Vaughn, David Walker, and Benjamin Cooper on the part of the citizens; and James Earickson, William D. Swinney, and W. F. Dunnica of Howard County, to represent the Mormons.

In conformity to the agreement, the Mormons without delay loaded their property on wagons, and a long procession filed out of town for Far West, in Caldwell County—men, women, and children casting a sorrowful look behind them as they left forever the spot on which they hoped to build a large and prosperous city.

In less than a week the commissioners met at Glasgow and were ready to make a final settlement of all questions pertaining to the property. They were about proceeding to business, when a messenger reached them from Messrs. Joseph Dickson, Hiram Wilcoxson and others of Carrollton, bearing a letter to the effect that on the arrival of Col. Hinkle at Far West, the Mormon leaders of that place set aside his agreement, and avowed a determination to maintain possession of their property in Carroll County. The commissioners at once left Glasgow and reached Carrollton at midnight, it having been reported—which, however, turned out to be untrue—that a Mormon force was moving from Far West southward; and Carrollton, being unprotected, everything was in confusion there. Apprehending an attack upon the town, the merchants had packed their goods and books and sent them to places of safety. Many families were preparing to leave, and had moved their furniture and other household effects and concealed them in the adjacent woods. Col. William Claude Jones was endeavoring to organize two companies for home protection, but his efforts, in consequence of the demoralization which prevailed, were in vain.

Peace was finally restored. Whether the commissioners ever carried out the object of their appointment and adjusted the property balances between the citizens and the Mormons at De Witt, is not recorded.¹

In 1838 the discord became so great, and the clamor for the expulsion of the Mormons from the State so imperative, that Governor Boggs issued a proclamation, ordering Major-General David R. Atchison to call out the militia of his division to put down the insurgents and enforce the laws. He called out a part of the 1st brigade of the Missouri State Militia, under command of General Alexander W. Doniphan, who proceeded at once to the seat of war. The militia were placed under the command of General John B. Clark, of Howard County. The Mormon forces, numbering about 1,000 men, were led by G. W. Hinkle. The first skirmish took place at Crooked River, in the south-western part of the county, where David Patten—"Captain Fear-not," as he called himself—the leader of the Danite Band or United Brothers of

¹ A. C. Blackwell's History of Carroll County, 1876.

Gideon, was killed. But the principal engagement was fought at Haughn's Mills, five miles south of the present site of Breckenridge. The Mormons of the eastern portion of the county had concentrated there and entrenched themselves in the mill and in the blacksmith shop, where the militia, numbering about 125 men, attacked and captured them. One militia man was wounded and 18 of the Mormons killed—some of them after their surrender,—and their bodies were thrown into a neighboring well on a farm owned at that time by Haughn. This land is now the property of James C. McCrary, Esq., of Kingston, to whom it was sold for a St. Louis party, by Nathan Cope, Esq., of Kingston. It was about fifteen and a half miles east of Far West. This bloody and sepulchral well was filled up by Charles Ross, Esq., now a resident of Kingston, who arrived on the spot just ten days after the tragic occurrence.

When the militia appeared at Far West, October, 1838, where the principal Mormon forces were gathered, Joe Smith surrendered, agreeing to General Doniphan's conditions, viz.: That they should deliver up their arms, surrender their prominent leaders for trial, and the remainder of the Mormons should, with their families, leave the State.

The leaders were taken before a court of inquiry at Richmond, Judge Austin A. King presiding. He remanded them to Daviess County, to await the action of the grand jury on a charge of treason against the State, and murder. The Daviess County jail being poor, they were confined at Liberty. Indictments for various offenses—treason, murder, robbery, receiving stolen goods, arson, resisting legal process, etc.,—were found against Joe Smith, Hiram Smith (Joe Smith's brother), Sidney Rigdon, Lyman Wight, G. W. Hinkle, Caleb Baldwin, Parley P. Pratt,¹ Luman Gibbs (the basket-maker), Maurice Phelps, King Follett, Wm. Osburn, Arthur Morrison, Elias Higbee, J. Worthington, W. Voorheis, Jacob Gates and others. Sidney Rigdon was released on a writ of *habeas corpus*. The others requested a change of venue, and Judge King sent their cases to Boone County for trial. On their way to Columbia, under a military guard, Joe Smith effected his escape. It is claimed, and generally believed, that the guard was bribed.

On July 4th, 1839, P. P. Pratt and perhaps others, while the citizens of Columbia were attending some sort of an old-fashioned Fourth of July celebration on the opposite side of the town, knocked down

¹ Pratt was a Mormon Elder and a man of education. In 1856 he met a tragic death, near Fort Gibson. For an account, of it see conclusion of this chapter.

John M. Kelly, the jailor, when he opened the door to serve them with dinner, and escaped. Gibbs and some others were tried before David Todd, Circuit Judge, and acquitted. Hon. J. S. Rollins of Boone, and General A. W. Doniphan of Clay, defended them. The indictments were dismissed against all the others, by Circuit Attorney James M. Gordon, at the August term of the Court, 1840. In connection with the removal of the remainder of the Mormons, and according to the terms of the surrender, there were many terrible scenes. Many of the Mormons were poor, and had invested their all in lands from which they were about to be driven. Valuable farms were traded for an old wagon, a horse, a yoke of oxen, or anything offered that would furnish means of transportation. In many instances conveyances of lands were demanded and enforced at the muzzle of the pistol or the rifle. At this time there were about 5,000 inhabitants in Caldwell County, nearly 4,000 being Mormons, most of whom went to Nauvoo (meaning "The Beautiful"), in Illinois, where they afterwards built a magnificent temple.

In July, 1843, Jo. Smith pretended to receive a "revelation" authorizing polygamy. When the "revelation" became public, considerable indignation was felt in Nauvoo, and serious disturbances occurred, the ultimate result of which was that the Prophet and his brother Hiram, William Richards and John Taylor, were arrested on a charge of treason against the State and lodged in the Carthage, Illinois, jail. A short time after, it began to be rumored that some of the State officials were really desirous the two Smiths should escape, whereupon an armed mob of about one hundred men was organized, and near sunset was seen advancing stealthily, in single file, from the Nauvoo road, in the direction of the jail. Arriving at the jail, a conflict ensued with the guard during which several shots were fired. The guard was repulsed, and the victorious mob forced their way to the front door of the prison, and into the lower room. There was no hesitation; the excited and determined crowd instantly poured in a dark and threatening mass up the stairway which led to the room where the prisoners were confined. A volley was fired through the door, one shot of which inflicted a wound on Hiram Smith from which he instantly expired. The door was now forced, and the infuriated mob precipitated itself into the room, shouting and firing volley after volley. The contest was too fierce to continue long. Taylor was severely, and it was thought at the time, mortally wounded. The Prophet, Jo. Smith, was armed with a six-barreled pistol, with which he defended himself with a bravery inspired by desperation. Three times did he discharge his weapon, and every shot was effectual, wounding one

of his assailants mortally and two others slightly. A volley from the mob finally brought him lifeless to the floor.

Thus fell (June 27th, 1844) a martyr to licentiousness and ambition, the most corrupt, successful and wicked impostor of modern times. After Jo. Smith's death the "Council of Twelve Apostles" unanimously elected Brigham Young as his successor.

Parley P. Pratt, heretofore mentioned as escaping from the Columbia, Missouri, jail on July 4th, 1840, was a man of education, an author and a poet, and a Mormon elder of great influence among the "Saints." His violent death near Fort Gibson in 1856, was as tragic as Smith's, and under circumstances of thrilling interest. In the spring of 1856, Pratt seduced from her home the wife of Mr. H. H. McLean, a merchant of San Francisco, to make her his seventh wife. After her flight, the deserted husband sent his two children, a very interesting boy and girl, to his father-in-law in New Orleans. Some time afterward, the mother left Salt Lake, went to her parents in New Orleans, professed repentance and regret, and promised amendment, and by these means obtained possession of the children, and fled back to Utah with them. On discovering this, the doubly-injured father started in pursuit. He came to New York, heard of Pratt there and tracked him thence to St. Louis. There he lost him. Then he left for New Orleans, where he heard that his wife and children were going through Texas to Salt Lake: so he started to Texas. In his search he learned that his wife had assumed the name of Mrs. H. P. Parker. While traveling through Texas he contrived to intercept some letters which he found bearing the superscription of Mrs. Parker. Although written in cipher, Mr. McLean succeeded in discovering the key, and found the letters were from Pratt, and contained a request that the caravan with which Mrs. McLean and her children were traveling should go to the neighborhood of Fort Gibson, in the Cherokee nation. McLean started for Fort Gibson, assuming the name of Johnson. He made known his secret to the officers of the fort only. Here his vigilant and energetic pursuit of the fugitives was soon rewarded. He captured not only his wife and children, but the Mormon "Saint" who, in the name of religion, had enticed them from their home. The United States Marshal took them before Commissioner John B. Ogden for trial. The case awoke intense excitement at the time, and the populace clamored for vengeance on the wretch who had deliberately plotted the ruin of a prosperous and happy family.

The cyphered letters were produced in court, and Mr. McLean told such a pathetic story of his wrongs that Pratt only escaped lynching by

being concealed in the jail. Even the complainant himself became so enraged at one time during the trial, that, in the very court to which he had come for justice, he clutched his pistol to shoot Pratt then and there. Early next morning, the Mormon elder was dismissed, and left the place secretly, but McLean watched and pursued him, overtook him on the road, and killed him in his tracks. With his children McLean returned to New Orleans, and the wife having meanwhile become a raving maniac, was sent to an insane asylum.

It was this event, combined with the apprehended appointment of new territorial officers by the Government, and a desire to possess the valuable property of the train, that is reported to have led to the horrible massacre of more than one hundred Arkansas immigrants at Mountain Meadow, Utah, on September 15th, 1857, and for participation in which crime John D. Lee was tried, and on March 23d, 1877, shot to death on the very spot of the bloody slaughter. He lived with the Mormons during their residence at Far West.

The conduct of Governor Boggs in taking measures forcibly to drive the Mormons from the State in 1839, greatly exasperated them, and some of the leaders determined upon his assassination. With this view, Porter Rockwell, one of their number, came to Independence, the place of Governor Boggs' residence, in 1841, and under a false name engaged himself to groom a horse for Mr. Ward, where he remained for several months reconnoitering the situation and waiting for an opportunity to accomplish his diabolical purpose. Finally it came. Rockwell, as it was alleged and believed at the time, armed himself with a pistol, and stealthily made his way after night to the residence of Governor Boggs in the suburbs of the town, and, while the Governor was sitting in his family room with his back to a window, fired through it at the head of his unsuspecting victim. Fortunately, the bullet did not penetrate the skull, and although it inflicted a stunning and dangerous wound, it did not prove fatal.

Circumstances strongly pointing to Rockwell, *alias* Brown, as the would-be assassin, he was arrested on the charge, but the grand jury of Jackson County failed to find an indictment against him for this offence, but did indict him on the charge of attempting to break jail while under arrest, and in prison awaiting the action of the grand jury. Under a change of venue to Clay County, he was afterwards tried and acquitted, and left for Nauvoo, and now lives in one of the Southern Counties of Utah. Geo. W. Dunn, of Richmond, then circuit attorney, now circuit judge, prosecuted Rockwell, and Col. A. W. Doniphan defended him.

Some years after this event Governor Boggs moved to Napa City, California, where he now resides.

By the act of Congress of March 6th, 1820, to authorize the people of Missouri Territory to form a Constitution and State Government, it was provided that thirty-six sections or one entire township of land (46,080 acres), which should be designated by the President of the United States, shall be reserved for the use of a seminary of learning, and vested in the Legislature of said State to be appropriated solely to the use of such seminary by the Legislature. The President having designated the lands mentioned, in conformity to the act of Congress, the General Assembly, on December 31st, 1830, passed an act making provision for the sale of the seminary lands, after six months' previous notice in the several newspapers published in the State; upon the condition, however, that the same should not be sold for a less price than two dollars per acre. Land districts were established, and sales of the public and seminary lands were made at Independence, Palmyra and Benton, during the fall of 1831. By an act passed January 17th, 1831, 80 acres of the seminary lands adjoining Independence, Jackson County, were laid off in lots and annexed to said town. And in December, 1832, said lots were offered for sale, to the highest bidder; on the condition, however, that no lot of one acre or less should be sold for less than \$10.00, nor any lot of more than one acre, for less than \$5.00, per acre. Sales of the seminary lands in the various districts were also made in 1833, and after May 1st, 1835, by private entry, in the same manner, at the same price, and under the same regulations as the United States lands were then disposed of, at private sales. The commissioners appointed to superintend the sales of the seminary lands were obligated by law to pay into the State Treasury all moneys received by them from said sales, the Treasurer to keep the same as a distinct fund for the purposes for which said lands were accepted by the State.

The moneys arising from the sales of seminary lands, and on deposit in the State Treasury, having reached, independent of expenses, the sum of about \$70,000, the Legislature of 1838-9 entered upon the responsible duty of providing by law for the location of a State University, or seminary of learning, and for its institution, government and support. Accordingly, by an act approved February 8th, 1839,¹ five commissioners were appointed to select a site for the State

¹ Introduced by Hon. James S. Rollins, a member of the House from Boone County.

University, the said commissioners being Peter H. Burnett of Clay, Chancey Durkee of Lewis, Archibald Gamble of St. Louis, John G. Bryan of Washington, and John S. Phelps of Greene. The act provided the site should contain at least fifty acres of land, in a compact form, within two miles of the county seat of the county of Cole, Cooper, Howard, Boone, Callaway or Saline.

It was made the duty of the commissioners to meet in the city of Jefferson on the first Monday of June, 1839, and thereafter at such times as they might appoint at the county seat of each county mentioned, to receive conveyances of land and subscriptions of money, to be void if the University was not located at the county seat of the county in which they were made.

After visiting all the county seats and receiving bids as aforesaid, the commissioners were to return to the seat of government and open the bids; "and the place presenting most advantages to be derived to said University, keeping in view the amount subscribed and locality and general advantages, shall be entitled to its location."

In three of the six counties mentioned, to-wit, Boone, Callaway and Howard, the contest for the location of the University was very spirited and exciting. With a view of arousing the people to the importance of the subject, frequent public meetings were held in each township, and addresses made by the most influential and popular orators. Subscriptions of land and money were freely and generally made, and on the 24th of June, 1839, the commissioners met at Jefferson City, opened all the bids, and located the University of Missouri at Columbia, in the county of Boone, the bid of said county amounting to \$117,921, or \$18,767 larger than any other county. The following is a copy of the award:

"The commissioners appointed by law to select a site for the State University have agreed unanimously in the choice of Boone County for its location. Given under our hands at the City of Jefferson this 24th day of June, in the year 1839.

JOHN GANO BRYAN,
ARCHIBALD GAMBLE,
JOHN S. PHELPS.

CH. DURKEE,
PETER H. BURNETT,

The corner stone of the University edifice at Columbia was laid on the 4th of July, 1840, with imposing ceremonies, and an address by Hon. James L. Minor, then and now (1877) an honored citizen of Jefferson City.