MORMONISM:

EMBRACING THE

RIGIN, RISE AND PROGRESS OF THE SECT,

WITH AN

EXAMINATION OF THE BOOK OF MORMON;

ALSO,

THEIR TROUBLES IN MISSOURI, AND FINAL EXPULSION FROM THE STATE.

BY JAMES H. HUNT.

WITH

AN APPENDIX,

GIVING AN ACCOUNT OF THE

LATE DISTURBANCES IN ILLINOIS,

WHICH RESULTED IN THE

DEATH OF JOSEPH AND HYRUM SMITH.

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PREFACE.

In presenting this work to an enlightened public, the prefatory remarks we shall indulge in will be few and general. Our chief object has been to give a plain unvarnished account of the difficulties which have occurred between the citizens of Missouri and the "Latter-Day Saints," since they located on their "eternal inheritance" in Jackson county, Missouri: this we have done with "an eye single" to truth, denouncing and exposing whatever has been done amiss by either party.

Numerous falsehoods have been set afloat by the Mormons regarding their troubles in Missouri, and promulged in the most solemn and impressive manner, amongst those unacquainted with the facts, by which public sympathy has been awakened in many places, and contributions raised to repair their *imaginary* losses. It has been our aim to disabuse the public mind on this subject, and refute various slanders against the citizens of Missouri. We are indebted to Mr. E. D. Howe's labors for a portion of the fore-part of this work from which we have selected arguments and facts that, in our opinion, cannot be circulated too extensively, or published too often.

It may appear to some, that we have occasionally treated our subject with too much harshness and levity. To this objection we reply, that Professor Turner

says, "It is difficult to make that which is in its own nature *ridiculous* appear *respectable* when truly presented; that it is hard to reason *down*, by mere argument, what has in no manner been reasoned *up*." In fact, it has been our purpose to set Mormonism in such a light before those whose reason cannot perceive the truth, that they may nevertheless see its inherent grossness, and look upon it with utter contempt: we feel justified in this, since we see that Mormonism always takes best where it is least known.

Mormonism, in our view, is a dangerous *ism* — dangerous to the ignorant and unwary, being calculated to mislead them in matters where the eternal welfare of the soul is at stake—dangerous to our political institutions and government, having a direct tendency to overturn the former and subvert the latter; dangerous to the Christian religion, having made more than a hundred infidels to one *true* believer: hence the necessity for the present work must be apparent to every friend of truth.

We have said that Mormonism increased infidelity: let their arguments speak for themselves, and prove the assertion true. A favorite doctrine with them is, that "if the Book of Mormon is not true, the Bible is false." Says Elder Rigdon, "the only true church of Christ spoken of in the bible possesses all the gifts bestowed upon the apostles." "And these signs shall follow them that believe:" they shall cast out devils; they shall speak with new tongues; take up serpents; if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," &c. No church ex-

cept the "Latter-Day Saints" pretend to these gifts, and if they do not possess them, the Book of Mormon, which they held of equal authenticity with the Bible, is not true, and, of course, the Bible is false.

The Mormons now claim to number one hundred thousand in the United States and Canadas, besides a vast number in Europe, and each successive season adds its swarms of paupers to their church. They now number eighteen thousand at Nauvoo; have the State arms in possession; have been in war and blood since their organization, and now engaging in new difficulties with the citizens of Illinois. Joe says he will be to the people of this generation what Mahommed was to the people of his day, and that he will yet make it a gore of blood from Maine to the Rocky Mountains.

Is it not well that these facts should be made public, that the people may be prepared to see to them? We hope, dear reader, that we have discharged all the obligations we were under to the public and ourselves; and if our book should save one soul from the devouring jaws of Mormonism, we shall be amply compensated for our labors.

St. Louis, May, 1844.

HISTORY OF THE MORMON WAR,

&c.

CHAPTER I.

A SKETCH OF THE CHARACTER OF THE PROPHET JOE AND HIS FAMILY, WITH SOME OF THE PRINCIPAL ACTORS IN THAT SINGULAR IMPOSITION, THE MORMON BIBLE.

THE Smith family, among whom is our hero, the Prophet Joe, emigrated from Royalton, a village in the State of Vermont, about the year 1820, when the Prophet was, as is supposed, about sixteen years of age. They located in Manchester, Ontario county, New York, where they carried on various unimportant operations till the year 1830. From their peculiar habits of life, as will soon appear, they became known to a vast number of persons in that portion of the country, and without a single exception, as I am informed, every person knowing them unite in representing the general character of the family as unprincipled, idle, ignorant, and superstitious — believing firmly in ghosts, witches, and enchantments, fortune-telling, &c. They professed to believe the earth was full of hidden treasures, buried by Robert Kid, or the Spaniards; and being withal too lazy to make a living by honest industry, their minds seemed entirely directed towards discovering where these treasures were concealed, and the surest mode of acquiring their possession.

Our hero, in the interim, had become an adept in the occult sciences—the use of the divining rod, and looking into what they termed a "peep-stone;" his fame had spread throughout the country, and, gathering a horde of idle, credulous young men to perform the labor of digging, he commenced in search of gold and other hidden treasures.

In course of time numerous excavations were made, but, unfortunately, they never dug deep enough to find the object of their search. However, the good resulting from their labors overbalances their misfortunes, as Joe has since informed us that here the golden plates were found, containing the important facts upon which the salvation of a world depends.

We cannot learn that the Prophet ever entered those excavations, to perform any portion of the labor, his business being to point out the locations of the treasures, which he pretended to do by looking at a stone placed in a hat.

Whenever his dupes became dissatisfied at not finding the desired treasures, his ever-inventive and fertile genius would find a story to hush their complaints. He would sometimes tell them that the treasure was there, but was removed by a spirit just before they came to it, or that it sunk deeper into the earth.

The gross ignorance of this man was looked upon, by his early followers, as his greatest merit, and as furnishing the most incontestible proofs of his Divine mission. This has ever been the wardrobe of impostors: it was the mantle under which that prince of impostors, Mohammed, took shelter, in order to carry in his train the ignorant and superstitious of his time.

Our Prophet either neglected, or was denied, the common advantages of education: his followers have told us, that at the time he was "chosen of the Lord" could not even write his own name; yet all these

deficiencies in Joe's acquired abilities seemed amply supplied by a natural genius, strong inventive powers of mind, a deep study, and an unusually correct estimate of the human passions and feelings. In fact, from all I know of Joe, I conclude, he is endowed with all the requisite traits of character to pursue, most successfully, the humbug he has introduced. His address is easy, rather fascinating and prepossessing, of a mild and generally sober deportment, when not irritated, though at times inclined to jest and be exceedingly merry. He frequently becomes boisterous by the impertinence or curiosity of the skeptical, and assumes the bravado, instead of adhering to the meekness he professes. His followers, of course, can discover in his very countenance all the indications of a Divine mission.

The next person concerned in this singular imposition is Martin Harris, who is one of the three witnesses to the truth of the Book, having been shown the plates by an angel instead of our Prophet, who always had them in possession. Before his intimacy with the Smith family, he was generally thought by his neighbors to be an honest man, given to habits of industry. He resided in the town of Palmyra, where he had accumulated a handsome property. He was naturally of a visionary turn of mind on the subject of religion, entertaining the same opinion but a short time, having attached himself to several denominations in a few years, and talked so much about the religious dogmas of the day, exposing their absurdities, &c., that he had almost exhausted the subject with himself. He seemed to be a fit subject for Smith to approach, on the New Bible speculation, in which he engaged, with the view of making a handsome fortune from the sale of the books, as he was often heard to say. The whole expense of publishing an edition of 5,000 copies was borr

by Martin Harris, to secure the expenses of which he mortgaged his farm at $3,000. After failing in his anticipations about the sale of the books, (the retail price of which, they say, was fixed by an angel at $1 75, but afterwards reduced to $1 25, and since that to any price they can obtain,) he adopted Joe as Prophet, Priest, and King. Since that time, the repeated demands upon Martin's purse has reduced it to a very low ebb. He seems to have been the soul of the whole imposition, and now carries the most incontestible evidence of a religious maniac. He says, that he had often conversed with Jesus Christ, with angels, and the devil, and that God himself has frequently been present when he was conversing with the devil, yet seemed averse to chatting. Christ, he says, is the handsomest man he ever saw; and that the devil looks very much like a jackass, with very short smooth hair, similar to that of a mouse. He says, he wrote a considerable part of the Book as the Prophet dictated, and at one time, he remembers distinctly, the presence of the Lord was so great, that a screen was hung up between him and the Prophet. At other times, when the presence was not so great, the Prophet would sit in a room or up stairs, while the Lord was communicating to him the contents of the plates.

He does not pretend that he ever saw the wonderful plates but once, although he and Smith were engaged for months in deciphering their contents. He has abandoned his wife, to follow the fortunes of Smith. He frequently takes a turn of prophesying, though he is not generally thought to be the real genuine prophet, like unto Joseph. We here give two specimens of his prophetic powers, that was written for the special information of a friend of his, who placed them upon the wall of his office:—

"Within four years from September, 1832, there will not

be one wicked person left in the United States; the righteous will be gathered to Zion, (Missouri,) and there will be no president over these United States after that time.

"MARTIN HARRIS."

"I do hereby assert and declare, that within four years from the date hereof, every sectarian and religious denomination in the United States will be broken down, and every Christian will be gathered unto the Mormonites, and the rest of the human family shall perish.

"If these things do not come to pass, I will hereby consent to have my hand separated from my body."

"MARTIN HARRIS."

Few men can talk faster and say less than Martin, who never appears in his proper element unless engaged in the bar-rooms and streets, discussing the most abstruse theological questions, declaring every thing has been revealed to him by the "power of God." During these flights of fancy, he often prophecies of the coming of Christ, the destruction of the world, and damnation of such persons as he is not pleased with.

At one time he declared that Christ would be on the earth in fifteen years, and all who did not believe the Book of Mormon would be destroyed, and no mistake. He is so light-minded and whimsical, as to be the source of much trouble and perplexity to the more intelligent portion of his brethren, and undoubtedly would long since have been cast off by Smith were it not for his money, and the fact that he is the key that could unlock the whole delusion. Martin is generally believed, by intelligent people, to be laboring under a partial derangement; and that any respectable jury would receive his testimony, in any case, of ever so trifling a nature, we do not believe; yet, the Mormonites think him a competent witness to establish contraventions in the order of nature, and every kind of strange enigmas.

Oliver Cowdery is next in suit. He was also chief scribe to the Prophet while transcribing, after Martin had lost 116 pages of the precious document in his encounter with the devil. An angel* also has shown him the plates from which the Book of Mormon proceeded, as he says. He is a blacksmith by trade, and sustained a fair reputation until his intimacy commenced with those money-diggers. He was one of that numerous society in the world who devise the ways and means to avoid the toils and cares of honest industry, and live without work. He accordingly quit the more honorable business of blacksmithing, and commenced Joe-smithing, by becoming the editor of a small monthly publication issued under the directions of the Prophet, and principally filled with accounts of the spread of Mormonism, their persecutions, and the visions and prophecies of Joe: since he commenced his latter occupation his fortunes have been various, though not interesting.

David Whitmor is the last trump, and third special witness who signed the certificate with Harris and Cowdery, testifying to have seen an angel deliver the plates to Joe. He is one of the five of the same name and family who have been used as witnesses to establish the imposition, and have since been great men in the Mormon camp. They were noted in their neighborhood for credulity and a general belief in witches, and, perhaps, were fit subjects for the juggling arts of Joe. David first related that he was led by Smith into an open field on his father's farm, where they found the books of plates laying upon the ground; Smith took it up, and requested him to examine it, which he did for the space of half an hour or more, when he returned it to Smith, who placed it in its former position, alleging

* John Angel.

that it was in the custody of an angel. He describes the plates as being about eight inches square, the leaves being metal, of whitish yellow color, and of the thickness of tin plates, and the back secured by three small rings of the same metal, passing through each leaf in succession; that the leaves were divided in two parts equidistant between the back and edge, by cutting the plates in two parts, and uniting them again with solder, so that the front might be opened, while the back remained stationary and immovable, and was consequently a sealed book, which would not be revealed for ages to come, and which Smith himself was not permitted to understand. On opening that part which was not secured by seals, he discovered, inscribed on the aforesaid plates, divers wonderful characters, some large and some small, but beyond the wisdom of man to understand, without supernatural aid. This account was sometimes partly contradicted by Harris, and since, wholly contradicted by David himself. While in Missouri, the leaders of the church concluded that David was possessed of a devil; he became turbulent and refractory to such a degree, that they received a commandment from God to take the fellow to the timber and flagellate him for his seditious conduct. They lynched him; and though the plan may seem novel, they undoubtedly cast a devil out of him, for upon receiving such *striking* proofs of their affections, he seceded, and says now, that he testified to seeing an angel deliver the plates to Joe, and that he considers his statement literally true, though people don't generally understand it in a proper sense. The angel whom he saw deliver the plates to Joe was a gentleman of that name, who he was acquainted with.

Although this statement may have been literally true, yet it was not true in the sense David knew it would be understood. Such apologies to excuse his want of

veracity would indeed make milder devils blush. Since his secession from the Mormons, he has been engaged at driving a team about Richmond, Mo., and is making a sustenance more honorable than when among the Mormons, if not so agreeable to his inclination. Can any rational creature suppose that Deity ever chose such changeling renegades to be the witnesses of a new dispensation to his children?

CHAPTER II.

AN ACCOUNT OF THE MORMON BIBLE — THE IDENTICAL URIM AND THUMMIM MENTIONED IN EXODUS XXVIII. 30, FOUND BY THE PROPHET.

THE various verbal accounts, all contradictory, false, and inconsistent, which were given out by the Smith family, in reference to the finding of certain gold plates, will be found in this work. Since the publication of their bible, they have been less contradictory in their statements respecting it. They say, that some two years previous to the finding of that important postulation, Joseph, junior, began his interviews with angels, or spirits, who informed him of the wonderful plates, and the manner and time of obtaining them. This was to be done in the presence of his wife and first child, which was to be a son. In the month of September, 1827, Joseph got possession of the plates, after a desperate struggle with a spirit. The remarkable event was soon raised abroad, and the Smith family commenced making proselytes among the credulous and lovers of the marvellous, to the belief that Joseph had found a record of the first settlers in America. Many profound

calculations were made about the amount of their profits on the sale of such a book. A pious fraud does not seem, at this time, to have entered into their minds, yet, soon after, it turns out religious speculation. The plates, in the meantime, were concealed from human review—hid up unto the Lord; the Prophet declaring that no man could look upon them and live. They at the same time gave out, that along with the plates was found a huge pair of silver spectacles, too large for the present race of men entirely, but which were, nevertheless, to be used in translating the plates. The translation at length commenced; and strange to tell, dear reader, they were found to contain a language not known on earth! (which they termed, "reformed Egyptian characters"); so the plates so much talked of were found to be of no manner of use whatever.

Howbeit, after all, the Lord showed and communicated to Joe every word and letter of the book. Instead of looking at the "reformed Egyptian characters" upon the plates, the Prophet was forced to resort to the old "peep-stone," which he previously used in money-digging: this he placed in a hat or box, as formerly, into which the Prophet put his face. Through the stone he then could discover a single word at a time, which he repeated aloud to his amanuensis, who committed it to paper, when another word would appear immediately, and thus the performance continued to the end of the book.

"God moves in a mysterious way,
His wonders to perform."
He writes his will upon a plate,
His prophet reads it in a stone.

Another account given of the transactions is, it was translated with the big spectacles, before mentioned, which were in fact the identical Urim and Thummim mentioned in Exodus xxviii. 30, which were brought away by the heroes of the book from Jerusalem, handed

down from one generation to another, and finally "hid up unto the Lord," in Ontario county, New York, some fifteen centuries since, to enable Joe to translate the plates without looking at them!

Before the work was completed, under the pretence that some person was trying to destroy the plates and the Prophet, they relate that the Lord commanded them to depart into Pennsylvania, where they could proceed unmolested.

Joe, accordingly, removed his family thither; but, it appears, it was at the request of his father-in-law, instead of the command of God. A box, which was said to contain the plates, was conveyed in a barrel of beans, while on the journey. Soon after this, his father-in-law, Mr. Isaac Hale, on account of his daughter, agreed to sell Smith part of his farm, provided he would go to work, and quit his impositions. Joe said he had given up his former occupation, and concluded to labor for a living; but unfortunately, in a few weeks, Harris made his appearance, and soon Cowdery was in attendance, and Joe again commenced looking into his hat and telling of his bible. In the interim, Harris fell in company with the devil, who made an assault upon him, and came off victorious, taking with him 116 pages of their bible, which had been translated. Cowdery was the chosen scribe to finish the work; after which the plates were buried up by command of the Lord, in a place unknown to the Prophet or any other person.

At length this omniverous postulatum was got ready for the press, and issued in the summer of 1830, nearly three years from the time it was brought forth from its hiding-place. It is a book of nearly six hundred pages, and is, unquestionably, one of the most unreasonable disgusting works in the English or any other language. It is less interesting than any thing we have ever seen. It was most probably written by an atheist, to try an

experiment upon the human understanding and credulity. The author, although a man of learning, studied barrenness of style and expression, without an equal in the annals of literature. It bears the stamp of imposition upon every page. If the God of all creation should condescend to give us a written declaration of his will, it would not be filled with such idle vagaries as would disgrace a common scribbler; the fact is, this Book of Mormon is the most contemptible piece of presumption that has ever come under our own observation, and as an admixture of blackguardism and nonsense we will poize it against the world. It won't bear examination in any point, yet we will proceed more in detail.

The title-page says:—

"The Book of Mormon; an account written by the hand of Mormon, upon plates taken from the plates of Nephi; wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites, which are a remnant of the house of Israel, and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation: written and sealed up and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of the Gentiles; the interpretation thereof, by the gift of God, and an abridgment taken from the book of Ether.

"Also, which is a record of the people of Jared, which were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel how great things the Lord had done for their fathers, and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of Jews and Gentiles that Jesus is the Christ, the Eternal God, manifesting himself to all nations.

"And now, if there be fault, it be the mistake of men-

wherefore condemn not the things of God, that he may be found spotless before the judgment-seat of Christ.

"By Joseph Smith, junior, Author and Proprietor."

The reader will recollect that Joseph Smith, junior, is always held out as a very ignorant person; so much so, that he can write nothing except it be dictated to him, word by word, by the mouth of the Lord; and consequently the Lord dictated this little page. Then, here we have a specimen of a little page, according to Infinite Wisdom, constituting Joseph Smith, junior, "author and proprietor," in order that he may have the sole profit of the work.

Although the Mormons have the Bible at their tongues' end, and always come down with a torrent of Scripture, sweeping away objections like chaff before a hurricane, proving every thing by the Bible, we think it will puzzle them very much to find an instance where the God of all creation has ever sent a message to his children, and that in the most astonishing and miraculous manner, and constituted any individual its retailer, and sole sharer of its profits! But we are told, "the ways of God are past finding out:" and he has therefore given to Joseph Smith a "copy-right" to sell this last message, and that, too, from the hand and seal of "R. R. Lansing, clerk of the northern district of New York."

But a saving clause is inserted in the title-page, and several times repeated in the book. It seems that neither the Lord or Smith were willing to avow themselves the authors of the whole imposition: "and now, if there be fault, it be in the mistake of men"!!! Here, then, we have an acknowledgment that there may be faults—a budget of truths and falsehoods, sent forth to imperfect man from the God of all perfection, without a single rule being given whereby to distinguish one from

the others!!! Alas! the credulity of man—is he to be ever the dupe of priestcraft?

One thing worthy of remark, as we pass along, is, the manner of speech often used in this Book of Mormon falls in tune with the latest Yankee style: "Now, if there be fault, it be the mistake of men;"—"had ought to be,"—"should ought to have," &c. Let it be some consolation to the "universal Yankee nation," that Deity has complimented them so far as to adopt their peculiar style of homely phrases. But the fact is, this frequent assumption of Yankee style detects the antiquity of the book, and proves most clearly, that it is only a late patent Yankee invention. The real author, notwithstanding his studied ignorance, was well acquainted with the classics.

The name of most of his heroes have the Latin termination of *i*, such as Nephi, Lehi, Maroni, &c. The word Mormon, the name given to his book, is the English termination of the Greek word "Marmoo," the definition of which we find to mean "bugbear, hobgoblin, raw head and bloody bones." It seems, then, that the writer gave his book not only a very appropriate, but classical name. His experiment upon the human mind he thought would be more perfect, by giving it a name, in addition to its contents, which would carry upon its face the nature of its true character—a fiction of hobgoblins and bugbears.

Our readers will bear in mind that the boasted antiquity of this Book of Mormon can only be disproved from the internal evidence it contains against itself; from its very nature, it admits of no other testimony; but these evidences are so full and perfect in every respect, as to defy the learned ingenuity of Mormons.

How did the "remnant of Israel," in North America, (or North American Indians) become acquainted with the classics? How does it so strangely happen that

this "reformed Egyptian" falls in beat so admirably with the Latin terminations? Why, the truth is, that Solomon Spalding, who wrote the original romance which was metamorphosed into the Book of Mormon, was a man of letters—an erudite historian, well acquainted with the classics—well skilled in the Latin dialect; and in order to give his novel the appearance of antiquity, chose such names as Nephi, Lehi, Maroni, &c., with the Latin termination: and in converting his novel into a religious work, the stupid blunderers retained the very names which detect the whole imposition. The keys which unlock the whole mystery are left within the reach of every one, although such unexampled caution has been exercised in closing up every avenue, that might lead, through the medium of oral testimony, to a disclosure of its origin. Spalding's novel will be more fully noticed hereafter.

Next comes the "Preface," signed, "The Author," which shows the Lord was willing to approve and adopt the most modern plan of making books, by inserting a title-page, copy-right, and a preface. The substance of the preface is, that the author had translated 116 pages from the plates of Lehi, written by the hand of Mormon, which were stolen by some persons:

"And being commanded by the Lord that I should not translate them over again, for Satan had put it into their hearts to tempt the Lord their God, by altering their words, that they did read contrary from that which I translated, and caused to be written; and if I should bring forth the same again, they would publish that which they had stolen, and Satan would stir up the hearts of his generation, that they might not receive this work; but, behold, the Lord said unto me, 'I will not suffer that Satan shall accomplish his evil design in this thing; therefore, thou shalt translate from the plates of Nephi, until you come to that which you have translated, which ye have retained, and behold ye shall

publish it as the record of Nephi; and thus will I confound those who have altered my words.' "

The facts respecting the lost manuscript we have not been able to ascertain; they sometimes charged Harris' wife with hiding it in the fire, but this she denies. They were, however, taken from the possession of Harris, by a miracle wrought by Satan. The Prophet has undertaken to inform the reader how the Lord got him out of this dilemma:

"Thou shalt translate from the plates of Nephi, until thou come to that which ye have translated, which ye have retained, and behold ye shall publish it as the record of Nephi."

Here the God of Truth, in order to counteract the works of the devil, is represented by Smith as palming off upon the world an acknowledged lie; the records of Lehi must be published as the records of Nephi.

Again: how could Smith know when he came to that which he had translated, without looking at the plates—(which he could not read if he did)—for he does not pretend that there was any miracle in the operation? but expects one not fully endowed with the folly and wickedness of "the Author" can believe, for a moment, that God would make known his will in such language.

Again: an important record, which had been made by a miracle—kept for ages by a miracle—dug from the ground by a miracle, was stolen by some one, so that a miracle could not restore it; and thus were the designs of the Lord counteracted by "Satan putting it into them to tempt the Lord." Pish!—such stupid nonsense is only fit for impostors to preach, and fools to believe.

"The Book of Mormon" is divided into a number of books, each purporting to have been written by different individuals, upon plates of brass, so far as the history of Lehi, the founder of the vast settlements which were

situated on the Isthmus of Darien, were concerned; and upon plates of gold, so far as relates to one Jared* and his posterity, who were *not* confounded at the destruction of Babel, but were miraculously navigated by the hand of the Lord across the ocean.

The history of Lehi and his posterity commences in the reign of Zedekiah, king of Judah, six hundred years before the Christian era, and ends about four hundred years afterwards, which concludes the history, or fiction. The whole work is written in a miserable attempt to imitate the style of King James the First, and the sameness is such, and with such tautology of phrases, from the beginning to the end of the work, that no one can be left in doubt in identifying the whole with one individual author.

We have yet to learn that the style of King James is better calculated to reveal the will of Heaven than is the modern and more refined language; indeed, we consider it as strong evidence against the work now under consideration. If God chose to reveal himself, it would be done definitely, and in such language as might by all be clearly understood. And why all this periphrastic of history? Why, good heavens, it has nothing to do with salvation: Jesus Christ, nor the writers of the New Testament, furnish no such examples; none of those long, nonsensical yarns, appear there; a simple plan of redemption is laid down, with a few self-evident rules to govern our moral conduct, and here the matter ends, without attempting to reach beyond the utmost ken of human thought.

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* As to "one Jared and his family, who were not confounded at the tower of Babel," those who will read the 9th verse of the 11th chapter of Genesis, will be convinced of its inconsistency with the Bible account, which says, "Therefore is the name of it called Babel, (that is, confusion,) because the Lord did there confound the language of all the earth, &c."

The first book is entitled, "The Book of Nephi," and commences its narrative with the departure of Lehi from Jerusalem. He had four sons—Laman, Lemuel, Sam and Nephi; the last of whom is the principle hero in the present book, and is himself his own historian according to this ex-cogitation. He is a gentleman, a scholar, an engraver, and a worker of metals; for he says:—

"Behold, I make an abridgment of the record of my father, upon plates of brass, which I have made with mine own hands; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life."

Lehi dreams marvellous dreams previous to his departure from Jerusalem, and sees visions truly strange and wonderful. He goes about prophecying of the great calamities that await the Jews, and warns them to flee from the wrath to come. The people at length become vindictive at his clamor, and threaten his destruction. Then, to rescue Lehi, and to bring about wonderful events, God warns him to flee into the wilderness, and leave all his great possessions, his gold and his silver, and take nothing with him but his family, his tents and provisions. A miserable condition, indeed, for the wilderness!—no clothing, no weapons, nor tools to make them with. Not dispirited, however, the command is obeyed, and he travels until he arrives at the borders of the Red Sea.

Then three elder brothers became dissatisfied, probably from their adversity and privations, and accused the father of being visionary, &c. Nephi represents himself as being the particular favorite of the Lord, (or his narrator does for him,) for he says:—"And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know the mysteries of God," &c. God blesses him,

and makes a covenant with him, and promises him a choice land, which is above all others.

Nephi is commanded by his father, together with his three brothers, to go back to Jerusalem, to the house of one Laban, who has in his possession a record of the Jews, engraven on plates of brass, as he is informed by the Lord in a dream; and that it likewise contained the genealogy of his ancestors. Nephi is ready to go, and by some little persuasion the four brothers embarked for the plates at Jerusalem. Laban, who has them in his possession, refuses to give the plates to the ambassadors; but Nephi was not to be foiled; two unsuccessful attempts are made, and the third time, Nephi finds Laban drunk within the city, and says—"And I, Nephi, beheld his sword, and I drew it forth from the sheath thereof, and the hilt thereof was of pure gold, and the workmanship thereof was exceeding fine; and I saw the blade thereof was of most precious steel." (P. 12.) This is the earliest account of steel to be found in history.

Alexander the Great, who lived about three hundred years after the time here named, employed iron for points to his implements of war, as we are told by Josephus, who tells us also that he complained that his weapons were so easily blunted; now, if steel had been in use, either at Rome, Jerusalem, or Damascus, at the period here spoken of, by the time Alexander came upon the stage it would have been common, and he would have used it for his weapons, instead of iron. Damascus was once famous for manufacturing swords, but it was long before the Christian era. A coarse kind of steel, or iron carbonated, was used in the days of Julius Cæsar, about one hundred years before Christ.

The covenant with Lehi gives him a choice land. And again, he says, his father has obtained a promise from the Lord, that he should have a choice land. (P.14.) Whether these are separate lands, we are left to con-

jecture. If they are the same, one of the promises are gratuitous: when the Lord covenanted with Abraham, he promised him the land of Canaan, which should be inherited by his posterity forever. It is true the covenant was renewed with Isaac; but he was the rightful heir. If the Lord had covenanted with Abraham and with Isaac for a land, we should naturally infer that they were different countries, especially if the covenant had been made with Isaac first. Nephi says, the promise of the choice land is to him exclusively, as can be seen on page 9; consequently, each have a separate land. But the sequel of the fiction informs us, that they all embarked in one ship—land on this side of the Atlantic, and dwell together until Lehi dies.

Nephi says, he drew forth the sword of Laban, and cut his head off, which enabled him afterwards to obtain the plates, by false pretences and deception. Thus, we see, the author would have us believe, that the Lord sometimes accomplishes his designs by murder and lying. Lehi receives the plates from his sons, examines them, and finds, to his great satisfaction, that he is a descendant from Joseph, the son of Jacob. "And now, when my father saw all these things, he was filled with the spirit, and began to prophesy concerning his seed; that these plates of brass should go forth unto all natians, kindreds, tongues, and people, which were of his seed: wherefore, he said, that these plates of brass should never perish, neither shall they be dimmed any more by time." (P. 15.)

These plates have not been found; if they have, we have not been furnished with a translation.

Nephi and his brethren are again sent back to Jerusalem, to bring with them, into the wilderness, a man by the name of Ishmael, and his family, which consists of daughters and sons enough to accommodate each family with husbands and wives. Now, in this affair

several contradictions appear to us, which we are at a loss how to reconcile. This man, Laban, from the account, must have been a wealthy citizen of Jerusalem; from the description of his sword, a prince might envy its ownership.

He must have been an important character in the city, or the care of these highly interesting plates would not have been confided to him; and yet that this man should have been robbed and murdered, and these circumstances have created no excitement, is, to say the least, a matter of surprise: and some time after the murder being committed, the assassin goes to the deceased's house, to obtain the plates, still carrying Laban's sword, we suppose, for he brought it away with him, It was truly a miracle that the murderer was not detected and brought to justice. But, admitting the escape of such a bold assassin, which is next to impossible, it is still more astonishing that he should return to Jerusalem in a few days after, on a courting expedition, and should succeed in his suit, and bring off his lady without being molested. Such glaring incongruities would disgrace a school-boy, much less an inspired penman, or a prophet. And the very fact of this Nephi robbing Laban of his sword, would alone be sufficient to convince us, that he was not the man of God he pretended to be; but when we find him taking a cowardly advantage, and murdering a helpless drunk-man, for refusing to deliver up the sacred trust of a nation that was confided to his care, to a savage woodsman, we conclude that he is better qualified to do the work of the devil than to be the confidential agent of Heaven. But presumption can assume anything, and call it divine, and the most irrational falsehoods contained in the Book of Mormon is believed, by the superstitious portion of them, with a vengeance only known to fanatics.

Nephi is the first inspired penman that has attempted to satisfy the curiosity of his readers concerning himself, by giving a description of his own person. He says—"And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature," &c. By the sentence, "And it came to pass," we understand, that in course of time it came to pass: the sentence implies a lapse of time; so then, in course of time, Nephi became "exceedingly young,"—"nevertheless" he still remained "large in stature."

How young a person would have to be who was "exceedingly young," I am at loss to determine; yet I should suppose a person one minute old might with propriety be called "exceedingly young," but could not, at the same time, be called, "nevertheless, large in stature:" this is indeed a solecism. A person cannot in course of time become "exceedingly young," though after arriving at the strength of the mind, he might become very foolish, and write falsehoods and inconsistencies, and this possibly was the case with Nephi, or his narrator. The reader will remember, that when Joseph commenced his interview with angels and spirits, he gave out, that the wonderful plates were to be found in the presence of his wife and first child, which was to be a son, and it seems that some profound calculations were made about the future greatness and importance of this son. However, we are informed that this son, contrary to the Prophet's prediction, was not present at the finding; and so far from it, that Mrs. Smith, "the elect Lady Emma," conceived and bare a——little puny daughter,——which died in a few days, and every possible endeavor was used to conceal its birth and death.

But to return to the Book of Mormon: On the return of Nephi from Jerusalem, some quarrels and contentions arise, which Nephi settles in a most mas-

terly manner; after which, the males of both families take wives, with which the provident author very kindly provided them. The three next pages, viz., 18, 19, and 20, are taken up in relating a marvellous dream or vision, in which Laman and Lemuel are represented as being finally apostates, and would be cut off. Nephi informs us, that he is at that time engraving or writing on plates, which he calls after himself. We are not informed how the plates of Laban were disposed of.

A little further, on page 21, he says he has a commandment from the Lord, to make plates, for the special purpose of making a record of his own ministry, and of his own people.

Here our hero introduces himself as a minister, and having the charge of a people: he is in the wilderness destitute of every thing, but tents and provisions—every thing was left behind—gold, and silver—no metals or tools; but the command to make the plates is obeyed. We shall be compelled to institute a chapter of miracles, in order to account for the manner of making brass plates in the wilderness, without tools or metals, and likewise to satisfy our readers upon many other points in review.

Miracles will account for anything, however ridiculous, whenever our minds preponderate in favor of the subject to which the story may be attached. Any thing, however preposterous and false it may be, if believed to be of Divine origin, needs no evidence, because nothing is impossible with Deity. Lehi comes out with a most marvellous prophecy, considering the period in which it is made; not so much on account of the prophecy, as the language which he uses in its expressions. After the doctrine of the fall is familiarly explained, he speaks of Jesus Christ, and calls John by name, and quotes the words from Isaiah, or Matthew's Gospel, "Prepare ye the way of the Lord: make his

paths straight;" and continues, "for there standeth one amongst you whom ye know not; and he is mightier than I, whose shoes' latchet I am not worthy to unloose." (John i. 26, 27.) Here is another miracle, in choosing the precise language of King James' translation, more than two thousand years before it was arranged, and six hundred before the sentiment was uttered. The plan of redemption is explained at the same time, and the only way of salvation proclaimed; consequently, the law was abrogated at that time, and the Nephites were Christians. These were the earliest Christians we have an account of—that is, six hundred years before the Christian era.

We had imagined, from the Bible account of this matter, that Christ must appear on earth — die, and be raised from the dead before all was fulfilled. If it were possible for the plan of redemption to have been unfolded, without the actual appearance of Christ in the flesh, why did not the patriarchs with whom God made his covenants and his promises preach redemption, through the atonement, instead of sacrifices and ceremonies? But we are informed, by this same prophet Lehi, that "all mankind was in a lost and fallen state; and ever would be, unless they should rely on this redeemer." (P. 22.) From the last paragraph, the author views the matter in the same light with us, that is, that the Christian religion was revealed and made known to the Nephites six hundred years before the advent of Jesus Christ. Lehi speaks by the power of the Holy Ghost, which power he received by faith in the son of God: "And the son of God was the Messiah." Let us compare these sentiments with the views and declarations of the writers of the New Testament: "But when the Comforter is come, then I will send you from the Father," &c. (John xv. 26.) From this we should infer the Holy Ghost was yet in anticipation, because he is

promised; and to confirm our view of this subject, we will cite a few other passages:—"It is expedient for you that I go away; for if I go not away the comforter will not come unto you." (John xvi. 17.) "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John xvi. 8.) But ye shall receive, after that the Holy Ghost has come upon you." (Acts i. 8.) In the second chapter of Acts we find all these promises fulfilled.

Lehi continues his preaching, speaks of John and of the Virgin Mary, and calls her the "Mother of God," and declares the way of salvation, by Jesus Christ, through faith and repentance. (P. 25.) All the prophets of the Bible were far behind our Lehi, and they prophesied falsely too, if our Book of Mormon is true. If any one can reconcile the contradictions and incongruities between the Scriptures and Lehi's prophecies, we shall acknowledge it more than we are able to do, and as yet believe it more than can be done. We are amongst the last that would misrepresent any thing counted sacred, or that would show the least contempt, without the best evidence of its falsehood.

In the examination of this Book of Mormon, the Bible, common sense, and the internal evidences it carries against itself, are the only weapons we have used against its credit; and, taking the Bible as a standard of Divine origin, any thing contravening with the doctrines it contains is regarded as falsehood and imposition.

CHAPTER III.

THE PROPHECY OF JOSEPH, THE SON OF JACOB, WHICH SHOWS JOE SMITH TO HAVE BEEN FORKORDAINED A PROPHET OF THE LORD — ALSO, THE THREE WITNESSES FORETOLD.

Our hero, Nephi, next presents himself in the drama, as a dreamer and a prophet, and is more explicit as to particular incidents than his father. In his vision, he is made acquainted with all the particulars of the birth of Christ, his life, and his baptism, which he witnesses; and sees the Holy Ghost descend in the form of a dove, and abide upon him.

It is worthy of remark, that no circumstance is mentioned by Nephi, in relation to the life and ministry of Jesus Christ, only that which can be found in the New Testament. This fact, however, grows out of this circumstance, that the "author and proprietor" was guided by the New Testament, when his low and pilfering imagination borrowed and scraped together the "Book of Mormon." He dared not, for fear of detection, fabricate any thing which could not be found in the historical part of the scriptures. But upon any thing which pertains to spiritual affairs, and is not in its nature susceptible of contradiction, only through the medium of reason, every liberty is taken by our author, without regard to rationality or probability. Nephi's vision takes up about ten pages, from p. 25, and gives, as his own views, a cursory account of the popular doctrines which have been agitated since the Reformation.

Our author pretends that Nephi, together with sundry other prophets, (which he has created,) had the whole Christian system developed to them, many centuries before the twelve apostles. So Paul told a lie, when he said the twelve apostles of the Lamb developed cer-

tain secrets which were hid from ages and generations, and were ordained before the world to their glory, that they should have the honor of announcing them.

We leave the candid reader to decide the matter, with the suggestion, that the Mormon prophets have repeatedly been convicted of lying, whereas Paul has stood the test for ages, without being obnoxious to the charge. Not only so; if we are to take the brass plate revelation for sacred truth, we must infer that there has been a great deficiency in the record of Christ's mission, or that he did not exhibit his truths, while here, as fully and clearly as he did to these Nephites, through their prophets; and consequently left the world in darkness, to grope their way in ignorance and superstition, until the mineral-rod, money-digging prophet, Joseph Smith, junior, searching after Robert Kidd's money, which was buried in Manchester, Ontario county, New York, found the plates of Nephi, which had been buried there one thousand four hundred and twenty-eight years. How long he kept them we are not informed; but they were taken from him, and hid *up* again by the Lord, so that no divination, nor legerdemain, will enable him to find them. Next comes what, in vulgar life, would be called a thumper. "And it came to pass," says Nephi, "that the Lord spake unto my father, and commanded, that on the morrow he should take his journey into the wilderness. And it came to pass, that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass; and within the ball were two spindles, and the one pointed the way whither we should go into the wilderness." We are not informed which way the other pointed, but suppose, of course, it pointed the way they should not go. If this ball was a compass, as we are hereafter told by the author, many improvements, since then, has been made

in that instrument; except in the construction of the negative spindle, which excels any of the present day inventions. But what is most ridiculous is, that it was a *fine brass ball*, and yet the spindles could be seen to traverse in the inside. Perhaps Lehi had a stone which favored his vision, and enabled him to look into opaque bodies as well as into futurity.

The revealing stone, and the stone spectacles, will be described hereafter, which will account for many strange and wonderful things, without searching the chapter of miracles. From pp. 39 to 42 is mostly taken up in an eight years' journey to the Red Sea; it will be remembered, that they had started from Jerusalem, and travelled some distance on their journey, before they found the compass; allow they had advanced fifty miles, they were then eight years in travelling the remaining distance of, probably, one hundred and fifty miles, "and arrive at the borders of the Red Sea." At this rate of travelling, we wonder at the brass plates arriving here against this time;—they were certainly a slothful set of fellows, and had very little faith in this "promised land surpassing all others," or they would have made more haste in obtaining and enjoying its milk and honey. However, they arrive at the borders of the Red Sea, and Nephi is commanded by the Lord to repair to the top of a mountain, where he sees a vision, in which he is informed that he must build a ship, and where he can find ore from, with which to manufacture tools.

Here we are presented with our hero in several new characters,—those of a smelter, blacksmith, and shipbuilder; so that, in his youth, he is a scholar, a historian, a smelter, a blacksmith, a ship-carpenter, a prophet, and a priest; and of course, must have had a smattering of other trades and crafts, necessary to carry on his various operations, for it does not appear that he had any assistance.

It now seems that tools and ore are necessary, in order to construct a ship; but a little time since neither ore, tools, or metals, were necessary to make brass plates in the wilderness. At length the ship is completed;—we don't know how he launched it, but they all go on board, and set out for the promised land, but Laman and Lemuel got up a mutiny, and "bound our admiral, Nephi, so tight that he could not move." But the Lord is on the admiral's side;—the famous brass ball compass ceased to traverse! "and they knew not whither to steer the ship, *insomuch* that there arose a great storm, yea, a great and terrible tempest." Reader, we leave you to draw the inference, whether this terrible storm arose from the abuse of Nephi, or because the compass ceased to traverse. (P. 48.)

Finding the compass would not traverse, they get frightened, set Nephi at liberty, and the magnet again operates,—the seas become calm, and every thing quiet; and it came to pass, that they all landed safe on the promised land.

"And it came to pass, that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow and the ox." (P. 48.) Here is a miracle, to confirm the Divine origin of the Book of Mormon. We have always thought that oxen were the result of a surgical operation upon bulls, in order to render them docile and useful to man; and nothing can be more ridiculous than to represent the Supreme Architect of heaven—the God of the creation, as engaged in castrating bulls, for no other purpose under heaven only just because he could. It is high time that such tom-fooleries and stupid blackguardisms should be annihilated, to effect which, it behooves all men of understanding to lend a helping hand. But to proceed:

We are next presented with the following prophecies

of Lehi:—"To be lifted up, according to the words of Zenoch; and to be crucified, according to words of Neum; and to be buried in a sepulchre, according to the words of Zenas, which he spake concerning the three days of darkness." Here are three new prophets, known to our hero, prophesying of the most important events that ever happened. The last of which, one Zenas, uttered a falsehood, because he speaks of three days of darkness at the crucifixion. (P. 51.) The writers of the New Testament state, that there was darkness over the land from the sixth to the ninth hour, varying from three hours to three days: besides, it is absurd to speak of three days of darkness, or three days in the absence of light; we might as well speak of three nights in the absence of darkness; day and night cannot exist without light and darkness, for it is the light that causes day, and darkness, night. He might have prophesied concerning an equivalent length of time, in which there no light, but to prophesy of three days, in which there was no days, is a solecism. Here our author has relieved us from his ridiculous nonsense by inserting the 48th and 49th chapters of Isaiah in the approved translation, which again detects the antiquity of his book.

We are at length presented with something like a sermon, discussing the prophecies of the Old Testament,—in which the Arian doctrine is denied—of which he, Nephi, has a prophetic knowledge, and intructs his readers after the popular doctrines of the present day. No particular denomination is sustained, but partakes of many, which shows their articles of faith was not yet established; but, in the sequel, they became Anabaptists.

We have now gone through the first "Book of Nephi," and think, by this time, dear reader, you are satisfied respecting its Divine origin; so we promise to pass hastily through the second "Book of Nephi," which

commences in an attempt at a Christian sermon, by Lehi, in which he explains the law relative to original sin, and many points of doctrine which are now the subject of disputation. (P. 72.) We will insert one remarkable quotation, which was revealed to him, and penned by Nephi, about six hundred years before it really was uttered: "And by the law no flesh is justified. Behold, he offereth himself a sacrifice for sin."—"Which layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." From such passages as the foregoing, it is easy to determine whether our Prophet obtains his revelations fresh from Heaven, or is a literary thief. We should have mentioned, that Lehi had two sons born in the wilderness, after he left Jerusalem; the eldest was called Jacob, and the other Joseph; these two sons are somewhat important personages in the como-tragedy hereafter.

But to continue our accounts of Lehi: we next find him addressing his son Joseph, reminding him of the commandments of the Holy One of Israel, and hints, that he is born for some great purpose. "For, behold, thou art the first of my loins; and I am a descendant of Joseph, which was carried into Egypt. And great was the covenants of the Lord which he made unto Joseph; wherefore Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah," &c. He then goes on to explain the covenant, by representing himself and his posterity as the branch meant, to which the Messiah should be made manifest in latter days. Next we have a qualification from the prophecies of Joseph: "Yea, Joseph truly said, thus saith the Lord unto me, a choice seer will I raise up out of the fruits of thy loins; and

unto him will I give a commandment." (P. 66.) "And thus prophesied Joseph, saying—'Behold that seer will the Lord bless; and those that seek to destroy him shall be confounded.' Behold, I am sure of the fulfilling of this promise. '*And his name shall be called after me, and it shall be after the name of his father.' Yea, thus prophesied Joseph.*" (P. 67.) This is the prophecy which settles the matter as to Joseph Smith, junior, son of Joseph Smith, senior. He is doubtless, from the language of Lehi, the father of the Nephites and the Lamanites, and a descendant of Joseph. The Lord cursed the Lamanites without an exception, and metamorphosed them into Indians: a curse was promised upon all those that should mix with them. The Nephites warred with each other until the whole race was exterminated—save three, who were immortalized. Whether the object of their immortality was to perpetuate the notable branch of Joseph by crim. con., we are left to conjecture.

Again, on the same page: "And the Lord said unto me, also I will raise up unto the fruit of thy loins; and I will make for him a spokesman: and the spokesman of thy loins shall declare it." This prophecy of Joseph is also fulfilled to the letter in the person of Sidney Rigdon; he is also from this same illegitimate race. It is true, his name is not mentioned in the prophecy, but he fulfils the functions assigned to the character which the prophecy describes. Are not the circumstances mentioned in the prophecies, pointing out so plainly these two persons, Joseph Smith and Sidney Rigdon, who were the founders, and are the leaders of the Mormon faction, good grounds to infer that they were, at least, advisers of the present form of the Book of Mormon?

We do not think that they composed the Book originally, for there is good evidence to show that it was originally written as a romance, by Solomon Spalding;

but, at the time of amending and copying, we conclude, that they inserted the patent of their commissions, in order to give validity to their undertaking. These matters, however, we leave for future consideration.

Again we find Nephi upon the stage, and a sore rebellion broken out amongst his people. Nephi is again warned of God to flee into the wilderness, which he does,—so we see the promised land is not yet obtained, notwithstanding (on page 49) he says, "we did arrive at the promised land." Whether the land of both North and South America was included in the charter, we are not able to inform our readers, but a part is surrendered, which is never restored again, therefore it was not the promised land, or the Lord has broken his covenant.

This Nephi offers sacrifices and burnt offerings continually, although he preaches faith and repentance, as the only way of salvation, from the very onset of the campaign. He tells us—"Notwithstanding we believe in Christ, we keep the law of Moses," &c. This is indeed a new system of cutting and shuffling. And we awfully fear the result,—for they preach, as the only means of salvation, the Christian religion, five or six years before it had existence. They could not be saved by a religion which did not exist. Yet the preaching of that doctrine abrogated the law, hence they could not be saved by the law, for its existence had ceased, so far as they were concerned: so they had no religion; and their followers, even to this day, remain in the same woful predicament—with no religion. We find numerous portions of the Old Testament transcribed verbatim: the 50th and 51st chapters of Isaiah is inserted at full length, and as many as thirteen chapters in connexion have been translated, commencing at the second chapter of Isaiah. But what is most remarkable is, that every extract is according to the diction and phraseology of King James' translators. The choice

in quotation from Isaiah, is certainly a good one. The poetic style of Isaiah is truly captivating, after drudging through the dull mummery of Mormon prophets. But I would ask, Why are all the quotations from the Bible in the precise style of the approved translation?—why not in the translation of J. Wickliffe and J. de Travisa—of Tindall and Coverdale—of Luther, and half a dozen others we might mention? Why, the fact is, the stupid Atheists did not know there ever had been any translation but King James', or he would have used them, and hindered his Book from such easy detection, but he goes ahead, and scrapes together things without thought, judgment, or reflection, which detects the antiquity of his Book on almost every page.

We shall next notice the prophecy which settles the matter as to the three witnesses to the Book of Mormon,—Oliver Cowdery, Martin Harris, and David Whitmer. It is as follows: "Wherefore, by the words of three, God hath said I will establish my word."

Deity certainly made a bad selection in the choice of Whitmer, for Dave swears it is all a d—d hoax; and as to Cowdery and Harris, they would not be a credible choice to establish any fact, however trifling, much less to establish the truths of Heaven. Reader, trust in a God who needs not such wretched aid to establish his truths, but whose eternal truths stand infinitely above human testimony!

One fact we think worthy of notice; and, indeed, a strong circumstance, to show who transformed Spalding's novel into a religious work, will appear in the following: "The book of Jacob, the brother of Nephi; which says, 'The word of the Lord came unto Jacob, saying, Jacob, get thee up into the temple on the morrow, and declare the word which I shall give thee unto this people.'

"And now, behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for

gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound plentifully. And the hand of Providence hath smiled upon you most pleasingly, that you have obtained many riches; and because that some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel, and persecute your brethren, because that ye suppose that ye are better than they." (P. 126.)

It was an express command of the Lord to Jacob, to get up into the temple, and deliver the foregoing paragraph extatic! Grand! It will be remembered that we have said Joseph Smith was continually digging and searching for hidden treasures; and it will be shown hereafter that this was the chief employment of his early years. So we discover his passion for mining in the characters he has given in the Book of Mormon. These Nephites are represented as the greatest miners in the world after the precious metals. We find them at almost every stage of the game, digging and searching after gold and silver. The prospect appears gloomy to us, for obtaining pirates' money on the head waters of the Susquehannah, or in the town of Manchester, Ontario county, New York; but Don Quixote told his squire Sancho that great fortune was often very near when we least expected it. Thus it was with Joseph, in digging after hidden treasures; the wonderful brass plates, the gold spectacles, and the interpreting stone, were found when he least expected it; and if the sword of Laban had been added, instead of being found by "Guy of Warwick" some centuries ago, we have no doubt but the mob in Missouri would have been quiet long since, or General Joe Smith would have made pickled herrings of them in less than no time.

CHAPTER IV.

A BRIEF NOTICE OF SEVERAL BOOKS, DEEMED UNWORTHY OF SERIOUS ATTENTION.

HAVING thus far examined the "Book of Mormon," for the benefit of those who read for information, we will now lightly pass over that portion which is not worthy of a serious examination, which may be amusing to those unacquainted with the general character of the work. The reader will certainly, on perusing this chapter, be convinced of the Divine origin of the book.

"The Book of Enos."—Enos commences with giving his father a good name, like a dutiful son, and then tells us of a tremendous wrestle he had with God, before he received a remission of his sins. We are not able to inform our readers whether they wrestled "the best two in three," or took a single fall,—whether there was any thing bet, or only wrestling for amusement; nor are we informed which was the best wrestler, or whether they made a fall; perhaps it was a pretty equal yoke, and they made a draw-game. All he tells us is, that "it was a mighty wrestle." He then says, HE is a great prophet, but prophesies nothing; so we are left as much at a loss to judge of his prophetic powers, as of his "mighty wrestling." He says, 179 years has passed away since Lehi left Jerusalem;—that's all. (P. 145.)

"The Book of Jarom"—is said to be written by Jarom; he is the son of the puissant wrestler, Enos; is an engraver by trade, and says the plates are so small that he can engrave but little. Positively, the plates are so small that he is only able to engrave two pages! and delivers them over to Omni, 238 years since the hegira of Lehi. (P. 147.) Reader, did you observe Jarom's apology for engraving only two pages? Why, veril-

the plates are too small—there appears to be plates enough, but they are too small!!!

"The Book of Omni."—Omni receives the plates from his father, who commands him to write a *little*, to preserve the genealogy. How necessary the preservation of the genealogy of those Nephites was to the salvation of the world at the present, is left for the intelligent reader to determine. Omni, however, writes a couple of paragraphs commencing with, "And it came to pass," and confers the plates upon his son Amaron. Amaron writes a nonsensical sentence or two, and hands the plates to his brother Chemish, who follows suit for three or four sentences, and asserts roundly that the plates are genuine, though no one had disputed it. We suppose he anticipated the present-day disputations, and concluded to put the matter at rest in advance. Abinadom, the son of Chemish, takes the plates by right, and says he knows of no revelations, save what has been written, and declares most positively that is sufficient. (P. 149.) It seems, however, the Lord was of a different opinion, and proceeded to give new revelations, which, according to Abinadom, was a redundancy.

Amaleki is the son of Abinadom, who takes the plates, and says he has something to say. A certain man by the name of Mosiah was warned by the Lord to flee into the wilderness, with as many as would go with him, &c. Well, now he has said his *something*, and the reader can decide whether the world is any wiser or better by what he has said. The plates now appear to be full, and were transferred by Amaleki to King Benjamin, for safe keeping. Next comes "the words of Mormon," which are not worth a passing notice.

I pass on to the history of his honor Judge Alma, who is high priest, and an engraver by trade, keeping his own record: he informs us, that in the first year of his reign, a man was brought before him who had been

preaching and bearing down against the church, persuading the people that ministers ought to become popular, and that they ought not to labor, but ought to be supported; and he also testified unto the people, that "all mankind would be saved at the last day." (P. 221.)

This heretic is called Nehor, and is represented as gaining many proselytes. Gideon, an orthodox Nephite preacher, meets Nehor, and a warm debate ensues between them on Christianity; they are represented as able controvertists; but the Universalist at length gets angry; he draws his sword upon pious Gideon, and kills him, which was the occasion of his being arraigned before his honor, Judge Alma. The declaration contains two counts—the first charging the said defendant with being guilty of priestcraft, the second for attempting to enforce it by the sword. The murder of good old Gideon is not set forth in the declaration, and we therefore infer that it was no crime to murder in those days: this probably will account for preachers wearing swords in early times. Nehor is, however, sentenced to die, as an example to those who might be guilty of the high crime of priestcraft thereafter.

But we are afterwards informed, that the ignominious death of Nehor served no purpose in preventing priestcraft; and from that period the Nephites were greatly annoyed by impostors and preachers from the devil.

We discover one fact in this affair, that we were not aware of before, that the Universalian doctrines were promulgated fifty years before the Gospel dispensation: they can, upon Mormon authority, maintain great antiquity for their order.

About the conclusion of "the Book of Alma," one Hagoth is ushered upon the stage, as an old ship carpenter: "And it came to pass, that Hagoth, *he being an exceeding curious man*, therefore he went forth and

built him an exceeding large ship, on the borders of the land *Bountiful*, by the land *Desolation*, and launched it forth into the west sea, by the narrow neck which led into the land northward." Reader, here is a problem for solution: Did John Bunyan, when writing his "Pilgrim's Progress," pilfer terms from the Book of Mormon, or did the "author and proprietor," in writing the "Book of Mormon," borrow the words "Bountiful" and "Desolation" from the Pilgrim's Progress.

This Hagoth built a great number of ships in *two years*, (though he had no one to help him:) this is a kind of architectural legerdemain that we are at a loss to understand. But the reason given for Hagoth building so many ships is still more strange: why, forsooth, "he was an exceeding curious man;" and so he built a great many ships, just because he was "curious."—Humph!

We neglected to say, that his honor, Chief Justice Alma, has explained the doctrine of personal identity, and of the resurrection, in a very definite and masterly style. Just hear him: "The spirit and the body shall be raised again, in its perfect form; both limb and joint shall be restored in its proper frame, even as we now are at this time; and we shall be brought before God, knowing even as we know now, and have a bright recollection of all our guilt, and be arraigned before the bar of Christ, the son of God the Father and the Holy Spirit, to be judged according to their works, whether they be good, or whether they be evil."

It is a great pity that the Bishop of Worcester was not in possession of the above paragraph; he would not have suffered such a disgraceful defeat as he did in the controversy with that deist, John Locke. We notice in the above that Christ is represented as the son of God; but on page 236 he is held forth to us as the grandson of God; he is called, "the Son of the only begotten of the Father." The Mormonites would have

us believe, it seems, that there was Father, Son, Grandson, Holy Ghost, &c.,—a whole family of gods.

Our Prophet decides every thing by the Spirit, consequently there is no appeal from his doctrines. When he says he knows a thing to be so, thus it must stand without controversy. For instance, a question is agitated between two elders of the church, whether or not a bucket of water becomes *heavier* by putting a live fish in it. Much is said by each of the disputants; when, at length, Smith decides it in the negative, by saying, "I know, by the Spirit, that it will be no heavier." Any person, by trying the experiment, can easily decide, whether a true or false *spirit* governed our Prophet's decision. The whole case seems to be big with importance—worthy of discussion by the elders of the Church militant—ah, indeed, worthy of the decision of God, by his Prophet!

Smith says a tall well-built handsome angel appeared to him at different times, until he became so well acquainted with him as to distinguish him from the devil, who also resembles him in everypoint except the head-dress, the angel's being bright—the devil's black. We allow it has been the devil, all the time, deceiving Smith, by changing his head-dress.

CHAPTER V.

WARS AND RUMORS OF WARS—DREADFUL EARTHQUAKES—DARKNESS—ATMOSPHERICAL PHENOMENA, ETC.

"THE Book of Helaman."—Helaman, the son of Helaman, is the next writer of a book, which commences with the fortieth year of the reign of Judges, and reaches down to the nineteenth, and is the year preceding the nativity of Jesus Christ.

In the commencement of this book we are presented with mighty wars and battles, with great slaughter; next, with multitudes of holy prophets, prophecying of the coming of the Messiah. Thousands were baptized unto repentance, and for the remission of sins. "And the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as with fire, and they could speak forth marvellous words." (P.421.) Freemasonry is here introduced, and is said to have originated with a band of highwaymen. This institution is spoken of in very reproachful terms, in consequence of the members having bound themselves, by secret oaths, to protect each other, in all things, from the justice of the law. The Nephites are represented as being anti-masons and Christians, which carries with it some evidence that the writer foresaw the politics of New York in 1828–9, or that the work was revised at or about that time.

Nephi, who is the son of Helaman, now receives the sacred charge of keeping the plates, &c., together with the power of loosing and sealing in heaven, and the gift of working miracles. He invokes a famine, which follows as a matter of course, in order to bring the people to the remembrance of their religion. The distress and suffering occasioned by the famine is beyond description, without the aid of Mormon inspiration.

The Nephites, notwithstanding all their wars and difficulties, were not idle; they made progress in the sciences; their arts were not confined to the building of temples, houses, and large ships, &c., but they understood astronomy, of which any one will be convinced after reading the following elegant extract: "If he saith unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus, according to his word, the earth goeth back, and it appeareth unto men that the sun standeth still; yea,

and behold this is so: for sure it is the earth that moveth, and not the sun." If the prophet Elijah had taken the same precaution when he commanded the sun to stand still, and explained in such a clear and astronomical manner as did our Nephite prophet, the infidel cavilling of Hume, Gibbon, and others, would doubtless been avoided upon the subject of that miracle. But we perceive that the prophets of the Old Testament were of the minor class, or were only satellites, when compared to an inspired Nephite.

The events of our history are growing more and more important: the heathen, or the Lamanites, send forth a prophet—(in what way it is brought about, after all their curses, we cannot see, but such is the fact)—among the Christians; his name is Samuel, and he foretells the coming of Christ, and says the night before he will be born will be as light as day; but in order that the people may distinguish the two periods of time, they shall see the sun rise and set, but the light would not be extinguished, but remain as bright as day all night. (P. 445.) The crucifixion and death of Jesus Christ is also foretold and described in the following poetic style: "The sun shall be darkened, and refuse to give light unto you; and also the moon and stars; and there shall be no light upon the face of this land for the space of three days." And he adds, that there will be great earthquakes and convulsions—hills and mountains shall be levelled, and valleys shall become mountains; and divers atmospherical phenomena, such as thunder and lightning, tempests, &c., will take place. (Pp. 446, 7.)

Samuel likewise prophesies of the restoration of the Lamanites to the true religion of the Redeemer, and that they finally would be numbered among his sheep. Samuel is persecuted as usual among the Nephites, by the infidels, but he is represented as having so much of

the spirit of God, that he was invulnerable to their missiles and other weapons.

"The Book of Nephi, the son of Nephi, which was the son of Helaman." (P. 452.)—The great and notable year has at length arrived, "and it was six hundred years from the time Lehi left Jerusalem." This is the year in which Christ must be born, and the event is consequently brought about by our author accordingly. During this year the infidels rallied all their forces, and towards the close they had rejoicings and festivities, because they fancied that Samuel had prophesied falsely. They not only rejoiced, but sent forth threatenings against the Christians! But Nephi prayed to God for protection, who informed him that the time was at hand,—that, that very night the sign should be given,—and, lo! the sun set, and the brightness of the day continued, to the discomfiture and confounding of the infidels. A star appeared, which every body saw, even in the bright light of the day! By what kind of vision it could be seen, we cannot conjecture, unless through the medium of those huge magic spectacles: the power of seeing stars in a *bright light* day was never heard of previous, nor since that time, unless through the medium of optical instruments; but whether the spectacles were used, or whether the star was as large and as bright as the sun, we cannot determine.

We have heretofore mentioned, that freemasonry originated with a band of robbers, and at the present period of history that class of men are the most formidable foes of the Nephites. They inhabited the mountains, and lurked in secret caverns of the rocks, and could not be ferretted out. The only safeguard which the Nephites possessed was to appoint such men as were filled with the spirit of prophecy and revelation for their chief captains and generals; and by this means they could not be surprised and destroyed by the ----tain robbers.

We do not object to this mode of making rulers over the people; but we cannot see why, when God appointed and anointed Joseph Smith his high priest on earth, and ruler over his people, he did not give him sufficient prophetic knowledge, so that he might have avoided the disturbances in Missouri, and his own *tom-fool's* errand, together with about three hundred deluded followers, to reinstate the disinherited from the "promised land."

In the thirty-fourth year of the reign of Judges, Samuel's prophecies are realized: a great and terrible tempest is described, which lasted three hours—thunthunder and lightning, such as were never before witnessed. The great city of Zarahemla took fire, and the city of Maroni sunk in the depths of the sea; cities which were in vallies were destroyed, and their locations became mountains; the rocks were split asunder, and the face of the whole earth became "*deformed.*" (Pp. 470, 1.) After the terrible tempest, then came on darkness, which was so intense that it could be felt; candles, nor torches, nor fires, however dry the fuel, would not give the least scintillation of light,—all was darkness; "the sun, nor the moon, nor the stars," were any more useful. In this terrible period, sixteen cities were destroyed, together with their inhabitants; some were burned, and others sunk into the depths of the sea!! (Pp. 471, 2.)—I pass!

The troubles of the Nephites, and the destruction at this time, is represented by our author as surpassing all other events, and if the description was true, we should not differ with him in the least. But let us see how it compares with the words of Jesus Christ, as recorded in St. Matthew's gospel: "For there shall be great tribulation, such as *was* not, nor ever shall be." Here our blasphemer is at direct issue with the Son of God.

After the description of the great signs which were seen and heard during the three days of darkness and trouble, the people gather themselves in a great multitude about the temple, which was situate in the land *Bountiful;* and were expressing their astonishment at the past events, and conversing about Jesus Christ, when they heard a voice from heaven, which "caused their hearts to burn:" they cast their eyes toward heaven, and they saw a man clothed in a white robe. Fear came upon all, for they thought it was an angel. The whole multitude are called upon to thrust their hands into his side, and examine the prints of the nails, and they did so, one by one, which satisfied them all that it is the Son of God. After having authorized Nephi and a number of others to baptize, the Saviour issues the following explicit command, in relation to receiving members into the church: "Behold, ye shall go down and stand in the water, and in my name shall ye baptize them: and now, behold, these are the words ye shall say, calling them by name, saying—'Having authority given me by Jesus Christ, I baptize you in the name of the Father, the Son, and of the Holy Ghost: Amen:' and then shall ye immerse them in the water." It seems to us that the instructions here given are wholly gratuitous for this mode, precisely, has already been practised by the Nephites for about four hundred years, or since King Noah was baptized in the river Mormon.

The number which were authorized to administer and preach were *twelve*, which were afterwards called apostles. After everything is organized, the beatitudes are repeated to them in a translation corresponding with that found in the fifth chapter of Saint Matthew's gospel, together with the sermon on the Mount, somewhat transposed, but the variations are inconsiderable. The Saviour is represented as continuing to address the multitude with almost precisely the

same sentences which are recorded by the evangelists, somewhat picked up, and not very judiciously arranged.

The preaching is finally finished, and Christ departs into heaven, and we are then presented with apostolic writing, from which we extract the following beautiful descriptive sentence: "And after this manner do they bear record; the eye hath never seen, neither hath ear heard before, so great and marvellous things as we saw and heard Jesus speak unto the father, and no tongue can speak, neither can the hearts of men conceive so great marvellous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the father." (P. 489.)

The only additional commandments which were given to the American apostles, on this special visit of the Saviour, were—"Pray in your families, unto the Father, always in my name, that your wives and your children may be blessed."—"Meet often, and forbid no man from coming unto you, when you shall meet together." (P. 492.) Nephi, our present hero, was the archbishop; he baptized himself, and then baptized the eleven, whose names were—Timothy, James, Matthoni, Matthonihab, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah.

"They were baptized with fire and the Holy Ghost." —Many marvellous sayings are represented to have been uttered, but not one of them could either be spoken or written, although he spoke for many days!! The plates of Nephi were critically examined, and only one omission could be found, which was, that no mention was made of the resurrection of the saints which were raised in America at the time of the great tempest, who were very numerous!!

"The Book of Nephi, the son of Nephi."—This book includes only four pages, and contains the whole history

of three hundred and twenty years after Christ. Events appear to be unimportant, or otherwise they are of that character which cannot be written nor spoken.

In the thirty-sixth year, all the inhabitants of the land were converted and baptized, and a perfect community of peace was the result. The condition of Millennial happiness continued for one hundred and seventy years. Three of the apostles were immortalized, and were seen four hundred years after their induction into the sacred office by the Saviour. Where they are at this time has not been revealed, but it is conjectured by some that the three witnesses appended to the Book of Mormon, to establish the truth of the brass-plate revelation, are the identical immortal three. We cannot be dismissed by our author until we are told that sectarianism commenced among the Christians, which terminated in wars and bloodshed, and almost a total extinction of vital religion, which happened in the year A. D. 320.

All the events, from the time when Amaleki delivered the plates to king Benjamin, up to the present period of our history, have been written by Mormon, who is the recording angel of the whole matter; and he now keeps the record under his own observation, and commences a book in the following sublime language: "And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon." We have never read of so great a general, nor so great a Christian, as was our hero, Mormon: he commanded, in one engagement against the Lamanites, forty-two thousand men, all with splendid equipage, and under complete martial discipline. The terrible battle was fought, and Mormon came off victorious, a a matter of course: A. D. 330.

A definitive treaty was concluded, after the great battle between the two hostile powers; and the Lamanites took

South America, and the Nephites, North America; there being only a small remnant left on either side. Mormon exhorts the people to obey the commands of Christ, and laments over the slain, and represents that thousands of females had fallen in the great battle. (P. 530.)

Moroni is the next on the stage, and finishes what his father left undone, and continues the history down to A. D. 400. He complains that the plates are so small —(the art of manufacturing the sacred brass leaves, we suppose, is lost)—he is obliged to make the record in "reformed Egyptian," otherwise he would have written or engraved the whole matter in Hebrew.

The whole record "being handed down and altered according to our manner of speech," (p. 538,)—he says, that no one shall disbelieve his record because of its imperfections! and declares that all who receive it will not condemn it for that reason, and promises those who believe, not doubting, shall know far greater things.—(P. 532.)

"*He that condemneth it shall be in danger of hell-fire.*" —We are told by Moroni, in a lamentable manner, that freemasonry will be very prevalent in the days that the *unlearned man* shall find the plates, and establish the doctrine that miracles will never cease, unless it be through unbelief.

Previous to baptism, each applicant must relate his religious experience, as being a duty and satisfaction to the church, and be sure not to partake of the *sacrament unworthily.*

CHAPTER VI.

CLAIMS OF THE BOOK OF MORMON TO CREDIBILITY.

The "Book of Ether" commences:—"And I, Moroni, proceed to give an account of the ancient inhabitants which were destroyed by the hand of the Lord, upon the face of this north country."

The privilege of recording the great events of the people of Jared has been reserved for our hero, Moroni. The people of Jared are those who were not confounded in their language at the destruction of Babel, but built ships, eight in number, and came to America, nearly 4000 years ago. The record is taken, as we are told, from the gold plates which were found by the forty men whom King Limhi despatched to make discoveries.

One Ether is reputed author of the engraving on the gold plates, and in the translation by Moroni, *alias* Smith, we are presented with a genealogy of the fathers down to Jared, who left the great tower, together with sundry other families, and embarked for America. The genealogy is somewhat amusing; he gives us *twenty-nine* generations down to the time of Jared, and the time when the Lord confounded the languages. According to the writings of Moses, the tower was built in the days of Shem, the son of the patriarch, Noah; and, agreeably to the evangelist, Luke, there were only *ten* generations between Shem and Adam!! If we are not allowed the Bible to prove the Book of Mormon false, we must resort to the reasonableness of the story, and positions taken. To rescue Jared and his people, God marched before them in a cloud, and after reaching the sea, he directed them to construct eight barges,*

* Jared's barges will be more fully noticed hereafter.

in which to cross the seas. The whole eight are finally built, after the directions given by the Lord, and when finished, they were air-tight! The Lord directs them how to remedy the evil: they are commanded to make a hole in the top to admit air, and one in the bottom to admit water; in each hole was put a *molton stone*, which, when touched by the finger of Jesus, became as transparent as any glass, and gave them light under the "mountain waves," as well as above the water. He that touched these stones appeared unto the brother of Jared, and said, "Behold, I am Jesus Christ—I am the Father and the Son." Two of these stones were sealed up with the plates, according to a prediction before Abraham was born. How and in what manner they became set in the "two rims of a bow," and fell into the hands of the Nephites, has not been explained; and what has become of the remaining fourteen molton stones is likewise hidden in mystery. Maroni says, in his Book of Ether, that he that should find the plates should have the privilege of showing them unto those who should assist him in publishing the book, "and unto thee shall they be shown by the power of God: wherefore they shall of a surety know that these things are true." (P. 548.) These barges are represented air-tight, and after diving and swimming three hundred and forty-four days, they all safely arrive at the land of promise.

The people of Jared had the Gospel of Jesus Chris revealed and preached to them, and in the lapse of ages and generations they became very numerous, and wars and contentions ensue. Two renowned generals take the command of the hostile forces; one is named Coriantumr, and the other Shiz. Shiz pursues Cori antumr to the sea-shore, where a battle is fought with unparalleled slaughter, which lasted three days: three battles more are fought, and Coriantumr is represented

successful in every rencounter, but, on the fifth attack, Shiz comes off conqueror.

Coriantumr now remembers the prophecies of Ether, and he counts his slain, and they amount to nearly TWO MILLIONS!!

How many Shiz lost is not computed. However, the cessation of hostilities did not last long; the two generals commenced rallying together their troops, which occupied four years, and every person was enrolled that was in all the land--"*men, women, and children,*" on one side or the other, except Ether, who was then the recording angel and prophet. "And it came to pass, that when they were all gathered together, every one to the army which he would, with their wives and their children—both men, women and children being armed with weapons of war, having shields and breast plates, and head-plates, and being clothed after the manner of war—they did march forth, one against another, to battle." (P. 572.)

They fought five successive days without conquering, and the slain could not be numbered; but the remains of Coriantumr's were fifty-two, and those of Shiz sixty-nine. The next day the forces met again, and the soldiers of Coriantumr were reduced to twenty-seven, and those of Shiz to thirty-two; and on the next day they fought again. They were all killed except the two generals: Coriantumr took advantage of Shiz, and cut off his head, and then he "fell to the earth, and became as if he had no life." (P. 573.)

This story cannot be doubted, for Ether went forth and saw it, and finished his record; and adds, that he is uncertain whether he shall be translated or not, and concludes by saying, that it is no matter, if he can be saved in the kingdom of God.

Thus ends the Book of Ether, giving an account of the people of Jared, who were of a different race from

the lineage of Adam, because we have their genealogy, which embraces twenty-nine generations, and begins to count back from the days of Shem. Neither Noah nor any other of the antediluvian patriarchs are mentioned, consequently others must have been preserved from the flood than Noah and his family, if this history be true. Besides, the inspiration of Moses is not only contradicted in this particular, but in the plain declaration that the Lord confounded the language of the whole human race. (Gen. xi. 9.)

"THE BOOK OF MORONI."—Moroni is the last of the Nephites! He has survived his whole race, amidst wars and carnage, for the important purpose of "*abridging*" the record of the people of Jared, and of sealing up the plates of Nephi, which is done A.D. 420. Contrary to his expectations, he lives, and concludes to write a book for the benefit of his brethren, the Lamanites, which he hopes will ultimately convert them. To avoid discovery by the Lamanites, he remains *incognito:* * he expresses great fear of assassination by them, if discovered, on account of his great belief in Christ, which he asserts roundly he will not renounce. (P. 574.)

– The manner of ordaining priests and teachers, and of "administering the flesh and blood of Christ," is the first subject explained; after which, the particular qualifications for admission into Christ's visible church is described, together with the ordinance of baptism, which must be done by immersing the candidate under water.

Moroni notices the manner in which the ancient Nephites worshipped, and says they often met to converse about the welfare of their souls, and met often to

* Moroni, however, has been seen by Smith, as he says, in Susquehannah county, Pa., since the plates were translated. A more particular account of this interview will be found in a subsequent part of this work.

partake of the *bread and wine*, in remembrance of the Lord Jesus.

It was customary to forgive their members of their transgressions as often as they required it, and their confessions were made before the elders of the church. Previous to the death of Mormon, he wrote a few epistles to his son Moroni, which he inserts, and then concludes to write something which seems good to him. Spiritual gifts, he assures us, will never cease, only through unbelief and want of faith. And when the plates of Nephi should be dug up out of the earth, Moroni "exhorts you that ye should ask God, the Eternal Father, in the name of Christ, if these things are not true? and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost." (P. 586.) Here we are directed how we all can become Mormons, to wit: first, believe all the fooleries and forgeries, and lies, of Joe Smith's translation of the brass plates; and then, pray to be convicted of its Divine authenticity, not doubting; and then, by the power of the Holy Ghost, it will all be made manifest.

We have now gone through with the new revelation, or the Bible of the Mormonites, the analysis of which we present to our readers. The task has been a laborious one, and we acknowledge but little has been effected, and would cheerfully make an apology to our readers for the uninteresting results, if the forest through which we have travelled had furnished better materials for our review. We should have abandoned the task, were it not that so many of our worthy fellow-citizens have been seduced by the witcheries and mysterious necromancies of Smith and his colleagues, from the paths of wisdom and truth, into folly and madness. We anticipate the bitter vituperation and sneers of the Mormon leaders, and their influence over their already

numerous followers, and do not expect to accomplish a reformation among them; but if it shall serve to enlighten *any* who are not already the slaves to Mormon madness, *alias* the devil, we will feel richly compensated.

The next subject is the testimony of the "three witnesses," Oliver Cowdery, David Whitmer, and Martin Harris, which is appended to the Book of Mormon, to establish its Divine authenticity, as regards their opinion of the character of Smith, and the facts on which that opinion is founded. *No attempt has ever been made* by the Mormons to impeach the credibility of any of these witnesses, nor could such an attempt be made with success. They can declaim long and loud, and call all this persecution, and impiously compare it to the persecutions of Christ, whose moral excellence even Deists have been compelled to admire; but they can bring no opposing facts from any source whatever. They can ASSERT that Smith's character was good, but they cannot find a man who knew him to admit it, except those leagued with him in his detestable scheme of fraud.

Here is a singular phenomenon of a new revelation, claiming credence, fundamentally, on the ground of mere human testimony; but the moment we admit the credibility of human testimony, even on the ordinary rules of a civil court, both the book and its author are prostrated at once, and their character and credibility destroyed forever.

In one dispensation of faith, God chose Moses, a man skilled in all the wisdom of Egypt,—not faultless, indeed, but at least respectable, even in the judgment of his enemies. In the second dispensation, he chose his own son, in whom even the heathen, Pilate, could find no fault. Now, in a third dispensation, if Mormonism were of God—"the crowning glory" of the whole, as we are impudently told—would he have chosen Joe

Smith, the money-digger? If so, he would not only have chosen a weak instrument, but the choice itself would have been preposterous, had he expected any man of common sense to believe on him. True, Moses, David, and the prophets and apostles, were all *faulty*—all weak and imperfect beings, like other men; but the character of Joe Smith is not merely *faulty*, it is utterly void and rotten; and so entirely unworthy as to make it more credible that the whole human race should lie than that an All-wise and benevolent God should challenge the faith, and stake the eternal well-being of his dependent creatures on the labors of one so heartless and utterly unworthy of credit as Joe Smith is proved to have been from his youth up. Yet this "crowning dispensation of the fullness of the gospel" is impudently promulgated on the bare dictum of Joe Smith! It is compared to that gospel which came "with signs and wonders on earth beneath and heaven above," through Him "who spake as never man spake!" But it is incredible that He in whom Pilate could find no fault—He who once miraculously appropriatad to his use the virtue, energy, courage, wisdom, and skill of a Paul to consummate his designs,—it is incredible that He, in these last days, has made choice of an instrument so vile and disreputable. To suppose it possible, would be to degrade the character of God, and bring reproach upon his cause. But it is not so. It awakens in our minds feelings of painful incongruity to admit such an absurdity, though it be only for the sake of argument. Even Smith himself is conscious that he is worthy of no credit, as his conduct plainly shows. He well knew, from the beginning of his present movements, that nobody either would or could believe a word that he should say: hence he resorted to the despicable subterfuge of getting others equally infamous to testify and endorse his absurd pretensions.

According to Smith's account of this pretended revelation, God first sets one Mormon* to hide away the records of an extinct people in the earth, lest he should forget their history, and he keeps them buried for fourteen hundred years. Then he commissions an angel to disclose the mighty treasure to a money-digger, and orders him to translate the record, as the words are revealed to him through two pellucid stones. In the midst of the process, the devil steals a part of the translation of this precious and indispensable history, preserved through centuries with so much care, and the Almighty, it would seem, could neither recall the events nor again translate the plates, nor force the devil to give up the first — the stolen translation! † Finally, however, with much ado, after three years' toil to induce the Lord to instruct Joe Smith how to read in the stones, and in preparing Harris and Cowdery to write, the wonderful history comes forth to the world — all except that part which the devil stole — and Joe Smith, junior, is of course ready to swear to its Divine authority. But will the world believe him? Doubtful. God, therefore, next commands him to get Martin Harris, his scribe — a fit tool for such an enterprize — to come forward and "*bear witness.*" Then comes Oliver Cowdery, the other scribe, and he *testifies.* Then the whole family of Smiths, the old man and all, come on the stand, and they *testify;* and finally the family of Whitmers,—"*fit body to fit head,*"— bring up the rear to this valiant squadron of martyrs. And now, wonderful to tell!—"Infandom O Regina!"—here are the sainted twelve!—Counting the bellwether of this hopeful flock, (the present general at Nauvoo,) they amount

* See Book of Mormon, p. 529.

† See Book of Covenants, pp. 156 and 168, and Book of Mormon, Preface to first edition.

to the present number of the ancient apostles. Nothing more is wanted but to promulgate the lie, and stick to it. They have done so, and found followers.

But when or where did God ever before resort to the miserable expedient of attempting to prove the testimony of one depraved being by that of another just as depraved? What should we have thought of Paul, if he had got Peter, and John, and James, and others to *endorse* his epistles for him, certifying that they were true? Why, that single fact would have been sufficient to have overthrown the entire credibility of the whole of them. We might still have said that the sentiments in them are true and good, but we never could have believed that a man, *concious* of a commission from the Most High, could have resorted to such a contemptible expedient. Much less can we believe that God himself would authorize and countenance such a measure, as Smith pretends he did in this case.*

What! God, the omnipotent and the wise, with such a black and dismal scroll as this world's religious history presents distinctly before his view — God, who did not require us to take even his beloved Son at his word,— would he challenge the faith and confidence of his creatures in the concerns of the immortal soul, on the mere ground of the testimony of twelve depraved human beings? Satan himself would blush to do it, were it not that he is the father of lies, and the father of all such pretended revelations.

Again: it would be more rational to believe that the whole human race had perjured themselves, instead of a dozen indolent sots, than to believe such an absurdity as this is, on the very face of it, even admitting the witnesses to be the purest men on earth. But we are willing, in this case, to waive all considerations of this

* See Book of Covenants, p. 171.

sort, and admit that the story is not, on the face of it, absurd, and that a revelation could be made credible in this way, provided the witnesses were trustworthy. On this ground alone, then, let us examine the testimony of the *endorsers of the Mormon prophet.*

To render their testimony more imposing, these twelve witnesses are marshalled before us in squadrons. First comes the name of the valorous general, on the title-page, as "author and proprietor" of the marvel; then, at a proper distance in the rear, quite on the last leaf, comes the platoon of three: Oliver Cowdery, as sergeant, leads the way; David Whitmer follows; Martin Harris, as corporal, brings up the rear; all of whom have since abandoned the society! So it would seem that Smith's divinity was almost as unlucky in choosing his select platoon of witnesses, as he was in choosing his translator, or, rather, his "author and proprietor." Next comes the formidable battalion of eight, "who have seen and *hefted*, and know of a surety." Of these, three, viz., Christian and Peter Whitmer and Joseph Smith, senior, have since died, and all the rest, except the two Smiths, brothers of the Prophet, have apostatized — at least, they have abandoned Joe Smith — viz., Jacob Whitmer, John Whitmer, and their brother-in-law, Hiram Page. This looks rather squally; but, however, there is nothing like faith; let us go on; and, first, let us hear the apostate three of the first squadron.*

THE TESTIMONY OF THREE WITNESSES.

"Be it known unto all nations, kindreds, tongues, and peoples, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also the people of Jared, which came from the

* See Book of Mormon, p. 588.

tower of which hath been spoken; and we also know that they have been translated by the *gift and power of God, for his voice hath declared it unto us;* wherefore we know, of a surety, that the work is true.

"And we also testify, that we have seen the engravings which are upon the plates, and they have been shown unto us by the *power of God*, and not of man; and we declare, with words of soberness, that an angel of God came from, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld, and bear record that these things are true: and it is marvellous in our eyes. Nevertheless, the *voice of the Lord commanded us*, that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony to these things; and we know, that if we are faithful in Christ we shall rid our garments of the blood of all men, *and be found spotless* before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

(Signed) "OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

The reader is requested to notice particularly the words in *italics*. One would indeed think, that if honest men had heard and seen such marvels, they ought, at least, themselves have believed it through life, and lived accordingly, as the apostles did. But we will examine their credibility on other grounds than the fact of their apostacy.

The credibility of a witness depends on four things mainly: 1st, His character; 2d, His capacity; 3d, His disinterestedness; 4th, His explicitness. We will examine these several witnesses on these several points in order.

1. And first, as regards the character of Martin Harris we have the inspired testimony of Joseph Smith,

the Prophet. In the Elders' Journal, published at "Far West," Missouri, in August, 1838, and edited by the Prophet himself, on the fifty-ninth page, the reader will find the following explicit and elegant testimony of the Prophet to the character of Harris: "Granny Parish had a few others who acted as lacqueys, such as *Martin Harris*, &c.; but they are so far beneath contempt, that a notice of them would be too great sacrifice for a gentleman to make. While they were held under the restraints of the (Mormon) church, they *had to behave with some degree* of propriety; but no sooner were they excluded from the fellowship of the church, than they gave loose to *all kind of abominations*, swearing, lying, cheating, swindling, with every species of DEBAUCHERY." So says the Prophet himself; and, in two respects, this extract differs widely from his other inspired productions. It is both more *explicit* and more *credible*, on the face of it. The Prophet seems here to be animated with something like a consciousness that he is, for once, telling the truth. We will not insult our readers, however, so much as to allow him to testify even against himself, without corroborating proof. The saints, doubtless, will believe him; but nobody else can, even when he speaks the truth. We refer the reader, therefore, to the testimony of the citizens of Palmyra, given hereafter, who were well acquainted with all these eleven witnesses, as well as the three before us.

G. W. Stodard and Richard Ford also testify to the same facts with the other citizens, and add, that "Harris was quarrelsome, not only in the neighborhood, but in his family. He was known frequently to abuse his wife, by whipping her, kicking her out of bed, and turning her out of doors, &c. He was first a Quaker, then a Universalist, then a Restorationer, then a Bap-

tist, then a Presbyterian, and then a Mormon; but never commanded the respect of his neighbors." His abused wife has also given her testimony. We will hear it at length:—

"PALMYRA, Nov. 29, 1833.

"Being called upon to give a statement to the world of what I know concerning the gold bible speculation, and also of the conduct of Martin Harris, my husband, who is a leading character among the Mormons, I do it free from prejudice, realizing that I must give an account at the bar of God for what I say.

"Martin Harris was once industrious, attentive to his domestic concerns, and thought to be worth about ten thousand dollars. He is naturally quick in his temper, and, in mad fits, frequently abuses all who may oppose him in his wishes. However strange it may seem, I have been a great sufferer by his unreasonable conduct. At different times, while I lived with him, he has whipped, kicked, and turned me out of the house. About a year previous to the report that Smith had found gold plates, he became very intimate in the Smith family, and said he believed Joseph could see, in his stone, any thing he wished. After this he apparently became very sanguine in his belief, and frequently said he would have no one in his house that did not believe in Mormonism; and because I would not give credit to the report about the golden plates, he became more austere toward me. In one of his fits of rage, he struck me with the butt-end of a whip, about the size of my thumb, and three or four feet long. He beat me on the head four or five times, and the next day turned me out of doors twice, and beat me in a shameful manner. The next day I went to the town of Marion, and while there my flesh was black and blue in many places. His complaint against me was, that I was trying to hinder him from making money; that is, by the Mormon speculation. When he found that I was going to Mr. Putnan's, in Marion, he said he was going too; that they had sent for him to pay them a visit. On my arrival

at Mr. Putnan's, I asked if they had sent for Mr. Harris. They replied, that they knew nothing about him. He, however, came in the evening. Mrs. Putnan told him never to strike me any more. He then denied ever striking me. She was, however, convinced that he lied, as the marks of beating me were plain to be seen for more than two weeks. Whether the Mormon religion be true or false, I leave the world to judge; for its effects on Mr. Harris have been, to make him more cross, turbulent, and abusive to me. *His whole object was to make money by it.* I will give one proof of this:—one day, at Peter Harris' house, I told him he had better leave the company of the Smith's, as their religion was false; to which he replied, '*If you would let me alone, I could make money by it.*' It is in vain for the Mormons to deny these facts, for they are all well known to most of his former neighbors. The man has now become rather an object of pity. He has spent most of his property, and lost the confidence of his former friends. If he had labored as hard on his farm as he has to make Mormons, he might now be one of the wealthiest farmers in the country. He now spends his time in traveling through the country, spreading the Mormon delusion, and has no regard whatever to his family.

"With regard to Mr. Harris being intimate with Mrs. Haggard, as has been reported, it is but justice to myself to state such facts as have come under my own observation, to show whether I had any grounds of jealousy or not. He was very intimate with this family for some time previous to their going to Ohio. They lived, for a while, in a house which he had built for their accommodation; and here he spent most of his leisure hours, and made her presents from the store and house; he carried these presents in a private manner; and frequently, when he went there, he would pretend to be going to some of the neighbors, on an errand, or into the field. After getting out of sight of the house, he would steer straight for Haggard's house, especially if Mr. Haggard was from home. At times, he would stay until twelve or one o'clock, and sometimes until daylight. If his intentions were evil, the Lord will judge him accordingly;

but if good, he did not mean to let his left hand know what his right hand did.

"The above statement of facts I affirm to be true.

(Signed) "LUCY HARRIS."

In addition to the above, it may be stated, that Harris visited this same forsaken and broken-hearted wife during her last illness; and when near her end, as he was sitting and carelessly writing by her side, she anxiously asked him what he was writing? Reader, can you imagine the prompt reply? He said, "I am writing a letter to the woman I intend to marry after you are dead!" And he actually married in about two weeks!!* This is Mormonism! and here is the scribe and chief witness!—We can now believe the Prophet, when he accuses Harris, his compeer, of all sorts of debaucheries.

As regards the character of the two remaining witnesses, Oliver Cowdery and David Whitmer, we would also refer to an inspired article, published in the "Times and Seasons," at Nauvoo, Illinois, (vol. i., p. 81, 83, and 84,) over the name of tne Prophet himself. The Prophet there informs us, that 'certain persons, among whom are the names of Cowdery and Whitmer, "were busy in stirring up strife and turmoil among the brethren" in Missouri, in 1838, and "that they were *studiously* engaged in circulating *false* and slanderous reports against the Saints." On page 83, speaking of Whitmer, this inspired "Prophet of the Lord" himself exclaims—"Poor ass! whoever lives, will see him and his rider (*W. W. Phelps, another Mormon leader*) perish, like those who perished in the gainsaying of Core. On page 84, speaking of the same witnesses, the Prophet again exclaims—"Are they not murderers at heart?—are not their consciences seared with a hot iron?"

* Harris married Mrs. Morgan, formerly wife of Wm. L. Morgan, the author of an attempt to expose Masonry.

Query.—Was this the first time these Saints were engaged in circulating falsehood?—was this their first folly? No. The world saw both their knavery and their "long ears" long before the inspired Prophet revealed them. But, whether they are really "asses" and "murderers," as the Prophet pretends, or not, there can be no doubt that "their consciences, long ago, were seared as with a hot iron."

The Prophet and his friends improve every year in the quality of their revelations to the world; they are becoming hourly more explicit and rational. If the ungodly "Gentiles" will only let them alone, they will not only tell the truth by-and-by, but the WHOLE TRUTH.

But Smith has not yet acquired sufficient credit to be believed, even when he testifies against himself and his cause. If he should affirm that he himself is a knave, that declaration alone would create the only rational doubt we can entertain that he is one. We cannot believe that his witnssses are as bad as he represents them to be, merely because he affirms it; although, before he affirmed it, there could be no doubt of it. We quote him, therefore, only for the edification of the "Saints," and endeavor to remove the doubts which his testimony ought to create in other minds, by proof from other sources.

David Strafford, of Manchester, N.Y., closes his testimony before judge Smith in the following words:

"I can also state, that Oliver Cowdery proved himself to be a worthless fellow, and not to be trusted or believed, when he taught school in this neighborhood. After going into the ministry, while officiating in performing the ordinance of baptism in a brook, William, brother of the Prophet, seeing a young man writing down what was said on a piece of board, was quite offended, and attempted to take it from him, kicked at him, and clinched for a scuffle. Such was the conduct of these pretended disciples of the Lord."

As regards Whitmer, we leave him to his subsequent apostacy, and the tender mercies of his Prophet.

In respect to these three witnesses, then, the only difficulty seems to be this: we cannot clearly see how "profane swearers, cheats, liars, swindlers, slanderers, murderers, debauchees, and asses," *by inspired testimony*, in 1838, should have been "*men of most unimpeachable veracity*, as the Mormons tell us they were, when they *endorsed* Smith's revelations in 1830.

We need the stone spectacles here. True, Judas fell from among the disciples, but we apprehend that, if the credulity of the Gospel rested, either solely or mainly, on the testimony of Judas, few, except the Mormons and others gifted with extraordinary powers of faith, could believe it. We believe Christ and his apostles partly on account of their intrinsic moral excellence, admitted even by their enemies. We reject Joe Smith and his comrades on the ground of their inherent infamy, admitted both by themselves and dearest friends. This is the precise analogy between Mormonism and the Gospel, of which the Saints talk so much.

So much for the character of the three witnesses, taking the testimony of the Prophet and that of the abused and broken-hearted wife of the infamous Harris to corroborate him.

2. As regards the *capacity* of the witnesses, the reader is referred to a revelation given June, 1829, through Joseph Smith, to these three identical witnesses, the year before they appended their names to the Book of Mormon, which we will transcribe.

"*Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, given through Joseph Smith, June*, 1829, previous *to their viewing the plates containing the Book of Mormon.*

"1. Behold, I say unto you, that *you must rely upon my word;* which if you do *with full purpose of heart*, you shall have a full view of the plates, and also of the breast-plate,

the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the Mount, when he talked with the Lord face to face, and the miraculous directions which were given to Lehi in the wilderness, on the borders of the Red Sea; and it is *by your faith* you shall *obtain a view* of them, even by that faith which was had by the prophets of old.

"2. And after you *have obtained faith*, and have seen them with your eyes, *you shall testify of them by the power of God*; and this you shall do, *that my servant, Joseph Smith, junior, may not be destroyed*, that I may bring about my righteous purposes unto the children of men in this work. *And ye shall testify that you have seen them, even as* my servant, Joseph Smith, junior, *has seen them;* for it is *by my power* he hath seen them, and it is because he had faith. And HE HAS TRANSLATED THE BOOK, even that part which I have commanded him, and AS YOUR LORD AND YOUR GOD LIVETH, IT IS TRUE.

"3. Wherefore you HAVE received the *same power* and the *same faith*, and the *same gift, like unto him*. And if you do *these last commandments* of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you; and you shall be lifted up in the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. *Amen.*"

A revelation given to Martin Harris, by Smith,* March, 1829, also contains the identical word paraded forth to the world in the testimony of the three witnesses.

Verse 5: "And then shall he (Harris) say unto the people of this generation, 'Behold, I have seen the things which the Lord hath shown to Joseph Smith, junior, and *I know of a surely that they are true, for they have been shown unto me by the power of God, and not of man,*' and these are the words he shall say," &c.

* Book of Covenants, p. 160.

The voice of the Lord, then, it seems, which informed the witnesses that Smith had translated the plates, and caused them *to know of a surety that they are true*, and commanded them to bear record of it, in 1830, in the Book of Mormon—this same voice came to them through the mouth of the Lord's Prophet, Smith, in March and June preceding, that is, in 1829.

They are told, in this revelation, that they should obtain a view of the plates, or see them, not with their natural eyes, but with those spiritual eyes of faith with which the Mormons see so many marvels, viz., by the "eye of faith, even by that faith which was had by the prophets of old." This accords with the admissions of Martin Harris, who expressly stated that he did not see the plates with his natural eyes, but with "the eye of faith."

Here, then, is the "mighty power of God, the angel and voice of the Lord," which reveals such marvels in 1830, all concentrated in the person, and pouring from the mouth, of the Lord's Prophet in 1829. Was there ever impudence and stupidity like this? Why did not the dunce publish that revelation to the world, especially since he has retained in his own hands, to this day, hundreds of others equally inspired?—was it for the express purpose of disclosing his own impudence and knavery? or was it (as he himself once remarked to Peter Ingersoll) to see what the "d——d fools would believe?" *

But after all, these witnesses of inspiration did not testify to one-half that Smith's divinity commanded them to declare. They were so absorbed in their visions and golden dreams about the plates, that they forgot to testify, as commanded, of the "breast-plates," the "sword of Laban," the "Urim and Thummim," the miraculous "directions," &c.

* See affidavit of Ingersoll, before Judge Baldwin, of Wayne county, N.Y.

Perhaps this negligence was the reason that the said divinity gave them all over to subsequent unbelief and hardness of heart, to work all kinds of abominations, and be "guilty of all manner of debaucheries," as the Prophet assures us is the fact.

Their CAPACITY as witnesses, then, to say nothing of their honesty, amounts simply to this:—Joe Smith puts the words of the Lord into their mouths in 1829, and they repeat *a part* of the same to the world in 1830. Surely, if the Prophet, in his pious rebuke of his witnesses, had only thought to have referred to this transaction, he might not have *called* them "knaves and asses," but proved them such: doubtless, he thought the world would take his inspired testimony to the fact, without logical proof; *we only supply the proof*, without questioning the fact.

3. The DISINTERESTEDNESS of these witnesses is apparent, from the fact, that Harris expended the fortune which he had before possessed, in transcribing and publishing the book,* in hope of a greater fortune, as his wife testified afterwards: but, as the Prophet did not see fit to redeem his pledge in this respect, Harris left the church in disgust and despair; that is, so far forth as such a creature could be either disgusted or despondent. We do not intend, by this, to deny that the usual anathemas against dissenters followed him, so as to make his apostacy seem to the world a matter of discipline.

Cowdery was also Smith's scribe, after the devil stole a part of the transcript, through the negligence of Martin; and, inspired with the same hope, he ran the same rig, and came to the same end with Harris.

As to Whitmer, we commend him again to the tender mercy of his Prophet and friends at Nauvoo. Their inspired testimony proves much more in regard to each

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* See Book of Covenants, p. 176.

of these witnesses than our cause demands; the surplus we leave for the edification of the Saints.

The explicitness of their testimony is equally apparent. They give neither dates, place, time, nor circumstances of any kind whatever. Whether the angel appeared to them by night or by day—while asleep or awake—in this century or the last; (for all Mormons claim to have existed from eternity;) whether in the fields or in a temple—in a pig-sty or a brothel, does not appear; though, from Harris' known character, we might presume the latter. At all events, it was where Joe Smith was in 1829, when he received the revelations given above. By looking at the pretended revelations, given while the work was preparing for the press, it will amuse the reader to notice by what artifices Smith's divinity courted up his witnesses, from time to time, to induce them to hold on and complete the work. Probably the next time he attempts to select aids and witnesses, he will endeavor to make a better choice.

True, if Peter, Paul, and John had all apostatized, it would not necessarily have ruined, though it might have seriously impaired the credibility of the New Testament, for it does not rest, either in whole or in part, on their naked testimony. Smith's book, on the contrary, is avowedly based on this rotten foundation, and necessarily falls with it; or rather, it fell in the very act of attempting to rear and plant it on such a foundation. The sublime testimony of the second phalanx, of eight witnesses, is as follows:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jun., AUTHOR and PROPRIETOR (!!) of this work, has shown unto us the plates, of *which hath been spoken*, which have the appearance of gold; and as many leaves as the *said Smith has translated*, we did handle with our hands, and we saw the

engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shown unto us, for we have seen and *hefted*, and *know of a surety*, that the said Smith has got the plates of which we have spoken, and we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

(Signed) "CHRISTIAN WHITMER.
JACOB WHITMER,
PETER WHITMER, JUN.
JOHN WHITMER. [Whitmers.)
HIRAM PAGE, (brother-in-law of the
JOSEPH SMITH, SEN., (Prophet's father.)
HYRUM SMITH, (Prophet's brother.)
SAMUEL H. SMITH, (Prophet's brother.")

By turning to the same revelation quoted above, the reader will again see how this second platoon of witnesses "*hefted*," and "*knew of a surety*," that the said Smith had the plates "*of which hath been spoken*." It is Joe Smith—thought, style, and all, from *a* to *z*. And what does it all prove? First, that Joe Smith is "*author* and *proprietor*" of the Book of Mormon, as all the world knows; second, that they saw and "hefted" some plates shown them by Smith. What if they did? How did they know what, or how many, plates Smith had translated, when, by their own confession, they could not read a word on any of them? Joe Smith TOLD THEM SO.

And this is all their testimony amounts to, on the face of it, by their own showing. We are not only willing, but anxious, to admit that Smith did show some plates, of some sort; and that they actually testified the truth, so far as they were capable of knowing it, we are not only willing, but anxious, to admit, in order to keep up a just and charitable equilibrium between the knaves and fools, in Mormonism, and the world at large. Three to eight is at once a happy and reasonable proportion: we will not disturb it. It is gratifying to human phi-

lanthrophy to be able to account for all the facts in the case by this charitable solution.

Three of these witnesses, we are boastingly told, died in the faith; and we should naturally have expected that any man who could have been induced to set his name to such a silly paper as that is, would have died in almost any faith. The only thing that looks strange about it is, that all the rest, except the brothers of the Prophet, have had sense enough to apostatize and leave the church, (with proper discipline, of course.) Perhaps it is well for the world, and well for these three, that they did not live to go the same way with all the rest, and fall with Harris into "all manner of abominations."

The whole, then, of this mighty array of bombast, nonsense, and blasphemy, resolves itself into this:—Joe Smith is not only Author and Proprietor of the Book of Mormon, as both he and his witnesses declare, but he is also "power of God," "angel," "voice," "faith," "eyes," "ears," and "*hands*," for the witnesses themselves; that is, all the evidence the world has for the Book of Mormon, after all this bluster, is "*Joe Smith's say so.*" *He says*, that God instructs him; he instructs the witnesses, and the witnesses instruct the world. *Quod erat demonstrandum.* David Whitmer reported that the angel, which appeared unto him, "was like a man in gray clothes, having his throat cut." This was probably a prophetic vision, indicating the true desert of the real author.* Since, then, we are obliged, after all, to take Joe's word, simply, for his new Bible, it may be interesting to the world to know how he was enabled to

* In further elucidation of what Mormons mean by the "power of God," the reader is referred to the Book of Mormon, 420, 421, and Book of Covenants, 122, v. 12, 173, v. 5; it will there be seen, that this voice and power of God is a small affair, which every enthusiast can have, and see at any time he pleases, especially if Smith is at hand.

translate it, out of the reformed Egyptian, into "*patent* English." He has told us that he looked into his stone spectacles and saw the words pass before his mind. But he informs us more explicitly still, in the famous book of Revelations and Covenants, in which, after all, it must be candidly admitted that the Lord has clearly revealed some things—at least one, and that is, the knavery of Joe Smith.

If the reader will turn to the revelation given by Smith to O. Cowdery, in Harmony, Pennsylvania, April, 1829, while translating the Gold Bible, (see Book of Covenants, 110,) he will perceive that Oliver's faith had begun to fail. He had got tired of writing the gibberish of Smith, and needed a word of exhortation and encouragement. Smith's divinity gives him both, of course, and also, to pacify him, grants him the gift to translate, "even as my servant Joseph." (V. 11.) At this, it appears that Oliver took courage, put on the spectacles, planted himself, in due order, before the mystic plates, and looked with all his might, but saw nothing. Oliver, of course, becomes more uneasy and intractable than ever. He complains more than before, and with more reason too. And now for a new revelation, of the same date, *pat* upon the other, which contained the grant of the gift to Oliver to translate.*

We will quote a verse or two of this revelation from Smith's "unchanging Deity."† Verse 2, page 162: "Be patient, my son Oliver, for it is wisdom in me, and it is not expedient that you should translate *at this present time.* Behold, the work you are called to do is *to write for my servant Joseph.* And behold, it is because you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me

* Book of Covenants, p. 162. † Ibid., p. 150.

that I have dealt with you after this manner." (Undoubtedly!!).

Verse 3: "Behold, you have not understood. You have supposed that I would *give it unto you*, when *you took no thought, save it was to ask me.* But behold, I say unto you, YOU MUST STUDY IT OUT IN YOUR OWN MIND. (!) Then you must ask me if it be right; and *if it is right*, I will cause that YOUR BOSOM SHALL BURN *within you.* THEREFORE (!!) you shall FEEL that it is RIGHT. But if it is *not* right, you shall have no such feelings; but you shall have a STUPOR of *thought*, that shall cause you to *forget* the thing which is *wrong*. THEREFORE (!!) you cannot write that which is *sacred*, save it be given you from me." (2d edit.) Here, in the first place, we see that Smith's divinity found it expedient "*to deviate a little*," and retract the divinity-given gift conferred the same day: in the second, we have his patent divine prescription for writing *things sacred* in detail; and, of course, the method which Smith has followed in translating his Bible, and giving his other revelations to the world. He "STUDIED IT OUT IN HIS OWN MIND," and when he got it right, "*his bosom burned*," of course. With this patent recipe before him, we see not why any man might not translate, or give revelations, as well as Smith, unless he was afflicted with that unaccountable *stupor of thought*, which seems to unfit all other Mormons for the work except Smith. Perhaps, if brother Cowdery should try his hand at it now, since he has had wit enough to leave the Mormons, he would succeed in raising the needful heat better than before.

Those in other churches, who are in the habit of practising upon the same principle, would do well to commit Smith's rule to memory, since it accurately describes the process of securing miraculous confirmations of any known or imagined truth.

CHAPTER VII.

CLAIMS OF THE BOOK OF MORMON TO CREDIBILITY AND AUTHORITY—(CONTINUED.)

THE next claim which the Mormons set up is, that they can prove the truth of their Book from the prophecies of the Scriptures. We confess we enter with reluctance upon a field which has, in all ages, been the favorite resort of enthusiasts and dreamers; the prolific fountain from which fanaticisms of all shapes have leaped forth, like John's frogs, out of the mouth of the dragon, to swell and prance for a time, and then retire, and leave the world to gaze at other wonders, equally sublime, equally demonstrable, and equally absurd.

These self-complacent conjurors can all handle the mystic symbols of Isaiah, Ezekiel, and St. John, with the same ease and grace that a well-bred lady does her tea-pot; and each can divine the coming destiny of the world, from the resplendent bubbles in his own chosen urn of prophecy, with the same facility and certainty as an old woman can predict the next visiter, from the grounds in her cup.

Alternate famines, plagues, wars, and millenium's start up on all sides; the world comes quite up to the day of final retribution, misses it, and starts off again, in quest of new waters of life, and visions of glory, in the mirage ahead. But visions, dates, wonders, and expositors, all retreat as it advances, to make room for a new corps of conjurors.

Doubtless, we are now on the eve of great events; all say so, even the inspired general at Nauvoo; and many things, indeed, seem like it. But be this as it may, we are surely *under* the *eaves*, and amid the continual droppings of new schemes of theological nonsense

Our credulity is drenched through and through, and what little common sense there ever was in any of us has become so plastic and pliant, that it fits all surfaces equally well. We doubt not that the prophecies of the Scriptures will all be both fulfilled and understood, in their own due time; but, with the immortal Newton, we also believe that God, in giving them, did *not* design to make men prophets. On this point we differ from Joe Smith and all his coadjutors, however pious or impious, learned or unlearned. But as the General has taken his stand, not only among the humble interpreters of prophecies already fulfilled, but also in the ranks of those who look deep and far ahead in things divine, we must hear him.

The fundamental propositions upon which we are to proceed, as the "Saints" assure us, are these:

1. All prophecies which have been heretofore fulfilled have been literally fulfilled; therefore,

2. All which are to come, must be literally fulfilled also.*

We will not contest this ground. We will admit, if the Mormons chose, the literal return of the Jews, the literal rebuilding of their temple and city, and the literal reign of the Messiah. But, after all, we fear there may be some difficulty in deciding what is and what is not the literal interpretation of the prophecy. Since, for example, according to the "Saints'" own showing, trees, and golden heads, iron legs, lions, bears, and brutes with iron teeth, in the prophetic visions which are *explained*, mean kingdoms and nations, according to the interpretation both of Daniel and the "Saints," we would ask how, in the name of common sense, it happens that the same or similar things may not mean the same or similar things in those prophetic visions which are *unex-*

* See Pratt's Voice of Warning, p. 18.

plained. Or are we literally, hereafter, to hear trumpets blowing, see angels flying, vials pouring, dragons crawling, horses prancing, devils fighting, scorpions stinging, pits smoking, frogs leaping, and harlots riding? Are these things to constitute the millenium glory of the "Church of Latter-Day Saints?" We confess they look somewhat like it. Or have these things been already *literally* fulfilled? We know of but one event, in the past history of the world, which much resembles it, and that was in the conflict between Joe Smith and Governor Boggs, of Missouri. But perhaps these, and similar wonderful *literal* displays of prophecy, are reserved for Mount Zion, in Jackson county, Missouri. If so, we pardon the announcement, and dismiss our fears for the present.

In this business of interpreting prophecy, the author confesses that he is by no means an equal and suitable champion for his Mormon friends. He will not, therefore, enter profoundly into the subject, lest he should be worsted in a good cause. The spiritual Goliath, which the sublime sanctity of their faith calls for, should be able to throw himself boldly and at once upon the teachings of the Spirit, without at all relying even upon the capacity to read intelligibly the English text, and trust to the Mormon deity, or at least to Joe, and Sidney, and Parley Pratt, to help him out. I confess I have not faith. On their own principles, they ought not, therefore, to expect much from me; and the public surely will not want much. The first point to be made out by the Mormons, from Scripture, is, that the North American Indians are the descendants of Joseph, as the Book of Mormon asserts. To this end, they refer to Jacob's blessing on the seed of Joseph (Genesis xlix. 22–26.) In order to interpret and apply this passage *literally*, they make Joseph's bough "running over the wall," (ver. 22) to mean the progenitors of the American Indians crossing the Atlantic ocean to this country. The

Atlantic ocean is, therefore, the *literal wall*. Whether it is a plastered wall, stone wall, or a brick wall, we are not informed, though it's a literal wall. We would respectfully suggest to these interpreters whether it would not do to consider it a mud wall; for the prophet Shakspeare speaks of the "slimy deep," and when we interpret literally we must compare all prophets of the Mormon school together, and proceed according to the analogy of the faith. This is clear enough then.*

Verse 23: "The archers *have* sorely grieved him, shot at him, and hated him." This, they say, was fulfilled when our forefathers fought with the Indians;—with bows and arrows, of course, for we must take it literally, and all know that the people of the United States usually fight with bows and arrows. Besides, it is in the past tense; of course, our forefathers had already fought the Indians before Jacob pronounced the blessing upon their progenitor, Joseph.†

Verse 24: "But his bow abode in strength, and his hands were made strong by the mighty God of Jacob," &c. This verse has been *literally* fulfilling upon the Indians ever since the discovery of the continent, as their immense increase and prosperity shows. Ask Cotton Mather and the United States Congress whether it is not so.

In the literal interpretation of the 25th verse, the Prophet and the Book of Mormon are to come in and play a conspicuous part in the restoration and blessing of the Indians. But, not having the stone spectacles at hand, we are unable to give the exact literal interpretation. We have heard the Mormons do it to admiration; but it requires a man under the immediate guidance of the Spirit, that is, the spirit of Smith; but here again

* See Joshua xvii. 14, 15.

† Compare Genesis chap. xxxvii., for hatred of his brethren.

our faith fail us. We can assure our readers, however, that the verse is regarded as having undoubtedly a special reference to Joe Smith and the Book of Mormon. We have heard the most gifted Mormon interpreters so expound it.

Verse 26: "The blessings of thy fathers hath prevailed to the utmost bounds of the everlasting hills." "Now, reader," says Parley Pratt, "stand in Egypt, where Jacob stood, and measure to the utmost bounds of the everlasting hills, and you will land somewhere in the central parts of America." Bravo! Precisely so. The exact spot, however, in order to be particularly *literal*, would, no doubt, be found to be Mount Zion, Jackson county, Missouri. But we would respectfully advise the reader, as he brings the sweep of his spiritual compass round near Missouri, to keep a good look-out for Governor Boggs, lest he should jog the moving foot a little, and cause an error in the data. With this precaution, the measure will be found accurate.

This inspired exposition also throws light upon several other and kindred passages of scripture which have perplexed commentators not a little, as Matt. xii. 42, where it is said, the queen of Sheba came from the uttermost parts of the earth; and Acts i. 8, where the apostles are commanded to be witnesses to the uttermost parts of the earth: for, by parallel reasoning, the said queen came from the central parts of America, and the apostles were to preach there too. This, too, accounts for the fact, that the North American Indians knew so much about the gospel, before Christ was born, as the Book of Smith shows that they did.

Again, Genesis xlviii. 16: "Let the sons of Joseph grow into a multitude in the midst of the earth," and "Ephraim's seed shall become a multitude of nations."

Again, says Pratt: "One of the prophets says, in speaking of Ephraim, 'when the Lord shall roar, the

children of Ephraim shall tremble from the west.'" "Now," says Pratt, "put these three things together; *first*, 'Ephraim shall grow into a multitude of nations in the midst of the earth;' *second*, Joseph was to be greatly blessed in a large inheritance as far off as America; *third*, this was to be west from Egypt or Jerusalem. *Therefore*, these scriptures must apply to America, because they can apply no where else." This inspired logic reminds one of the boy who said oranges grew on pine trees, for, if not, where did they grow?

Having thus got the seed of Joseph safely over the "*wall*," we are next referred to the 37th chapter, 16th verse, of Ezekiel, where we are told, that the stick of Ephraim or Joseph means the Book of Mormon,* and the stick of Judah, the Bible. Joe Smith is, of course, the *literal* Ezekiel, in whose hands they are to be joined. I suppose the Book of Mormon is here *literally* called a stick, because it is the instrument with which Joe Smith belabors the backs of his dupes. But why the Bible should be *literally* called a stick, or why Joe Smith should be the literal Ezekiel, it is not so easy to divine. Moreover, this said stick of Joseph, the Book of Mormon, was to be found in the hands of Ephraim, that is, in the hands of the North American Indians, from whom Smith professed to have inherited it. But by comparing the first part of chapter seven of the Book of Alma,† with the title-page, the first page, and the testimony of the witnesses, on the last page of the Book of Mormon, the reader will see, that according to the Book of Mormon itself, there never was a *literal* descendant of Ephraim on this continent, but that the several tribes were all from Manasseh. Still we must take it literally. Where, then, are the Ephraimites, or the ten tribes, who are to

* Book of Covenants, pp. 180, 182.

† Book of Mormon, fol. 248 of the 1st edition, and 264 of the 2d.

hold this stick? The Book of Mormon says not a word about the tribe of Ephraim, or any of the ten tribes, except that of Manasseh. This was a sad mistake in the Prophet: probably the type will need correcting, as regards this genealogy of the Indians, in the next inspired edition of Smith's book.

Again, this union of sticks, whether we interpret literally or metaphysically, or grandiloquently, or spiritually, must still refer to a union, not of two sticks, but of two people, viz., the ten tribes, or children of Israel, and the children of Judah, as the 21st and 22d verses plainly show. Where are these ten lost tribes? Does the Book of Mormon tell? Can Smith tell? Pratt, on this point, exultingly exclaims—"Can any one tell whether the Indians of America are of Israel, unless the Lord should reveal it?" * Answer—"No." Therefore, Joe Smith cannot tell, any more than Cock Robin can. But as we are informed, on the same page, that, "our very existence depends on an *immediate* understanding of the important prophecies of the Book of Mormon," we would beg to have some of these difficulties solved.

Again, we are told, that the verse in the 85th Psalm —"Truth shall spring out of the earth, and righteousness shall look down from heaven"—refers to Smith's digging the Book of Mormon out of the hill Camorah! On that memorable night, say the "Saints," truth sprang out of the earth. We are disposed to admit, that, on that woful night, so far as Smith and his followers are concerned, truth, and common sense too, *sprang away* from the earth, and righteousness has *looked down* everywhere, and with good reason too. We would gladly encourage her to look up again.

We have now not only got Israel over the "wall," but also beyond the utmost bounds of the everlasting

* Voice of Warning, p. 135.

hills; and we are content to leave them there, books, sticks, and all, without tracing further either the literal Mormon interpretation of the 29th of Isaiah, or of the other prophecies of the Old Testament. We will, however, stop one moment to look at the angel spoken of in chap. vi. v. 7 of Revelations, as flying in the midst of heaven, &c. And who, gentle reader, do you think this angel is, according to the "Saints?" Why, we are told that it is the angel who delivered the plates to Joe Smith, on the hill Camorah, New York!* We must remember to take it literally. Smith pretends that the gospel which the angel had when John saw him, was the Book of Mormon. When Smith saw this angel, he says, he was standing on the hill Camorah, and the book, or gospel, was lying in a stone box, where it had been lying for fourteen hundred years. John, of course, therefore, saw him in his vision after Smith saw him personally, and a ter he had got the book, and was flying away with it; and neither John nor Smith pretends that he ever brought it back again. The angel, it seems, flew away with the book, and left Smith to patch up his lying marvels, as best he could, out of whatever old manuscript he might chance to find, whether Spaulding's, or those of others. Probably he made the best of his way towards the ten lost tribes, near Symmes' Hole, where Smith at first told his dupes these tribes had been for centuries, hedged in by mountains of ice, which the fervor of his inspiration was soon to melt, and let them flow down on rivers of gold, to Mount Zion, in Jackson county, Missouri. In one respect, however, it must be confessed, that this divine prophecy applies literally to Smith. The angel said that the hour of God's judgment had come, as indeed it has, upon all the dupes of Joe Smith. If these specimens of inspired *literal* interpre-

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See Book of Covenants, p. 248.

tation of prophecy do not satisfy both the "Saints" and the reader, we will give more when we write again on this subject.

We will next consider, in brief, the claims of the Book of Mormon on the ground of its own internal excellence.

The "Saints" contend that there has been no true church on earth, before their own, for several hundred years. In this we think they are too fast; for we read in the Book of Mormon, page 192, that one Alma went into the fountain of Mormon, and baptized both himself and his companions.

Now, the "Saints" do not positively know, that, in the general darkness of the church, some other pious individual may not have been taught of the Mormon Spirit to do the same thing, and thus to institute a pure church even amidst the heathenish darkness. Who baptized Joe Smith before he baptized the rest, in Fayette, N.Y.? Did he, also, first baptize himself?—or did a good or a bad angel do it for him? For, according to his own showing, there was no man on earth fit for that purpose.

We read, in 2 Kings, xvii. 20, "That the Lord *rejected all* the seed of Israel, (the ten tribes,) and delivered them into the hands of the spoiler, until he had cast them out of his sight." Verse 18: "There was *none* left, but the house of Judah *only*." 1 Kings, xii. 20: "There was none that followed the house of David, but the tribe of Judah only." How, then, came Joe Smith to find out that one of the families of Manasseh were not only spared, but followed, with the peculiar and miraculous care of God, for hundreds of years after?

In Numbers, iii. 10, Deut., xxi. 5, Numbers, xvi. 19, and chap. xviii., it will be seen, that the Lord irrevocably conferred the priesthood on the house of Aaron, slew two hundred and fifty officiates and above fourte-

thousand of the people, as a memorial that no other tribe should intermeddle therewith.

Paul also informs us, (Heb., vii. 13,) that even Christ could not be a Jewish priest, because he was not of the house of Aaron.

Yet Smith finds the North American Indians, who were, by his own showing, every soul of them of the tribe of Manasseh, not only building temples five thousand miles from Jerusalem, where alone the Jews were to worship, but offering sacrifice, and performing all the functions of the priesthood acceptably to the Lord, and still exhorting each other to keep the law of Moses.*

Moreover, even God himself is represented as inspiring this Manassite, whom the Bible informs us he had cursed "out of his sight," guiding him across unknown wastes and trackless floods, and finally miraculously establishing and ratifying his sacrilegious worship in these western wilds. Here they baptize, found churches, and discuss and decide all the petty theological controversies which have happened to rage, in the State of New York, since Joe Smith was born. For obvious reasons, these inspired visions seem to have concentrated solely upon a single age and a single State. They make, also, some very judicious suggestions as regards republican freedom, freemasonry, navigation, ship-building, manufacturing glass, &c., and all this, in part before the birth of Christ, and in whole before the close of the fifth century; while still they did not know either where Christ was born,† or that the Jews were not Christians before his birth.

The Prophet may either class the above among the internal evidences of his book, or set them down as proofs of its inspiration, derived from the Scriptures,

* See Book of Mormon, pp. 146, 208, 9. † Ibid. 240.

as he chooses; and when he has satisfactorily settled their location, it will be easy to furnish him with many more proofs of the same kind.

That there is not much important truth in Smith's book, no one will affirm. The Bible, and the abundant quotations from it, garbled and perverted though they are, have shed a moral light upon its pages, which not even the stupidity, the vulgarity, and sacrilegious profanation of Smith could wholly extinguish. This often deceives the stupid, the credulous, and the unwary. They pronounce it a very good book, and so, indeed, it would be, so far as its moral teaching is concerned, did it only profess to be what it really is, "a vulgar romance of the lowest order." But, in that case, it would soon not be on the shelves of the antiquary. Many, on reading it now, say, "It is not so bad as we thought it was;"—"It reads much like the Bible!"—"How people have misrepresented it!" They do not consider that there is not a single idea in it excepting such as have been stolen from the Scriptures, which is not either useless, ridiculous, or absurd.

We will give but one specimen of its originality, and that is, the description of Jared's barges, in the book of Ether, page 542 of the first edition. It must be remembered, that our Prophet had been raised in the interior of New York, and probably never saw even a correct picture of a ship in his life. When he entered upon the task of describing one, therefore, the attempt was more hazardous than even repeating the substance of Spaulding's old manuscript, or stealing extracts from the Bible. The reader will judge of his success.

"And it came to pass, that the brother of Jared built barges, *according to the instructions of the Lord.* And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even

that they would hold water like *unto* a dish. And the bottom *thereof* was tight, like unto a dish; and the sides *thereof* were tight, like unto a dish; and the ends *thereof* were peaked; and the *top thereof* was tight, like unto a dish; and the length *thereof* was the length of a tree; and the door *thereof* was tight, like unto a dish.

"And it came to pass, that the brother of Jared cried unto the Lord, saying—'O Lord, I have made the barges, according as thou hast directed me; and behold, O Lord, there is no light in them, whither we shall steer. And, also, we shall perish, for in them we cannot breathe, save the air which is in them; therefore, we shall perish.' And the Lord said unto Jared, 'Behold, thou shalt make a hole in the top *thereof*, and also in the BOTTOM *thereof;* and when thou shalt suffer for air, thou shalt unstop the hole *thereof* and receive air: and if it be that the water come in upon thee, behold ye shall stop the hole *thereof*, that ye may not perish in the flood.' And it came to pass, that the brother of Jared did so as the Lord had commanded. And he cried again unto the Lord, saying—'O, Lord, I have done as thou hast commanded: I have prepared the vessels for my people, and, behold! there is no light in them. Behold, O Lord! wilt thou suffer that we should cross this great water in darkness?' And the Lord said unto the brother of Jared, 'What will ye that I should do, that ye may have light in your vessels? for, behold! ye cannot have windows, for they will be dashed in pieces. Neither shall ye take fire with you, for ye shall not go by the light of fire: for, behold! ye shall be as a whale in the midst of the sea, for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of *my mouth*, and, also, the rains and the floods have I sent forth. And, behold! *I prepare you* (?) against these things; for howbeit ye cannot cross this great deep, save I *prepare* you against the waves of the sea, and the winds that have gone forth, and the floods that shall come: therefore, what will ye that I shall prepare for

you, that ye may have light when ye are swallowed up in the depths of the sea?'

"And it came to pass, that the brethren of Jared went forth unto a mountain, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent as glass. And he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying —'O, Lord, touch these stones with thy finger, and prepare them that they may shine forth in darkness, that we may have light when we shall cross the sea.' And it came to pass, that the Lord stretched forth his hand and touched the stones, one by one, with his finger; and the brethren of Jared saw the finger of the Lord; and it was the finger of a man, like unto flesh and blood!"

It will be observed, that these barges, or boats, were built "according to the instructions of the Lord;" that they were made tight as a dish, bottom, sides, top, door, and all; though it is as difficult to say how tight the top of a dish is, as it is to say, definitely, how long a tree is, or how peaked the ends were, or what sort of fowl is intended. But, as they were built from definite instructions, we may presume that they were as tight as a teapot, about as long as a "piece of chalk," as light as a turkey-buzzard, and as peaked as a hay-stack, or thereabouts. This is as near as we can approximate to the exact idea, without the inflatus of direct Mormon inspiration.

It will be seen at once, that in barges intended to traverse the Atlantic ocean, a hole in the bottom would be indispensable, in order to furnish the crew with sea-water to drink; and a hole in the top would be equally necessary for fresh air, especially when these sea-fowl barges should choose to dive, and sail under water for a while. Hence the plugs for the holes would be equally necessary after they had "squenched" their thirst, as the Prophet would say.

The only wonder is, that the Mormon deity did not think of these things, and of the sixteen stones "molten" out of a rock, before Jared's brother suggested them; but, in building so many great barges, how could he think of everything? Perhaps, too, the devil had just been plaguing him about the hundred and sixteen pages!

CHAPTER VIII.

PROGRESS OF THE NEW FAITH, WITH SUNDRY REVELATIONS, ETC.

SINCE we have given such a *desperate* account of Mormonism in all its ramifications, the reader may be curious to know how such an absurd doctrine could ever meet with success in the world; and in order fully to satisfy every one on this point, we should have to write more than we intend for the present work: we will, however, give as much satisfaction as our prescribed limits will admit. Before the publication of the book, Smith found many to believe its contents from the ghost stories concerning it which he had related. Soon after it was issued from the press, a person by the name of Parley P. Pratt *happened* to be passing on the canal through Palmyra, and hearing of the wonders of the gōld plates and huge spectacles, called on the Prophet, and was soon converted. This Pratt then resided in Lorain county, Ohio; and had, some time previous, formed an intimacy with Sidney Rigdon, and became a convert to his doctrines. This Rigdon was a man of great eloquence, belonging to a denomination of Christians who style themselves "Disciples," or "Reformers," and who are also, by their opponents, in derision, called "Campbellites." He resided in the county of Geauga, and but a few miles from the place which has been the head-quarters of Smith. He was a very popular preach

er, and had large congregations in different parts of the country. If there was a man in the world that could successfully spread and give a name to the vagaries of the Smiths, it was Rigdon. They soon became convinced of this, by the representations of Pratt. We may here stop to remark, that an opinion has prevailed, to a considerable extent, that Rigdon has been the *Iago*, the prime mover, of the whole conspiracy. Of this, however, we have no positive proof; but many circumstances have carried a *suspicious* appearance; and further developments may establish the fact. Either before or soon after the arrival of Pratt at Manchester, among the Smiths, it appears that an expedition was fitted out for the western country, under command of Cowdery, in order to convert the Indians, or Lamanites as they call them. As a preparatory step, a long revelation was furnished by Smith, to Cowdery, to serve as his credentials. This curious document will be found in the succeeding pages, from which it will be seen that the Prophet, at the outset, feared a rivalship, and took effectual means to put it down. His brother Hiram, it appears, also undertook to write some mysteries from a stone, which was forthwith *vetoed*, and pronounced to be the work of Satan.

As Cowdery was no longer a scribe to the Prophet, it became necessary to supply his place. He therefore very prudently and *affectionately* had the following command for his wife:—

"A commandment to Emma, my daughter in Zion, A.D. 1830.—A revelation I give unto you concerning my will. Behold, thy sins are forgiven thee, and thou art an 'Elect Lady,' whom I have called. Murmur not because of the things which thou hast seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come; and the office of thy calling shall be for a comfort unto my servant Joseph, thy husband, in his afflictions, with

consoling words in the spirit of meekness; and thou shalt go with him at the time of his going, and be unto him a *scribe*, that I may send Oliver whithersoever I will: and thou shalt be ordained under his hand to expound the Scripture, and to exhort the church, according as it shall be given thee by my spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost; and thy time shall be given to writing and to learning much; and thou need'st not fear, for thy husband shall support thee from the church; for unto them is his calling, that all things might be revealed unto them whatsoever I will, according to their faith; and verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better; and it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me to be had in my church, for my soul delights in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads; wherefore, lift up thy heart and rejoice, and cleave unto the covenant which thou hast made; continue in the spirit of meekness; let thy soul delight in thy husband, and the glory which shall come upon him; keep my commandments continually, and a crown of righteousness thou shalt receive;—and except thou do this, where I am ye cannot come; and verily I say unto you, that this is my voice unto all. Amen."

These were some of Smith's first attempts at making his followers believe that the Lord was to make known his will constantly through him; and the persons chosen were, it must be acknowledged, the best of which the nature of the case would admit—his wife and Cowdery. In this operation he abandoned his spectacles, or "peep-stone," and merely delivered it with his eyes shut. In this manner he governs his followers, by asking the Lord, as he says, from day to day. Every difficult question or dispute is thus decided—from it there is no appeal. He has taught them, that to doubt their divine authority, is to endanger their salvation. We shall have occasion in

the progress of this work, to give many curious specimens of his art of governing. The expedition to the "Lamanites" was finally fitted out by Smith, and was composed of Cowdery, Pratt, Patterson, and Whitmer. In the latter part of October, 1830, under the guidance of Pratt, they arrived at the residence of Rigdon, in Mentor, Ohio, well supplied with the new bibles.

They professed to rejoice at finding a people walking according to the scriptures, and pretended to acknowledge no other guide. They professed to have no commands for *them;* nevertheless, they called upon them to receive the book as from heaven, which they said mostly concerned the western Indians, as being an account of their origin, and a prophecy of their final conversion to Christianity, and make them a "*white* and delightsome people," and be reinstated in their lands, of which they have been despoiled by the whites. When called upon for testimony, they appealed (like Mahomet) to the internal evidences of their book. The book was read by Rigdon, and pronounced a "silly fabrication." When farther pressed upon the subject, they required the people to humble themselves before God, and pray for a sign from Heaven. Near the residence of Rigdon, in Kirtland, there had been, for some time previous, a few families belonging to his congregation, who had formed themselves into a common-stock society, and had become considerably fanatical, and were daily looking for some wonderful event to take place in the world. Their minds had become fully prepared to embrace Mormonism, or any other mysterious *ism* that should first present itself. Seventeen in number of these persons readily believed the whole story of Cowdery, about the finding of the golden plates and spectacles. They were all re-immersed in one night, by Cowdery. At this, Rigdon *seemed* much displeased, and when they came next day to his house, he told them that what they had done was entirely

without precedent or authority from the scriptures—for they had immersed those persons that they might work miracles, as well as come under their new covenants;—showed them that the apostles baptized for the remission of sins, instead of miraculous gifts. But when pressed upon the point, they said it was done *merely* at the solicitation of those persons. Rigdon again called upon them for proofs of the truth of their book and mission; they then related the manner in which they obtained faith, which was by praying for a sign, and an angel was showed unto them. Rigdon here showed them, from scripture, the possibility of their being deceived: "For Satan himself is transformed into an angel of light." "But," said Cowdery, "Do you think, if I should go to my heavenly Father, with all sincerity, and pray to him in the name of Jesus Christ, that he would not show me an angel — that he would suffer Satan to deceive me?" Rigdon replied, "If the heavenly Father has ever promised to show you an angel, to confirm any thing, he would not suffer you to be deceived, for, says John, 'This is the confidence we have with him, if we ask things according to his will, he hearkens to us.' "But," he continued, "if you should ask the heavenly Father to show you an angel when he has never promised you such a thing, if the devil never had an opportunity of deceiving you before, you give him one now."

However, about two days after this, Rigdon was persuaded to tempt God by asking this sign, which he knew to be contrary to his revealed will; he, of course, received a sign, and was convinced that Mormonism was true and divine. According to his own reasoning, therefore, the devil appeared to him as an angel of light; but he now imputed his former reasoning to pride, incredulity, and the influence of the Evil One.

On conversion of Rigdon, a most successful starting point was obtained. Cowdery and his associates then

began to develope the peculiarities of the new imposition. Scenes of the most wild, frantic, and horrible fanaticism ensued. They pretend that the power of miracles was about to be given to all those who embraced the new faith, and commenced communicating the Holy Spirit, by laying their hands upon the heads of the converts, which operation at first produced an instantaneous prostration of body and mind. Many would fall upon the floor, where they would lie for a long time apparently lifeless. They thus continued these enthusiastic exhibitions for several weeks. The fits usually came on during or after their prayer-meetings, which were held nearly every evening. The *young* men and women were more particularly subject to this delirium. They would exhibit all the apeish actions imaginable, making the most ridiculous grimaces, creeping upon their hands and feet, rolling upon the frozen ground, go through with all the Indian modes of warfare, such as knocking down, scalping, ripping open and tearing out the bowels. At other times, they would run through the fields, get upon stumps, preach to imaginary congregations, enter the water and perform all the ceremonies of baptizing, &c. Many would have fits of speaking all the different dialects, which none could understand. Again, at the dead hour of night, the young men might be seen running over the fields and hills in pursuit, as they said, of the balls of fire, lights, &c., which they saw moving through the atmosphere.

Before these scenes fully commenced, however, Cowdery had departed for the country inhabited by the Indians, with the expectation of converting them to Christianity, by means of his new bible, and miracles which he was to perform among them. These pretensions appear to have taken possession of the minds of the young men in their aspirations. Three of them pretended to have received commissions to preach from

the skies, after having jumped into the air as high as they could. All these transactions were believed to be the *Spirit of God*, by the whole congregation, which now numbered more than one hundred. That they were honestly impelled by the same causes which have, in ages of the world, contributed so much to debase human nature, we have no doubt. One of the young men referred to freely acknowledged, some months afterwards, that he knew not what he did for two or three weeks.—Such is the mind of man, when his reason is dethroned by physical causes.—One of these aerial commissions, which they all supposed was signed and sealed by Christ himself, we here subjoin, verbatim:

"Oh, my servant, there is a great work for you and the other two of your brethren. I send a messenger to tell you where to go, and find a piece of parchment that shall contain these words:—'You shall teach repentance and remission of sins to all who shall come in the sound of your voice. I command you that you do these things in sincerity and in truth; and if you do, you shall be blessed. The time is shortly a coming, and is not far distant, when you shall be bound together for life. The names of your brethren are these:—Burr Riggs and Edson Fuller; and if they are not faithful, I will choose another in their stead: my work must be done. My servants, you shall go forth from place to place; and, if you are true to your trust, they shall hear. Remember, that I am the Lord, your God! serve me above all others, and I will bless you in the end. Amen.

"That, that you had a messenger tell you to go and get the other night, you must not show to any son of Adam. Obey this, and I will stand by you in all cases: my servants, obey my commandments in all cases, and I will provide.

"Be ye always ready,
"Be ye always ready, } Whenever I shall call."
"Be ye always ready,

"*My seal.*"

"There shall be something of greater importance revealed when I shall call you to go. My servants, be faithful over a few things, and I will make you a ruler over many. Amen, Amen, Amen."

These commissions, they said, came on parchment, and they had only time to copy them before they vanished from their sight. With such papers as these in their pockets, they actually went through the country preaching, and made many converts. Two of the three afterwards obtained their reason, and left the concern. All these things were afterwards pronounced by Smith to be the work of the devil, although more than one hundred had been converted to Mormonism by merely witnessing the exhibitions. They professed, at all times, their inability to work miracles, but were secretly trying to perform them, and frequently proclaimed their success. At a distance from the scene of action, many notable miracles were circulated.

During these performances, it should be remembered that Rigdon was not present. In about three weeks after his conversion, he repaired to the *bible quarry* in the State of New York, in order to have a personal interview with the Prophet. Smith was prepared to receive him, of course; and a *commandment* was soon fitted out for him, every way calculated to suit his case and vanity. This being an important link in the chain of our history, we here transcribe it:

"A commandment to Joseph and Sidney, December 7th, 1830, saying:—'Listen to the voice of the Lord, your God! I am Alpha and Omega, the beginning and the end, whose course is one eternal round; the same to-day as yesterday, and for ever. I am Jesus Christ, was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God; even on me, as I am in the Father, as the Father is in me, that we may become one. Behold! verily, verily, I say unto my servant Sidney, I have

looked upon thee and thy works; I have heard thy prayers, and prepared thee for a greater work; thou art blessed, for thou shalt do great things. Behold! thou wast sent forth, even as John, to prepare the way before me and Elijah which should come, and thou knewest it not: thou didst baptize by water unto repentance, but they secured not the Holy Ghost; but now I give unto you a commandment, that thou shalt baptize by water, and give the Holy Ghost by laying on of hands, even as the apostles of old. And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all nations; for I am God, and mine arm is not shortened; and I will show miracles, signs and wonders unto all those who believe on my name; and whosoever shall ask in my name, in faith, shall cast out devils; they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to come and to be shown forth unto the children of men; but without, shall nothing be shown forth, except desolation and destruction upon Babylon, the same which hath made all nations drink of the wine of fornication; and there is none that doeth good, except them that are trying to receive the fulness of my Gospel, which I have sent forth to this generation.

"Wherefore, I have called upon the weak things, they that are unlearned and despised, to thresh the nations by the power of my spirit; and their arm shall be my arm, and I will be their shield and their buckler: I will gird up their loins, and they shall fight manfully for me, and their enemies shall be put under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them; and the poor and the meek shall have the Gospel preached to them; and they shall be looking forth to the time of my coming, for it is nigh at hand; and they shall learn the parable of the fig-tree, for even now already summer is nigh at hand; and I have sent forth the fulness of my Gospel by the hand of my servant Joseph, and in meek-

ness have I blessed him; and I have given unto him the keys of the mysteries of those things which have been sealed, even things which have been from the foundation of the world, and the things which shall come from this time till the time of my coming, if he abide in me; and if not, another will I plant in his stead; wherefore, watch over him, that his faith fail not—as it shall be given by the Comforter, the Holy Ghost, which knoweth all things. And a commandment I give unto you, that thou shalt write for him; and the Scriptures shall be given, even as they are in my own bosom, to the salvation of mine own elect, for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they be prepared, even as I am prepared: and now I say unto you, tarry with him, and he shall journey with thee,—forsake him not, and surely these things shall be fulfilled; and inasmuch as you do not write, behold it shall be given unto him to prophecy; and thou shalt preach my Gospel, and call on the holy prophets to prove his words, as they shall be given him. Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish; and Israel shall be saved in mine own due time, and by the keys which I have given shall be led, and no more confounded. Lift up your hearts and be glad, for your redemption is nigh. Fear not, little flock, the kingdom is yours until I come. Behold! I come quickly: even so. AMEN."

We before had Moses and Aaron in the persons of Smith and Cowdery, and we now have John the Baptist in the person of Sidney Rigdon. Their plans of deception appear to have been more fully matured and developed after the meeting of Smith and Rigdon. The latter being found very intimate with the Scriptures, a close reasoner, and as fully competent to make white appear black, and black white, as any other man, and at all times prepared to establish, to the satisfaction of great numbers of people, the negative or affirmati-

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of any and every question *from Scripture*, he was forthwith appointed to promulgate all the absurdities and ridiculous pretensions of Mormonism, "and call on the holy prophets to prove" all the words of Smith. But the miraculous powers conferred upon him we do not learn have yet been put in requisition. It seems that the Spirit had not, before the arrival of Rigdon, told Smith anything about the "promised land," or his removal to Ohio. It is, therefore, very questionable "what manner of spirit" it was which dictated most of the after movements of the Prophet. The spirit of Rigdon, it must be presumed, however, generally held sway; for a revelation was soon had, that Kirtland, the residence of Rigdon and his brethren, was to be the eastern border of the "promised land," "and from thence to the Pacific Ocean." On this land, the "New Jerusalem—the City of Refuge" was to be built. Upon it all true Mormons were to assemble, to escape the destruction of the world, which was so soon to take place. The *width* of this Mormon farm we have not heard described. The *revelation* concerning the "promised land" we have not been able to obtain a copy of; it is explained, however, in the following letter from Rigdon, written to his brethren in Ohio soon after he became acquainted with the movements and designs of the Prophet:—

"I send you this letter by John Whitmer: receive him, for he is a brother greatly beloved, and an apostle of this church. With him we send all the revelations which we have received; for the Lord has declared unto us that you pray unto him that Joseph Smith and myself go speedily unto you; but at present it is not expedient for him to send us. He has required of us, therefore, to send unto you our beloved brother John, and with him the revelations which he has given unto us, by which you will see the reason why we cannot come at this time. The Lord has made

known unto us some of his great things which he has laid up for them that love him; among which, the fact (a glory of wonders it is) that you are living on the land of promise, and that *there* is the place of gathering; and from that place to the Pacific Ocean God has dedicated to himself, not only in time, but through eternity; and he has given it to us and our children, not only while time lasts, but we shall have it again in eternity! as you will see by one of the commandments, received the day before yesterday. Therefore, be it known to you, brethren, that you are all dwelling on your eternal inheritance, for which cease not to give ceaseless glory, praise and thanksgiving to the God of heaven. Yes, lift up your heads with joy, for the kingdom is ours till the Saviour comes: even so, Amen. Therefore, prepare your hearts to receive salvation, which God has sent unto you, knowing that they have come from God; and know, assuredly, if you receive them, you shall receive greater things, —yes, things unspeakable and full of glory, 'such as eye has not seen nor ear heard, neither hath it entered into the heart of man to conceive;' for our God hath, in visions, shown it unto me. Therefore, I wrtie with the greatest certainty of these things which he hath prepared for us,—yes, even us, for ever, who receive the revelations of the last days, are the very people of whom the prophets spoke, and the very saints who shall rejoice with Jesus!"

This communication caused a great rejoicing in the congregation. They were then residing upon their "eternal inheritance!"

Rigdon tarried with Smith about two months, receiving revelations, preaching in that vicinity, and proving by the prophets that Mormonism was true, as he imagined. He then returned to Kirtland, Ohio, being followed, in a few days after, by the Prophet and his connections. This being the "promised land," in it their long-cherished hopes and anticipations of "living without work" were to be realized.

Thus, from almost a state of beggary, the family of Smiths were immediately well furnished with the "fat of the land" by their fanatical followers, many of whom were wealthy.

CHAPTER IX.

ELDER CAMPBELL, OF VIRGINIA, CALLS ON RIGDON TO GIVE HIS REASONS FOR HIS NEW FAITH,—RIGDON'S ANSWER, ETC.

On the return of Rigdon, many of his old friends called upon him to inquire about his new faith. The particulars of one of these interviews we have on record, by an eye witness, which we shall give in his own words, with his remarks thereon:—

"FEBRUARY 1, 1831.—Mr. Rigdon just returned from the State of New York. His irascible temper only left him for a little season. Two friends went from Mentor to see him: required of him a reason for his present hope, and *for his belief in the Book of Mormon.* He declined; saying he was weary, having just come off his journey, had lost much sleep, and the like. After a number of words had passed, by way of solicitation on one side and refusal on the other, one of the friends from Mentor said he thought there was no more evidence to confirm the Book of Mormon than the Koran of Mahomet. At this, Mr. R. seemed very angry, rose up, and said:—'Sir, you have insulted me in my own house: I command silence: if people come to see us, and cannot treat us with civility, they may walk out of the door as soon as they please.' The person then made some apology. Mr. R. said he had borne everything: he had been insulted and trampled upon, by old and young, and he would bear it no longer. The two friends then departed. Two days after, I accompanied several friends to Mr. R.'s resi-

dence, and found him in conversation with a Methodist elder. That being soon broken off, one of my friends modestly approached Mr. R., and solicited him to give some reason for his present faith. Mr. R., with great show of good nature, commenced a long detail of his researches after the character of Joseph Smith: he declared, that even his enemies had nothing to say against his character: he had brought a transcript from the docket of two magistrates, where Smith had been tried as a disturber of the peace, which testified that he had been honorably acquitted. (?) But this was no evidence to us that the Book of Mormon was divine. He then spoke of the supernatural gifts with which, he said, Smith was endowed: he said he could translate the Scriptures from any language in which they were now extant, and could lay his finger upon every interpolation in the sacred writings, adding, that he had proven him in all these things. But my friend, knowing that Mr. Rigdon had no knowledge of any language but his own vernacular tongue, asked him how he knew these things, to which Mr. R. made no direct reply.

"Mr. Smith arrived at Kirtland the next day; and being examined concerning his supernatural gifts, by a scholar, who was capable of testing his knowledge, he confessed he knew nothing of any language save the *King's* English.

"Mr. R. asserted that *our* revelation came to us upon testimony. This we denied, and gave him reasons which he himself formerly urged against *Deists*. He then said, the *old* revelations were confirmed by miracles, but the Book of Mormon would not be: it was not designed to be thus confirmed. (And Mahomet said, nearly twelve centuries ago, 'Moses and Jesus were empowered to work miracles, yet the people did not receive them; wherefore, God had sent him without that attestation, to be the last and greatest prophet.') But in this Mr. R. contradicted his book, for that declares it to be thus established.

"We then asked Mr. R. what object we could have in receiving the Book of Mormon?—whether it enjoined a single virtue that the Bible did not?—or whether it mentioned,

or prohibited, a single additional vice?—or whether it exhibited a new attribute of Deity? He said it did not. 'The Book of Mormon,' said he, 'is to form and govern the Millenial Church: the *old* revelation was never calculated for that, nor would it accomplish that object: and without receiving the Book of Mormon, there is no salvation for any one into whose hands it shall come.' He said, faith in the Book of Mormon was only to be obtained by asking the Lord concerning it. To this, scriptural objections were made. He then said, if we had not familiarity enough with our Creator to ask him a sign, we were no Christians; and that if God would not condescend to his creatures in this way, *he was no better than Juggernaut!*

"Thus, I have given a simple statement of facts. They proclaim the ancient Gospel, putting their own appendages to it. When they think it will best suit their purpose, they say nothing about the Book of Mormon; and at other times make it their chief topic. Mr. R. said it was no part in his religion to defend the Book of Mormon: he merely wished the people to give heed to the *old* revelation. Again, there is no salvation without believing the Book of Mormon! Mr. R. now blames Cowdery for *attempting* to work miracles, and said it was not intended to be confirmed in that way. How, then, are we to obtain faith? Does the book offer any internal evidence of its divinity? It contains nothing but what might have been, and evidently was, borrowed from the sacred writings, and from the history of the world. Was it so with the revelation that was from the beginning? Far otherwise. Respecting Smith and his followers, do they give any proof of their honesty? They can give none but their own assertions. They have no sacrifice to make,—no loss of fortune or reputation to sustain. They are in a land of liberty: very different were the circumstances of those who first promulgated the faith 'once delivered to the saints.' They had to forsake their friends and relations,—leave their possessions, and forfeit their reputation. Twelve apostles sealed their testimony with their blood: so, whether their religion was true or false, they proved their honesty.

But Mormonism is to be proved, from beginning to end, by assertions, and this we have in whole numbers. But we know that they cannot more roundly and positively assert, than hundreds of impostors who have gone before them."

From this point in the history of this delusion, it began to spread with considerable rapidity. Nearly all their male converts, however ignorant and worthless, were forthwith dubbed "Elders," and sent forth to proclaim, with all their wild enthusiasm, the wonders and mysteries of Mormonism. All those having a taste for the marvellous, and delighting in novelties, flocked to hear them. Many travelled fifty and a hundred miles to the throne of the Prophet, in Kirtland, to hear from his own mouth the certainty of his excavating a bible and spectacles. Many, even in the New England States, after hearing the frantic story of some of these "elders," would forthwith place their *all* into a wagon, and wend their way to the "promised land," in order, as they supposed, to escape the judgments of Heaven, which were soon to be poured out upon the land. The State of New York, they were *privately* told, would most *probably* be sunk, unless the people thereof believed in the pretensions of Smith.

On the arrival of Smith in Kirtland, he appeared astonished at the wild enthusiasm and scalping performances of his proselytes there, as heretofore related. He told them he had inquired of the Lord concerning the matter, and had been informed that it was all the work of the devil. The disturbances, therefore, ceased. Thus, we see that the devil, for the time being, held full sway in making converts to Mormonism. We must here stop to introduce another document, which belongs to this history. Soon after the return of Rigdon to Kirtland, in some of his eloquent harangues on the subject of his new faith, he gave a challenge to the world to disprove the new bible, and the pretensions of

its authors. Elder THOMAS CAMPBELL, of Virginia, being in the neighborhood, addressed him in the following letter:—

"MENTOR, February 4th, 1831.

"MR. SIDNEY RIGDON:

"*Dear Sir:*—It may seem strange, that, instead of a confidential and friendly visit, after so long an absence, I should thus address, by letter, one whom, for many years, I have considered, not only as a courteous and benevolent friend, but as a beloved brother and fellow laborer in the Gospel; but, alas! how changed—how fallen! Nevertheless, I should now have visited you as formerly, could I conceive that my so doing would answer the important purpose, both to ourselves and to the public, to which we both stand pledged, from the conspicuous and important stations we occupy,—you as a professed disciple and public teacher of the infernal Book of Mormon, and I as a professed disciple and public teacher of the supernal book of the Old and New Testament of our Lord and Saviour Jesus Christ, which you now say is superseded by the Book of Mormon—is become a dead letter—*so dead*, that the belief and obedience of it, without the reception of the latter, is no longer available to salvation. To the disproof of this assertion, I understand you defy the world. I here use the epithets 'infernal' and 'supernal' in their primary and literal meaning,—the former signifying 'from beneath,' the latter 'from above,' both of which are truly applied, if the respective authors may be accredited; of the latter of which, however, I have no doubt. But, my dear sir, supposing you as sincere in your present as in your former profession (of the truth and sufficiency of which you have frequently boasted with equal confidence), neither yourself, your friends, nor the world, are therefore bound to consider you as more infallible in your latter than in your former confidence, any further than you can render good and intelligible reasons for your present certainty. This, I understand from your declaration on last Lord's day, you are abundantly prepared and ready to do. *I*, therefore, as in duty bound, accept the challenge, and shall hold myself

in readiness, if the Lord permit, to meet you publicly in any place, either in Mentor or Kirtland, or in any of the adjoining towns, that may appear most eligible *for the accommodation of the public.* The sooner the investigation takes place, the better for all concerned; therefore, it is hoped you will not protract the time beyond what may justly be deemed necessary for giving sufficient publicity to the proposed discussion,—say one week after your reception of this proposal to accept the challenge you have publicly given, for the vindication and eviction of the divine authorship of Mormonism; which, if your assertion be true, that there is no salvation for any that do not embrace it,—(and not only so, but I am credibly informed you have asserted that even those who have lived and died in the faith and obedience of the old Book, in the triumphant assurance of a glorious resurrection and a blissful immortality, may be in hell for aught you know,)—therefore, I say again, the sooner this matter is publicly settled, the better. For my part, I do cordially assure you, sir, that if I were in the possession of a nostrum, upon the knowledge and belief of which the salvation of every soul of man depended, I should consider myself responsible to the whole world for the speedy and effectual confirmation and publication of it; and if it be at all a revelation from God for the salvation of man, he must be wonderfully changed since he gave the former revelation of his will for that important purpose, if he do not require you so to do, for he was then willing that all men should come to a knowledge of his will and truth, and be saved; and, therefore, he not only charged all to whom he made it known by special revelation, to go into all the world and declare it to every creature, but also furnished them with such potent and evincive arguments, both prophetic and miraculous, as no candid inquirer could mistake, without abandoning both his senses and his reason.

"If, then, the Book of Mormon, which you assume to vindicate as a divine revelation, upon the belief and obedience of which the salvation of all men stands suspended, be such, then surely the unchanged and unchangeable Author, who,

it seems, has communicated it to you and others by special revelations, has, doubtless, furnished you with such special, intelligible and convincing arguments, as are abundantly sufficient to convince every candid inquirer, as he did the heralds of the former dispensations. Therefore, woe is unto you, if you preach not your gospel! But why should I seem to doubt the philanthropy of my former friend and brother, more than I do my own, or that of the apostle Paul, that I should thus appear to urge his performance of a challenge which, no doubt, the purest and most benevolent motives excited him to propose for the purpose of promoting, as fast as possible, the benign intentions of his mission? Taking this for granted, I shall further add, in relation to the manner of conducting this all-important investigation, that, seeing it is purely for the discovery and confirmation of the truth, upon the belief and obedience of which depends the salvation of the world, the parties realizing the deep and awful responsibility of the undertaking, and having no private and personal interest at stake separate from the rest of mankind, will not only afford each other every facility of investigating and exhibiting the truth by all manner of fairness, both of argument and concession, but also by the mutual allowance of any assistance that can be contributed by the friends on each side, either suggesting matter to the speakers, or by correcting any mistakes that may occur in quotations, references, &c., in an amicable and an obliging manner, without giving or taking offence on these accounts: that, for these purposes, each party shall be at liberty to select as many of his intelligent friends as he pleases, to assist him as prompters; and if any difficulty occurs respecting time, order, &c., it shall be referred to a competent board of moderators, equally chosen by the parties, that the whole investigation may be conducted without the least shadow of disorder or partiality.

"According to the spirit and tenor of the above proposals on my part, for the speedy and effectual determination of the momentous question at issue, I shall candidly inform you of the course I intend to take for the confirmation and defence

of my side of the question, that you may be the better prepared to meet my arguments with a solid and unanswerable refutation, if possible; as I can have no wish, nor can any man in his common senses, where the salvation of the soul is at stake, but to know and embrace the saving truth. The proposition that I have assumed, and which I mean to assume and defend against Mormonism and every other *ism* that has been assumed since the Christian era, is — The all-sufficiency and the alone-sufficiency of the holy scriptures of the Old and New Testaments, vulgarly called the Bible, to make every intelligent believer wise to salvation — thoroughly furnished for any good work. This proposition clearly and fully established, as I believe it most certainly can be, we have no more need for Quakerism, Shakerism, Wilkinsonianism, Buchanism, Mormonism, or any other *ism*, than we have for the three eyes, three ears, three hands, or three feet, in order to see, hear, work, or walk. This proposition I will illustrate and confirm, by showing, —

"1st. That the declarations, invitations and promises of the Gospel go to confer upon the obedient believer the greatest possible privileges, both here and hereafter, that our nature is capable of enjoying:

"2d. That there is not a virtue which can happify or adorn the human character, nor a vice that can can abase or dishappify, which human heart can conceive, or human language express, that is not most clearly commanded or forbidden in the Holy Scriptures:

"3d. That there are no greater motives that can possibly be expressed or conceived, to enforce obedience or discourage and prevent disobedience, than the Scriptures most clearly and unequivocally exhibit.

"These propositions being proved, everything is proved that can affect our happiness, either here or hereafter.

"We shall, however, if deemed necessary, next proceed to expose the blasphemous pretensions of Mormonism, by examining both its external and internal evidences, —

"1st. By examining the character of its author and his accomplices, as far as documents for that purpose may have come to hand:

"2d. Their feigned pretensions to miraculous gifts, the gift of tongues, &c. A specimen of the latter we shall afford them an opportunity of exhibiting in three or four foreign languages.

"3d. We shall next proceed to expose the anti-scriptural assertions, that there has been none duly authorized to administer baptism for the space of fourteen hundred years, up to the present time, by showing that the church or kingdom of Christ must have been totally extinct during that period, provided its visible administration had actually ceased during that time, is an express contradiction of the testimony of Jesus. Matt. xvi. 18.

"4th. We are prepared to show, that the pretended duty of common property among Christians is anti-scriptural, being subversive of the law of Christ, and inimical to the just rights of human society.

"5th. We shall next proceed to show, that re-baptizing believers is making void the law of Christ; and that the imposition of hands for communicating the Holy Spirit is an unscriptural intrusion upon the exclusive prerogative of the primary apostles.

"6th. We shall also show that the pretensions of Mormonism, as far as it has yet been developed, are in no wise superior to the pretensions of the first Quakers, of the French Prophets, of the Shakers, of Jemima Wilkinson, &c. That all these pretended to as high degrees of inspiration, to prophecyings, to visions, to as great humility, self-denial, devotion to God, moral purity and spiritual perfection; declaimed as much against sin, denounced as heavy judgments against their neighbors, and against the professing world at large, for their corruptions of Christianity, &c., as the Mormonites have done, or can do: the two latter have, also, insisted as much upon the supposed duty of common property, and spoken as certainly of the near approach of the millenium, and of their relation to that happy state, as any of the Mormonite prophets,—especially the Shakers, who pretend to be living subjects to that happy period; and who have, also, given us an attested record of their miraculous operations.

"The obvious conclusion of this sixth argument is evident, that if the Mormonite prophets and teachers can show no better authority for their pretended mission and revelations than these impostors have done, we have no better authority to believe them than we have to believe their predecessors in imposition. But the dilemma is, we cannot believe all, for each was exclusively right in his day; and those of them that remain are still exclusively right to this day; and, if the Shakers be right, the whole world—the Mormonites themselves not excepted—are in the gall of bitterness and bonds of iniquity,—quite as far from salvation as you yourself have pronounced all the sectarians on earth to be, namely, in a state of absolute damnation.

"In the last place, we shall examine the internal evidence of the Book of Mormon itself, pointing out its evident contradictions, foolish absurdities, shameless pretensions to antiquity,—restore it to the rightful claimant, as a production beneath contempt, and utterly unworthy the reception of a schoolboy.

"Thus, my dear sir, I have given you a fair and full statement of my intended method of defence and attack,—of the principal topics of argument, *pro* and *con*, which I shall use, provided you stand to your proposed challenge. I have also used great plainness of speech, and spoken of things just as I believe they deserve, as you yourself are in a habit of doing: and who can do otherwise upon a subject of such vast importance, if he duly realize them? Nevertheless, I would not have you think, although I consider things just as I have spoken, that I suppose myself more infallible than you do yourself; but I should blush to fall short of any one, of any sect whatever, in my expressions of confident certainty of the truth of my profession, which has stood the test of most rigorous investigation for nearly eighteen hundred years, and which I have scrupulously examined for upwards of forty,—especially when the investigation is with sectarians of little more than three months' standing.

"But, though I have spoken as positively as you have

done—and we have both spoken positively enough—I will yet venture to assure you, that you will find me as changable as yourself, provided you afford me evidence paramount to the evidence which I have proposed to produce for the ground which I at present occupy; for it has ever been with me a fixed principle, that the less should give way to the greater. But in case I should fail to convince you, or that you should fail to convince me, others may be benefitted; and we shall have the consolation of having discharged our duty, both to each other and the public, for no man liveth to himself.

"In the mean time, I wait for your reply, which you will please to forward per bearer. I hope you will be as candid and plain with me as I have been with you. My best respects to Mrs. Rigdon, and sincerest wishes for the happiness of your family.

"I remain, with grateful remembrances of the past, and best wishes for the future,

"Your sincere friend and humble servant,

"THOMAS CAMPBELL."

It is only necessary to say, that after Rigdon had read a few lines of the above, he hastily committed it to the flames.

CHAPTER X.

MORMONS CONCLUDE NEVER TO TASTE DEATH,—REVELATION PROHIBITING THE SAINTS FROM APPLYING TO THE DOCTORS OF THE WORLD, IF ANY SHOULD BE SICK,—DEPARTURE OF ELDERS FOR THE PROMISED LAND,—LAYING THE CORNER-STONE IN ZION,—GIFT OF TONGUES APPEARS AT HEAD-QUARTERS AGAIN.

ABOUT this time an opinion was propagated among them, that they should never *taste death*, if they had sufficient faith. They were commanded to have little or no connexion with those who had not embraced their faith, and everything must be done within them-

selves. Even the wine which they used at their communion, they were ordered to make from cider and other materials. All diseases and sickness among them were to be cured by the elders, and by the use of *herbs* —denouncing the physicians *of the world*, and their medicines, as enemies to the human race. (They had one or two *root doctors* among them, for whose benefit, it is presumed, the Lord made known his will, if at all.)

Notwithstanding, the Prophet himself was the first one to break over the rules he had received from the Lord! Being much alarmed for the fate of his "elect lady," in an obstetrical case, he *applied to the world* (after all the Mormon remedies had failed) for an eminent physician. This gave dissatisfaction to some of his followers; but, like everything else, was easily smoothed over.

About the last of March, a young man, about twenty years of age, by the name of *Dota*, became suddenly ill, and died. He was duly commissioned, after their manner, to preach,—was very active and zealous in the cause; and so fully did he believe in the divine mission and miraculous powers of Smith, that he had a firm expectation of living in the world a thousand years: this he made known to a near relation of his, about four weeks before his decease. Five days before he expired, he was suddenly attacked with an inflammation in the bowels. He was immediately removed to the residence of his parents, living in the neighbourhood, who had no faith in the Mormon remedies for the cure of diseases. No persuasion, however, could induce the young man to have a physician called, so strongly was he impressed with the supernatural powers of Smith. Several of the elders assembled around the sick man, where they continued to encourage him to preserve, and ministered to, his delusion, by telling him that he was getting better, and would soon be well, till they saw he was about to

expire, when they left him to his fate. Smith was sent for soon after he was taken sick, and proceeded towards the house of Dota, to heal him, but soon returned back, saying that he had received a commandment not to "cast pearl before swine." He, however, visited the sick man a day or two after, and protested against calling a physician, saying that he would get well. A physician was finally called, a few hours before he expired, who told him he had fallen a victim to his delusions. When the young man discovered that death was nigh, his faith in Smith's pretensions seemed to forsake him. He said, "What a wonderful mistake I have made!" Addressing himself to an old man, of the Mormon faith, he said, "You are a friend to everybody; I must shake hands with you. This is a lesson which I have learnt by actual experience, by which you ought to profit; but with me it is too late."

The Mormons soon began to assemble in considerable numbers at and about Kirtland, the supposed "eternal inheritance;" and those who were able, bought land; but the greater part of their dupes had, thus far, been the poor and the needy, and came there with the view of enjoying all things "in common," as such doctrine had gone forth. Many, however, found out their mistake after their arrival; and the revelation appeared to be only, that the Prophet and some of his relations should be supported by the church.

In consequence of their inability to purchase lands adjoining head-quarters, they were scattered about in several townships, much exposed to "wild beasts," and subject to have their faith shaken by the influence of reason. Several renounced it. They were daily running to the Prophet with queries and doubts, which were constantly arising upon their minds. He generally sent them back, satisfying them by false promises; nevertheless, they annoyed him much; and the neces-

sity of withdrawing them from the influences which surrounded them became apparent: hence, their removal to Missouri, where they could, in time, purchase all the land which they should need at a low rate, and become a "distinct people."

As before noticed, Cowdery and his companions proceeded on to the West, with the avowed intention of converting the Indians, under a command of the Lord. On their way, they tried their skill on several tribes, but could make no proselytes, although their deluded brethren at home could daily see them, in visions, baptizing whole tribes. They finally arrived at the western line of the State of Missouri, late in the fall of 1830, with the intention of proceeding into the Indian country, but were stopped by the agents of the General Government, under an act of Congress, to prevent the white people from trading or settling among them. They then took up their winter quarters in the village of Independence, about twelve miles from the State line. Here they obtained employment during the winter. In the following spring, one of them returned to Kirtland, with a flattering account of the country about Independence. About the first of June, the Prophet assembled all his followers, for the purpose of a great meeting, at which time it was given out that marvellous events were to take place.* Here many new attempts were made by Smith to perform miracles, and otherwise to deceive his followers.

Previous to this time, it should be remarked, nearly all the Mormonites had arrived from the State of New York, under a revelation, of course, to take possession of the "promised land." There were, in all, about fifty families. At the above-mentioned meeting, a long revelation was manufactured, commanding all the lead-

* See "Day of Pentecost," in the latter part of this work.

ing men and elders to depart forthwith for the western part of Missouri, naming each one separately; informing them, that only two should go together, and that every two should take separate roads, preaching by the way. Only about two weeks were allowed them to make preparations for the journey, and most of them left what business they had to be closed by others. Some left large families, with their crops upon the ground, &c., and embarked for a distant land.

On arriving at Independence, they proceeded to purchase a lot of land, upon which the Prophet directed Rigdon and Cowdery to perform the mock ceremony of laying the corner-stone of a city, which he called Zion. Of the future prosperity and magnificence of this city many marvellous revelations were had by the Prophet, and many more marvellous conjectures were had by his dupes. Among others, it was said that it would, in a few years, exceed in splendor everything known in ancient times. Its streets were to be paved with gold; all that escaped the general destruction which was soon to take place, would there assemble with all their wealth: the ten lost tribes of Israel had been discovered in their retreat, in the vicinity of the North Pole, where they had for ages been secluded by immense barriers of ice, and became vastly rich: the ice, in a few years, was to be melted away, when those tribes, with St. John,* and some of the Nephites, which the Book of Mormon had immortalized, would be seen making their appearance in the new city, loaded with immense quantities of gold and silver. Whether the

* In reference to the arrival of St. John from the North Pole, it was reported that he was on his way to join the Mormons at Far West, and actually took breakfast with a Mr. Stollings, then living at Elkhorn, a village in Ray county, Mo. He was said to have looked very ancient, not having shaved for a great while, his beard being very long, gray, &c.

Prophet himself ever declared that these things had ever been declared to him, or that he had seen them through his magic stone or silver spectacles, we will not say; but that such stories, and hundreds of others equally absurd, were told by those who were in daily intercourse with him, as being events which would *probably* take place, are susceptible of proof.

The Prophet had his *life-guard* of elders stayed in their city about three weeks. Revelations were had for a part of them to return to Ohio, a part to stay and take charge of the city, and a part to commence preaching "in the region round about." Much dissatisfaction was manifested by some of the dupes, as to the selection of the site, and the general appearance of the country. Smith, Rigdon and Cowdery returned to the old head-quarters, in Kirtland. Their followers immediately commenced selling their lands, mostly at a great sacrifice, and made preparations for emigrating up the Missouri. All were now anxious to sell, instead of buying more, land in Ohio. A special command was given to seventeen families, who had settled in one township some three months previous, to depart forthwith to the promised land, who obeyed orders, leaving their crops to those who owned the land. Besides a great variety of special revelations, relating to individuals and other matters, a general one was given to the proselytes, to sell their lands and other property, and repair to Missouri as fast as possible, but not in haste. Accordingly, many went during the year, making sacrifices of property (those few of them who had any) in proportion to their faith and their anxiety to be upon their "eternal inheritance." In the mean time, thirty or forty "elders" were sent off in various directions, in pursuit of proselytes. This year passed off with gradual increase; and considerable wealth was

drawn in, so that they began to boast of a capital of ten or fifteen thousand dollars.

Their common-stock principles appear to be somewhat similar to those of the Shakers. Each one, however, is allowed to "manage his own affairs in his own way," until he arrives at the head stake. There the bishop resides: he has supreme command in all pecuniary matter, according to the revelations given by the Prophet. The one relating to this branch of business reads in these words:—

"If thou lovest me, thou shalt serve me and keep my commandments: and, behold! thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and a deed, which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it *cannot be taken from the church*, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my store-house, to administer to the poor and needy, as shall be appointed by the elders of the church and bishop, and for the purpose of purchasing land, and the building-up of the New Jerusalem, which is hereafter to be revealed;—that my covenant people may be gathered in one, in the day that I shall come to my temple; and this I do for the salvation of my people. And it shall come to pass, that he that sinneth, and repenteth not, shall be cast out, and *shall not receive again that which he has consecrated unto me:* for it shall come to pass, that which I spoke by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles unto my people, which are of the house of Israel."

The next year commenced with something like a change of operations. Instead of selling their possessions in Ohio, they began to buy up improved land, mills, and water privileges. It would seem that the Missouri country began to look rather dreary to the Prophet and his head men, supposing that they could not enjoy their power there as well as in Ohio. They could not think of undergoing the hardships and privations incident to a new country. Besides, the people there were not much disposed to encourage the emigration of such an army of fanatics; and their "Lamanite" brethren, under General Black Hawk, were about that time commencing a war upon the whites. They therefore continued to extend their impositions, by sending abroad everything that could walk, no matter how ignorant, if they had learnt the tales and vagaries of their leaders. All that were so sent were dubbed *Elders*, or *High Priests*, and furnished with a commission, purporting to have been dictated by the Lord to the Prophet. These requisites being added to their credulity, they were, of course, inspired with all the necessary self-sufficiency, zeal, and impudence. They were thus prepared to declare that everything which they stated or imagined was absolutely true—for the *Spirit* had so informed them. Many of them actually carried their power of discerning spirits, and their enthusiasm, so far, that they frequently declared, that if Smith and all his witnesses were now to come forward and say that his pretensions were a wicked deception, they would not believe a word of it—because the *Spirit* had shown that it was true! Here, again, the intelligent mind will readily discover one of the principal sources of all error and delusion. Here is the sure refuge, the fast hold, of every impostor. This something, which is the *Spirit*, or the *Holy Spirit*, has been the standing, unequivocal, incontrovertible, and true

witness for at least twenty-four false Messiahs—for Mahomet, who is considered the prince of impostors—and for nearly fifty others, who have come with pretended commissions from Heaven. They all had, and may still have, numerous followers, whose faith was wrought and confirmed by what they supposed to be the *Spirit.*

During the year 1832, considerable progress was made in writing out, and revising the Old and New Testaments, which the Prophet pretended to do by inspiration, or by the guidance of the Spirit. In this business most of his leisure hours were occupied, Rigdon acting as scribe. They say that the Scriptures, in their present form, retain but little of their original purity and beauty, having been so often copied and translated by unskilful hands. The whole of the old Bible is now said to be ready for the press, in its amended form, and will be forthcoming as soon as the state of their finances will permit. The curious, perhaps, may be anxious to learn what alterations the Prophet has made in the numerous verses and chapters which he has copied in his Book of Mormon, almost verbatim, and especially the thirteen chapters of Isaiah.

Revelations and commandments still continue to be received. Visions were frequently had, and extraordinary prophecies given out verbally by Smith, to his followers, to strengthen and prolong their faith. Although he has assumed the name and title of Prophet, he is very cautious how he commits himself. His predictions are always found far off, equivocal, and ambiguous, and always relate to some events which every one supposes to be quite probable, and delivered in such a way that their failure is susceptible of an easy explanation, but if he happens to *guess right*, in any case, it is immediately placed to his credit as a true prophecy. We will give but a single specimen of this

branch of his business:—After the cholera had ceased its ravages in New York, in 1832, Smith prophecied it would return the ensuing year, with much greater severity and violence, and nearly depopulate the city. From the known character of that disease, its return was apprehended by most people, and with more fatal effects. This was thought by our modern Prophet to be too good an opportunity to pass unimproved, for establishing his reputation as a true prophet of God. But the prediction wholly failed!—Alas! alas!

On the opening of the year 1833, the "gift of tongues" again made its appearance at head-quarters, and from thence extended to all their branches in different parts. Whether the languages now introduced differed materially from those practised two or three years previous, (and pronounced to be of the devil,) we have not been informed. It appears that this device was all that was then lacking to make the system perfect. They had long before professed to be fully endowed with the power of healing all manner of diseases, discerning spirits, and casting out devils. But a succession of failures had rendered them rather stale, and given distrust to many of the faithful. A new expedient was therefore indispensably necessary, in order to revive the drooping spirits of the deluded, and at the same time insure a new crop of converts. Hundreds were soon convinced of the truth of the whole, by hearing and seeing the manner in which the "tongues" were performed, although the trick would seem more susceptible of discovery than any previous one. This gift was not confined to the elders and high priests, who, in other respects, were supposed to have a superabundant share of "the spirit;" but nearly all the proselytes, both old and young, could show their faith by speaking with "tongues." And it would appear, from all the facts which we have been able to gather upon this subject

that if this gift were not supernaturally bestowed, it required but a few moment's instruction from a priest, to render his pupil expert in various dead languages, which could never be understood by man or beast, except a supernatural power was at the instant given to some one present to interpret it. They sometimes professed to believe that these "tongues" were the same which were "confounded" at the building of Babel.

Some curious particulars are related respecting these blasphemous practices, by a Mr. Higby, who was eight month an elder in the Mormon church, and which he published in a small pamphlet. He says, that shortly after he joined them, a Mormon elder said to him, "You must go to work in the vineyard of the Lord as a preacher of the Gospel. I have viewed your heart by the spirit of discernment; I see what is in your heart, and what the will of the Lord is concerning you all." Mr. Higby says that he was soon after ordained an elder in the said church, and commissioned to preach and baptize, ordain elders, confirm the churches, heal the sick—in short, that he was ordained to all the gifts of the church, which were the same as given to the apostles of old. He continues:—

"About the 10th of April following, R. Cahoon and D. Patton came again to the place; a meeting was called, and, previous to the meeting, they said that some one would speak with 'tongues' before they left the place. Accordingly, he set himself to work at that meeting, to verify his prophecy. During the meeting, he said, 'Father H., if you will rise in the name of Jesus Christ, you can speak in tongues.' He arose immediately, hesitated, and said, 'My faith fails me—I have not faith enough.' Said Patton, 'You have—speak in the name of Jesus Christ—make some sound as you list, without further thought, and God will make it a language.' The old gentleman, after considerable urging, spoke, and made some sounds, which were pronounced to be a correct

tongue. Several others spoke in a similar manner, and among them was myself. I spoke as I listed, not knowing what I said, yet it was declared to be a tongue. The sound of the words used by some, in speaking in tongues, was a medium between talking and singing—and all, as I am now convinced, a mere gibberish, spoken at random and without thought.

"We had another meeting shortly after, at which there were present several others, besides those of the church. Cahoon spoke in unknown tongues, as he pretended, going on at a considerable length, which Patton interpreted nearly as follows: 'That the judgment of God should follow the men of this generation; that their tongues should be stayed, that they should not utter; and their flesh should fall from off their bones—their eyes pine away in their sockets; and it shall come to pass, that the beasts of the forests and the fowls of the air shall devour them, nearly as it is written in the prophets.' He then asked me to speak, which I did, and he interpreted as he thought proper.

"The next time these men came among us, they gave us a rule for speaking in unknown tongues, and also for interpreting what was spoke by others. This rule, they said, was perfect,—that as long as we followed it we could not err. And so I believe; it was a perfect rule to lead men astray. The rule, as given by Cahoon, is this: 'Rise upon your feet and look and lean on Christ; speak or make some sound; continue to make sounds of some kind, and the Lord will make a correct tongue or language of it.' The interpretation was to be given in the same way.

Upon this, Mr. H. justly remarks:—

"Men of sense may smile at this recital; and those who scoff at all religion, and know nothing of those feelings of the human heart which the devotional man enjoys, in converse with his Maker, will doubtless ridicule what they consider the weakness of folly; but the man of religious feeling will know how to pity, rather than upbraid, that zeal without knowledge which leads a man to fancy that he has found the ladder of Jacob, and that he sees the angel of the Lord ascending and descending before his eyes; while the Christian

philosopher, who has read the history of mankind, will find abundant apology for that man, who, by a constant and over anxious exercise of mind, is led at length to fancy himself on the banks of the Ulai with Daniel, or on the Isle of Patmos with St. John."

They would frequently sing in this gibberish, forming a tune as they proceeded. The same songs, they said, would be sung when the last tribes appeared in Zion in Missouri.

Another seceder from this delusion relates that he was present on a certain occasion, in an upper room in Kirtland, where were assembled from fifteen to twenty elders and high priests. After sundry exhortations by the priests, the Prophet himself arose, and with much earnestness warned his followers to be zealous and faithful in their duties, saying—"It is our privilege to see God face to face,—yes," says he, "I will prophecy unto you, in the name of the Lord, that the day will come when no man will be permitted to preach unless he has seen the Lord: people will ask each teacher, 'Have you seen the face of the Lord?' and if he says nay, they will say, 'Away with this fellow, for we will have a man to teach us that has seen the face of the Lord!'" After a short pause, he added, "The Lord is willing we should see his glory to-day, and all that will exercise faith, shall see the Lord of Glory."

They then concluded to spend the day in fasting and prayer. Each one kept his seat with his eyes closed, and his body inclined forward. Soon after, Joseph says, "Sidney, (Rigdon,) have you seen the Lord?" He answered, "I saw the image of a man pass before my face, whose locks were white, and whose countenance was exceedingly fair, even surpassing all beauty that I ever beheld." Then Joseph replied, "I knew you had seen a vision, but would have seen more were it not for unbelief." Sidney confessed his faith was weak that morning.

Hiram Smith said he had seen nearly the same as Sidney, which was pronounced by Joseph to be the Redeemer of the world. Upon this, R. Cahoon fell upon his knees, holding his hands in an erect position. In fifteen or twenty minutes he arose and declared he had seen the temple of Zion, filled with disciples, while the top was covered with the glory of the Lord, in the form of a cloud. Another one placed himself in the same position, but saw no vision, his faith being weak. Joseph next arose, and passing round the room, laying his hand upon each one, spoke as follows, as near as the narrator can recollect:—

"Ak man oh son oh man ah ne commene en holle goste en haben en glai hosanne hosanne en holle goste en esac milkea jeremiah, ezekiel, Nephi, Lehi, St. John," &c.

After administering the sacrament, several of the brethren were called upon to arise and speak in tongues. Several of them performed with considerable applause. Our informant says he was at length called upon to speak or sing, "in tongues," at his own option: prefering the latter mode, he sung, to the tune of Bruce's Address, a combination of sounds, which astonished all present.

This gibberish was for several months practised almost daily, while they were about their common avocations, as well as when they assembled for worship. But we will not dwell upon this part of our history. A particular recital of such scenes of fanaticism gives too much pain to the intelligent mind, and excites a contempt for our species.

We would here barely ask the subjects of this delusion, and all others who may become so, whether it be possible that the great and intelligent Ruler of the Universe can be thus miraculously engaged in bestowing all sorts of language upon a few people *merely for their amusement?*—Languages that can neither benefit themselve

or any one else, because no one can understand them? For the full introduction of the Gospel, the gift of tongues was wisely conferred upon the apostles, and some others who were engaged in its first promulgation. But for what purpose? was it a mere passtime of them, by means of which they could divert each other while assembled in their private rooms, without knowing the import of any thing they said? If such were the facts, then these modern tongues may be genuine: but no—they were for a wiser and more noble purpose—a purpose every way worthy of that exalted Being. The gospel was to be proclaimed and published "to every creature,"—to perhaps a hundred different nations, all speaking a distinct tongue—and to be preached, too, by a small number of men, who had been taught only a single language. Whenever they spoke in a language not their own, it was most clearly understood, by themselves and others, who had assembled from various nations, without the intervention of soothsayers, or one pretending to have the "spirit of interpretation." Will any one presume to compare the wisdom of God in those manifestations, with what has been related by Smith and his followers? Yes—a distorted imagination can discover infinitely more power and glory in the unintelligible jargon of Mormonism.

If what has been exhibited here are truly languages, they must be such as are spoken and understood by human being somewhere: otherwise the names of "tongues," or languages, will not attach to them. But they are a mere gibberish. If these people had the "gift of tongues," as they impudently assert, how much more consistent with rationality, and worthy of the Deity, would it appear for them to show it forth and test its true character, before an audience of French or Spanish, or some of the numerous Indian tribes in our country, all speaking different tongues, and to whom

they profess to be more especially sent? No — such an attempt would explode the whole system of folly and delusion: it would seem, that they would much rather be talking their nonsense to each other, and declaring it to the world as an extraordinary manifestation of the power of God.

CHAPTER XI.

MISSOURI DIFFICULTIES.

THE difficulties which had been for some time accumulating, between the inhabitants of Missouri and the followers of Smith, began now to assume a more serious aspect. About a year previous, a small newspaper had been started at Independence, in which were published, monthly, the orders and decrees of the Prophet, which were called revelations, together with all the fanatical dogmas of the sect. Like pilgrims to the tomb of Mahomet, they continued to wend their way from different parts to the "promised land." To accomplish this journey was the height of their ambition. They really supposed their Prophet had, at that place, opened the very gates of heaven to them; and nothing else was necessary, to insure all temporal and spiritual blessings, but their arrival there. Those of them who did not choose to sacrifice their property, however, stayed behind, leaving the poor, and those not encumbered with property, to be the pioneers. Their numbers — men, women and children — were now about 1,200 in Jackson county. Besides the printing apparatus, they had also a mercantile establishment, denominated the "Lord's Storehouse," and some mechanic

shops, in Independence. This village was made their head quarters, although their converts had effected small settlements in different parts of the country. Smith had appointed, as his bishop, one Edward Partridge, a very honest and industrious hatter, of Painesville, Ohio, who had, withal, a comfortable stock of the good things of the world. He was stationed at Independence, and had the sole control of all the temporal and spiritual affairs of the colony,—always obedient, however, to the revelations promulgated by Smith, who still sat perched upon his throne, in Kirtland, with Rigdon, and most of his family connexions.

Under these circumstances, the people of Jackson county became somewhat excited, and alarmed for their civil rights. Enmity had been for some time increasing, till, finally, an open rupture ensued. On the 20th of July, 1833, a meeting was held, of 400 or 500 persons, at Independence. They avowed their object to be — to take some effectual means to rid themselves of their fanatical neighbors. Colonel Richard Simpson was appointed as chairman, and Colonel J. D. Lucas and J. H. Flournoy, postmaster, secretaries. A committee was then appointed to report an address to the public, in relation to the object of the meeting. This committee soon after submitted an address, which was unanimously adopted. The address represented, that the Mormonites in that county numbered about 1200 souls; that each successive spring and autumn poured forth its swarms among them, with a gradual falling off of their characters, until they had nearly reached the low condition of the black population; that the citizens were daily told that they were to be cut off, and their lands appropriated to the Mormons for inheritances; that they sometimes said this was to be accomplished, either by the destroying angel, or by their own power, under the direction of God. The said committee expressed

their fears, that, should this population continue to increase, they would soon have all the offices in the county in their hands; and that the lives and property of the other citizens would be insecure, under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures, professing to hold converse with God and angels, possessing and exercising the gift of divination and unknown tongues, and are, withal, so poor as to be unable to procure bread and meat. The committee further state,—that "one of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois to come, like the rest, to the land of Zion."

In conclusion, the committee say,—

"Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal, by the laying on of hands—and the contemptible jargon with which they habitually profane the Sabbath, and which they dignify by the appellation of 'unknown tongues,' we have nothing to say. Vengeance belongs to God alone! But, as to the other matters set forth in this paper, we feel called upon, by every consideration of self-preservation, good society, public morals, and the fair prospect (if not blasted in the germ) that awaits this young and beautiful country, at once to declare—

"1st. That no Mormon shall, in future, move and settle in this county:

"2d. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested, until they shall have sufficient time to sell their property and close their business without any sacrifice:

"3d. That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county: and as to all other stores and shops belonging to

the sect, their owners must, in every case, comply with the terms strictly, agreeably to the second article in this declaration; and, upon failure, prompt and efficient measures will be taken to close the same:

"4th. That the Mormon leaders here are required to use their influence in preventing any further emigration of their distant brethren to this county, and counsel and advise their brethren to comply with the above requisitions:

"5th. That those who fail to comply with the above requisitions, be referred to those of their brethren who have the gift of tongues, to inform them of the lot that awaits them."

After the propositions of the committee had been considered and adopted, it was

"*Resolved*, That a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the former requisitions be strictly complied with by them; and, upon their refusal, that the said committee do, as the organ of the county, inform them that it is our unwavering determination and fixed purpose, after the fullest consideration of all the consequences and responsibilities under which we act, to use such means as shall insure their complete and full adoption; and that said committee, so far as may be in their power, report to this present meeting."

The Committee of Twelve were appointed, composed of the most prominent men in the county, both civil and military. After an adjournment of two hours, the meeting again convened, and the committee reported that they had called upon the editor, the bishop, and the "keeper of the Lord's storehouse," and others, "who declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but with the Prophet, in Ohio." Whereupon it was unanimously resolved by the meeting, that the printing-office should be razed to the ground, and the type and press

secured. This is said, by the meeting, to have been accomplished with but little noise or disturbance, or any personal injury. The Mormon account, however, is — that there was a great tumult, books and printed sheets destroyed, the bishop and one other person tarred and feathered, and that the keeper of the store was compelled to pack up his goods and close his door.

The meeting was then adjourned for three days, when a much larger assemblage took place. Another committee, of seventeen, was then appointed to wait upon the Mormon leaders, who intimated a wish to have a conference.

In two hours this committee reported to the meeting, that they had entered into an *amicable* agreement with them in writing; and that they had assured the editor of the *Star*, that, whenever he was ready to remove, the amount of all his losses should be paid to him by the citizens. The contract was in the following words:—

"*Memorandum of an Agreement between the Undersigned, of the Mormon Society, in Jackson County, Missouri, and a Committee appointed by a Public Meeting of the Citizens of said County, made the 23d day of July*, 1833.

"It is understood that the undersigned members of the society do give their solemn pledges, each for himself, as follows, to wit:—

"That Oliver Cowdery, W. W. Phelps, Wm. M'Clelland, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove, with their families, out of this county, on or before the 1st day of January next; and that they, as well as the two hereinafter mentioned use all their influence to induce all the brethren now here to remove as soon as possible,— one half, say, by the 1st of January next, and all by the 1st of April next: to advise and try all means in their power to stop any more of their sect from this county: and as to those now on the road, they will use their influence to pre-

vent them settling permanently in this county; but that they shall only make arrangements for their temporary shelter till a new location is agreed on for the society.

"John Carrol and Algernon Gilbert are allowed to remain as general agents, to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandize now on hand, but is to make no new importations.

"The *Star* is not again to be published, nor a press set up by any of the society in this county. If the said Edward Partridge and W. W. Phelps move their families by the 1st of January, as aforesaid, that they themselves will be allowed to go and come, in order to transact and wind up their business.

"The Committee pledge themselves to use all their influence to prevent any violence being used, so long as a compliance with the foregoing terms are observed by the parties concerned; to which agreement is subscribed the names of the above-named committee, as, also, those of the Mormon brethren named in the report as having been present."

Tranquillity was thus measurably restored for a time. The Mormons made no preparations for removing, but applied to the Governor for relief. He informed them that he could furnish them no aid in the business, until they had resorted to the laws, and ascertained that they could not be enforced: they, therefore, commenced civil suits for the loss of property. From this proceeding, the citizens began to conclude that the Mormons did not intend to perform any part of their stipulation; and, about the last of October, the people of the county again commenced depredations. Forty or fifty made an attack upon a small portion, about ten miles from head-quarters, unroofed several houses, whipped some of the men, and frightened some of the women and children. The next night attacks were made upon another branch, and upon the "Lord's Storehouse," and the dwelling of its keeper, in Independence. For

two or three days following, several parties met each other with fire-arms, in which two of the citizens and one of the Mormons were *killed*. The Mormons were, finally, compelled to cross the Missouri river into Clay county.

These proceedings, on the part of the people of Jackson county, were in total disregard of all law, and must be condemned by all: they were wholly at war with every principle of right, and the genius of our institutions. Outrages can never be justified upon any ground, although the *reasons* which induced them ought to be stated. Among the Mormon fanatics, as among every other combination, there are the prudent and the imprudent,—some who are very agreeable citizens, and some who are extremely intolerant, unmannerly, bigoted and supercilious—priding themselves greatly upon their being supposed the peculiar favorites of Heaven, and their possession of greater light than al- the world besides. These latter it is who deal out the anathemas, disclose the secret plottings, and expose the fanatical notions and opinions which have been conceived by the leaders of this sect. The Mormons have endeavored to inculcate the belief as extensively as possible, that their difficulties with the people of Jackson county have arisen solely on account of their religion, because they were more pure and holy than any of their neighbors,—and for that reason alone they have been *persecuted*, as were the apostles of old. This we are not disposed to believe. Their first salutations to every community that does not believe their book and pretensions, are—that destruction awaits them for their unbelief; that there has been no Christian church upon earth for 1,400 years; no one has had any authority to administer ordinances till Smith dug out his golden bible; that he is the appointed one of God to re-establish a church; and all that do not come to him for pow-

and instructions will be damned. Add to this, some among them boast of their increasing strength, and that, consequently, they will soon be enabled to possess themselves of all the secular power of the country, as they already have of the spiritual. This they calculate to accomplish by concentrating their forces in particular neighborhoods. We have been credibly informed, that Rigdon has given it as his opinion, that the Mormons will be able to elect a member of Congress in five years, and that in three years they would take the offices in the town of Kirtland. They say, that when they get the secular power into their hands, everything will be performed by immediate revelations from God. We shall then have Pope Joseph *the First*, and his hierarchy!

Such things have been thrown out, and have, no doubt, had a strong agency in the bringing about the outrages in Missouri.

Again: one of their leading articles of faith is—that the Indians of North America, in a very few years, will be converted to Mormonism; and, through rivers of blood, will again take possession of their ancient "inheritance." As their bible pretends to be a record of the aborigines, every effort will be made to inculcate a belief in it among them. To facilitate this project was one strong ground for their establishing themselves in Missouri, knowing that the General Government was taking active measures to remove all the Indians west of the Mississippi. Were it possible, therefore, for Mormonism to be inculcated among the tribes of the west, a religious spirit would be easily excited. One of the imaginary prophets in the Book of Mormon says that such events will take place: he says—"Therefore, I write unto you, Gentiles (the whites), and also unto you, house of Israel (the Indians), when the work shall commence (Mormonism) that ye shall be about to re-

turn to the land of your inheritance." Again: in speaking to the Indians,—"Know ye, that ye are of the house of Israel: know ye, that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, *save it be that God shall command you.*" (Through the mouth of Smith.) He also prophecied that they should be "driven and scattered by the Gentiles;" and after that, the Lord would remember his covenant with Abraham: and then, "O, ye Gentiles, how can ye stand before the power of God? therefore, repent ye, lest a remnant of the seed of Jacob (meaning the Indians) shall go forth among you as a lion, and tear you in pieces, and there is none to deliver."

CHAPTER XII.

MARCH OF THE GRAND ARMY TO MISSOURI, TO SETTLE THEIR DIFFICULTIES BY THE SWORD;—PROPOSITIONS MADE BY THE CITIZENS TO THE MORMONS;—THEIR REPLY;—GOVERNOR DUNKLIN'S LETTER;—RIGDON'S ORATION, ETC.

After the conflict had subsided in Jackson county, two or three high priests repaired with all possible speed to the Prophet, in Kirtland, magnifying greatly the events that had taken place. These new, unexpected, and extraordinary circumstances must be met in an extraordinary manner: they were trying times, requiring the combined wisdom of the Prophet and his head men in bringing out a revelation upon the subject, which would astonish his dupes and strengthen their faith in the imposition—which had been so far shaken in many, that they proposed selling their new "eternal inheritance," in Jackson county, for a "mess of pottage."

But the Prophet more readily discovered the new advantages that would ultimately accrue to his cause by a little perseverance. He well knew that the laws could not continue to be violated in our country for any length of time, and that he and his followers would, in the end, be the greatest gainers, by the cry of persecution which they could raise, and by showing to the world, in their ultimate triumph, that the Lord was on their side, and directed all their movements in putting their enemies to flight. The following was accordingly issued from the press, in Kirtland, in the form of a handbill:—

"Verily I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance, I, the Lord, hath suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine, in that day when I shall come to make up my jewels.

"Therefore, they must be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

"Behold! I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers—to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

"Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion for them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I

would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out, without measure, upon all nations; and this will I do when the cup of their iniquity is full.

"And in that day, all who are found upon the watch-tower—or, in other words, all mine Israel—shall be saved: and they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned.

"Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered: they that remain, and are pure in heart, shall return and come to their inheritances—they and their children, with songs of everlasting joy, to build up the waste places of Zion: and all these things, that the prophets might be fulfilled.

"And, behold! there is none other place appointed than that which I have appointed for the work of gathering my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them; and they shall be called stakes, for the curtains, or the strength of Zion.

"Behold! it is my will, that all who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil for the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corrupting thing, both of men, or the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my glory may dwell upon the earth.

"And in that day the enmity of man, and the enmity of beasts,—yea, the enmity of all flesh, shall cease from be-

fore my face. And in that day, whatsoever any man shall ask, it shall be given unto him: and in that day Satan shall not have power to tempt any man: and there shall be no sorrow, because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree; and when he dies, he shall not sleep (that is to say, in the earth): he shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

"Yea, verily, I say unto you, in that day, when the Lord shall come, he shall reveal all things; things which have passed, and hidden things, which no man knew; things of the earth, by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they which suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

"Therefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither for the life of the body; but care for the soul, and for the life of the soul: and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

"When men are called unto my everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, hear wisdom concerning the children of Zion; even many, but not all: they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

"And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion: A certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watch-

men around them, and build a tower, that one may overlook the land around about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard.

"Now, these servants of the nobleman went, and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my lord for this tower? seeing this is a time of peace! Might not this money be given to the exchangers?—for there is no need of these things!

"And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord: and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled: and the enemy destroyed their works, and broke down the olive trees.

"And now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this evil?—ought ye not to have done even as I commanded you? And after ye had planted the vineyards, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and, behold! the watchman upon the tower would have seen the enemy while he was yet afar off; and them ye could have made ready, and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

"And the lord of the vineyard said unto one of his servants—'Go, and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also,

among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine; I have bought it with my money: therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies, that, by-and-by, I may come with the residue of mine house and possess the land.

"And the servant said unto his lord, 'When shall these things be?' And he said unto his servant, 'When I will: go ye straightway, do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you: a faithful and wise steward in the midst of mine house, —a ruler over my kingdom.'

"And his servant went straightway, and did all things whatsoever his lord commanded; and, after many days, all things were fulfilled.

"Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together my saints may continue, that I may build them unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my father, to reward every man according to what his work shall be; while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

"Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto all the places which I have appointed: nevertheless, I have said unto you, in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and,

in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints—all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

"Now, verily, I say unto you, let all the churches gather together all their moneys; let these things be done in their time; be not in haste; and observe to have all things prepared before you: and let honorable men be appointed, even wise men, and send them to purchase these lands: and every church in the eastern countries, when they are built up, if they will hearken unto this counsel, they may buy lands, and gather together upon them: in this way they may establish Zion. There is, even now, already in store a sufficient, yea, even abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches who call themselves after my name willing to hearken to my voice. And again I say unto you (those who have been scattered by their enemies), it is my will that they should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and the constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and in principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men, whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

"Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the un-

just judge, (for men ought always to pray, and not to faint), which saith—There was in the city a judge, which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while; but afterward he said within himself, 'Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest, by her continual coming, she weary me.' Thus will I liken the children of Zion.

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise, and come forth out of his hiding-place, and in his fury vex the nation; and in his hot displeasure, and in his fierce anger, in his time, cut off these wicked, unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers—even in utter darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries—that I may be merciful unto them—that these things may not come upon them.

"What have I said unto you must needs be, that all men may be left without excuse, and that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work: that men shall discern between the righteous and the wicked, saith your God.

"And again I say unto you, it is contrary to my commandment, and my will, that my servant Sidney G. [Gilbert] should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befal the nations.

"Therefore, it is my will that my people should claim, and

hold claim, upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for, inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon: they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof: even so. Amen."

On the publication of this proclamation, it was taken up by all their priests, and carried to all the congregations, some of them being actually sold for one dollar per copy. Preparations immediately began to be made for a crusade to *their* holy land, to drive out the *infidels.* It was hinted in the revelation—"All the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house," began to make ready for battle. Old muskets, rifles, pistols, rusty swords and butcher knives were soon put in a state of repair, and scoured up. Some were borrowed, and were bought on a credit, if possible; and others were manufactured by their own mechanics. The 1st of May following being finally fixed upon as the time of setting out on the crusade, "my warriors," which were scattered in most of the eastern and northern States previous to that time, began to assemble at the quarters of the Prophet, in Kirtland, preparatory to marching. Several places, farther west, were also selected for rendezvous to those living in that direction. All the faithful pressed forward; but the services of some were refused by the Prophet, in consequence of their not being able, from their own resources, to furnish some instrument of death and five dollars in cash. Old men, invalids, and females, not of the "strength of mine house," who could not endure the toils and hardships of a pedestrian excursion of 1,000 miles, felt it to be a great privilege to contribute liberally in the way of

funds, and the *materiel* of war. Poor fanatical females, who could save no more than a shilling per day by their exertions, threw in all they could raise, for the purpose of helping on with the expedition, and, as they supposed, thereby securing the smiles and blessings of the Lord.

About the 1st of May the grand army of fanatics commenced its march, in small detachments, from the different places of concentration. On the 3d, the Prophet, with a life-guard of about eighty men, the *elite* of his army, left his quarters in Kirtland, with a few baggage wagons, containing their arms, ammunitions, stores, &c.

The day before his departure being Sunday, the Prophet had a general meeting of his troops and all the brethren in the neighborhood, on which occasion he and his vicegerent, Rigdon, harangued them to deeds of valor, to perseverance, and to a renewal of their faith in his commandments—dwelling largely, of course, on ancient persecutions of the Christians—their own persecution, and the beauties of martyrdom, as sure passports to glory;—assuring them that they should all return, safe and sound, if they followed his instructions. On the morning of their departure, a meeting was assembled, and proceeded to business, "after the manner of the world," by appointing the Prophet *Chairman*, and Cowdery, *Secretary*; whereupon, Rigdon moved that they hereafter assume the title and name of the "Church of Latter-Day Saints," discarding the name of *Mormonite*, which they began to consider as rather a reproach. This was carried unanimously, of course. What their particular object was in the movement, at that particular crisis, we have not been able to understand, unless for the purpose of denying, in the most positive terms, as they passed through the country, that they belonged to the sect known as Mormonites, thereby deceiving the people as to their true character,

objects and intentions. But why was not this question settled, as all others are, by a revelation? The Lord had before given them directions not to chew tobacco, nor feed corn to their horses; but in the important matter of giving them a *name*, by which they were ever after to be known, he had wholly refused to interfere, or they had not time to ask him.

During the progress, the brethren in Missouri waited patiently the coming of the "liberating army," or some new revelations, not daring to take any steps which their circumstances or necessities might seem to require. In the month of February, several of the elders, at their request, were escorted back to Independence, by a company of militia, from another county, by order of the Governor of the State, for the purpose of testifying before the court, then sitting for Jackson county, against those who had been concerned in the former outrages and riots. After staying one night under the protection of the guards, they were, in the morning, informed by the public prosecutor, that no indictments would be had, for the reason that the members of the grand jury were more or less implicated: neither could any private suits be instituted for the loss of property, for similar reasons. The elders were then marched back, it is said, to the tune of "Yankee Doodle," and set across the Missouri.

In the mean time, the people of Jackson county were not inattentive to the premeditated attack of General Smith, the Prophet.

But to return to the grand army. On the second day of their march, they arrived at New Portage, about forty miles distant, where about 100 more fell into the ranks. Here the whole were organized into bands of fourteen men, each band having a captain, baggage wagon, tents, &c. Just before leaving this place, Smith proposed to his army that they should

appoint a treasurer to take possession of the funds of each individual, for the purpose of paying it out as he should think their necessities required. The measure was carried, without a dissenting voice, of course. The Prophet was nominated and voted in as treasurer, no one, of course, doubting his right. After pocketing the cash of his dupes, the line of march was resumed, and a white flag raised, bearing upon it the inscription of "PEACE," written in red.

Somewhere on their route a large black snake was discovered near the road, over five feet in length. This offered a fair opportunity for some of the company to try their skill at miracles, and Martin Harris took off his shoes and stockings, "to take up serpents," without being harmed. He presented his toes to the head of the snake, which made no attempt to bite; upon which, Martin proclaimed a victory over serpents; but passing on a few rods farther, another of much larger dimensions was discovered, and on presenting his bare foot to this one also, he received a bite in the ancle, which drew blood. This was imputed to his want of faith, and afforded much merriment to the company.

A large mound was one day discovered, upon which General Smith ordered an excavation to be made into it; and about one foot from the top of the ground the bones of a human skeleton were found, which were carefully laid out upon a board, when General Smith made a speech, prophesying or declaring that they were the remains of a celebrated general among the Nephites, mentioning his name, and the battle in which he was slain, some 1500 years ago. This was undoubtedly done to encourage the troops to deeds of daring, when they should meet the Missourians in battle array.

On arriving at Salt Creek, Illinois, they were joined by Lyman Wight and Hiram Smith, (brother of the Prophet,) with a reinforcement of twenty men, which

they had picked up on the way. Here, then, was the grand army, which, being fully completed, encamped for the space of three days. The whole number was now estimated at 220, *rank and file*. During their stay here, the troops were kept under a constant drill of manual exercise, with guns and swords, and their arms put in a state of repair: the Prophet became very expert with a sword, and felt himself equal to his prototype Coriantumr. He had the best sword in the army, (probably a true model of Laban's, if not the identical one itself,) an elegant brace of pistols, which were purchased on a credit of six months, a rifle, and four horses. Wight was appointed second in command, or fighting general, who, together with the Prophet, had an *armor bearer* appointed, selected from among the most expert tactitians, whose duty it was to be in constant attendance upon their masters with their arms. The generals then appointed a new captain to each band, organized two companies of rangers, or *sharp shooters*, to act as scouts or flankers, when they should arrive upon the field of carnage. After this they *dubbed* themselves the "*army of Zion*," and Hiram Smith was chosen to carry the flag, which he kept unruffled, during the remainder of the march.

The march of the grand army was then resumed for two or three days, when it was agreed to spend half a day in a sham fight. For this purpose, four divisions were formed, and took positions, and went to work, agreeably to the most approved forms of Buonaparte, Black Hawk, Coriantumr or Shiz. After coming to close quarters, however, all discipline was lost sight of, and each one adopted a mode agreeable to his taste. Some preferred the real British *push* with the bayonet, some the old Kentucky dodging from tree to tree, while others preferred the Lamanite mode of tomahawking, scalping, and ripping open the bowels. The final result

was, that several guns and swords were broken, some of the combatants wounded, and each one well pleased with his own exploits.

After crossing the Mississippi, spies on horseback were kept constantly on the look out, several miles in front and rear. The Prophet went in disguise, changing his dress frequently, riding on the different baggage wagons, and, to all appearance, expecting every moment to be his last. Near the close of one day, they approached a prairie, which was thirty miles in extent, without inhabitants. Here an altercation took place between the two generals, which almost amounted to a mutiny. The Prophet declared it was not safe to stay there over night, as the enemy would probably be upon them. General Wight totally refused to enter the prairie, as they would not be able to find water, or to build a fire to cook their provisions, besides the great fatigue it would cause the troops. Smith said he would show them how to eat raw pork. Hiram said he knew by the spirit that it was dangerous to stay there. The Prophet finally exclaimed, "Thus saith the Lord God, March on!" This settled the matter, and they all moved on about fifteen miles, and thinking themselves out of danger, they encamped beside a muddy pool, and went through the *raw pork* operation. Here the controversy was again renewed between the two generals. Smith said "he knew exactly when to pray, when to sing, when to talk, and when to laugh, by the spirit of God—that God never commanded any one to pray for his enemies." The whole seemed much dissatisfied, and came nigh breaking out into open mutiny.

The Prophet had, besides his other weapons, a large bull-dog, which was exceedingly cross during the nights, and frequently attempted to bite persons stirring about. One of the captains, (a high priest,) one evening declared to the Prophet that he would shoot the dog, if he ever

attempted to bite him. Smith replied, "that if he continued in the same spirit, and did not repent, the dog would yet eat the flesh off his bones, and he would not have the power to resist." This was the commencement of a controversy between the Prophet and his high priest, which was not settled till some time after their return to head-quarters, in Kirtland, when the former underwent a formal trial, on divers serious charges before his priests, and was honorably acquitted, and the latter made to acknowledge that he had been possessed of several devils for many weeks. The dog, however, a few nights after the controversy commenced, was shot through the leg by a sentinel, near the Prophet's tent, and died instantly.

When within twelve miles of Liberty, Clay county, Mo., (the head quarters of the fanatics in that state,) the "army of Zion" was met by two gentlemen, who had been deputed by the citizens of another county, for the purpose of enquiring into the motive and object of such a hostile and warlike appearance upon their borders. These gentlemen openly warned the military band and their Prophet to desist from their intended operations, and leave the settlement of their difficulties with the people of Jackson county in other hands; advised them to be very careful what they did and said, as the citizens of not only Jackson, but some of the adjacent counties, were very much enraged and excited, and were fully determined to resist the first attempt upon them, by an armed force from other States. A few hours after this, the Prophet brought out a revelation, for the use of his troops, which said, in substance, that "they had been tried, even as Abraham was tried, and the offering was accepted by the Lord, and when Abraham received his reward, they would receive theirs." Upon this the war was declared to be at an end. A call for volunteers, however, was made, to take up their

abode in Clay county, when about 150 turned out, The next day they marched to Liberty, and each man received an *honorable* discharge, under the signature of General Wight. The army then scattered in different directions, some making their way back from whence they came, the best way they could, begging their expenses from the inhabitants. The Prophet and his chief men, however, had plenty of money, and travelled as other gentlemen do. Before leaving Liberty, the cholera broke out among them, and carried off thirteen of their number, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon S. Gilbert, Alfred Fisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Eliel Strong, Jesse Smith, and Betsy Parish. A new revelation was now had, that the brethren could purchase land and settle in any of the adjacent counties, or "regions round about."

The particulars of this expedition have been related to us by an eye-witness, who was one of the *sharp shooters*, and marched the whole distance, full of faith in the assertions of Joe Smith, that "Zion was to be delivered." He came back, well satisfied with Mormonism, and is esteemed a man of truth and veracity by his acquaintances. And now, had we the pen of a Cervantes, we should be strongly tempted to draw out another volume, as an appendix, from the valorous deeds of our modern knight of La Mancha, for we do not believe, in all the history of knight errantry, whether true or fabulous, an excursion by any set of men, so fraught with delusion and nonsense, can be found: and, in fact, it came well nigh loosening the scales from the eyes of most of the dupes to the imposition—and the whole camp came near breaking up, after the return of the Prophet to Kirtland. There was a constant uproar among the brethren, for three or four weeks, which only terminated in a sham trial of the Prophet; wherein,

as near as we can learn, he was judge, jury, and witness: and, as one of the brethren said, (very imprudently,) a more disgraceful transaction never took place. The Prophet considered it a trying time with himself, aud a point on which his future prospects turned. He accordingly put in requisition all his powers of speech and tact at deception, to cover over his transactions, and reclaim his refractory followers. On one occasion he harangued and belabored them for six hours upon a stretch, and finally succeeded in restoring order, with the loss of two or three members. It would seem that the Prophet anticipated trouble on his return, as he secured a deed of a valuable farm, just before starting, by the contributions of his followers. He also took a deed of the ground on which stands a huge stone temple, sixty by eighty feet, and which is now nearly completed. Possessing himself, personally, of this edifice gave such dissatisfaction, that the deed was finally altered, so as to run to him and his successor.

But to return to the Missouri war. On hearing of the approach of the Prophet and his troops, the people of Jackson county had a meeting, organized a military force, and appointed a committee of ten persons to proceed to Liberty, in order to effect a settlement of their controversy with the Mormons. They met the Mormon leaders in a public meeting, when the following correspondence passed between them; but as the Prophet had not then arrived, nothing could be accomplished.

"PROPOSITIONS OF THE PEOPLE OF JACKSON TO THE MORMONS.

"The undersigned committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the lands that the said Mormons own in Jackson county; and also all the improvements which the said Mormons had on any public lands in said county of Jackson, as they existed before the first disturbances be-

tween the people of Jackson and the Mormons, and for such as they have made since. They further propose, that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the said parties disagree in the choice of arbitrators, then ——— is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators, to show them their land and improvements, while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information: and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, with *one hundred per cent. thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort ever after to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above propositions. While the arbitrators are investigating and deciding the matter referred to them, the Mormons are not to attempt to enter Jackson county, or to settle there, except such as are, by the foregoing propositions, permitted to go there. They further propose, that the people of Jackson will sell all their lands, and improvements on public lands in Jackson county, to the Mormons—the valuation to be obtained in the same manner—the same per cent. in addition to be paid, and the time the money is to be paid is the same as above set forth in our proposition to buy,—the Mormons give good security for the payment of the money, and the undersigned will give good security that the land will be conveyed to the Mormons.

"They further propose, that all parties are to remain as

they are till the payment is made, at which time the people of Jackson will give possession.

(Signed) "SAMUEL C. OWENS,
THOMAS JEFFRIES,
S. NOLAND,
THOMAS HAYTON, SEN.,
JOHN DAVIS,
"ROBT. RICKMAN,
JAMES CAMPBELL,
ABR'AM McCLELLAN,
S. N. NOLAN,
RICHARD FRISTOE."

ANSWER.

"*Gentlemen:*—Your proposition for an adjustment of the difficulties between the citizens of Jackson county and the Mormons is before us, and, as explained to you in the court-house this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people, in all the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire, and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands as free-born citizens of the United States: and as fears have been expressed that we designed to commence hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

"Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

"W. W. PHELPS,
WM. E. McLELIN,
ISAAC MARLEY,
A. S. GILBERT,
JOHN CARRILL."

"N.B. As we are informed that a large number of people are on their way, removing into Jackson county, we agree to use our influence immediately to prevent the said company from entering into Jackson county, until you shall receive an answer to the proposition aforenamed."

About the same time, the following correspondence appeared in the Missouri Enquirer, a paper printed at Liberty, Clay county, Missouri:—

"Being a citizen of Clay county, and knowing that there is considerable excitement among the people thereof, and also knowing that different reports are arriving almost hourly; and being requested by the hon. J. F. Ryland to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation—the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and the citizens of Jackson county, I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp, in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us.

"CORNELIUS GILLIUM."

"PROPOSITIONS OF THE MORMONS.

"Being called upon by the above-named gentlemen, at our camp, in Clay county, to ascertain from the leaders of our men our intentions, views, and designs, in approaching this county in the manner we have; we, therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, who are disposed for peace, and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of every man. For instance, one report is, that we intended to demolish the printing-office in Liberty; another report is, that we intend crossing the Missouri River, on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from the manufacturing establishments in the East that had closed business; also, that we carried a flag, bearing "Peace" on one side, and "War or Blood," on the other; and various others too numerous to mention: all of which, a plain declaration of our intentions, from under our own

hands, will show are not correct. In the first place, it is not our intention to commit hostilities against any man or body of men: it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defence, considering the abuse we have received in Jackson county. We are anxious for a settlement of the difficulties existing between us upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county, and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away shall also be left to the above twelve men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in the support of the government, and to be protected by its laws.

"If the above proposals are complied with, we are willing to give security on our part! and we shall want the same of the people of Jackson county, for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the lands with money; for, take possession by conquest is entirely foreign to our feelings. The shedding of blood we shall not be guilty of until all honorable means prove insufficient to restore peace.

"JOSEPH SMITH, JUN.,
F. G. WILLIAMS,
LYMAN WIGHT,
ROGER ORTON,
ORSON HYDE,
JOHN S. CARTER.

"*Attest*:
"JOHN LINCOLN,
C. R. MOREHEAD,
JOHN SCONCE,
JAMES COLLINS.

"*Clay county, June* 21, 1834."

"Messrs. KELLEY and DAVIS:

"*Gentlemen:*—Having understood that a communication from the Mormons, addressed to the people of Clay county, a copy of which was also forwarded to us, dated 21st inst., has been left with you for publication, we have thought proper to give the said communication a passing notice, especially as it bears the signatures of Joe Smith, jun., F. G. Williams, Lyman Wight, Roger Orton, Orson Hyde, and John S. Carter. We are unable to say, with precision, who of the Mormons hold land in Jackson county, by any earthly title; but, so far as we can obtain any information at the Register's office at Lexington,—so far as the sales of seminary lands, of the 16th sections of the township school lands inform us, and so far as the recorder's office furnishes any information of lands transferred by deeds recorded, neither of the above gentlemen, Mormons, own any lands in Jackson county; although, throughout their whole communication, they hold out the idea, that their only wish and desire is to return to their lands in Jackson. From the above, it would seem that if those who signed the communication above alluded to have titles to any lands in Jackson county, they are titles unknown to the laws of the State, and of a character not known to common conveyances. Why men, who do not, so far as we can learn, own any lands in Jackson, should promulgate to the world that they have been expelled from them, appears to us inexplicable; unless, indeed, it is done with a view to deceive. Why men living in the State of Ohio should there raise an armed force, and march the distance of 600 or 800 miles, under the pretence of taking possession of their lands in Jackson, when, in fact, they have no earthly title to any, that would be to us also inexplicable, had we not the best possible reasons to know and believe their true intent and purpose.—Joseph Smith, junior, whose name is first to the paper of which we speak, we confidently believe does not, neither did he ever, own a foot of land in Jackson county. Said Smith, two years or more ago, was in Jackson county some two or three weeks; since which time, he has not been, or at least known publicly to have been, in Jackson county.

F. G. Williams, the second signer, we are informed, on competent authority, has never been a resident of Jackson county; but, if here at all, his stay was short: (our informant was, if not yet, a Mormon.) Lyman Wight had been for some time a resident of this county, but had no title to any land, as we believe, for the facts above stated. Roger Orton is unknown to any of the citizens of this county, so far as we have been able to make inquiry, and is unknown to some of the Mormon faith. Orson Hyde is known, and of famous memory, to the most of people of this county,—not by personal acquaintance, for, as we are informed, he had been but a short time here,—but by his communications, which appeared in the St. Louis Republican last November; (with what truth we will not here discuss.) John S. Carter is unknown to any person in this county, so far as we can learn.

"Thus it would seem, that the signers of the above paper, or a majority of them, have no interest whatever in this county, any further than the Mormon church is concerned; and yet they avow, to the citizens of Clay, that their sole object in arming and marching to this county was, and is, to take possession of their lands, when, in fact, they had no lands to take possession of; that the abuse they received here last Fall is sufficient to warrant them coming here armed. What abuse, we ask, did the Prophet Joe Smith, junior, receive in this county last Fall, and he not in the State? None, indeed, to his person. Again, they say, that they never intended to get possession of Zion, (that is, Jackson,) by the shedding of blood! But in Revelation No. 54, given in Kirtland, Ohio, August, 1831, which we find in a Book of Revelations printed by the Mormons, we discover the following in the thirteenth verse, to wit: 'Wherefore the land of Zion shall be obtained but by PURCHASE or by BLOOD, otherwise, there is no inheritance for you.' Thus it would seem, that either the revelation is false, or the statement made by Joe Smith and others to the people of Clay county is false; and we cannot but conclude, that the statement was got up for the sole purpose of allaying public excitement against them, and without much regard to their real object

in coming here. The fact is, that an armed force coming from another State, many, and indeed most of whom have never, as we are informed and believe, been here before, produces the strongest conviction to our minds, that the Mormons do not intend to rely upon the arm of the civil law for protection, and redress of grievances; but that, under the pretence of getting back to their lands in Jackson county — a pretence which, applied to nineteen out of twenty of them, is false, they intend to redress themselves of their real as well as imaginary wrongs. We have already offered them two prices for their lands; they will not sell — neither will they buy ours on the same terms. All this pertinacity and infatuation of theirs show, that they are determined, at all hazards, and regardless of all consequences, to shake and convulse, not only Jackson, but the surrounding counties, to their very centre, and to imbrue the whole Upper Missouri in blood and carnage. We will here observe, in conclusion, that our proposition to the Mormons to sell their lands to us, on the same terms on which we offer ours to them, must be regarded as a proof of our desire to do them justice, and thus put a final termination to this controversy.

"SAMUEL C. OWENS,
"Chairman of Jackson county Committee.
"*Independence*, (*Mo.*) *June* 23, 1834."

Copy of a letter from Daniel Dunklin, Governor of the State of Missouri, to Col. James Thornton, dated

"CITY OF JEFFERSON, June 6, 1834.

"*Dear Sir*:—I was pleased at the receipt of your letter, concurred in by Messrs. Rees, Atchison, and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggested, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible — yes, probable, that I should, as Executive of the State, have to act, I should, before now, have interfered, individually, in the way you

suggest, or in some other way, in order, if possible, to effect a compromise. Uncommitted as I am to either party, I shall feel no embarrassment in doing my duty; though it may be done with extreme regret. My duty in the relation in which I now stand to the parties, is plain and straightforward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and if it should fail, and in the end should I find it my duty to *act* contrary to the *advice* I had given, it might be said that I either advised wrong or acted wrong, or that I was partial to one side or the other, in giving advice that I would not, as an officer, follow. A more clear and indisputable right does not exist, than that of the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded, as a matter of *policy*, to give up that right, or to qualify it, my course, as the chief Executive officer of the State, is a plain one. The Constitution of the United States declares, 'That the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.' Then we cannot interdict any people who have a political franchise in the United States, from emigrating to this State, nor from choosing *what part* of the State they will settle in, providing they do not trespass on the property or rights of others. Our State Constitution declares, that the people's 'right to bear arms in *defence of themselves* and of the State, cannot be questioned.' Then, it is their constitutional right to arm themselves. Indeed, our militia law makes it the duty of every man, not exempt by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition, &c. And again, our Constitution says, 'that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.' I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons is at the bottom of the outrages committed.

"They have the right constitutionally guaranteed to them, and it is indefeasible, to believe and *worship Joe Smith* as a

man, an *angel*, or even as the *true and living God*, and to call their habitation *Zion* the *Holy Land*, or even Heaven itself. Indeed, there is nothing so absurd or ridiculous, that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others.

"It is not long since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

"I consider it the duty of every good citizen of Jackson and the adjoining counties, to exert themselves to effect a compromise of these difficulties; and were I assured that I would not have to act in my official capacity in the affair, I would visit the parties in person, and exert myself to the utmost to settle it. My first advice would be to the Mormons, to sell out their lands in Jackson county, and to settle some where else, where they could live in peace, if they could get a fair price for their lands, and reasonable damages for injuries received: if this failed, I would try the citizens, and advise them to rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory and confine their members within their respective limits, with the exception of the right of egress and regress upon the highway. If all these failed, then the single question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end; and hence the necessity of keeping myself in the best situation to do my duty impartially.

"Rumor says, that each party are preparing themselves with cannon; that would be illegal; it is not necessary for self-defence, as guaranteed by the Constitution: and as there are no artillery companies organized in this State, nor field-pieces provided by the public, any preparations of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keep-

ing possession of their lands. I should regret it extremely, if any should be so imprudent as to do so; it would give a different aspect to the affair.

"The citizens of Jackson county have a right to arm themselves, and parade for military duty, in their own county; independent of the commander-in-chief, or some one authorized by him, it would produce a very different state of things. Indeed, the Mormons have no right to march to Jackson county in arms, unless by order or permission of the commander-in-chief. Men must not 'levy war' in taking possession of their rights, any more than others should in opposing them in taking possession.

"As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation in which, perhaps, you can be more serviceable to these parties: I have therefore taken the liberty of appointing you an *aid* to the commander-in-chief, and hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have were they to emanate from the Executive, without committing yourself or the commander-in-chief in the event of a failure.

"I would be glad if you, or some other gentleman who joined in your communication, would keep a close correspondence with these parties, and, by each mail, write me.

"The character of the State has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

"With high respect, your obedient servant,

(Signed) "DANIEL DUNKLIN."

Thus progressed the difficulties in Jackson county. It was set on foot, as they constantly held out, by a command of the Lord, for the sole and express purpose of "redeeming Zion," as the dupes who marched under the Prophet firmly believed. They entertained not the least doubt that they were to have a *brush* with the people of Jackson county, and some were sorely disap-

pointed and chagrined, when it was first announced that no blood was to be spilt: so much so, that one, at least, manifested a determination not to submit to the decision of the Prophet, and was only pacified by an exhibition of the revelation to his view. After all, Smith had the hardihood and effrontery to declare, after his return, that his sole and only object, in marching his troops thither, was to carry money and other supplies to his brethren, who were in destitute circumstances. But the reasons why the expedition was so suddenly terminated, may be readily discovered in the Governor's letter, and the manifestations of the citizens in that part of the country. Smith and his high priests supposed that they had nothing to do but to make a display of their instruments of destruction and their *flag*, to restore peace to the country. All the benefit, therefore, which was derived from his long march and expenditure of money, was, for the Prophet to get the information that he had no business there, and that it would be the most prudent course to "*march back again.*"

We neglected to say, that, during the aforesaid difficulties in Jackson, a report was in circulation that on a certain day a battle was to be fought between some of the citizens and Mormons, and thereupon eight citizens that wished to prevent it, repaired unarmed [except one rifle] to the expected place of battle. On their arrival, they found an old Mormon, named Whitmer, to whom they related the cause of their coming, assuring him that they had heretofore taken no part in the existing difficulties, and wished to have them settled without injustice to either party. The old crocodile made many warm expressions of his gratitude to them, and detained them in conversation until an armed body of Mormons, who were hard by in ambush, rushed upon them with the war-whoop, brandishing their instruments of death. Mr. Brazeal immediately in-

formed them that he wished peace—had never had any difficulty with the Mormons, and that himself and comrades wished friendship. The Mormons commenced a general fire at them; Mr. Brazeal raised his gun—a Mormon fell, and the next moment himself was shot through the heart. A Mr. Linville was also shot, and died soon after: the remaining six fled and escaped.

It seems that the Mormons had set afloat the report that a battle was to be fought, in order to induce their enemies to appear on the ground, and had set Whitmer out to get them into a conversation, of which they were to take advantage, and send them on to join the majority; their scheme, though apparently well conceived, did not succeed. Yet, two worthy and lamented citizens were cruelly murdered, when endeavoring to do the heartless Mormons a kindness.

Thus ended the difficulties in Jackson, and a majority of the Mormons crossed the Missouri river into Clay county, where they were received with all the kindness and sympathy natural in generous hearts, to those whom they imagined abused and persecuted.

The major part of the citizens of Clay imagined that the Mormons were abused in Jackson, and, according to that opinion, showed them favors in proportion as they esteemed them persecuted. But they soon received ingratitude, in all its most base and degrading forms, in return for their generosity. A general system of abuse was soon commenced by the Mormons; and the citizens *modestly* informed, that the Lord had given the Mormons that county, and the surrounding country, and that it would become necessary, in order that the kingdom of God might roll on, to drive out the unbelieving gentiles. It requires very little stretch of thought to determine the effect such doctrine would have upon the minds of the citizens, who now began to see the consequences of Mormonism.

Meetings were called, resolves made, and the Mormons informed, that the citizens would not suffer them to proceed in ejecting them from their homes, in order to fulfil the prophecies of Joe about the "eternal inheritance."

It finally was apparent, to all parties, that if the Mormons remained in Clay, a similar train of difficulties to those in Jackson must ensue: and thereupon, some of their leaders visited Richmond, in Ray county, to enquire whether the citizens would be willing that they should settle in the unorganized territory north of Ray — now Caldwell county — which was attached to the former for judicial purposes.

No definite answer was given them, though no objections were offered. The Mormons, on the return of their ambassadors, commenced moving and locating in the territory, thereby preventing any further difficulties with the citizens of Clay.

A *new site* was selected for *Zion*, and an extensive city laid out, on a beautiful prairie in their *new* "eternal inheritance," and christened, "Far-West." Here, for some time, the Prophet concentrated his followers: houses were erected, as if by magic — improvements were prosecuted with such rapidity as to promise a flourishing town and country in a very short time. The country round about was fast being settled, and undergoing improvements, — every month bringing swarms of deluded fanatics, to forward the designs of their ambitious leader.

It soon became necessary, in order to promote the well-being and interest of the Saints, to select other *stakes*; accordingly, one was selected on Grand river, in Davis county — christened, Adam-on-di-ah-mond; *

* Adam-on-di-ah-mond, alludes, as we are informed, to Smith's finding the bones of Adam and Eve, which were buried at that place in very early times.

(commonly called Diahmond;) another on the Missouri river, in Carrol county, called Dewit. At these places numbers of them soon gathered, improving town and country rapidly.

It is due to the Mormons here to state, that they were an industrious agricultural people, or at least that portion of them who located in the country round about the *stakes*.

All things went on swimmingly for a time; but it often happens that we "tread on fires hid under deceitful ashes." Soon dissensions and quarrels rose among themselves: some of them made "bogus money," and circulated it; others objected, and said it was wrong;—some committed thefts, and quarrelled about dividing the spoils, &c.

At length, some of the members of the church dissented, in consequence of which, they were cruelly treated, their property *consecrated*, and themselves driven from the country, upon the condition, if they returned, their lives should be forfeited.

Thus they were divided into parties and factions, the inevitable consequence of which would bring reproach upon themselves, and destroy the church. Under this state of things, it seems to have been necessary, and probably politic, in the Prophet, to unfold a new banner to the breeze.

He thereupon undertook to unite his followers by forming a new political government—making a formal Declaration of Independence, and establishing a secret society—the Danite—to rid themselves of dissenters, &c.,—to *hook* from the unbelieving gentiles, (Missourians,) which would cause them to unite against the Mormons, and thereby unite the Mormons; yet we do not believe that Joe expected Governor Boggs to *interfere* in this matter.

In June, 1838, Sidney Rigdon preached a sermon

from the text, "Ye are the salt of the earth; but if the salt have lost its savor, wherewithal shall it be salted?" &c., (commonly called the Salt Sermon.) In this he pictured the dissenters, and Missourians, as the salt that had lost its savor, and consequently should be cast out and trodden under foot.

The Mormons (especially the Danites) were instructed to consecrate the property of the dissenters, and *hook* from the gentiles, &c., and which they did to a considerable extent, causing great complaint and dissatisfaction. The Missourians often endeavored to obtain the benefit of the law, and punish the thieves, but all to no purpose. The *Saints* could beat them swearing in court, ten to one.*

The Mormons for some time continued their iniquitous course, stealing from and swindling the Missourians, whilst the latter could obtain no redress, having to go before a Mormon justice or jury, where the injured party had the costs to pay inevitably, with the Mormons abusing them for bringing "vexatious law suits."

Under this state of affairs, it could not be presumed that the gentiles were idle, in setting afloat their grievances, and probably exaggerating them.

Finally, the intentions of the Mormons were placed before the Missourians in a Fourth of July Oration,

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* "*Swearing in court, ten to one.*"—That the Mormons could outstrip the Missourians in swearing to the best advantage, we will only cite one instance out of hundreds that might be proved. Thomas Linville, Esq., of Ray county, sold a Mormon some pork, in payment of which default was made. Linville sued at law before *his Honor*, a Mormon justice of peace: defendant brought up a brother Mormon, who testified that he *himself* purchased the pork, and was alone responsible for payment. Judgment for defendant. Plaintiff then sued witness, who brought up former defendant, and testified that he, *himself*, purchased said pork, and was alone responsible.—Judgment for defendant again. Plaintiff paid up the costs, and let the matter rest.

delivered at Far-West, by Sidney Rigdon, shortly after the "salt sermon;" the treasonable and daring character of which, without comment, will be sufficient to satisfy our readers that the Mormons were guilty of a violation of our constitution, and the laws of the United States. It reads as follows:—

ORATION.

TEXT.—"Better far sleep with the dead, than be oppressed among the living."

"Friends and fellow citizens:—By your request, I am called upon to address you this day, under circumstances novel to myself, and, I presume, as much so to most of you; for however frequently we may have met our fellow citizens, in times past, in the places of our nativity, or of our choice, to mingle our feelings with theirs, and unite with them in grateful acknowledgments to our Divine Benefactor, on the anniversary of our national existence, we have never before been assembled by reason of our holy religion, for which cause alone a very large majority of us are here to-day. But though our residence here is far from the sepulchres of our fathers, and from the lands of our nativity and former choice; and our association here, as novel and as strange to ourselves as it could be to any portion of our fellow men; still, we hail the return of the birth-day of our liberties with no less feelings of joy and gratitude, nor no less desire for the prosperity and continuance of the fabric of our national government inspires our breasts this day, than when met in the mixed assemblies of all religions, as in times past, in the lands of our nativity. Nor, indeed, could it otherwise be: from our infancy, we have been traditionated to believe ours to be the best government in the world. Our fathers, our neighbors and our associates in life have extolled its excellence to the highest pinnacle of fame in our ears, even before we were capable of judging of its merits for ourselves, or were able to form an estimate of its worth. As we advanced in life, we heard nothing else from our statesmen and heroes but the perfection and excellence of our public institutions,

and the superiority of our government over all the governments of the world, whether they existed in former or latter times. It is the government under which we were born and educated, or else we exchanged another for it, with whose form we were satisfied, and in exchange gave this the preference, and sought, by removal, to enjoy its benefits. We have been taught from our cradles to reverence the Fathers of the Revolution, and venerate the very urns which contain the ashes of those who sleep; and every feeling of our hearts responds in perfect unison to their precept. Our country and its institutions are written on the tablet of our hearts, as with the blood of the heroes who offered their lives in sacrifice, to redeem us from oppression. On it towers the flag of freedom, and invites the oppressed to enter, and find an asylum;—under the safeguard of its constitution the tyrant grasp is unfastened, and equal rights and privileges flow to every part of the grand whole. Protected by its laws, and defended by its powers, the oppressed and persecuted saint can worship under his own vine and fig-tree, and none can molest or make him afraid. We have always contemplated it, and do now, as the only true fabric of freedom and bulwark of our liberty in the world. Its very existence has taught the civilized world, far surpassing those of a Pitt, a Wilberforce, a Canning, or a Grey, and has cast all their efforts in the shade for ever: it has stood, and now stands, as the arbiter of the world, the judge of the nations, and the rebuker of tyrants throughout the world: it is the standard of freedom, both civil and religious. By its existence, the fears of the superstitious have been removed, and the pretexts of tyrants have been swept away, as a refuge of lives and the rights of man have been restored, and freedom, both political and religious, have been made to triumph. Our government is known, throughout the civilized world, as the standard of freedom, civil, religious and political: by it are the acts of all nations tried: and it serves to expose the frauds, the deceptions and crafts of the old world, in attempting to palm upon the people monarchy and aristocracy for republicanism and freedom. So powerful has been its influ-

ence, that the hand of the oppressor, even in the old world, has been lightened—tyrants have been made to tremble, and oppressors of mankind have been filled with fear. Thrones, if they have not been cast down, have been stripped of their terror, and the oppressed subject has been measurably delivered from his bondage. Having been rocked in the cradle of liberty, and educated in the school of freedom, all our prejudices and prepossessions are deeply rooted in favor of this superlative excellence of a government from which all our privileges and enjoyments have flown. We are wedded to it by the greatest ties,—bound to it by cords as strong as death,—to preserve which should be our thought and our aim, in all our pursuits, to maintain its constitution inviolable, its institutions uncorrupted, its laws unviolated, and its order unchanged.

"There is one thing, in the midst of our political differences, which ought to create feelings of joy and gratitude in every heart, and in the bosom of every well-wisher of mankind, that all parties in politics express the strongest desire to preserve both the Union and the constitution unimpaired and unbroken, and only differ about the means to accomplish this object—so desirable, as expressed by all parties. And while this, indeed, is the object of parties in this republic, there is nothing to fear: the prospects for the future will be as flattering as the past, in celebrating this, the anniversary of our independence: all party distinctions should be forgotten—all religious differences should be laid aside. We are members of our common republic, equally dependent on a faithful execution of its laws for our protection in the enjoyment of our civil, political and religious privileges: all have a common interest in the preservation of the Union, and in the defence and support of the constitution. Northern, southern and western interests ought to be forgotten, or lost, for the time being, in the more noble desire to preserve the Union;—we cannot, by rending it to pieces. In the former, there is hope; in the latter, there is fear—in one, peace; in the other, war. In times of peace it ought to be our aim and our object to strengthen the bonds of the Union, by cul-

tivating peace and good-will among ourselves; and in times of war, to meet our foes sword in hand, and defend our rights at the expense of life. For what is life, when freedom has fled? it is a name—a bubble: 'better far sleep with the dead, than be oppressed among the living.' All attempts, on the part of religious aspirants, to unite church and state, ought to be repelled with indignation, and every religious society supported in its rights, and in the exercise of its conscientious devotions—the Mahommedan, the pagan, and the idolater not excepted—and be partakers equally in the benefits of the government: for if the Union is preserved, it will be endearing the people to it; and this can only be done by securing to all their most sacred rights. The least deviation from the strictest rule of right, on the part of any portion of the people, or their public servants, will create dissatisfaction; that dissatisfaction will end in strife,—strife, in war,—war, in the dissolution of the Union. It is on the virtue of the people that depends the existenee of the government, and not in the wisdom of legislators. Wherefore serveth laws (it matters not how righteous in themselves), when the people, in violation of them, tear those rights from one another, which they (the laws) were designed to protect? If we preserve the nation from ruin, and the people from war, it will be by securing to others what we claim ourselves, and being as zealous to defend another's rights as to secure our own. If, on this day, our fathers pledged their fortunes, their lives and their sacred honors, to one another, and to the claims which they represented to be free, or to lose all earthly inheritance (not life and honor excepted), so ought we to follow their example, and pledge our fortunes, our lives and our sacred honors, as their children and their successors, in maintaining inviolable what they obtained by their treasure and their blood. With holy feelings, sacred desires and grateful hearts to our Divine Benefactor, ought we to perform the duties of this day, and enjoy the privileges which, as saints of the Living God, we enjoy in this land of liberty and freedom, where our most sacred rights, even that of worshipping our God according to his will, is secured

unto us by law; and our religious rights so identified with the existence of the nation, that to deprive us of them will be to doom the nation to ruin, and the Union to dissolution!

"It is now three-score and two years since the God of our fathers, Abraham, Isaac and Jacob, caused the proclamation to go forth among the people of the continents, that the people of this nation should be free, and that over them 'Kings should not rule and princes decree authority;' and all this preparatory to the great purpose which He had designed to accomplish in the last days, in the face of all people, in order that the Son of God, the Saviour of the world, should come down from heaven, and reign in Mount Zion, and in Jerusalem, and before his ancients gloriously, according to the testimony of the holy prophets since the world began: and it is eight years, two months and twenty-eight days since this church of the last days was organized by the revelations of that same Jesus, who is coming to reign before his ancients gloriously—then consisting of six members only. At its first appearance, excitement began to prevail among the people where it made its appearance; and as it increased in members, the excitement increased. The first attack made upon it by its enemies was—false representations and foul slander. By this engine it was assailed from every quarter, and by all classes of men, religious and irreligious: misrepresentation followed misrepresentation—falsehood after falsehood followed each other in rapid succession, until there must have been multitudes of them created in a minute, by those employed in it, or else they could not have gotten so many put in circulation. This scheme not succeeding, the enemies had recourse to persecutions, which were multiplied continually, apparently with determination to destroy every person who united to aid and assist in bringing forth the work of the Lord. But all this not succeeding, according to the expectations of the presentors, they united to all this power that of mobs, driving men, women and children from their houses; dragging them, in the dead hours of the night, out of their beds; whipping, tarring and feathering, and otherwise shamefully treating them. Nor

were those means the only ones resorted to, in this work of persecution; but, being determined to put an end to the church forever, they added to all the rest of the means used —stealing the property of the Saints; also, burning houses, and charging it on their (the Saints') heads, in order to raise public indignation against them; and also false swearing; and, indeed, we may add, all other means which the adversary had in his power to use—nothing seems to be left undone that could be done, by men and demons, in order that the purpose of God might fail; but still the object so much desired has not yet been obtained. Under all this fire of persecution, the cause has rolled on with a steady course; the increase has been gradual, but constant; and the church, at this time, numbers many thousands: some in the old world have become obedient to the faith; multitudes in the Canadas, as well as most parts of the United States. During their scenes of persecution, a number of the Saints have lost their lives, and others are missing, and it is unknown what has become of them; but the presumption is, they have been secretly murdered. No country of which we have any knowledge has offered so fair an opportunity for determining the great hostility which exists naturally in the human heart, against God and against his work, as this one. In other countries, persecutions were carried on under pretext of law; but in this country, where the Constitution of the United States, and the Constitution of every State in the Union, guarantees unto every person the rights of conscience and the liberty of worshipping as he pleases, to witness such scenes of persecution as those which have followed this church from the beginning, in despite of law, justice, equity and truth, and at war with the very genius of republican institutions, and contrary to the design of our government, surely evinces the depravity of the human heart, and the great hostility there exists in the hearts of the human family against the work and purposes of God; and fully confirms the apostles, that the carnal mind is at enmity against God. But, notwithstanding all this violence, we even say, as did Paul to the Corinthians, 'We are troubled on every side, yet

not destroyed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed:' we have, until this time, endured this great weight of affliction, and kept the faith. If the ancient saints had to endure as seeing him who is invisible—so have we: if they had to suffer the contradiction of sinners against themselves—so have we: if they had to suffer stripes and imprisonments for their religion's sake—so have we: if they were journeying in perils of water, in perils among robbers, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings, often in hunger and thirst, in fastings, often in cold and nakedness—so are we: if they had to commend themselves to God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold! they lived; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things—so have we: if they went up through much tribulation, and washed their robes, and made them white in the blood of the Lamb—so have we to go through as great a tribulation; and we trust, in so doing, we will also wash our robes, and make them white in the blood of the Lamb.

"One cause of our heavy persecution is—the influence which those have in the world whom we have separated from the fellowship of the church for their wickedness; who attempted to gratify their vengeance on us, and also to hide their own shame, by foul slanders and base calumny. We were, at one time, represented by them as having all things common; at another, as being enemies to the government; and in other places we were represented to be abolitionists;

and, indeed, anything they thought best calculated to stir up the public mind, and to excite public indignation, and, if possible, put an end to the work, by sacrificing some of those who were considered as most active in supporting and defending the cause: but, through the mercy of God, we are still in existence, and have the opportunity of joining with you in the privileges of this day. In assembling on this occasion, our object is, not only to comply with the custom of our nation in celebrating the birth-day of our liberties, but also to lay the corner-stone of the edifice about to be built in this place in honor of our God, to whom we ascribe the glory of our freedom, as well as our eternal salvation, and whose worship we esteem of more consequence than we do the treasures of Missouri; ready, at all times, to offer unto him the sacrifice of our first-fruits; and by uniting perseverance, patient industry, and faithful devotion to the cause of God, rear this building to his name, designed for the double purpose of a house of worship and an institution of learning. The first floor will be for sacred devotion, and the two others for the purpose of education. The building to be one hundred and ten feet by eighty, with three floors, and not far from thirty feet between the floors: all to be finished according to the best style of such buildings in our country: the entire expense calculated at not far from one hundred thousand dollars: all, when finished, to stand as a monument of the power of union, of effort, and concert of action.

"Next to the worship of our God, we esteem the education of our children, and of the rising generation; for what is wealth without society, or society without intelligence? and how is intelligence to be obtained?—by education. It is that which forms the youthful mind: it is that alone which renders society agreeable, and adds interest and importance to the worship of God. What is religion without intelligence?—an empty sound. Intelligence is the root from which all true enjoyments flow. Intelligence is religion; and religion is intelligence, if it is anything: take intelligence from it, and what is left?—a name—a sound, without meaning. If a person desires to be truly pious in the sight of God, he must

be purely intelligent. Piety without intelligence is fanaticism, and devotion without understanding is enthusiasm.

"The object of our religion is to make us more intelligent than we could be without it,—not so much to make us acquainted with what we do see, as with what we do not see: it is designed to evolve the faculties—to enlighten the understanding—and, through this medium, purify the heart. It is calculated to make men better, by making them wiser: more useful, by making them more intelligent—not intelligent on some subjects only, but on all subjects on which intelligence can be obtained: and when science fails, revelation supplies its place, and unfolds the secrets and mysteries of the unseen world—leads the mind into knowledge of the future existence of men—makes it acquainted with God, its Redeemer, and its associates in the eternal mansions; so that, when science fails and philosophy vanishes away, revelation, more extensive in its operations, begins where they (science and philosophy) end, and feasts the mind with intelligence, pure and holy, from the presence of God,—tells of eternal mansions of immortal glories, of everlasting dominions, of angelic throngs, of heavenly hosts, of flaming seraphs, of crowns of glory, of palms of victory, of the saints' eternal triumph through a glorious resurrection, of songs of everlasting joy; of God, the Father of all; of Jesus, the Mediator of the New Covenant, and the blood of sprinkling, which speaketh better things than that of righteous Abel. It not only acquaints us with these eternal things, but it makes known unto us the future history of man, time of the purposes of God, which have to be accomplished before the end of all things comes: it warns and forewarns of the wars, the pestilence, the famines, the earthquakes, and the desolations, which are coming on the earth; the rising and falling of the nations, and also the desolations of the earth itself; the falling of the mountains, the rising of the valleys, the melting of the rocks, the purifying of the elements by fire; of the sun's veiling his face, the moon's turning to blood, the stars of heaven falling; of the heavens rolling away, as a scroll; of Christ's descending from heaven with a shout of

the archangel and the trump of God; and of the wicked's fearing and trembling, of their faces gathering blackness, and of their seeking refuge under the mountains, and of their calling upon the rocks to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath has come, and who shall be able to stand?

"All this mass of important intelligence, together with the final end of all thrones, and dominions, and principalities, and powers, and governments, which nothing else but Revelation could make known, (for Science, with all her powers, could never declare it; neither could Philosophy, with all her utmost stretch, reach it), we obtain by our holy religion; for this is her province; it is the theatre where she acts; it is the business we have for her; it is to tell us things which nothing else could tell; it is to fill us with that kind of wisdom which cometh down from above, and which alone is obtained by revelation, and by the powers which our holy religion confers, and by nothing else.

"In view, then, of what we have already obtained, and of what there is to be obtained, we have assembled ourselves together in this remote land, to prepare for that which is coming on the earth; and we have this day laid the corner-stones of this temple of God, and design, with as little delay as possible, to complete it; and to rear up to the name of our God, in this city, Far-West, a house which shall be a house of prayer, a house of learning, a house of order, and a house of God, where all the sciences, languages, &c., which are taught in our country, in schools of the highest order, shall be taught; and the object is, to have it on a plan accessible to all classes, the poor as well as the rich, that all persons in our midst may have an opportunity to educate their children, both male and female, to any extent they please, so that all the talents in our midst may be called forth, in order that we may avail ourselves of all the means God puts into our hands, and put into the power of all, to deliver themselves from the impositions and frauds which are practising upon the more illiterate part of the community, by those

who have had superior advantages, or as far, at least, as learning can go to obtain this object.

"One part of the house shall be set apart for a place of worship, where we shall invoke our God for revelations, when we have gone as far as human skill can carry us, that by revelations, visions, &c., we may fill the vacuum still left, after science and philosophy have done all they can do: so that we may have that understanding and that wisdom which brings salvation, and that knowledge which is unto eternal life. That whether there are wars, or famines, or pestilences, or earthquakes, or distress of nations, or whatever may come according to the purposes of our God, that we may know it beforehand, and be prepared for it, so that none of these things shall overtake us as a thief in the night; and while we are enjoying peace and safety, sudden destruction come upon us. The Saviour of the world himself, while he was here with his disciples, said, that as it was in the days of Noah, so should it be at the coming of the Son of Man: they were eating and drinking, they were marrying and giving in marriage, and knew not until the flood came and swept them all away;—so shall it be at the coming of the Son of Man. And Paul declared to the saints of his day, that the day of the Lord cometh as a thief in the night; that when the people are crying peace and safety, then sudden destruction cometh upon them, and they shall not escape: and that wicked men and seducers would wax worse and worse, deceiving and being deceived.' 'They will,' says Peter, 'say, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation.' Such is to be the state of the world, and the most important period in the existence of man's earthly residence.

"The description given by Isaiah is tremendous in the extreme:—'Behold! the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof: and it shall be as with the people, so with the priest; and with the servant, so with the master; as with the maid, so with the mistress; as with the

buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him; the land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish, the earth is also defiled under the inhabitants, therefore be broken the everlasting covenant; therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.' The prophet Malachi, describing the same scene and the same period of calamity, says—'For, behold! the day cometh that shall burn as an oven, and all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.' The psalmist David, in the majesty of his prophetic power, has left us a warning also, when he says—'The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof, and of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth (that he may judge his people), 'Gather my saints together unto me: those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness, for God is judge himself.'

"Having, then, knowledge of these things, and the voice of God being unto us to meet together, and make a covenant with our God by sacrifice, we have given heed thereunto, and are here this day as witnesses for God, that he has not spoken in vain, neither has he said in vain. But the day and hour of his judgment sleepeth not, neither do they slumber; and whether men believe, or do not believe, it alters not the word which God has caused to be spoken, but come it must and come it will, and that to their astonishment, the confusion and the dismay of thousands who believe not; neither will they regard, until overtaken by it as a thief in

the night, and sudden destruction come upon them, and there be none to deliver. Knowing, therefore, the terrors of the Lord, we warn our fellow men, not only by precept, but example also, by leaving our former house, to which we were bound by the strongest ties, suffering a sacrifice of the greatest share of our earthly possessions. Many of us, in times past, were rich; but for Jesus' sake, and the command of our God, we have become poor; as He (Christ) became poor for our sakes, so, in like manner, we follow his example, and become poor for his sake. And as Moses left Egypt, not fearing the wrath of the king, and refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season, having respect to the recompense of reward—so do we. We choose to suffer affliction with the people of God, rather than enjoy the flatteries of the world for a season. It is not because we cannot, if we were so disposed, enjoy both the honors and flatteries of the world, but we have voluntarily offered them in sacrifice, and the riches of the world also, for a more durable substance. Our God has promised us a reward of eternal inheritance, and we have believed his promise; and though we wade through great tribulations, we are in nothing discouraged, for we know He that has promised is faithful. The promise is sure, and the reward is certain. It is because of this, that we have taken the spoiling of our goods. Our cheeks have been given to the smiters, and our heads to those who have plucked off the hair. We have not only, when smitten on one cheek, turned the other, but we have done it again and again, until we are wearied of being smitten, and tired of being trampled upon. We have proved the world with kindness; we have suffered their abuse without cause, with patience, and have endured without resentment, until this day, and still their persecutions and violence does not cease. But, from this day and this hour, we will suffer it no more. We take God and all the holy angels to witness, this day, that we warn all men, in the name of Jesus Christ, to come on us no more for ever; for, from this hour, we will bear

it no more: our rights shall no more be trampled on with impunity: the man, or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between us and them a war of extermination; for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses and their own families, and one party or the other shall be utterly destroyed. Remember it, then, all men! We will never be the aggressors—we will infringe on the rights of no people, but shall stand for our own until death.

"We claim our own rights, and are willing that all others shall enjoy theirs. No man shall be at liberty to come into our streets, to threaten us with mobs, for, if he does, he shall atone for it before he leaves the place; neither shall he be at liberty to vilify and slander any of us, for suffer it we will not in this place. We, therefore, take all men to record this day, that we proclaim our liberty this day, as did our fathers; and we pledge, this day, to one another, our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure for the last nine years, or nearly that time. Neither will we indulge any man, or set of men, in instituting vexatious law-suits against us, to cheat us out of our rights: if they attempt it, we say woe be unto them! We this day, then, proclaim ourselves free, with a purpose and a determination that never can be broken,—'no, never! no, never!! no, never!!!'"

On this occasion, the Mormons were all present, and also a great number of Missourians. When Rigdon informed them that they would bear law suits, &c., no longer—but make a war of extermination, by pursuing every offender to the seat of his family, and there murder him, &c., the Mormons rent the air with a general shout of "Amen" and "Hosannah," long and loud, until the multitude were almost deafened. And many old women could be seen stretching their vision to its utmost capacity, to see angels coming to join

them in the "war of extermination." No angels were on hand it seems, though some have asserted they saw them dimly through an eye of faith, making extensive preparations to exterminate the gentiles.

After this oration, the common topic of conversation amongst all classes of the Mormons was, about the best course to take in driving off the Missourians, to do which they seemed to think themselves fully able. They were constantly told by their leaders, that legions of angels would come to their assistance; that "one would chase a thousand, and two would put ten thousand to flight," which they appeared to believe with a confidence amounting almost to certainty.

About this time an occurrence took place, that shook the faith of many. On the 4th of July a splendid liberty pole was raised in Far-West—a few days after, it was struck by lightning, and shattered into splinters: some of the Saints thought this was significant of their future destiny, (which it probably was,) and their faith was so shaken that many of them began to think seriously of abandoning the proposed war upon the Missourians. They were not permitted, however, to determine the meaning of this singular occurrence. The Prophet appointed a day for them all to meet at the place where the pole was hoisted, and he would enquire of the Lord, and report to them what it portended. Accordingly, at the appointed time there was a general attendance of the Saints. Joe harangued them for some time, promising them success in all their undertakings, and informed them that he had enquired of the Lord concerning this matter, and received for answer, "Joseph, my servant, thus saith the Lord, as my people tread the splinters of the liberty pole under their feet, so shall they tread the people of this nation under their feet, and there shall be none to deliver."

Fully satisfied with this explanation, they returned

to their homes, to whet up old scythe blades, cutting knives, pitch forks, &c., with which to drive out the unbelieving gentiles.

For some time after this, the Mormons were continually telling the Missourians, that the Lord had given them the whole Upper Missouri, and that the time was just at hand when all their lands would be given to the Saints by the Lord — and that the people of this nation would be utterly destroyed.

At length, some of the Missourians became so exasperated at the conduct of the Mormons, that they held consultations, and informed the Mormons that their conduct was too intolerable to be borne, and unless they ceased stealing, swearing false and mistreating them, they would take measures to redress their grievances.

About this time, (1st of August, 1838,) at an election in Davies county, a quarrel and general fight occurred, between the Mormons and some of the citizens, in which bludgeons, rocks, &c., were used — one Mormon badly stabbed, and several wounded of each party.

The news soon reached Far-West, and rumor said several Mormons were killed in the affray, whereupon 200 Mormons went to Davies, to enquire into the affair, but to their mortification found no one killed, and nothing in the fighting line to do; they, however, went to see a Mr. Black, a justice of the peace in that county, who had used his influence to prevent them from settling in Davies.

Smith, at the head of 200 armed men, surrounded Black's house, and required him to sign an instrument of writing, the purport of which is as follows:

"I, — Black, do hereby agree with the Latter-Day Saints of Jesus Christ, that I will not join any mob or company of men to molest them, and that I will not say or do any thing against them in any way whatever, so long as I shall live."

This they peremptorily commanded him to sign,

telling him, with drawn swords, if he did not they would murder him: he refused for some time, but they finally compelled him to draft one of a similar character, and place to it his signature.

After making many threats, and telling what they intended to do with the citizens of Davies, they returned to Far-West.

The course pursued by the Mormons in this instance produced great excitement in Davies; process was issued by a justice of peace of Davies, to arrest several of the Mormon leaders, who went to Squire Black's: they refused to be taken, and treated the officer charged with the arrest very uncivilly. At length the militia were called out, and they consented to be tried before the judge of the circuit court, who went to Davies, and held an examining court—holding the Prophet Joe, Lyman Wight, and perhaps another, to bail for their appearance at the next term of the circuit court for Davies county.

Afterwards, further difficulties occurred between the belligerents, and a deputation from Davies came into Ray county, and made oath that the Mormons were carrying off and destroying their property, driving them and their wives and children from their homes, &c.: whereupon the militia was again ordered into the field: one thousand men from the 3d division, under command of Major-General Atchison, arrived in Davies, where they found about 400 citizens of Livingston, Carrol and Davies counties, collected to defend the property and families of the people of Davies.

After an examination of their difficulties, it seems the militia concluded that no further depredations were about to be committed by the Mormons.

The major-general, therefore, discharged all the troops, except one company of about 100 men, who remained for thirty days, when things began to assume a more quiet appearance.

But about this time, (20th September, '38,) a difficulty arose between the citizens of Carrol county and the Mormons, who were coming in by swarms, and conducting themselves in a manner to cause serious apprehensions in the minds of the citizens, for the safety of their lives and property. The Mormons told them that God had decreed all Upper Missouri to be theirs, and they intended to have it — peaceably, if the Missourians would move off; if not, they would take it by the sword. The people of Carrol seeing how the Mormons had acted elsewhere, determined to prevent any further settlement in their county. A large meeting of the citizens was followed by a series of proposals and resolutions.

The citizens proposed to pay the Mormons prime cost, with ten per cent. advance, for all real estate in that county held by Mormons, which they refused to take, saying that an angel might as well sell his interest in heaven, as for them to sell their "eternal inheritance."

Thereupon, the citizens, agreeably to previous resolve, concluded to drive them from the county, by dint of arms, and about 300 of them embodied and camped in the vicinity of Dewit (the Mormon stake) and remained there about two weeks, still trying to settle their disagreements without force of arms, which seemed about not being adjusted in any other way. At this juncture, citizens of Saline, Howard, Charitan, Clay and Ray counties, understanding the nature of their quarrel, came to assist the citizens of Carrol.

General Joe Smith, and Corporal Sidney Rigdon, arrived at Dewit with 200 men to assist their brethren, when several skirmishes ensued, in which three Mormons were killed, and one citizen wounded. The number of Mormons at Dewit was about 500, and when the citizens collected to that number, a compromise was soon effected, the terms of which were, that

the people of Carrol should pay the Mormons for all their real estate in that county, with an advance which was agreed upon by the parties, and the Mormons to leave the county in a specified time, which they did.

A part of the company who were collected in Carrol, then went to Livingston county, and encamped to prevent depredation in that quarter, which was threatened by the Mormons: they took with them a piece of artillery, which they had taken to Carrol to dislodge the Mormons at Dewit. A company of Mormons, supposed about 200 in number, from Davies, went to Livingston and attacked them in camp, taking from them a six-pounder, with twelve balls.

At this time, the Mormons, anticipating further difficulties, commenced a general work of destruction in Davies county. Smith told his followers, that as the government of Missouri and of the United States did not afford them protection, it was time that they should rise as saints of the Most High God, and protect themselves; to which Wight added, it was time for them to take the kingdom, and before the winter was past, he had no doubt that they would be able to take Saint Louis. And Smith said they must be united — that this nation was rotten: he compared the Mormon Church to the little stone "spoken of by the Prophet Daniel, and that the dissenters, first, were a part of the image, and the State next, that should be destroyed by this little stone." After a long harangue of this character, Captain Patton, who was called by Smith Captain Fearnought, took command of 100 armed men, and told them he had a job for them to do — that the work of the Lord was rolling on ,and they must be united.

He marched to Gallatin, (the seat of justice for Davies county) and making a speedy entrance, dispersed the few men that were in the town, and proceeded to

plunder every thing of any value in the place. A Mr. Stollings, who had been selling goods to Mormons on credit for a year or two, and had a store at Gallatin, was the first on whom to visit their *gratitude*; they took his notes, day books, journals and ledgers, thereby discharging all the debts owing him by Mormons; they next packed his goods, to the value of some thousands, in wagons, with which they were provided for that purpose, and sent the goods to the "Lord's Store House;" afterwards, however, they were divided amongst the levellers that obtained them by robbery, as a reward for their diabolical deeds.

They next set fire to the store-house and balance of the town, reducing it, in a short time, to ashes, and some of the citizens to a comparative state of beggary.

Mr. Stollings' losses on this occasion are estimated by some at ten or twelve thousand dollars: he has never received any thing for his goods, notes or accounts, except the curses of the Mormons, which are not considered very valuable. When this band of robbers returned to Far-West, Rigdon and others shouted "Hosannah to the Victors, and Glory to God!"

On the day that Captain Patton burnt Gallatin, Colonel Wight went to Millport, (a town in Davies county) with a band of marauders—plundered and burnt the town, returning with cattle, horses, &c., and was met by the Prophet and others with the most enthusiastic greetings.

A general and hasty work of destruction was soon accomplished by the Mormons: they understood the militia of the State was marching against them, and there was no time to lose; they therefore divided into companies, and commenced burning farm houses, and driving out the women and children, during a severe snow storm. About one hundred families were driven out, and their houses burnt, property destroyed, or car-

ried to the "*Lord's Store House.*" They selected a company to march to Buncombe, (now Knoxville) in Ray county, to burn the village and steal the merchandize, &c.: fortunately, they were met by a Mr. Maguire, one of their county judges, (though not a Mormon) who told them, that the militia had arrived at Knoxville, and would undoubtedly kill them all. They then abandoned the enterprise, and returned to Far-West; though it seems the militia did not arrive at Knoxville for two or three days after that time. Maguire, it appears, did not tell the Mormons a *real* fact about the militia, but an *imaginary* one, that answered as good a purpose, and the citizens of Buncombe speak of his "imaginary" state of the case with a grateful remembrance. They next proposed to burn Richmond, and allowed that a considerable amount of money would be raised from the stores in that place, there being six or seven. But a large company of armed men stationed themselves there, and deterred the Mormons from the undertaking.

The value of property and money burned and stolen by the Mormons, from the people of Davies, has been estimated, by those acquainted with the whole matter, at from thirty-five to forty thousand dollars.

The news of the various outrages committed by the Mormons having reached Ray and the adjoining counties, a meeting was assembled in Ray, and a committee appointed to visit Davies county, and ascertain the facts relative to the alleged burnings, robberies, &c.; whereupon, Charles R. Morehead, William Thornton, and Jacob Gudgel, Esqrs., were appointed said committee, and after having visited Davies, returned for answer — that the Mormons had burnt Gallatin, Millport, and a number of houses through the country, and taken off all the moveable property — driven out women and children in a violent snow storm, leaving them without shelter, &c.

When this report was made, an additional portion of militia was ordered into the field, with directions to stop any further depredation by the Mormons. At this juncture, about 200 Mormons had taken possession of Horn's Mill, as they said, "to guard it," (we know not what from) and sent word to the citizens of Livingston, who were in arms and embodied, to lay down their arms, or they (the Mormons) would come and lay waste Livingston county, as they had done Davies. Whereupon, about 200 of the citizens of Livingston started to Horn's Mill, to dislodge the Mormons, but before their arrival, an express from Far-West called 150 of the "Mill Guard" to meet the militia, which was then marching against the Mormons at Far-West, only leaving about sixty men to guard the mill, who, when they saw the Livingston men coming up in order of battle, took shelter in a blacksmith's shop, and behind a rude breastwork they had erected, seeming determined to conquer or die. Both parties fired about the same time, and a general fire was kept up, until nearly all the Mormons were killed or wounded.

The Mormons had an advantage in having a breastwork and house to shelter them from the fire of their enemies, whilst the Livingston men were not prepared with any thing to save them from the fire of the Mormons. The Livingston men are said to have shot with coolness and certainty, while the Mormons fired in haste and at random, shooting from fifteen to twenty five feet above, amongst the timber. About twenty-five Mormons were killed, and probably thirty wounded; and seven or eight Livingston men wounded, though none mortally. Those who were killed in this battle were thrown into a well close by.

It has been said by the Mormons, that this was a wanton and cruel butchery — that no quarter was

shown them when they called for it, &c.: this we are prepared to pronounce false; the Mormons did not call for quarter, or it would have been given them. It does not seem that the men from Livingston were acting under any authority—except popular opinion—and the Mormons had not even that authority to embody themselves, and challenge the Missourians to combat. The Livingston men claimed the constitutional right to defend their liberties and their own property, while the Mormons claimed the right, not only to protect their own property, but to defend the property of others against the rightful owners.

We are among the last who would favor mobocracy, and must admit that our heroes from Livingston approach near the character of a mob: and the only feature in the whole transaction, calculated to palliate their conduct, is, that they mobbed a mob, who were worse than themselves. The Mormons embodied at Horn's Mill were a mob, without any pretensions to authority from the State; they virtually acknowledged themselves a mob when they threatened to lay waste Livingston county as they had done Davies; and in this view of the case, we esteem them better entitled to the character than the citizens of Livingston.

At this time the whole community were in a high state of excitement; the people in the northern part of Ray county moved their families so far south as to be out of danger of the Mormons, which they had good reason to do, seeing how the Mormons had acted in Davies.

While the militia were collecting in other portions of the country, Captain Samuel Bogart received orders from Major-General Atchison to range with thirty-four men along the northern line of Ray county, where he remained a day or two, with the intention to give information to the citizens of Richmond, if the Mo-

mons attempted to march there, and to oppose them if they attempted burning houses in the country.

After remaining a day or two along the line between Caldwell and Ray counties, he took some Mormons prisoners, and showed them his orders from the general, setting them at liberty, and sending information to the Mormon leaders that he was duly authorised to act as a part of the militia of the State. On the day following, Captain Bogart received intelligence that the Mormons intended attacking him that night. To this information he paid little regard, not believing the Mormons would attack regular militia; in this, however, he was deceived.

Bogart encamped with his men on the right bank of Crooked River, on the night of the 24th October, and on the morning of the 25th, about day-break, one of his sentinels fired on the advance guard of the Mormons, waking one poor fanatic from a delusive dream, and forwarding him to meet the stern realities of another world. The sentinel then ran to Bogart's camp, hallooing, "They are coming!" Captain Bogart, instead of forming his men in order for battle, ran after the sentinel, asking, "Who are coming?" by which, so much time was lost, as to prevent them from being ready to meet the foe. The Mormons, about 200 in number, attacked them in camp, before they had time to form themselves for battle, firing upon them at the distance of about thirty yards, when all were in confusion. Bogart, however, when relieved from his panic, got his men in fair position to do execution, and on receiving the second fire of the Mormons, returned a general fire with promptness, by which six Mormons were killed, besides wounding a number of others.

The Mormons, on their second fire, killed one Missourian, (Mr. Rowland,) and wounded two others, one of whom, (Mr. Samuel Tarwater,) they cut into mince

meat with their swords, striking him lengthwise in the mouth, cutting off his under teeth, and breaking his lower jaw; cutting off his cheeks, and literally hacking his body to pieces; then, leaving him dead, as they supposed, they commenced their work of plunder, for which they had a good opportunity, as the Missourians, being only thirty-four in number, could not long withstand such an overwhelming force.

The Missourians were forced to retreat in great precipitation, leaving their horses, saddles, camp equipage, guns, &c., which the Mormons carried off, and the benefits of which they still enjoy.

Through the attention of Dr. Ralph, Mr. Tarwater recovered, and is a living monument of Mormon credulity.

The Mormons, in this action, were commanded by Captain Fearnought, (Captain Patton) who was mortally wounded, and carried back in a wagon, within about three miles of Far-West, where he was met by the Prophet Joe, who laid hands upon him, in the name of Jesus Christ, to heal him of his wounds; but unfortunately his life appeared coming to a speedy termination. Dr. Avard being called to his assistance, after examining his case, pronounced it hopeless. The blighting winds of fate soon blew his disembodied spirit into worlds unknown.

Previous to the occurrence of this battle, an account of Mormon depredations had been embodied and sent to Governor Boggs, for examination; whereupon he issued an order, the purport of which was as follows:

To Major-General John B. Clark, of Howard county, Missouri, is given the chief command of all the forces in the field, and he is commanded to repair to Far-West, the seat of Mormon troops: and if he shall consider it necessary to the permanent establishment of peace in the State, he shall exterminate the Mormons, or drive them beyond the boundary line of the

State. To which the Governor added, "the Mormons are avowed enemies to the State, and must be treated as such."

There were, at this time, about 4,500 men ordered out by the Governor, and other subordinate officers, about 3,500 of whom arrived near Far-West, under the command of Major-General Samuel D. Lucas, as commander-in-chief — as General Clark had not yet arrived.

On the near approach of the militia to Far-West, the Mormons began to think seriously of a compromise. General Lucas and his staff had an interview with the Mormon leaders, in which he informed them that the only terms of compromise to which he felt authorized to consent were, that the Mormons should surrender their leading men as hostages — the rest of the Mormons to march out and ground their arms in presence of the militia. Whereupon, the morning following, the Prophet Joseph Smith, jun., Hiram Smith, George W. Robinson, Sidney Rigdon, Parley P. Pratt, and Lyman Wight, were delivered up as hostages to General Lucas, and the Mormons, to the amount of 700 men, marched out in presence of the militia, and delivered up their arms, consisting of guns, pistols, swords, and spears.

The commander-in-chief then sent a detachment to Diahmond, where 400 Mormons were in arms, who also marched out and grounded their arms, making 1,100 Mormons who surrendered to the militia, three hundred having escaped before the militia reached Far West.

It is proper here to state, that it has been alleged by the Mormons that the militia treated the Mormon women very uncivilly — committing rapes, &c., upon them. This we are authorized to pronounce false; as the commander-in-chief appointed suitable persons to serve as guards, and see that the slightest insult should not

be offered to the Mormon *ladies*. However, if General J. C. Bennet's statements are correct, there was no possibility of a rape being perpetrated. Nothing more than *rapee*—the woman more willing than against—could have been committed. We do not, however, wish to be understood as endorsing Bennet's statements.

The Mormons agreed to leave the State of Missouri in a specified time, which they did, and located on the eastern bank of the Mississippi river, at a small village called Commerce (now Nauvoo), in the State of Illinois.

Thus ended the far-famed Mormon war, of which we have endeavored to give the general features impartially.

The Mormons, we are told, still intend to "possess the kingdom" in Upper Missouri, but are at present taking things patiently, until their members shall be sufficient to "utterly destroy" the Gentiles round about the New Jerusalem, and take possession *peaceably*. We would here take leave to suggest to the *Saints*, that they would do well to keep a good look-out for Governor Boggs. Would it not be better, Joe, to send Rockwell over to try another shot at Governor Boggs, before you "possess the kingdom?"

The Mormon leaders were examined on the several charges of treason, murder, burglary, larceny, &c., and a number of them committed for further trial; some of whom escaped the fate of death by bribing the officer having them in charge; others were discharged on recognizance bonds, to which they never answered.

That the Mormons were guilty of treason, murder, arson, robbery, burglary and larceny, will fully appear in the following report of the evidence taken before the court of inquiry held at Richmond, by the judge of the Circuit Court; and that Smith and his first presidency, and the Danite band, in justice, should have been tried for treason by a court martial, and suffered th

penalty of the law, no one can doubt. But from a feeling of magnanimity, that has marked the character of that honorable and high-minded people, (the Missourians,) they were permitted to have attorneys assigned them by the circuit judge, and brought before him for trial, under the civil law.

The Mormons, throughout all their difficulties in Missouri, were much to blame; their conduct was intolerable; and we find connected with it few palliating circumstances: and some individuals among the Missourians were guilty of the most degrading treatment to the Mormons; yet the great body of the Missourians acted generously and nobly by them, being governed by a principle infinitely above malice and revenge: and the mass of Missourians reprobated the conduct of individuals taking revenge as much as did the Mormons themselves.

We next introduce a report of the evidence before alluded to, in reference to the conduct of the Mormons.

CHAPTER XIII.

THE EVIDENCE.

BE IT REMEMBERED, that at a criminal court of enquiry, held before me, Austin A. King, judge of the Fifth Judicial Circuit in the State of Missouri, at the court-house in Richmond, on Monday, the 12th day of November, A. D. 1838, wherein the following named persons were then and there brought before me, being charged with the several crimes of high treason against the State, murder, burglary, arson, robbery, and larceny, to wit—Joseph Smith, junior, Hyram Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amos Lyman, George W. Robertson, Caleb Baldwin, Alanson Ripley, Washington Vories, Sidney Tanner, John Buchannan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Marten C. Alred, William Alred, George Grant, Darwin Chase, Elijah Newman, Alvin L. Tippets, Zedediah Owens, Isaac Morley, Thomas Rich, Moses Clawson, John J. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McKay, Elisha Edwards, John S. Higbey, Ebenezer Page, Benjamin Covey, Ebener Robinson, Luman Gibbs, James M. Henderson, David Pettigrew, Edward Partridge, Francis Higby, David Frampton, George Kemble, Joseph W. Younger, Henry Zabrisky, Allen J. Stout, Sheffield Daniels, Silas Manard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Eare, and Norman Shearer; all of whom being present before the Court, and the said Ebenezer Page, George W. Harris, Ebener Robinson, Alexander McKay, George Grant, Francis Higby, Henry Zabrisky, Allen Stout, Sheffield Daniels, George Kemble, and Norman Shearer, satisfying the Court that they are poor persons, unable to employ counsel to assist them in their defence, it is therefore ordered, that Amos Rees, A. W. Donephan, and John R. Williams, esquires, be appointed as counsel for said purpose: and not being able to progress

further in the cause, the Court adjourned until to-morrow morning, 9 o'clock.

Court met, agreeably to adjournment, thirteenth day of November.

Sampson Avard, a witness produced, sworn and examined on behalf of the State, deposeth and saith:—

"That, about four months ago, a band called the Daughters of Zion, since called the Danite band, was formed of the members of the Mormon church, the original object of which was, to drive from the county of Caldwell all those who dissented from the Mormon church, in which they succeeded admirably, and to the satisfaction of those concerned. I consider Joseph, jun., as the prime mover and organizer of this Danite band. The officers of the band, according to their grades, were brought before him at a school-house, together with Hiram Smith and Sidney Rigdon; the three composing the first presidency of the whole church. Joseph Smith, jun., blessed them, and prophesied over them, declaring that they should be the means, in the hands of God, of bringing forth the millennial kingdom. It was stated by Joseph Smith, jun., that it was necessary this band should be bound together by a covenant, that those who revealed the secrets of the society should be put to death. The covenant taken by all the Danite band was as follows, to wit: They declared, holding up their right hands, in the name of Jesus Christ, the Son of God, 'I do solemnly obligate myself ever to conceal and never to reveal the secret purposes of this society, called the Daughters of Zion: should I ever do the same, I hold my life as the forfeiture.' The Prophet, Joseph Smith, jun., together with his two counsellors, Hiram Smith and Sidney Rigdon, were considered as the supreme head of the church; and the Danite band felt themselves as much bound to obey them, as to obey the Supreme God. Instruction was given to the Danite band by Joseph Smith, junior, that if any of them should get into a difficulty, the rest should help him out, and that they should stand by each other, right or wrong; and that this instruction was given at a public address delivered at a Danite meeting. As for Joseph

Smith, junior, and his two counsellors, the witness does not know that they ever took the Danite oath. He knows all the rest of the defendants to be Danites, except Sidney Tanner, Andrew Whitlock, Zedediah Owens, Thomas Rich, John J. Tanner, Daniel S. Thomas, David Pettigrew, George Kemble, Anthony Head, Benjamin Jones, and Norman Shearer. At the election last August, a report came to Far-West that some of the brethren in Davies were killed. I called for twenty volunteers to accompany me to Davies to see into the matter. I went, and about one hundred and twenty Mormons accompanied me to Adam-on-di-ahmond, Mr. Joseph Smith, jun., in company. When we arrived there, I found the report exaggerated; none were killed. We visited Mr. Adam Black; about one hundred and fifty or two hundred of us armed. Joseph Smith, jun., was commander, and if Black had not signed the paper he did, it was the common understanding and belief that he would have shared the fate of the dissenters. Sidney Rigdon and Lyman Wight were at Adam when we went to Black's, and advised the movement of the prisoners. I do not recollect that Parley P. Pratt, Caleb Baldwin, Washington Vories, Sidney Tanner, John Buchannan, Jacob Gates, Chandler Holbrook, Geo. W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred, Wm. Alred, George Grant, Elijah Newman, Oliver L. Tippets, Zedediah Owens, Isaac Morley, Thos. Rich, Moses Clawson, John J. Tanner, Daniel Shearer, Daniel S. Thomas, Elisha Edwards, John S. Higby, Ebenezer Page, Benjamin Covey, Luman Gibbs, James M. Henderson, David Pettigrew, Edward Partridge, David Frampton, George Kemble, Jos. W. Younger, Henry Zabrisky, Allen J. Stout, Sheffield Daniels, Silas Manard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Eare and Norman Shearer, were with with us on the expedition to Davies county. As regards the affair at De Witt, I know little personally; but I heard Mr. Sidney Rigdon say they had gone down to De Witt, where it was said a mob had collected to wage war upon the Mormons residing in Carroll county, and that Joseph Smith, junior, with his friends, went down to De Witt, to give aid

and help to his brethren. The company was armed, as I presume. Hiram Smith was one in the company, and Geo. W. Robertson also. Amazy Lyman went to see what was going on. I heard the above-named persons say they were in Henkle's camp at De Witt several days, except Amazy Lyman; I know not that he was at De Witt. When the Mormons returned from De Witt, it was rumored that a mob was collecting in Davies. Joseph Smith, jun., the Sunday before the late affair in Davies, at a church meeting, gave notice that he wished the whole county collected on the next Monday at Far West, where, he said, (or the Sunday before, I don't recollect which,) that all who did not take up arms in defence of the Mormons of Davies should be considered as tories, and should take their exit from the county. At the meeting on Monday, where persons met from all parts of Caldwell county, Joseph Smith, jun., took the pulpit, and delivered an address, in which he said, that we had been an injured people, driven violently from Jackson county; that we had appealed to the governor, magistrates, judges, and even to the president of the United States, and that there had been no redress for us; and that now a mob was about to destroy the rights of our brethren in Davies county; and that it was high time that we should take measures to defend our rights. In the address, he related an anecdote about a captain who applied to a Dutchman to purchase potatoes, who refused to sell. The captain then charged his company; several different times, not to touch the Dutchman's potatoes. In the morning, the Dutchman had not a potatoe left in his patch. This was in reference to our touching no property on our expedition to Davies that did not belong to us: but he told us that the children of God did not go to war at their own expense. A vote was then taken, whether the brethren should then embody and go out to Davies to attack the mob. This question was put by the Prophet, Joe Smith, and passed unanimously, with a few exceptions. Captains Patton and Branson were appointed commanders of the Mormons, by Joseph Smith, jun., to go to Davies. He frequently called these men generals. I once had a command as an officer,

but he, Joseph Smith, jun., removed me from it, and I asked him the reason, and he assigned that he had another office for me. Afterwards, Mr. Rigdon told me I was to fill the office of surgeon, to attend to the sick and wounded. After we arrived at Diahmond, in Davies, a council was held at night, composed of Joseph Smith, jun., Geo. W. Robertson, Hiram Smith, Captains Patton and Branson, Lyman Wight; Present, R. Cahoon, P. P. Pratt, and myself, and perhaps Mr. Kemble. President Rigdon was not present: a correspondence was kept up between him and Joseph Smith, jun. I heard Rigdon read one of the letters from Smith, which, as I remember, was about as follows: That he knew, from prophecy and from the revelation of Jesus Christ, that the enemies of the kingdom were in their hands, and that they should succeed. Rigdon, on reading the letter, said it gave him great consolation to have such authority that the kingdom of God was rolling on. In the above-referred-to council, Mr. Smith spoke of the grievances we had suffered in Jackson, Clay, Kirtland, and other places; declared that, in future, we must stand up for our rights as citizens of the United States, and as Saints of the Most High God; and that it was the will of God we should do so, and that we should do so; and that we should be free and independent; and that, as the State of Missouri and the United States would not protect us, it was time that we should rise, as the Saints of the Most High God, and protect onrselves, and take the kingdom; and Lyman Wight observed, that before the winter was over, he thought we would be in St. Louis and take it. Smith charged them that they should be united in supporting each other. Smith said, on some occasion, that one should chase a thousand, and two put ten thousand to flight; that he considered the United States rotten. He compared the Mormon church to the little stone spoken of by the prophet Daniel, and that the dissenters, first, was part of the image, and the State next, that should be destroyed by this little stone. The council was called on to vote the above measures, and were unanimous in favor of them. On the next day, Captain Patton, who was called by the Prophet Cart

Fearnought, took command of a body of armed men, about one hundred, and told them he had a job for them to do, and that the work of the Lord was rolling on, and that they must be united. He then led his troops to Gallatin, saying, he was going to attack the mob there. He made a rush into Gallatin, dispersed the few men there, and took the goods out of Stollings' store, and took them to Diahmond; and I afterwards saw the store-house on fire. When we returned to Diahmond, the goods were deposited in the Lord's store-house, under the care of Bishop Vincent Knight. Orders were given that all the goods should be put in the Lord's store-house. Joseph Smith, jun., was at Diahmond, giving directions about things in general connected with the war. When Patton returned from Gallatin to Adam-on-di-ah-mond, the goods were divided, or apportioned out, amongst those engaged; and these affairs were conducted under the superintendency of the First Presidency. A part of the goods was brought to Far West, under the care of Captain Fearnought. On their arrival, President Rigdon and others shouted the hosannas to the victory. On the day Patton went to Gallatin, Col. Wight went to Mill Port, as I understood. I saw a great many cattle, beds, furniture, &c., brought into our camps. After we returned to Far-West, the troops were constantly kept in motion, and there was a council held at President Rigdon's house to determine who should be chiefs. It was determined that Col. Wight should be commander-in-chief at Diahmond; Branson, captain of the flying horse of Davies; Col. Henckle should be commander-in-chief of the Far-West troops; Captain Patton, of the cavalry of the flying horse; and that the Prophet, Joseph Smith, jun., should be commander-in-chief of the whole kingdom. The council was composed of Joseph Smith, jun., Captain Fearnought, alias Patton, Henckle, and Col. Wight and President Rigdon. The object of that council was, in furtherance of the scheme proposed in council in Davies county, referred to above.

"After this council, Fearnought disputed as to the chief command of the Far-West troops, and had a small altercation about it with Henckle; but Smith proposed that they agree

to disagree, and go on for the good of the kingdom. The troops were kept together until the militia came out lately. There were about from five to eight hundred men, as I suppose, under arms. It was about the time the militia came out lately to Far-West, under Gen. Lucas, that our Prophet assembled the troops together at Far-West, into a hollow square, and addressed them; and stated to them, that the kingdom of God should be set up, and should never fall, and for every one that we lacked in number in amount of those who came against us, the Lord would send angels who would fight for us, and we should be victorious. After the militia had been near Far-West a while, in an address, Smith said that those troops were militia, and that we were militia too, and both sides clever fellows; and that he advised them to know nothing of what had passed; to say nothing, and to keep dark; that he, Smith, had forgotten more than he then knew. After it was ascertained that the militia had arrived, intelligence was immediately sent to Diahmond, to Col. Wight. Next morning, Col. Wight arrived in Far-West with about one hundred mounted and armed men. The troops were constantly kept prepared, and in a situation to repel attack. The evening the militia arrived near Far-West, it was the general understanding in the Mormon camp that they were militia legally called out; and, indeed, previous to the arrival of the militia, it was ascertained that there were militia on their way to Far-West. Some months ago, I received orders to destroy the papers concerning the Danite Society; which order was issued by the First Presidency, and which paper, being the constitution for the government of the Danite Society, was in my custody, but which I did not destroy; it is now in Gen. Clark's possession. I gave this paper up to Gen. Clark after I was taken prisoner. I found it in my house, where I had previously deposited it, and I believe it had never been in any person's possession after I first received it. This paper was taken into President Rigdon's house, and read to the first presidency, Hiram Smith being absent, and was unanimously adopted by them as their rule and guide in future. After it was thus adopted, I was instructed by the council

to destroy it, as, if it should be discovered, it would be considered treasonable. This constitution, after it was approved of by the First Presidency, was read, article by article, to the Danite band, and unanimously adopted by them. This paper was drawn up about the time that the Danite band was formed. Since the drawing-up of the paper against the dissenters it was, that this constitution of the Danite band was drafted; but I have no minutes of the time, as we were directed not to keep written minutes: which constitution, above referred to, is as follows:—'Whereas in all bodies, laws are necessary for the permanency, safety, and well-being of society, we, the members of the Society of the Daughters of Zion, do agree to regulate ourselves under such laws as, in righteousness, shall be deemed necessary for the preservation of our holy religion and of our most sacred rights, and the rights of our wives and children. But to be explicit on the subject, it is especially our object to support and defend the rights conferred on us by our venerable sires, who purchased them with the pledges of their lives, their fortunes, and sacred honors: and now, to prove ourselves worthy of the liberty conferred on us by them, in the providence of God, we do agree to be governed by such laws as shall perpetuate these high privileges, of which we know ourselves to be the rightful possessors, and of which privileges wicked and designing men have tried to deprive us by all manner of evil, and that purely in consequence of the tenacity we have manifested in the discharge of our duty towards our God, who had given us those rights and privileges, and a right, in common with others, to dwell on this land. But we, not having the privileges of others allowed unto us, have determined, like unto our fathers, to resist tyranny—whether it be in kings or in people, it is all alike unto us,—our rights we must have, and our rights we shall have, in the name of Israel's God.

"'ARTICLE 1.—All power belongs, originally and legitimately, to the people, and they have a right to dispose of it as they shall deem fit. But as it is inconvenient and impossible to convene the people in all cases, the legislative powers have been given by them, from

time to time, into the hands of a representation, composed of delegates from the people themselves. This is, and has been the law, both in civil and religious bodies, and is the true principle.

"'ART. 2.—The executive power shall be vested in the President of the whole church, and his counsellors.

"'ART. 3.—The legislative powers shall reside in the President and his counsellors, together, and with the generals and colonels of the society. By them, all laws shall be made, regulating the society.

"'ART. 4.—All offices shall be, during life and good behavior, or to be regulated by the law of God.

"'ART. 5.—The society reserves the power of electing all its officers, with the exception of the aids and clerks, which the officers may need, in their various stations. The nominations to go from the Presidency to his second, and from the second, to the third in rank, and so down through all the various grades: each branch, or department, retains the power of electing its own particular officers.

"'ART. 6.—Punishments shall be administered to the guilty, in accordance to the offence, and no member shall be punished without law, or by any others than those appointed by law for that purpose. The Legislature shall have power to make such laws, regulating punishments, as in their judgments shall be wisdom and righteousness.

"'ART 7.—There shall be a secretary, whose business it shall be to keep all the legislative records of the society, and also to keep a register of the name of every member of the society; also, the rank of the officers. He shall also communicate the laws to the generals, as directed by laws made for the regulation of such business by the Legislature.

"'ART. 8.—All officers shall be subject to the commands of the captain-general, given through the secretary of war; and so, all officers shall be subject to their superiors in rank, according to laws made for that purpose.'

"In connection with the grand scheme of the Prophet, his preachers and apostles were instructed to preach, and to instruct their followers (who are estimated, in Europe and America, at about 40,000) that it was their duty to come up to the stake, called Far-West, and to possess the kingdom; that it was the will of God that they should do so, and that the Lord would give them power to possess the kingdom. There was another writing, drawn up in June last, which had for its object to get rid of the dissenters, and which had the desired effect. Since that time, and since the introduction of this scheme of the Prophet, made known in the above constitution, I have heard the Prophet say that it

was a fortunate thing that we got rid of the dissenters, as they would have endangered the rolling on of the kingdom of God, as introduced, and to be carried into effect, by the Danite band: that they (the dissenters) were great obstacles in the way; and that, unless they were removed, the aforesaid kingdom of God could not roll on. This paper against the dissenters was drafted by Sidney Rigdon, and is as follows: —

"FAR-WEST, June —, 1838.

"*To Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps, and Lyman E. Johnson, greeting:*

"Whereas the citizens of Caldwell county have borne with the abuse received from you, at different times, and on different occasions, until it is no longer to be endured, neither will they endure it any longer, having exhausted all the patience they have, and conceive that to bear any longer is a vice instead of a virtue: we have borne long, and suffered incredibly, but we will neither bear nor suffer any longer, and the decree has gone forth, from our hearts, and shall not return to us void; neither think, gentlemen, that in so saying we are trifling with either you or ourselves, for we are not. There are no threats from you — no fear of losing our lives by you, or by any thing you can say or do, will restrain us; for out of the county you shall go, and no power shall save you: and you shall have three days, after you receive this, our communication to you, including twenty-four hours in each day, for you to depart, with your families, peaceably; which you may do, undisturbed by any person; but, in that time, if you do not depart, we will use the means in our power to cause you to depart; for go you shall: we will have no more promises to reform, as you have already done, and in every instance violated your promise, and regarded not the covenant which you had made, but put both it and us at defiance. We have solemnly warned you, and that in the most determined manner, that if you did not cease that course of wanton abuse of the citizens of this county, that vengeance would overtake you, sooner or later, and that when it did come, it would be as furious as the mountain torrent, and as terrible as the beating tempest — but you have affected to despise our warnings, and passed them off with a sneer, or a grin, or a threat, and pursued your former course: and vengeance sleeps not, neither does it slumber, and unless you heed us this time, and attend to our request, it will overtake you at an hour when you do not expect, and at a day when you do not look for it; and for you there shall be no escape, for there is but one decree for you, which is, Depart, depart, or else a more fatal calamity shall befal you.

After Oliver Cowdery had been taken by a State's warrant for stealing, and the stolen property found concealed in the house of William W. Phelps, in which nefarious transaction John Whitmer had also participation, Oliver Cowdery stole the property, conveyed it to John Whitmer, and John Whitmer to William W. Phelps, and there the officers of the law found it. While in the hands of the officer, and under an arrest for this vile transaction, and, if possible, to hide your shame from the world, like criminals, which indeed you were, you appealed to our beloved President, Joseph Smith, jun., and Sidney Rigdon; men whose characters you had endeavored to destroy by every artifice you could invent, not even the basest lying excepted; and did you find them revengeful? No; but notwithstanding all your scandalous attacks, still such was the nobleness of their characters, that even vile enemies could not appeal to them in vain. They enlisted, as you well know, their influence to save you from your just fate, and they, by their influence, delivered you out of the hand of the officer. While you were pleading with them, you promised reformation — you bound yourselves by the most solemn promises, that you would never be employed again, in abusing any of the citizens of Caldwell; and by such condescensions did you attempt to escape the work-house. But now, for the sequel. Did you practise the promised reformation? You know you did not; but, by secret efforts, continued to practice your iniquity, and secretly to injure their characters, notwithstanding their kindness to you. Are such things to be borne? You, yourselves, would answer that they are insufferable, if you were to answer according to the feelings of your own hearts. As we design this paper to be published to the world, we will give an epitome of your scandalous conduct and treachery for the last two years. We wish to remind you that Oliver Cowdery and David Whitmer were among the principal of those who were the means of gathering us to this place, by their testimony which they gave concerning the plates of the Book of Mormon,— that they were shown to them by an angel, which testimony we believe now, as much as before you had so scandalously disgraced it. You commenced your wickedness by heading a party to disturb the worship of the Saints in the first day of the week, and made the House of the Lord, in Kirtland, to be a scene of abuse and slander, to destroy the reputation of those whom the church had appointed to be their teachers, and for no other cause, only that you were not the persons. The Saints in Kirtland, having elected Oliver Cowdery to be a justice of the peace, he used the power of that office to take their most sacred rights from them, and that contrary to law. He supported a parcel of black-legs, in disturbing the worship of the Saints, and when the men whom the church had chosen to preside over their meetings endeavored to put the house to order, he helped — and by the authority of his justice's office too — those wretches to continue their confusion, and threatened

the church with a prosecution for trying to put them out of the house, and issued writs against the Saints for endeavoring to sustain their rights, and bound them, under heavy bonds, to appear before his honor, and required bonds which were both inhuman and unlawful; and one of those was the venerable father who had been appointed by the church to preside — a man of upwards of seventy years of age, and notorious for his peaceable habits. Oliver Cowdery, David Whitmer, and Lyman E. Johnson, united with a gang of counterfeiters, theives, liars, and black-legs of the deepest dye, to deceive, cheat and defraud the Saints out of their property, by every art and stratagem which wickedness could invent; using the influence of the vilest persecutors, to bring vexatious law-suits, villainous prosecutions, and even stealing not excepted. In the midst of this career, for fear that the Saints would seek redress at their hands, they breathed out threatenings of mobs, and actually made attempts with their gang to bring mobs upon them. Oliver Cowdery and his gang, such of them as belonged to the church, were called to an account by the church for their iniquity. They confessed repentance, and were again restored to the church. But the very first opportunity, they were again practising their former course. While this wickedness was going on in Kirtland, Cowdery and his company were writing letters to Far-West, in order to destroy the character of every person that they thought were standing in their way; and John Whitmer and William W. Phelps were assisting to prepare the way to throw confusion among the Saints of Far-West. During the full career of Oliver Cowdery and David Whitmer's bogus-money business, information got abroad into the world that they were engaged in it, and several gentlemen were preparing to commence a prosecution against Cowdery. He, finding it out, took with him Lyman E. Johnson, and fled to Far-West with their families, Cowdery stealing a property, and bringing it with him, which has, within a few weeks past, been obtained by the owner, by means of a search warrant, and he was saved from the penitentiary by the influence of two influential men of the place. He also brought notes with him, upon which he had received pay, and had promised to destroy them, and made an attempt to sell them to Mr. Arthur, of Clay county. And Lyman E. Johnson, on his arrival, reported that he had a note of one thousand dollars against a principal man in this church, when it is a fact that it was a palpable falsehood, and he had no such thing, and he did it for the purpose of injuring his character. Shortly after Cowdery and Johnson left Kirtland for Far-West, they were followed by David Whitmer, on whose arrival a general system of slander and abuse was commenced by you all, for the purpose of destroying the characters of certain individuals, whose influence, and strict regard for righteousness, you dreaded, and not only yourselves, but your wives and children, led by yourselves, were busily engaged in it. Neither

were you contented with slandering and vilifying here, but you kept up continual correspondence with your gang of marauders in Kirtland, encouraging them to go on with their iniquity, which they did to perfection, by swearing false, to injure the characters and property of innocent men; stealing, cheating, lying, instituting vexatious lawsuits, selling bogus money, and also stones and sand for bogus; in which nefarious business, Oliver Cowdery, David Whitmer, and Lyman E. Johnson were engaged while you were there. Since you arrived here, you have commenced a general system of the same kind of conduct in this place. You set up a nasty, dirty, pettifogger's office, pretending to be judges of the law, when it is a notorious fact that you are profoundly ignorant of it, and of every other thing which is calculated to do mankind good; or if you know it, you take good care never to practice it: and in order to bring yourselves into notice, you began to interfere with all the business of the place, trying to destroy the character of our merchants, and bring their creditors upon them, and break them up. In addition to this, you stirred up men of weak minds to prosecute one another, for the vile purpose of getting a fee for a pettifogger from them. You have also been threatening, continually, to enter into a general system of prosecuting: determined, as you said, to pick a flaw in the titles of those who have bought city lots and built upon them, not that you can do any thing but cause vexatious lawsuits. And amongst the most monstrous of all your abominations, we have evidence, which when called upon we can produce, that letters sent to the post-office, in this place, have been opened, read, and destroyed, and the persons to whom they were sent never obtained them: thus ruining the business of the place. We have evidence of a very strong character, that you are at this very time engaged with a gang of counterfeiters and coiners, and black-legs, as some of those characters have lately visited our city from Kirtland, and told what they had come for, and we know, assuredly, that if we suffer you to continue, we may expect, and that speedily, to find a general system of stealing, counterfeiting, cheating, and burning of property, as in Kirtland, for so are your associates carrying on there at this time, and that encouraged by you, by means of the letters you send continually to them; and to crown the whole, you have had the audacity to threaten us, that if we offered to disturb you, you would get up a mob from Clay and Ray counties. For this insult, if nothing else, and your threatening to shoot us, if we offered to molest you, we will put you from the county of Caldwell — So help us God! [*The above signed by some eighty-four Mormons.*]

"About the time the dissenters fled, President Rigdon preached a sermon from the text, 'Ye are the salt of the earth; but if the salt have lost its savor, wherewithal shall

it be salted?' &c.; commonly called 'the Salt Sermon,' in which the dissenters were called the salt which had lost its savor, and that they should be trampled upon and driven out by the Saints, which was well understood by the Danites as a part of their duty to do. When General Lucas's men marched up to Far-West, Smith told me (as I understood him) that he had said to one of the militia captains not to come any farther, as he might get into danger. Smith, after erecting his bulwark, asked me if I did not think him pretty much of a general? I answered in the affirmative. We were advised, all the time, to fight valiantly, and that the angels of the Lord would appear in our defence, and fight our battles.

"In reference to Bogart's battle, I know but little personally. As to the start of troops to fight Bogart, I was called upon to go along with the company, which was commanded by Patton as surgeon: this was about midnight: but, as I thought a little sleep would do me more good than fighting, I remained at home. On the morning of the fight, about six o'clock, I was called upon by a Mr. Emmet, who informed me that Captain Fearnought was wounded mortally. I went to Patton, about three miles, as I understood, from the battle ground, where I found Joseph Smith, jun., present, laying hands on the wounded, and blessing them, to heal them. A Mr. O. Bannion was also there, mortally wounded. I heard the following of the prisoners say he was in the fight, to wit, Normon Shearer. I never heard Hiram Smith make any inflammatory remarks, but I have looked on him as one composing the first presidency; acting in concert with Joseph Smith, jun.; approving, by his presence, acts, and conversations, the unlawful schemes of the presidency. I never saw Edward Partridge and Isaac Morley, two of the defendants, take any *active part* in the above measures testified to by me; and I have heard Joseph Smith, junior, say he considered Partridge a coward, and backward, and ought to be forced out. I was continually in the society or company of the presidency, receiving instructions from them as to the teachings of the Danite band; and I continually informed

them of my teachings; and they were well apprised of my course and teachings in the Danite society.

"The following of the defendants were in the last expedition to Davies county:—Joseph Smith, jun., Hiram Smith, P. P. Pratt, Lyman Wight, George W. Robertson, Alison Ripley, Washington Vories, Jacob Gates, George Grant, Darwen Chase, Moses Clawson, Alexander McKay, John S. Higby, Ebenezer Page, James M. Henderson, Edward Partridge, Francis Higbey, Joseph W. Younger, Henry Sabrisky (doubtful), James H. Rawlins, Maurice Phelps, James Newberry (doubtful). And farther this deponent saith not.

(Signed)

"SAMPSON AVARD."

Wiatt Craven, a witness produced, sworn and examined for the State, deposeth and saith:—

"He was one in Captain Bogart's company, and was present in the fight with the Mormons, on the 25th of October last, about day-break, in Ray county. Parley P. Pratt and Captain Patton appeared in command of the company that made an attack upon us. We were lying in camp when we heard them coming: we got up, and prepared for battle. The Mormons came within about sixty yards of us, and formed the line of battle: they then approached us in a body, numbering, as near as I could guess, about 150, armed with guns, swords and pistols, within about forty yards, when the firing commenced by both parties about the same time: I cannot say which side fired first. I was taken prisoner by the Mormons: I saw Joseph Smith, jun., come to the Mormons, at a house in Log Creek timber, a few miles from the battle ground: the wounded were taken out of the wagon there, and we then started on towards Far-West: Joseph Smith, jun., passed on by me to the head of the company, where Pratt and Wight were riding. After getting into the prairie, Wight halted the company: he, Pratt, and four others, rode off a piece and conferred together, and then returned to the company, and called out some captain, and ordered him to call out ten of his braves: seven men came out, and I was

placed under their guard, and told by Wight that they would escort me off, and let me go about my business. We started back; and after getting near a field, the captain of the guard and one other rode off a-head, saying they saw some one. Shortly after, the captain returned alone: they declared I should be guarded no further, and pointed out the path I should take, which led around the fence. I then thought the man who had not returned had been placed round the fence to kill me, but I was determined to do the best I could to make my escape. In passing on, I discovered my direction would lead me to where I thought the man was placed, and I took off to the right, and immediately I was ordered to stop by some person, whom I recognized to be the man of the guard who left with the captain of the guard, and did not return. I fled; and turned my head to look, and saw the man with his gun in a shooting position; and shortly after, while running, I was shot by him. I made my way to Ray county. Parley P. Pratt was in the battle: Moses Rowland, one of Captain Bogart's men, and several of the Mormons, were killed in the battle. Five of Bogart's company, including myself, were wounded. And further this deponent saith not.

(Signed) "WIATT CRAVEN."

The order, under which Captain Bogart was ranging the north part of Ray county, when attacked by the Mormons, was produced, and read in court, as evidence, which is as follows:—

"LIBERTY, Oct. 23d, 1838:

"Head Quarters Third Division Mo. Militia.

"CAPTAIN S. BOGART:—

"*Sir*,—Your communication, by express, has been received. You are hereby ordered to range the line between Caldwell and Ray counties, with your company of volunteers, and prevent, if possible, any invasion of Ray county by any persons in arms whatever. You will also take care to inquire into the state of things in Davies county, and make report thereof to me from time to time. I will endeavor to be with you in a few days. (Signed)

"DAVID R. ATCHISON, M. G. 3d Div. M. M."

Nehemiah Odle, sen., a witness, produced, sworn and examined for the State, deposeth and saith:—

"He was in the battle between Captain Bogart and the Mormons, on the 25th of October last, and saw Parley P. Pratt in the battle, commanding part of the Mormon forces on that occasion. The officer gave the command to the Mormons, after some kind of religious ceremony, to about this amount,—'In the name of Lazarus, God and the Lamb, fire, Danite!' and after firing twice, they charged; but which party fired first, I do not recollect. And further this deponent saith not.

(Signed) "NEHEMIAH ODLE."

Captain Samuel Bogart, a witness produced, sworn and examined for the State, deposeth and saith:—

"On the evening of the 24th of October last, while ranging under the order of General Atchison, [above inserted] I met with several Mormons, and read it to them, supposing they would inform the Mormons of Caldwell the character of my company. We had been informed on that evening, by citizens of Ray, that we were in danger of being attacked by the Mormons that night, whereupon I fell back to an encampment on Crooked river, in Ray county. On the next morning, near day-break, my picket guard gave information that they were coming; and, in a few moments, I saw the Mormon forces forming, and a few guns were fired out of the bush by the Mormons, when the fight commenced, the left wing of the Mormon forces being within about thirty steps of my right, and in number were about 150 or 200, as I supposed. And further this deponent saith not.

(Signed) "SAMUEL BOGART."

Maurice Phelps, a witness produced, sworn and examined for the State, deposeth and saith:—

"That Parley P. Pratt was in the battle with Bogart. Darwin Chase was one of the expedition, but was not in the battle. Luman Gibbs was in the battle. Thinks Francis Higby was in the battle. Thinks Benjamin Jones was in

the battle. Norman Shearer was also, and wounded. I was called upon by Charles C. Rich to go down to Crooked river, to help relieve some Mormon prisoners, who, it was said, had been taken by a mob. I first refused to go, but being threatened with force, I consented to go. We proceeded to McDaniel's field, in Ray county, where we were commanded to hitch our horses; and we proceeded down to where Captain Bogart was encamped, myself in the extreme rear. The fight was brought on, but I was not in it. On our return from the battle ground, near Log-creek timber, in Caldwell county, we met Joseph Smith, jun., Lyman Wight, and others, who went to the wounded and pronounced a blessing on them, and prayed for them to be healed and saved. When we started from McDaniel's fence, the only command given, that I heard, was, 'Boys, follow me!' given by the commander. I have been in two Danite meetings. The first I did not make any exceptions to; and in the second, the following exceptionable principle was inculcated — that we should take spoils and plunder in some cases, but it was objected to, and I have never attended a Danite meeting since. The day before the Mormons went to Adam-on-di-ah-mond, Joseph Smith, jun., in an address, told an anecdote of a Dutchman who had been applied to by a captain to purchase potatoes, &c. Rigdon, in speaking of dissenters who were unwilling to fight mobs, said, that they ought to be pitched upon horses with pitchforks and bayonets, and forced into the front of the battle, and their property confiscated to the use of the army. The anecdote spoken of above, about the Dutchman, was told by Smith, after Rigdon's address, and without any application of it by him. And further this deponent saith not.

(Signed) "MORRIS PHELPS."

John Corrill, a witness produced, sworn and examined in behalf of the State, deposeth and saith:—

"About last June, I was invited to a private meeting, in which an effort was made to adopt some plan to get rid of the dissenters. There was something I did not like, and

opposed it, with others, and it failed. After that, I met President Rigdon, and he told me I ought not to have anything to do with it—that they would do as they pleased. I took his advice. I learned afterwards that they had secret meetings, but I was never invited. None of the first presidency was present at the meeting above referred to. We have a rule in the church, authorizing any member to consecrate or give, voluntarily, his surplus property to the church, for charitable purposes. President Rigdon, last summer, preached a sermon commonly called the salt sermon, which seemed to have for its object to produce a feeling among the people to get rid of the dissenters, for crimes alleged, and because they disagreed with them. In a few days, there seemed considerable excitement among the people, and the dissenters left, as I advised them they were in danger. I was afterwards invited to one of those meetings where an oath, in substance the same as testified to by Dr. Avard, was administered. The society was ultimately organized into companies, and captains of tens and fifties, &c., were appointed. I took exceptions only to the teachings as to the duties of that society, wherein it was said if one brother got into any kind of a difficulty, it was the duty of the rest to help him out, right or wrong. At the second, or, at least, the last meeting I attended the presidency, to wit—Joseph Smith, jun., Hiram Smith, Sidney Rigdon, and also George W. Robertson, were there. There was at this meeting a ceremony of introducing the officers of the society to the presidency, who pronounced a blessing on each of them, as introduced, exhorting to faithfulness in their calling, and they should have blessings. After this, President Smith got up, and made general remarks, about in substance as follows:—relating to the oppressions the society had suffered, and they wanted to be prepared for future events, but said, he wished to do nothing unlawful, and if the people would let him alone, they would preach the gospel and live in peace. Towards the close he observed to the people, that they must obey the presidency, and if the presidency led them astray, they might destroy them. In the last, or in some public

meeting, Joseph Smith, jun., said, if the people would let us alone, we would preach the gospel to them in peace; but if they came on us to molest us, we would establish our religion by the sword, and that he would become to this generation a second Mahomet. About April last, I heard Joseph Smith, jun., and President Rigdon (who appeared to be vexed on account of troubles and law-suits they had had) say, that they would suffer vexatious law-suits no longer, and that they would resist even an officer in the discharge of his duty. Smith said he had been before a court some twenty odd times, and they had never found anything against him, and that made him of age, and he would submit to it no longer. I heard Sidney Rigdon's Fourth of July speech. I heard him say he would not suffer people to come into their streets and abuse them, nor would they suffer vexatious law-suits. In substance, he further remarked, that neither will we permit any man or set of men to institute vexatious law-suits against us, to cheat us out of our rights; if they do, woe be unto them. This Mormon church has been represented as being the little stone spoken of by Daniel, which should roll on and crush all opposition to it, and ultimately should be established as a *temporal* as well as a *spiritual* kingdom. These things were to be carried on through the instrumentality of the Danite band, as far as force was necessary, if necessary; they being organized into bands of tens, fifties, &c., ready for war. The teachings of that society led them to prohibit the talking of any persons against the presidency, so much so, that it was dangerous for any man to set up opposition to anything that might be set on foot, and I became afraid to speak my own mind. I objected to the course of Dr. Avard in reference to this Danite band, and Joseph Smith rather, I thought, upheld him, and would not allow any objections to him. After the return of the Mormons from Dewit, I heard Joseph Smith, jun., in presence of Hiram Smith, in a conversation, say, that an application had been made to the governor, who would give them no assistance, and they were determined to withstand the mob; they were greatly incensed against cer-

tain persons in Caldwell and Davies, and said they intended to rid the counties of them and of the mob in the course of that week. This was on Sunday morning, and in the course of the day instructions were given to meet the next day (Monday.) On Monday, Joseph Smith, jun., made a speech, and some resolutions were passed, purporting that those persons who would not engage in their undertaking, their property should be consecrated to the use of those who did engage in their undertaking. On Sunday, Joseph Smith, jun., in his discourse, spoke of persons taking at some times what at other times it would be wrong to take; and gave as an example the case of David eating the shew bread, and also of the Saviour and his apostles plucking the ears of corn, and eating as they passed through the corn field. He supposed the prejudices of the Pharisees and Jews were so great against the Saviour, that they would give them nothing to eat, and they took that method to get it. On the Monday when the resolutions above referred to were entered into, President Rigdon, in a speech, said, that those who were unwilling to go into the war ought to be put upon their horses, with guns and bayonets, and forced into the front of the war; having reference to those who heretofore had been backward in defending themselves, property, and families. No persons were permitted to leave the county in this extreme time, and I met with Phelps to consult as to what we ought to do. After the troops got to Diahmond, (in all about four or five hundred,) I heard Lyman Wight addressing a portion of the men who were there, (perhaps eight or ten,) that the earth was the Lord's and the fullness thereof, with the cattle upon a thousand hills, and if I were an hungry, I would not tell you that the saints of the Lord had the same privilege or right. After that, perhaps the next day, I saw a drove of some four or five cattle pass along, and asked what cattle those were, and was answered, that they were a drove of buffalo; others observed, that they were cattle a Methodist priest had consecrated. Joseph Smith, jun., Hiram Smith, Parley P. Pratt, Lyman Wight, Geo. W. Robertson, Caleb Baldwin, Alanson Ripley, Geo. W. Harris,

George Grant, Darwin Chase, Alexander McKay, Edward Partridge, James W. Younger, probably, James H. Rawlins, were in the expedition that went to Davies county at the time Gallatin was burnt. On the same day that the company went to Gallatin, Lyman Wight went with a company to Mill-Port, as I understood. He returned, and made a report, as I understood it to be, to Joseph Smith, jun., in which he stated he found nothing to fight but fences and empty houses. I understood him to say the people had not taken away all their property. Smith, the Prophet, asked him, if they had taken away the negroes? he said, yes. Some one then laughingly observed, 'Smith, you have lost your negro;' to which, I think, he made no reply. J. Smith, jun., asked Wight, if he had done anything with the property remaining in Mill-Port? Wight said not—they would leave that matter for a private council.

"Luman Gibbs told me, that he went down with the expedition that fought Bogart, and that he remained behind about three-quarters of a mile from the battle ground, holding horses. I feel confident that Isaac Morley was not in the fight with Captain Bogart.

"Upon cross-examination, he thinks the original object of the Danite band was, to operate upon the dissenters, but afterwards it grew into a system to carry out the designs of the presidency; and if necessary to use physical force to upbuild the kingdom of God, it was to be done by them. This is my opinion as to their object, and I learned it from various sources connected with the band."

Upon cross-examination: "It was my understanding, that Doctor Avard's teachings in the Danite Society proceeded from the presidency. I never heard that constitution spoken of by Doctor Avard read in the society when I was present, nor did I ever hear of it till lately. And further this deponent saith not.

"JOHN CORRILL."

Before the examination of the above witness, John Corrill, Maurice Phelps and James H. Rawlins were put upon their trial with the other defendants, and under the same charges.

Robert Snodgrass, a witness produced, sworn and examined for the State, deposeth and saith:—

"Two or three months ago, I heard Joseph Smith, junior, say, in Far-West, that the time had now come that the Saints should rise and take the kingdom, and they should do it by the sword of the Spirit, and if not, by the sword of power; and further said, that they had been trampled on and abused as long as the Lord required it. Sidney Rigdon was present, and said, in reference to the dissenters, that if they did not take a hand with them, they would set the Gideonites upon them, and have them bounding over the plains. He further heard them say, that their church was that kingdom spoken of by Daniel, that should overcome all other kingdoms. And further this deponent saith not.

"ROBERT SNODGRASS."

George Walter, a witness produced, sworn and examined for the State, deposeth and saith:—

"Soon after the dissenters were driven away from Caldwell county, I was in Far-West, in Corrill's store, perhaps the last of June last, and heard Joseph Smith, jun., say, that he believed Mahomet was an inspired man, and had done a great deal of good, and that he intended to take the same course Mahomet did; that if the people would let him alone, he would, after a while, die a natural death; but if they did not, he would make it one gore of blood from the Rocky Mountains to the State of Maine. He further said, that he had, or would have, (the witness does not remember which,) as regular an inquisition as ever was established, and as good a set of inquisitors as ever was. This conversation was had when talking about the dissenters. I heard Huntingdon and Dr. Avard, and I think Mr. Rigdon, say, that if ever the dissenters returned to Far-West, their heads should be the forfeit. In July last, I was in Far-West, and went bail for Lyman E. Johnson, who was a dissenter, and one who was driven from Far-West. I was taken to task, and warned that I would suffer for it, and on leaving town that evening, in company with Johnson, there were a number of

guns fired at us, as I heard the balls whistle near us. In a day or two I returned to town, and saw Rigdon, who took me to task for going Johnson's bail. About a week before the militia came to Far-West, I was taken by an armed force, with my wagon, horses, and harness, to Far-West. When there, I was taken before Sidney Rigdon's door. Col. Henkle was called out, to whom I and wagon and team were delivered up as consecrated property. I asked him what it meant? who replied he did not know, but would see the presidency in the house: he returned, and told me the presidency wished to see me. I went in, and saw the following persons, to wit—Joseph Smith, jun., Hiram Smith, Sidney Rigdon, Lyman Wight, and G.W. Robertson. Joseph Smith, jun., accused me of lying, of harboring the mob, of being too intimate with the dissenters, and carrying news to Richmond and other places, and said, as to the people leaving the county, a stop must be put to it, that it was a time of war, and to permit persons who are right in among them to go out and carry news would never do, and it should be stopped, if not in any other way, they would do it by taking their lives. As I had been to Richmond, he asked me, whether I thought a mob or the militia would come on? I told him, as far as I could learn, that they would wait till they got orders from the governor. He said, he did not care what came; that the militia was nothing but a mob; that the State of Missouri was a mob, and that the governor himself was a mob character. He then wanted I should take up arms, and help fight their battles. I replied, I could not, but proposed to leave the county: he said I should not do that, but I might go home; if I offered to leave the county, they would kill me if they could, and take all my property, and I should never be any the better for it; but if I would stay, and behaved myself, I might live on it; if they wanted any of my property they would take it, and if they conquered they would pay me for it, but if they were conquered I must lose it. I agreed to stay at home. I returned home, but my wagon and horses, except one mare, were retained in their service until they were conquered; also, my gun and

saddle. In that same room and assembly where the above conversation took place, something was said as to where their war department should be. Joseph Smith, junior, thought it should be at Diahmond, so as to draw the seat of war there, as that place was much better naturally fortified. It was agreed on, and Lyman Wight's house to be the council chamber. At that time, David Patton was appointed commander of the horse of Caldwell, and Henkle commander-in-chief of the foot; Branson was commander of the horse of Davies, and Wight commander of the foot. No one at that meeting opposed the above proceedings. This was the day before the attack on Captain Bogart's company spoken of by other witnesses. At the aforesaid meeting at Rigdon's, Joseph Smith, jun., complained that when at Diahmond last, his horse had greatly suffered, and told Wight he wanted him to procure a good hostler, and in some of his excursions about, it would be a good notion for him to pick up a black boy or two. He further remarked, that it was time to lay religion aside, and take up their guns. And further this deponent saith not.

"GEORGE WALTER."

George M. Henkle, a witness produced, sworn and examined in behalf of the State, deposeth and saith:—

"I was at Far-West when the last Mormon expedition went to Davies county: we heard of a great number of men gathering in Davies: I went down, without being attached to any company, or without having any command: I found there were no troops gathered there. The Mormon forces consisted of about 300, I suppose: they were engaged in scouting parties: some, it was said, went to Galatin; and much mysterious conversation was had in the camp about goods, and that they were much cheaper there than they were in New York: this last was said by Parley P. Pratt. I saw goods of various kinds, but knew not from whence they came: it was a common talk in camp that the mob were burning their own houses, and fleeing off: there was much mysterious conversation in camp, as plundering and house-

burning; so much so, that I had my own notions about it, and I spoke to Mr. Smith, jun., in the house, and told him that this course of things, of burning houses and plundering by the Mormons, would ruin us; that it could not be kept hid, and would bring the force of the State upon us; that houses would be searched, and stolen property found. Smith replied in a pretty rough manner,—to keep still; that I should say nothing about it; that it would discourage the men; and he would not suffer me to say anything about it. Again, in a private conversation, I said to him, I would not raise any mutiny by saying anything publicly, but I wished to talk to him privately; not wishing, however, to set myself up above him in the matter, but that I wished to do it for the good of the church: I knew this was the way I could get to talk to him. I explained myself more fully than when in the house, and told him I thought things were running to a dangerous extreme, and he ought to exercise his influence to stop it, as this course of things would ruin his people. He answered,—I was mistaken, and that I was scared, and this was the only way to gain our liberty and our point; that the mob had begun it with us in Jackson county, and had been kept up to this day; and told me to be cheered up, and not to oppose him, and pledged himself in some way that it would go on right. I replied, I hoped for the better, and that it would be better than I anticipated. Both of the above conversations occurred in Diahmond, at the time the Mormon troops were assembled there. There was a council held the evening after I arrived at Diahmond, as I heard from Hiram Smith and others, in which some officers were appointed: I do not recollect precisely how many, but I think Lyman Wight was commander-in-chief of all the Mormon forces in Davies county: neither of the Messrs. Smith seemed to have any command as officers in the field, but seemed to give general directions. I saw a great deal of plunder and bee stands brought into camp, and I saw many persons, for several days, taking the honey out of them. I understood this property and plunder was placed into the hands of the bishop of Diahmond, named Vincent Knight,

to be divided out among them as their wants might require. There were a number of horses and cattle drove in; also, hogs hauled in dead, with the hair on; but whose they were I know not: they were generally called consecrated property. I think it was the day that Gallatin was attacked, I saw Colonel Wight start off with troops, as was said, to Mill-Port: all this seemed to be done under Joseph Smith, junior's, inspection. I saw Wight when he returned, and the company from Gallatin returned about the same time; and I heard Smith find fault with Wight for not being as resolute as to serve Mill-Port as they had served Gallatin: this was remarked to me alone. The following-named defendants were in the expedition to Davies county, above referred to, to wit,—Joseph Smith, jun., Hiram Smith, Lyman Wight, Parley P. Pratt, George W. Robertson (I think), Washington Vories (I think), George W. Harris, Martin C. Alred, William Alred (I think), Darwin Chase, Alexander McKay, Ebenezer Robinson (I believe), Edward Partridge (for a few days), Jos. W. Younger (for a few days), Jos. H. Rawlins (for a few days), and Maurice Phelps. I returned into Caldwell county, and received an order from Judge Higbey to order out the militia of Caldwell, to defend the citizens against mobs. I issued that order to the different officers, but found them very much disorganized, and I inquired the reason why? they answered—they cared nothing for their commissions; that the organization of the Danite band had taken all power out of their hands. Under the order, considerable men turned out, but were not regularly enrolled. On the day before the battle with Captain Bogart there was a council held in Far-West, in which Patton was appointed commander-in-chief of all the horse he could raise in Caldwell county: I inquired (inasmuch as I was the commanding colonel of the militia of the county) how this was to be? President Smith told me, that if it reduced my command to ten men, I must be satisfied with it; so I went home, and retired to bed early: next morning, about sun-rise, I heard of the battle: Joseph Smith, jun., Lyman Wight, and perhaps some others, who, I think, were not in the battle, went to mee

those with the wounded. The following-named defendants I saw in the troop return from the fight with Bogart:—Parley P. Pratt, Caleb Baldwin (I think), and Mormon Shearer. On the evening that the militia arrived near Far-West, I got into town, having been to hunt them that day, to confer with them: when I arrived into town, with about one hundred men, I formed them on foot: I saw other Mormon forces, formed in single line, in the brush, in a position to receive the militia, who were marching up: I learned from Mr. Pomeroy that they were militia, and I told him they need not come up to fight: we wanted to settle the matter without fighting; and, for fear of a collision between the two forces, I ordered the Mormons, formed in the brush, to retreat: at this time, Joseph Smith, jun., rode up, and upbraided me for such an order, and told me it should not be done: he then ordered the men to stand still, and talked harshly to me, charging me with cowardice. I knew it would not do to oppose his wishes, and retired home. He went and took command of the forces I had formed, which I had with me that day, and had dismounted and formed, as above stated; and he marched them down to the other line of Mormons, who were formed to receive the militia. It was generally believed among all in Far-West, for several days previous to their arrival, that the militia were coming out, and that these forces, when they arrived, were militia. Along through the week that the fight was had with Bogart, it was a general understanding, given out by Joseph Smith, jun., that he calculated that he would fight any forces that should come against them, whether militia or mob; and if they pushed them too tight, they would march through Jefferson city; or the calculation was, they would push the war to that effect. I have heard Joseph Smith, junior, say, that he believed Mahomet was a good man; that the Koran was not a true thing; but the world believed Mahomet, as they had believed him; and he believed Mahomet a true prophet. The general teachings of the Presidency were, that the kingdom they were setting up was a *temporal* as well as *spiritual* kingdom; that it was the little stone spoken of

by Daniel. Until lately, the teachings of the church appeared to be peaceable, and that the kingdom was to be set up peaceably; but lately, a different idea has been advanced — that the time had come when this kingdom was to be set up by forcible means, if necessary: it was taught — the time had come when the riches of the Gentiles were to be consecrated to the true Israel. This thing of taking property was considered a fulfilment of the above prophecy. The preachers who were sent out to preach their doctrines were instructed to direct their converts to come up to Zion, meaning this upper part of Missouri. The evening the militia arrived, Smith had a disposition not to fight them, from what I could understand, more on account of their numbers than their character. I heard it said, but whether it was in the council, where Patton was appointed commander-in-chief, or where, I do not recollect; but I heard it stated, as I think, by Joseph Smith, jun., that the militia was a mob, and that the State of Missouri was a mob, or words to that effect. When opposing President Smith, at Diahmond, above referred to, about the plundering of property, he remarked, it was impossible so many people could subsist there without resorting to something of that kind. After we came in from Diahmond, from the last expedition there to Far-West, Joseph Smith, jun., said he intended to hoist a new flag, or standard, on the square of Far-West, on which he intended to write —'Religion aside, and free toleration to all religions, and to all people that would flock to it;' and that he believed thousands in the surrounding country would flock to it, and give him force sufficient to accomplish his designs in maintaining his flag, and carrying on the war. The morning that I marched out of Far-West to meet the militia, to confer with them, as above referred to, Joseph Smith made a speech to the troops who were called together, in which he said, that the troops that were gathering through the country were a d——d mob; that he had tried to please them long enough; that he had tried to keep the law long enough; but as to keeping the law of Missouri any longer, he did not intend to try to do it; that the whole State was a mob set; and that, if

they came to fight him, he would play h—l with their apple carts. He told his people that they, heretofore, had the character of fighting like devils, but they should now fight like angels, for angels could whip devils. While in Davies, on the last expedition, I mentioned the great difficulties the course they were pursuing would likely get them into: the reply was, by a number of them—'that, as the citizens had all fled, there would be none to prove it by but themselves, and they could swear as they pleased in the matter.' These, I believe, were of the Danite order; and I understood from them that they could swear each other clear of it, if it should become necessary. While at Diahmond, I heard a conversation about having commenced the war, and I expressed doubts as to their being able to get along with it in the community. In that conversation, while many were present, I heard Lyman Wight say, that 'the sword had now been drawn, and should not be sheathed until he had marched to Dewit, in Carroll county, into Jackson county, and to many other places in the State, and swore that he was able to accomplish it.' During the time of the last expedition to Davies, a portion of the troops returned to Far-West, and was paraded on the square, before Sidney Rigdon's house: Rigdon addressed them in a cheering and encouraging manner on the course they had been pursuing. A letter was sent from Davies, from Joseph Smith, jun., to Sidney Rigdon, which he had then in his hand, but said there was a profound secret in it. The boys who were present were sent away; and, as near as I can recollect, it read as follows:—'That our enemies were now delivered into our hands, and that we should have victory over them in every instance.' The letter stated, that, 'In the name of Jesus Christ, he knew this by the spirit of prophecy.' Since the return from Davies, Joseph Smith, jun., told me, in reference to his plans, that if the citizens of Richmond and surrounding country rose, and went out there to fight them, that he intended to have men to slip in behind them and lay waste the country, and burn their houses. In the council, in Far-West, a few days before the militia came out, I recollect, in making arrangements for the war, the pre-

sidency was to have the supreme rule, and that their war-office, or head quarters, was to be at Diahmond, where, Joseph Smith, junior, said, they could have all the necessary preparations to carry on the war in a warlike manner; and they were to have gone, in a day or two, to take their seats. At the time Smith, jun., and myself were under guard, at Far-West, he manifested a great disposition to converse about our difficulties, and said he heard I had turned against him, and proposed to me the idea of hanging together, and of not testifying against each other; and, if we suffer, all suffer together. I felt myself awkwardly situated, as I had heard that there was a combination of the Danites against me. I told him I would testify nothing but the truth, let it fall on whom it would: and further this deponent saith not.

"G. M. HENKLE."

James C. Owens, a witness produced, sworn and examined on behalf of the State, deposeth and saith:—

"On the morning of the day that the militia arrived near Far-West, I heard Joseph Smith, jun., in a speech to the Mormon troops, say, that he did not care anything about the coming of the troops, nor about the laws; that he had tried to please them: if they lived together, it would not please them; if they scattered, it would not please them; and he did not intend to try to keep the laws, or please them any longer; that they were a d——d set, and God should d—n them, so help him Jesus Christ! that he meant to go on then as he had begun, and take his own course, and kill and destroy; and told the men to fight like angels: that heretofore he had told them to fight like devils, but now told them to fight like angels; that angels could whip devils. I think in this speech it was that he said, what they lacked in number the Lord would make up by sending angels, and send two angels where they lacked one man. He swore considerably, and observed that they might think he was swearing, but that God Almighty would not take notice of him in cursing such a d——d set as they were. He further stated, that they pretended to come as militia, but that they were all a d——d

set of mobs. He stated, at that or some other time, that, as they had commenced consecrating in Davies county, that he intended to have the surrounding counties consecrated to him: that the time had come when the riches of the Gentiles should be consecrated to the Saints. Of the prisoners, the following went in the last expedition to Davies, viz.:—Joseph Smith, jun., Hiram Smith, Parley P. Pratt (I heard), Caleb Baldwin, Washington Vories, Chandler Holbrook, Elijah Newman (I think), James M. Henderson, James W. Younger (I think), and Daniel Carn. While the last expedition was in progress, in Davies county, a portion of the troops returned to Far-West, to whom, and to the people assembled, I understood Sidney Rigdon had read a letter from Joseph Smith, jun.: I afterwards asked Sidney Rigdon to read it to me, which he did; and it was, as near as I can recollect, as follows:—'That the enemy was delivered into their hands, and that they need not fear; that this had been given to him by the spirit of prophecy, in the name of Jesus Christ.' Sidney Rigdon appeared to rejoice at the information, and give in to it. A few days before the militia got to Far-West, Joseph Smith, jun., observed, that he did not intend to obey the laws any longer; that he had had a great many writs served on him; and that he was of age, and did not intend to have another served on him: and further this deponent saith not.

(Signed) "JAMES C. OWENS."

Nathaniel Carr, a witness produced, sworn and examined on behalf of the State, deposeth and saith:—

"While the last expedition was going on in Davies county, a portion of the troops returned to Far-West, and was paraded before Mr. Rigdon's door: a letter was produced by him, received, as he said, from Joseph Smith, jun., and Lyman Wight, and, perhaps, Hiram Smith, and, I think, Elias Higby: the letter was read, which stated something like this:—'That all things were going on well in Davies; that they had nothing to fear, and that the enemy was in their hands.' I understood, from what was said in the letter, that

they knew this by revelation: the letter was read to about two hundred men, most of them under arms. The town appeared under military rule: picket guards were sent out morning and evening: this state of things was continued for three or four weeks, and until the Mormons surrendered their arms. Of the above defendants, the following were in the last expedition to Davies county:—Joseph Smith, jun., Lyman Wight, Washington Vories, I think; Mr. Buchanan was not out; George W. Harris was out; Jesse D. Hunter was out, I think; Darwin Chase; I saw Isaac Morley about Far-West, during the time of the expedition; Normon Shearer was out: Alexander McKay, captain of a company, was out; Ebenezer Robinson; James M. Henderson; Francis Higby, I think, was out; also Joseph W. Younger, I think; Daniel Carn was out; James H. Rawlins went out on Monday night, and returned on Thursday night. The following person told me he was in the battle with Bogart, to wit, Normon Shearer. When the forces that went out to attack Bogart were collecting, about midnight, I heard them say that a mob was collecting near Field's, who had taken some of the brethren prisoners, and that they were collecting a company to release them: and further this deponent saith not.

(Signed) "NATHANIEL CARR."

Abner Scovel, a witness produced, sworn and examined for the State, deposeth and saith:—

"In the latter part of June last, I heard Joseph Smith, jun., say, that if the people would let him alone, he would conquer them by the sword of the spirit; but if they would not, he would beat the plough-shares into swords, and their pruning-hooks into spears, and conquer them he would. He said, soon after this, 'What do we care for the laws of the land, so long as there is no person to put them in force?' After this, I had some talk with him, and observed to him, that I thought people ought to obey the laws of the land; and then he repeated the same thing again. Soon after the time that Phelps and Williams were baptized (about the last of June or July last), I heard Sidney Rigdon say, in Far-West.

that if Phelps or Williams apostatized again, or set up against the government or kingdom, the Lord would kill them in half an hour, or would put it into the hearts of his Saints to kill them. I know of no other violent measures, except from rumor. I live within four miles of Far-West, and have been occasionally there in the day time, but never attended their private meetings: and further this deponent saith not.

(Signed) "ABNER SCOVEL."

John Clemenson, a witness produced, sworn and examined in behalf of the State, deposeth and saith:—

"Some time in June, I attended two or three Danite meetings, and it was taught there, as a part of the duty of that band, that they should support the presidency in all their designs, right or wrong; that whatever they said was to be obeyed, and whoever opposed the presidency in what they said or desired should be expelled the county, or have their lives taken. The three composing the presidency were at one of those meetings, and to satisfy the people, Dr. Avard called on Joseph Smith, junior, who gave them a pledge that if they led them into a difficulty, he would give them his head for a foot-ball; and that it was the will of God these things should be so. The teacher and active agent of this society was Dr. Avard, and his teachings were approved of by the presidency. Dr. Avard further taught, as a part of their obligation, that if any one betrayed the secret designs of the society, they should be killed and laid aside, and nothing said about it. I heard Sidney Rigdon's sermon, commonly called the salt sermon, and its purport and design was about as other witnesses have stated them before me. When process was filed against Joseph Smith, junior, and others, in my office, as clerk of Caldwell Circuit Court, for trespass, Joseph Smith told me not to issue that writ; that he did not intend to submit to it; that it was a vexatious thing, and I had a right to judge of it, and that he would see me out in it. Hiram Smith, who was not a defendant in that suit, also joined him in the promise, if I would not

issue it. This was previous to the last term of the Circuit Court of Caldwell. I considered myself not a proper judge as to whether it was a vexatious suit or not. Joseph Smith, junior, said it was a vexatious thing, and that he would not suffer it to be issued; and I felt myself intimidated, and in danger if I issued it, knowing the regulation that had been entered into by the Danite band. On the Monday prior to the last Davies expedition, I heard Mr. Rigdon say, that those who had heretofore been backward in taking up arms in defending themselves, ought to, or should, be put upon their horses, with bayonets or pitchforks; and Smith said, forced into the front of the battle; and that the property of those who would not go into the war should be consecrated to the use of those who did. Mr. Smith said, their beef, corn, and potatoes they would take. I went in the expedition to Davies, in which Gallatin was burnt, as I felt myself compelled to go, from the regulations which had been made. It was generally understood, that every movement made in Davies was under the direction and supervision of the first presidency. Joseph Smith, jun., and Hiram Smith, of the presidency, were in Davies. The following of the defendants were in that expedition to Davies, viz.:—Joseph Smith, jun., Hiram Smith, P. P. Pratt, Lyman Wight, Caleb Baldwin, Alanson Ripley; John Buchannan was not there; Geo. W. Harris was there; Moses Clemenson, I think, was there; Darwin Chase was there; Elijah Newman was not there; Isaac Morley was not there; John S. Higby, I think, was there; Alexander McKay was there; Ebenezer Robinson was there; David Pettigrew was there; Edward Partridge was there; David Frampton was not there; Sheffield Daniels, I think, was not there; Daniel Carn was there; James Rawlins was there; Maurice Phelps, I think, was there.

Of the troops at Diahmond in this expedition, some were sent on one expedition and some on another, but all were there mutually to aid and assist each other in all that they undertook or did on that occasion. When we first went to Davies, I understood the object to be, to drive out the mobs, if any should be collected there; but when we got there

found none. I then learned the object was, from those who were actively engaged in the matter, to drive out all the citizens of Davies, and get possession of their property. It was understood that they burnt Mormon houses as well as the houses of the citizens. The burning of the Mormon houses was to bring the Mormons into Diahmond, as I understood it. It was said by some, that the Mormons were burning their own houses; and by others, that the mob burnt them; and so much was said about it, that I did not know when I got the truth. I heard Daniel B. Huntingdon, one of the Mormon troops, say, that the Missourians at Gallatin had taken the goods of Stollings' store and piled them up, and set fire to the store-house, and had gone off for wagons to haul off the goods, but that our wagons got there first, and had hauled them off. I understood that the goods were deposited with the bishop of the church at Diahmond, as consecrated property to the church. A great deal of other property was brought into the Mormon camps, but I know not where it came from, but understood it to be consecrated property. It was frequently observed among the troops, that the time had come when the riches of the Gentiles should be consecrated to the Saints.

"From the time of the return of the troops from Diahmond, the town of Far-West was kept under military rule; troops paraded and disciplined every day. It was a generally prevailing understanding among the troops, and seemed to be so much so towards the last that no other impressions prevailed, that they would oppose either mob or militia, should they come out against them, for they considered them all mob at heart. This was about the time the militia arrived there.

"As to Hiram Smith personally, I have thought him to be a good meaning man; but in connexion with others under the order of the Danite Society, I thought I had as much to fear from him as from others. As to the constitution testified of by Dr. Avard, I never heard of it until he disclosed it when he was taken prisoner. I did not attend the first meeting, in which the Danite band was formed. I did not see Hiram Smith, in the last expedition to Davies, have arms

upon his person; but he constituted one of the counsellors of President Joseph Smith, jun., and it was not usual for any of the presidency, composed of President Smith and his counsellors, to take arms and go into the ranks. When I arrived at Diahmond, I stayed the first night at Lyman Wight's house, and informed Wight that Gen. Parks was coming out with the militia. Wight answered, that he did not wish Parks to come out, and sent an express to him not to come. He remarked, that they could settle the difficulties themselves. And further this deponent saith not.

(Signed) "JOHN CLEMENSON."

Reed Peck, a witness produced, sworn and examined on behalf of the State, deposeth and saith: —

"A short time after Cowdery and the Whitmers left Far-West (some time in June), George W. Robertson and Philo Dibble invited me to a Danite meeting: I went. The only speaker was Dr. Avard, who explained the object of the meeting, and said that its object was that they might be perfectly organized, to defend themselves against mobs; that we were all to be governed by the Presidency, and do whatever they required, and uphold them; that we were not to judge for ourselves whether it were right or wrong; that God had raised us up a prophet, who would judge for us; and that it was proper we should stand by each other in all cases; and he gave us an example,—if we found one of the Danites in a difficulty, in Ray or Clay, for instance, we should rescue him, if we had to do with his adversary as Moses did with the Egyptians—put him under the sand; it made no difference whether the Danite was to blame or not: they would pack off to Far-West, and there be taken care of. The question was asked, 'Whether it would extend to process, or not?' and he replied, 'Not.' The Danite oath was administered in this meeting to about thirty or forty persons. Philo Dibble told me who the head officers of the Danite band were:—that George W. Robertson was colonel; that he (Dibble) was lieutenant-colonel, and Seymour Brunson major; and that I was chosen adjutant. After that, I had a

talk with George W. Robertson and Philo Dibble together, in which I was informed who the officers were, as above; and that Jared Carter was captain-general of the band, Cornelius P. Lott major-general, and Sampson Avard brigadier-general: this is as I now recollect it. Dr. Avard, in speaking to the society, remarked, that it would be impossible for the presidency to explain the object of the society to every member, but that the presidency would explain their views or wishes to the head officers, and the officers to the members of the society. I was present at one meeting, where the officers of the society were presented and introduced to the presidency; each officer receiving a blessing from them. Avard stated that he had procured the presidency to come there, to show the society that what he was doing was according to their direction or will; and while there, the presidency approved of Avard's course in the society. Dr. Avard, however, did not explain to the presidency what his teachings had been in the society. I heard Dr. Avard, on one occasion, say, that the Danites were to consecrate their surplus property, and to come in by tens to do so; and if they lied about it, he said that Peter killed Ananias and Sapphira, and that would be an example for us. When appointed adjutant of the Danite band, as above referred to, I did not think proper to object openly, though I determined within myself not to act; and the lists and other papers brought to me for recording I threw aside, and made no record of. On the day before the last expedition to Davies, I heard Joseph Smith, jun., in a speech, say, in reference to stealing, that, in a general way, he did not approve it, but that on one occasion our Saviour and his disciples stole corn in passing through the corn-fields, for the reason that they could not otherwise procure anything to eat. He told an anecdote of a Dutchman's potatoes; and said, in substance, that a colonel or captain was quartered near a Dutchman, from whom he wished to purchase some potatoes, who refused to sell them: the officer then charged his men not to be caught stealing the Dutchman's potatoes; but, next morning, he found his potatoes all dug. I think this was in refer-

ence to the expedition to Davies; and that they had been compelled to go out there so often, that the people there ought to bear the expense. Such men as would oppose things undertaken as being unlawful, and such as they feared was a violation of the law, I have heard Mr. Smith and Rigdon, in their public addresses, denominate, 'O don't me:' these I understood to be those who were denominated dissenters; and in reference to men who were hanging back, and did not wish to engage in their expeditions, they were called traitors; and Mr. Rigdon proposed that blood should first begin to flow in the streets of Far-West, but his proposition did not carry. The proposition was then made, and carried unanimously, that those who thus hung back should be pitched upon their horses, and made to go, and placed in front of the army. All the above occurred in Far-West, the day before the last expedition to Davies. The following of the defendants were in the last expedition to Davies county:—Joseph Smith, jun., Hiram Smith, P. P. Pratte, Lyman Wight; Amasy Lyman, I am certain, was not there; George W. Robertson, Caleb Baldwin and Alanson Ripley were there; John Buchanan was not there; George W. Harris, George Grant, and Darwin Chase were out; Isaac Morley was not out; Alexander McKay was there; Ebenezer Robinson was there; Francis Higby, I think, was there; George Kimble was there; James W. Younger was there; John S. Higby, I think; James M. Henderson was there; Edward Partridge was there; James H. Rawlins and Maurice Phelps were there. When the troops arrived at Diahmond, they were divided into companies of 20, 40, 50, &c., just as they might be called for: these companies were sent out in different parts of the county, as I saw them thus occasionally going out and coming in: I saw a company of about fifty, called a fur company, come in once; some had one thing, and some had another; one I saw with a feather bed; another had some spun yarn. I understood, from some of those who were bringing property, that they were to take it to the bishop's store and deposit it; and if they failed to do so, it would be considered stealing. As the property was

brought in, there was a general shout of 'Hurrah!' and waving of hats by those in camp. I heard Dennis Huntingdon, one of the troops, tell in camp that the mob had burned the store-house in Gallatin, but that the Mormons had hauled off the goods; and also that the mob were burning some Mormon houses: I looked at him as though I did not believe it: he stooped down to me then, being on his horse, and whispered to me that it was Captain Branson, who had gone with twenty of the Mormon troops that day to the Grindstone Fork, who was burning these houses. The goods taken from Gallatin were generally understood, in camp, to have been deposited with the bishop, as consecrated property. When the companies would return from their expedition, they would make their reports to the presidency who were there. As this company, above referred to as the fur company, passed with their plunder, I heard Mallon Johnson, who lived in the lower part of Caldwell, ask Joseph Smith, jun., if these proceedings would not endanger the families of those living in that part of Caldwell, and excite the people to come on them? Smith asked him what he was talking about? that this was the first step they had ever taken to quell the mob. I heard Perry Keyes, one who was engaged in the depredations in Davies, say, that Joseph Smith, jun., remarked, in his presence, that it was his intention, after they got through in Davies, to go down and take the store in Carrollton: this remark Smith made while at Diahmond. After the Mormon troops returned to Far-West, from Davies, I saw several of the captains of tens who had been in that expedition making out a list of their men, for the purpose, as they said, of being handed in, that they might receive their portion of the spoils. I heard Darwin Chase say, that he was in the expedition that went down against Bogart. Several days before the militia came to Far-West, I learned through Mr. Arthur, of Clay county, that they were raising the militia. On Monday, before the militia arrived, I went out towards Crooked river, to see if I could meet with them: I met a young man, who informed me that General Donephan was on Crooked river, with the militia.

I returned to Far-West, and informed Mr. Rigdon and Joseph Smith, jun., as well as giving general information of the fact. I proposed to Mr. Smith to go next morning and try to find them, to which he assented: I was disappointed in my effort, and returned late in the evening to Far-West: just as I arrived, I saw the militia, and I went down to them with a flag. I met with General Donephan, who received me, and told me there were about 1,300 in number, and that they were militia. On my return to town, I met with Joseph Smith, jun., and informed him that the troops were militia, under General Donephan's command. Mr. Smith asked me their number; and when I told him, he replied, 'Keep up good courage, and we can whip that number, if they make an attack upon us.' Some other person came up at the time, and inquired of me their number? and Mr. Smith answered, that Mr. Phelps said, who was a judge of numbers, having seen troops before, that there was about 250, as he would suppose. Mr. George W. Robertson then whispered to me not to tell the men the number of militia; that it would frighten them, or dampen their courage.

[At this stage of the examination of Reed Peck, the following-named defendants, viz., King Follet, Samuel Bent, Ebeny Brown, William Whitman and Jonathan Dunham were brought to the bar of the court, and put upon their trial for the offences alleged against the other defendants; and, time being allowed them to employ counsel, they retired, and returned again, appearing by themselves, and Messrs. Rees and Donephan their counsel. The examination of Reed Peck was then continued.]

Reed Peck deposeth and further saith, that "Jonathan Dunham was in the last expedition to Davies, and was captain of the company of fifty, which I spoke of above as being called the fur company: he went under the fictitious name of Captain Black-Hawk: when the men were paraded, they were called out as all belonging to Captain Black-Hawk's company. My impression is, that King Follet was not in that expedition; but he was captain of twelve men in Far-West, under the Danite order, as I understand, as he

was neither an officer nor private of militia, and was known and called under the fictitious name of Captain Bull, and his company was called the Regulators. I saw William Whitmer in the expedition to Davies, and he seemed to be one of the troops engaged with others. Some time previous to the difficulties in Davies, the first time when the militia went out there for the purpose of keeping the peace, I heard Joseph Smith, jun., in a public address, say that he had a reverence for the Constitution of the United States, and of this State, but as for the laws of this State he did not intend to regard them, nor care anything about them, as they were made by lawyers and black-legs: the above things were said some time in last July or August. On the eve of the last expedition to Davies, I heard Joseph Smith, jun., say, that we (meaning the heads of the church) had appealed to the Governor for protection, and he had sent us back word that we 'must fight our own battles:' he further said, that the law was unequally administered—all against us, and none for us; and spoke of the prosecutions set on foot in Davies as an instance; and then said we must take our own case in our own hands, and defend ourselves; that he did not calculate to regard the laws any longer. It was in the last of June, or first of July last, that I heard Dr. Avard say, that he had just returned from a council with the presidency, in which council Jared Carter was broken of his office of captain-general of the Danite band, for having spoken against Sidney Rigdon, one of the presidency; it being a regulation of that society that no one should speak against them, or hear any one else do it, with impunity. In that council, Avard said an arrangement was made to dispose of the dissenters, viz., all the head officers of the Danite band should have a list of the dissenters, both here and in Kirtland; and, said he, 'I will tell you how I will do with them. When I meet one damning the presidency, I can damn them as well as he,' and if he wanted to drink, he would get a bowl of brandy and get them half drunk, and taking him by the arms he would take him to the woods or brush, 'and,' said he, 'into their guts in a minute, and put them under the sod.' He

gave this as an example of the way they should be disposed of. The only motive for getting rid of the dissenters in this way, as far as I ever learned, was, that if they remained among the Mormons, they would introduce a class there that would ultimately endanger their lives and destroy the church; and if they were suffered to go out from among them they would be telling lies on them in the surrounding country. These reasons I gathered from Mr. Rigdon's 'salt sermon,' and Mr. Rigdon said, in the same sermon, that he would assist to erect a gallows on the square and hang them all. Joseph Smith, junior, was present, and followed Mr. Rigdon after he had made the above declarations, and said that he did not wish to do anything unlawful. He then spoke of the fate of Jadas, and said that Peter had hung Judas. He said that he approved of Mr. Rigdon's sermon, and called it a good sermon. And further this deponent saith not.

(Signed) "REED PECK."

James C. Owens, a witness who was produced on a former day and testified, being called back to the bar again, further deposeth and saith:—

"I do not think that William Whitmer was in the last expedition to Davies; I think he was left at Far-West as captain of the town guard, though he may have been in Davies for aught I know. And further this deponent saith not.

(Signed) "JAMES C. OWENS."

William Splawn, a witness produced, sworn and examined in behalf of the State, deposeth and saith:—

"I was at Eli Bayley's, in Davies county, where there was an armed company of men, about ten or twelve in number. James H. Rawlins and Jesse D. Hunter, two of the defendants, were of the company that came to Bayley's. They inquired who I was, and if I was a mob character, and learning that I was not, they let me alone. They inquired for John Raglin, and said they heard he was a mob character, and had gone for men to fight them, and that if

they got their eyes on him, they would take his life, and that he had better keep out of the way. To be positive that Hunter was of the company, I will not, but I have little or no doubt of it from his appearance. This was on Saturday, after I learned that Gallatin was burned the Thursday before, and during the time that the Mormon troops were in Davies county: and further this doponent saith not.

(Signed) "WILLIAM SPLAWN."

Thomas M. Odle, a witness produced, sworn and examined on behalf of the State, deposeth and saith:—

"On the Saturday after Gallatin was burned, an armed company of twelve men rode up to Mr. Raglin's house, in Davies county, where I resided: they inquired for John Raglin; I told them where he had gone: they said their object was, to drive the mob from the county, and said that I must go: I replied, I could not; that I had no way to get off, and that my family was barefooted: they replied, that made no difference, I must go; and said that, if I was not gone by the next morning's sunrise, they would take my life. They told Mrs. Raglin she must put out; that there she could not stay; and that Raglin had better never show himself there; that they would take his life if they ever set their eyes on him. Next morning, by the assistance of friends, we did start, leaving the most of our property there. Since then, I have returned and found the houses burnt, and the property gone, consisting of household plunder and twenty-nine bee-gums: they inquired for guns, and got down and took one gun from the house, belonging to one Josiah Littlefield. They farther said, that they had been driven as long as they were going to; that they had got strong enough now to defend themselves; that they intended to do it by the sword; that they were at the defiance of any set of men who could come against them, and that they now intended to make it a war of extermination. The following of the defendants were in the above company, viz., James H. Rawlins, Jesse D. Hunter, Darwin Chase; and I think, from his appearance, Maurice Phelps was there, but may be mistaken.

Hunter appeared to be captain or commander of the company, as he did the most of the talking; but almost all of them had something to say. And further this deponent saith not.

(Signed) "THOMAS M. his ⋈ mark. ODLE."

John Raglin, a witness produced, sworn and examined on behalf of the State, deposeth and saith:—

"I was in Gallatin when the Mormons made an attack upon it, which took place on one Thursday in October: all the persons that were there left the town; and the Mormons, as I believe them to be, to the number of about 150 or 200, all armed, took possession of the town: and the store and other houses were burnt, as I learned, that evening: and further this deponent saith not.

(Signed) "JOHN his ⋈ mark. RAGLIN."

Allen Rathburn, a witness produced, sworn and examined on behalf of the State, deposeth and saith:—

"On the day before the battle with Bogart, I was in Far-West, and early in the morning, Daniel Carn, one of the defendants here, asked me to help him grease his wagon. I did so, and asked him where he was going? He said he was going out to Mr. Raglin's, in Davies county; that there were about forty bee stands there that they were going for directly after. I was down at Morrison's store, in Far-West; there was a company of ten or a dozen men, with two or three wagons. I heard Mr. Huntingdon ask for brimstone. Some of the company said they had two pounds. Huntingdon answered, that would do. Mr. Hunter, one of the defendants here, gave the word of command, and they marched off, Mr. Daniel Carn, with his wagon, with them. Late that evening, I saw Mr. Carn's wagon at his grocery door in Far-West. I saw Carn and Huntingdon unloading it. The wagon was loaded with one bee gum and household plunder, consisting of beds or bed clothes, pinned or tied up; also, there were onions in the wagon. Mr. Carn that evening remarked, that there would be in, that night, a con-

siderable number of sheep and cattle; and further said, that it looked to him sometimes that it was not right to take plunder, but that it was according to Joseph Smith, junior,'s direction, and that was the reason why he did it. The next morning, I saw a considerable number of sheep on the square in Far-West, near about one hundred. I then left Far-West, and returned home, in the east part of Caldwell county, having been summoned to Far-West by my militia captain, but performed no military duty while there. And further this deponent saith not.

(Signed) "ALLEN RATHBURN."

Jeremiah Myers, a witness produced, sworn and examined, deposeth and saith:—

"I was in the last expedition to Davies, being summoned from my house, in the east part of Caldwell county, by my militia officer, to go to Far-West, where I was told we had to march to Davies, and did so. I think it was the third day after our arrival at Diahmond that Captain Fearnought's company of about one hundred men started out, and not until we got near to Gallatin did I learn where they were going. I was then told there was a mob at Gallatin, and that we were going to disperse them. When in about half a mile of Gallatin we formed, and rushed into town with a hurrah! I only saw two men, who were running; others said there were about fifteen. We gathered up around the store, and some went in, hallooing, 'Bring them out here!' supposing there were men in the house. About this time, myself and another man returned to camps at Diahmond. That evening, I saw store goods at the bishop's store, and was informed by Mahlon Johnson, one of the company to Gallatin, that the goods taken from the store in Gallatin were the goods I saw deposited in the bishop's store; they were called and considered consecrated property, and that they were to be dealt out by the bishop to those who stood in need. I saw parties going out and coming in while in camps, but I saw no property come into camps; but I saw a pen of cattle, which was called buffalo. The following of the defendants were

in the last expedition to Davies:—Joseph Smith, junior, Lyman Wight, (who resides in Diahmond,) Washington Vories. I never saw Lyman Wight in command during this expedition. My camp was half a mile from Wight's, and I staid pretty constantly about my own camp. I do not recollect that I was in any other expedition than the one to Gallatin. Ebenezer Page was in the last expedition to Davies; Francis Higby was there; Daniel Carn was there; James H. Rawlins was there; Maurice Phelps, I think, was there. There was some property brought into Diahmond by the Mormons as their own: this was not deposited with the bishop, but they took it themselves. And further this deponent saith not.

(Signed) "JEREMIAH MYERS."

At this state of the examination, the following defendants, James Newberry and Sylvester Hewlitt, were brought to the bar of the court, and put upon their trial for the offences alleged against the other defendants; and time being allowed them to procure counsel, they informed the court that they were ready to appear by themselves and their counsel, John R. Williams, Esq. The examination then progressed.

Andrew J. Job, a witness for the State, produced, sworn, and examined, deposeth and saith:—

"While the Mormon troops were in Davies county in the last expedition, I was taken prisoner by Captain Fearnought, as he was called, who I have since learned was a Mr. Patton. While they were getting me into Diahmond, about midnight, I passed on between Mill Port and that place, and counted ten houses on fire. James H. Rawlins, Ebenezer Page, James M. Henderson, Alanson Ripley, and Sidney Tanner were of the company that took me prisoner. When the houses were burning, I heard Ebenezer Page say, that the mob were burning their own houses, and would lay it on the Mormons. I observed, it was very curious they should burn their own houses. He replied, it was, but they were doing so. I arrived at Diahmond that night a prisoner,

and was detained there until next morning about daybreak, when I, Ira Glaze, and William Bone, who were also taken prisoners, were turned loose by Lyman Wight, and told that he would give us four hours to leave the county, and if they caught us after that time, we should not live any longer. Before we left, I heard Lyman Wight say, 'Come, boys, feed your horses and get your breakfast, we must try and scatter the mob.' After I left Diahmond, I went to my stepmother's, and made efforts to get out of the county. After the Mormons surrendered at Diahmond to the militia, I went with my stepmother to Diahmond, to hunt for her property, which had been left at the house when she moved, and which was missing on her return; such as beds, bed clothing, knives and forks, a trunk, &c. On examination, we found at the house of Lyman Wight, and upon his bedstead, a feather bed which I knew to be the one that was left by her at the time she fled from the Mormons; also, we found in Wight's house a set of knives and forks which I knew to be the same left at the house as above stated. I knew the bed from its appearance—the tick was striped and pieced at the end, and the stripes of the piece turned crosswise. My stepmother left her residence, in two miles of Diahmond, where she left the above articles, on Wednesday, before I was taken prisoner, which was on the Sunday after; and when at Diahmond the night I was a prisoner, I slept on that same bed, as I believed it to be, at one Sloan's (as I understood his name to be.) When my stepmother left her home near Diahmond, where the above articles were left, she went into the lower part of Davies, to which place I went when turned loose as a prisoner. My father's name is Robert Job. And further this deponent saith not.

(Signed) "ANDREW J. his ⋈ mark. JOB."

Freeman H. Gardner, a witness on behalf of the State, produced, sworn, and examined, deposeth and saith:

"I was pressed to go in the expedition against Captain Bogart, and went part of the way, as far as to Brag's place, about seven miles from Bogart's camp. While there, I

heard D. Patton, who was called Captain Fearnought, lecturing the troops; heard him direct his men how to shoot—to bring their guns on a rise to their object, and hold their breath and fire, and generally they would make a deadly shoot; and that those they were going to fight should not be able to hurt them; that their pieces should be elevated too high or held too low. When called upon that night to go, I was informed by the man who came for me, that the object was to disperse a mob down on Crooked river. I proceeded no farther than to Brag's place; I left, and returned home. The following named defendants were in the expedition against Bogart:—Washington Vories was not in the expedition; he stated he had no horse to ride, and that if I would not go, he wished to get my horse to ride, that he might go. I replied, if the horse went, I must go with it. He answered, I might have his gun, (as I had none,) but that he would rather go himself. I took his gun, and joined the company as above. Darwin Chase was in the expedition, as he told me. And further this deponent saith not.

(Signed) "FREEBURN H. ⋈ (his mark.) GARDNER."

Burr Riggs, a witness in behalf of the State, produced, sworn and examined, deposeth and saith:—

"In the latter part of June last, immediately after the Whitmers and Cowdery left Far-West, I fell in company with Joseph Smith, jun., and George W. Robertson. Joseph Smith, jun., said there were certain men using their influence against the proceedings of the presidency, and if they were suffered to go on, they would do great injury; and Smith told Robertson the first man he heard speaking against the presidency, and against their proceedings, he must tie him up, and give him thirty-nine lashes, and if that would not do, to give him thirty-nine more, until he was sorry for what he said: and Robertson said he would do it.

About the latter part of July, I heard Sidney Rigdon say, W. W. Phelps and Dr. Williams, and, he strongly suspected, John Corrill, were using their influence against the presidency of the church, and further said that Corrill and Phelps

were men of great influence in the country, and their influence must be put down.

In the late expedition to Davies, I did not go, but my team was pressed. Four or five days after the Mormon troops had gone out, I learned that one of my horses was sick, and that I had better go and attend to him. I went out to Diahmond, and got there in the evening, remained that night, and returned home, to Far-West, next morning. While at Diahmond, I saw a great deal of plunder brought in, consisting of beds and bed clothes: I also saw one clock, and I saw thirty-six head of cattle drove up and put in a pen. All the above property was called consecrated property; and I heard John L. Butler, one of the Mormons who was engaged in assisting to drive the cattle in, say that they had taken the cattle from the citizens of the Grind-stone Fork, and said he had made a valuable expedition. I saw Ebenezer Robertson there, who had a gun-barrel in his hand. I asked him where he got it, and he told me, that the evening before he had set a barn on fire, and then he heard the gun go off, and while the house was burning, he went back and got the barrel out of the ruins of the barn. The following of the defendants were in the last expedition to Davies:—Joseph Smith, jun., Hiram Smith, Lyman Wight; I think Amazy Lyman was not there; George W. Robertson was there; Alanson Ripley was there; John Buchanan was not there; Jacob Gates, I think, was there; George W. Harris was there; Jesse D. Hunter and George Grant were there; Elijah Newman went out when I did, and, I think, returned next morning: there were some families going to Diahmond, and Newman went as one of a guard, to guard them out: Isaac Morley was not there; Thomas Rich was there, and returned while the Mormon troops were in Davies, with an express from Captain Fearnought to Sidney Rigdon, for some wagons to move off families: Alexander McKay was there; John S. Higby, I think, was there; Ebenezer Robertson was there; Edward Partridge was there, and returned in a few days; I think Silas Manard was not there; Daniel Carn was there; I think William Whitmer was not out; Sylvester Hewlitt, I think, was in Far-

West during that expedition. Two or three days before the surrender of the Mormons to the militia, at Far-West, I heard Joseph Smith, jun., say that the sword was now unsheathed, and should not be again sheathed until he could go through these United States, and live in any county he pleased, peaceably. I heard this from him before the expedition to Davies the last time, when Gallatin and Mill-Port were burnt, as well as afterwards, and I heard it on several occasions. I never heard Joseph Smith, jun., say he would disobey the laws of the country. The following of the defendants were in the expedition against Bogart:—P. P. Pratt, Darwin Chase; Isaac Mooley, I think, was not there; Joseph M. Younger was not there; Norman Shearer was there. While the last expedition was going on in Davies, there was a meeting in Far-West, in which Mr. Sidney Rigdon presided; there were present between 60 and 100 men; a guard was put around the house, and one was placed at the door. Mr. Rigdon said the last man had been away from Far-West that was going to; that the next man who started, he should be pursued and brought back, dead or alive. This was put to vote, and agreed to without any one objecting to it. He further said, that "one man had slipped his wind yesterday, and had been thrown aside in the brush, for the buzzards to pick, and the first man that lisped it should die." At this meeting companies were chosen, some to procure wood for the town, some to haul houses to town, and some to procure meal for the army at Far-West, and also for the families of those who were in the expedition to Davies, and one company for spies. Sidney Rigdon said these companies were necessary, and appointed men as heads of the companies to make them up. Rigdon further stated, at this meeting, that the enemy were then in their hand, and that they should prevail. He gave instructions to the spy company, that they should go out to Diahmond and surrounding country, to learn the movements of mobs, and that, if they found any mob burning houses in Caldwell, "be sure," said he, "that you do the same thing to them." Amazy Lyman was the captain of this spy company. It was stated in this meeting, that the object of or-

ganizing the spy company was to be able to guard against mobs, which they said were coming on them from all quarters. When Patton was raising his company to go against Bogart he remarked, that it (Bogart's company) was said to be militia, but it was a cursed mob, and that, in the name of the Lord, he would go and disperse them. When Mr. Rigdon was instructing the spy company, or apparently in conversation with them, above referred to, I heard it said, that if they could not get rid of the mob in any other way, they could poison them to death. At the time of this last remark, I was engaged in other conversation, and did not hear all that conversation. And further this deponent saith not.

(Signed) "BURR RIGGS."

Elisha Camron, a witness in behalf of the State, produced, sworn and examined, deposeth and saith:—

"That the day before the battle with Bogart, I was in Far-West, and was taken prisoner. I saw Lyman Wight, and informed him that they were raising the militia in Clay county, and that there was no mob out. He appeared to be very angry, and said he would fight anybody that might come against them; that he did not care what came. My oxen, that I drove with me, were taken and put to work, as I was told. I did not recover them until after the Mormons surrendered to the militia. Wight, when conversing with me as above, appeared to be friendly with me, as he had been before. And further this deponent saith not.

(Signed) "ELISHA CAMRON."

Charles Blakely, a witness produced, sworn and examined in behalf of the State, deposeth and saith:—

"That at the time when one of the houses at Millport was burning, I saw Joseph Smith, jun., Lyman Wight, George W. Robertson, and two others, sitting on their horses, looking at the burning: I also saw Mr. Turner, and a young Mr. Moren, both of whom lived in about half a mile of the place, there also. Some of the company on horseback said the citizens had commenced it with them, and they intended to

take satisfaction. Most of the houses at Mill-Port had the appearance of having been burnt several days before. Wight told us that we might get our families out of the county in peace; that he nor any person he could control, should hurt them, nor would they interrupt any unarmed persons. He said he had no desire they should leave the county, if they could live in peace. And further this deponent saith not.

(Signed) "CHARLES BLAKELY."

James Cobb, a witness for the State, produced, sworn and examined, deposeth and saith:—

"That at the time one of the houses at Mill-Port was burning, I was there, and saw Joseph Smith, jun., Lyman Wight, George W. Robertson, and two others, all on horseback, and Mr. Turner, and a son of Josiah Moren. The house, which was a stable, had just got in a good way of burning. And further this deponent saith not.

(Signed) "JAMES COBB."

Jesse Kelly, a witness produced, sworn and examined on the part of the State, deposeth and saith:—

"That he is a citizen of Davies county; that about four days after the burning of Gallatin and Mill-Port, myself and Addison Price were surrounded, in a house in Davies, and taken prisoners, by a company of Mormons. They took from me three guns and a butcher knife. Alexander McKay, the defendant, was captain of the company. Caleb Baldwin, another defendant, was in the company. The captain asked us if we belonged to the mob? We replied, not. He then said we had better join them, and come into Diahmond for protection. I replied, that I would consider of that. Mr. Price said to them, that he had moved his family into Livingston. The captain then said if we did not wish to fight them, we must leave the State, "for we intend," said he, "after we get possession of Davies, to take Livingston, and after that, keep on till we take possession of the whole State." The captain then asked Mr. Price if he knew whether the Governor would be up or not? Price answered

he did not know. The captain then remarked, he wished he would come up; that his scalp he would rather have than any other man's. There were thirty or forty armed men in this company; and after carrying us about four miles on towards Diahmond, they released us, telling us we must leave the county immediately, and if we did not want to fight them, we must leave the State immediately, for the State they intended to have. They said it was the mob who had plundered and burnt their own houses in Davies, and then laid it on the Mormons. A number of the company had something to say, pretty much to the same import with what was said by the captain. And further this deponent saith not.

(Signed) "JESSE KELLY."

Addison Price, a witness in behalf of the State, produced, sworn, and examined, deposeth and saith:—

"I am a citizen of Davies county; that about four days after Mill-Port was burnt, I was taken prisoner, together with Mr. Kelly, by a company of armed Mormons, near forty in number. They took from me a butcher knife, bullet moulds, and a bar of lead; and a butcher knife and three guns, one a shot gun and two rifles, from Mr. Kelly, as he has himself stated. The guns were taken from Mr. Kelly after they had taken us back to Mr. Kelly's house, where they found them, we having been taken prisoners about two miles from there. Alexander McKay, one of the defendants here, was captain of that company, and they sometimes called him General; and Caleb Baldwin was also in the company. The captain, on finding that I had removed my family and plunder into Livingston, asked why I did so. I informed him, that as I had understood that when they came to a house they would take the beds, bedding, &c., off, I moved mine in time to save it. He advised me to go to them for protection, as there was obliged to be war then, and that I would have to fight on one side or the other. I replied, I did not think there would be war. He said there would oblige to be, and if I did not wish to fight, I must leave the State. He frequently, in making these remarks, raised up his right

hand, and warned me in the name of the Great God to leave the county, and that I had better leave the State. It was said by several of the company, that as soon as they had rid Davies county, they would have Livingston, and before they stopped, they intended to have the State. They asked me if I knew whether any one had gone for the Governor. I answered, I did not know. They said they understood he had been sent for, and was coming up into the Grand River country, to see what was going on. They said, they only hoped he would; that they intended to scalp him the first man, as soon as he did come, for he was nothing but an infernal mob himself. There was a great deal more said in the way of threats. They inquired of me if I knew if there were any mobs coming against them. I answered, that I knew of none. They said the whole State was a mob. I asked them what they called themselves. They answered, they were militia. After carrying us on toward Diahmond, (where they said they intended to take us) about four miles, they released us. This company bore a white flag with them. And further this deponent saith not.

(Signed) "ADDISON PRICE."

Samuel Kimble, a witness on behalf of the State, produced, sworn, and examined, deposeth and saith:—

"I reside near Far-West, and was repeatedly warned, and my life threatened, if I did not go to Far-West and take up arms. About a week before the surrender of the Mormons to the militia, I went to Far-West; my name was enrolled, and I was forbid to leave the town, and was paraded twice a-day, and the roll called. While there, I heard Joseph Smith, jun., in a speech to the company, of perhaps 200, under arms, say it was impossible to please a mob; that he had applied to the Governor, and he understood the Governor said he could do nothing for us. He said the whole State was a mob, and that the Governor was nothing but a mob, and if he came upon them, he would make war upon him. He cursed the State as a d——d mob, and said that God would d—n them. He observed, that the people might

think he was swearing, but that the Lord would not take notice of it. And further this deponent saith not.

(Signed) "SAMUEL KIMBLE."

William W. Phelps, a witness on behalf of the State, produced, sworn and examined, deposeth and saith:—

"As early as April last, at a meeting in Far-West, of eight or ten persons, Mr. Rigdon rose and made an address to them, in which he spoke of having borne persecutions, and law-suits, and other privations, and did not intend to bear them any longer; that they meant to resist the law; and if a sheriff came after them with writs, they would kill him; and if any body opposed them, they would take off their heads. George W. Harris, who was present, observed, 'You mean the head of their influence, I suppose?' Rigdon answered, 'He meant that lump of flesh and bones called the skull, or scalp.' Joseph Smith, jun., followed Mr. Rigdon, approving of his sentiments, and said that was what they intended to do. Both of them, in their remarks, observed, that they meant to have the words of the presidency to be as good, and as undisputed, as the words of God; and that no one should speak against what they said.

"Hiram Smith was not in Far-West at this time; and, I think, was not in the country. Some time in June steps were taken to get myself and others out of the county of Caldwell, and efforts were made to get the post-office from me (being postmaster), by a demand for it. I explained the law, which seemed satisfactory, and it was not given up. I then informed the second presidency of the church, by letter, that I was willing to do whatever was right; and if I had wronged any man, I would make him satisfaction. I was then notified to attend a meeting, which I did: in that meeting, Sidney Rigdon, in an address, again brought up the subject of the post-office. I told them, that, if public opinion said I should give it up, I would do so, but they would have to await the decision of the postmaster-general; which they agreed to do, with the understanding that a committee of three should be appointed to inspect the letters written and

sent by me, as well as those received by me. This committee, however, never made their appearance. After my case was disposed of, another man's was taken up: he attempted to speak in his defence, and said he was a republican: several rushed up towards him, and stopped him, telling him, if he had anything to say in favor of the presidency, he might say it, but he should say nothing against them; and that was their republicanism. Joseph Smith, jun., Sidney Rigdon and Hiram Smith, who compose the first presidency, were there. It was observed in the meeting, that if any person spoke against the presidency, they would hand him over into the hands of the 'Brother of Gideon.' I knew not, at the time, who or what it meant. Shortly after that I was at another meeting, where they were trying several, the first presidency being present: Sidney Rigdon was chief spokesman. The object of the meeting seemed to be, to make persons confess and repent of their sins to God and the presidency, and arraigned them for giving false accounts of their money and effects they had on hand; and they said, whenever they found one guilty of these things, he was to be handed over to the 'Brother of Gideon.' Several were found guilty, and 'handed over,' as they said: I yet did not know what was meant by this expression, 'The Brother of Gideon.' Not a great while after this, secret, or private, meetings were held: I endeavored to find out what they were, and I learned from John Corrill and others they were forming a secret society, called 'Danites,' formerly called the 'Brother of Gideon.' In the meeting above referred to, at which I was present, one man arose to defend himself, and was ordered to leave the house, but he commenced to speak. Avard then said, 'Where are my ten men?' Thirty or more men rose up, whereupon the man said he would leave the house, and did so. At this meeting I agreed to conform to the rules of the church in all things, knowing I had a good deal of property in the county, and if I went off I should have to leave it. For some time before and after this meeting an armed guard was kept in town; and one of them at my house during the night, as I suppose, to watch my person.

"In the fore part of July, I, being one of the justices of the County Court, was forbidden by Joseph Smith, jun., to issue any process against him: I learned from the clerk of the Circuit Court that a declaration had been filed against Smith, Rigdon and others, by Johnson; and in reference to that case, Smith told Clemenson, the clerk, that he should not issue a writ against him. I observed to Mr. Smith that there was a legal objection to issuing it—that the cost (meaning the clerk's fee) had not been paid. Smith replied, he did not care for that: he did not intend to have any writ issued against him in the county. These things, together with many others, alarmed me for the situation of our county; and at our next Circuit-Court, I mentioned these things to the judge and several members of the bar. A few days before the 4th day of July last, I heard David W. Patten, known by the fictitious name of Captain Fearnought, say, that Rigdon was writing a declaration, to declare the church independent. I remarked to him, I thought such a thing treasonable, to set up a government within a government. He answered, it would not be treasonable, if they could maintain it; and that a set of fellows had got hold of it that would maintain it, or fight till they died. Demick Huntingdon and some others made about the same remark. Sidney Rigdon's Fourth of July oration was the declaration referred to. Along through the summer and fall a storm appeared to be gathering, and, from time to time, I went out into Ray and Clay counties; saw and conversed with many gentlemen on the subject, who always assured me that they would use every exertion that the law should be enforced; and I repeatedly made these things known in Caldwell county, and that there was no disposition among the people to raise mobs against them from these counties. I never was invited, nor did I attend any of their secret meetings. I was at the meeting the Monday before the last expedition to Davies, having learned that steps would be taken there which might affect me. At this meeting, the first presidency, together with many others, were there, to the number of, perhaps, 200 or 300, or more. Joseph Smith, jun., I think

it was, who addressed the meeting, and said, in substance, that they were then about to go to war in Davies county; that those persons who had not turned out, their property should be taken to maintain the war: this was by way of formal resolution, and was not objected to by any present. A motion was then make by Sidney Rigdon, that the blood of those who were thus backward should first be spilt in the streets of Far-West. A few said 'Amen' to this: but immediately, Joseph Smith, jun., before Rigdon's motion was put, rose and moved, 'That they be taken out to Davies; and if they came to battle, they should be put on their horses with bayonets and pitch-forks, and put in front: this was passed without a dissenting voice. There was a short address then made by Joseph Smith, jun., about carrying on the war, in which he said it was necessary to have something to live on; and when they went out to war, it was necessary to take spoils to live on: this was in reference to the dissenters, as well as to the people of Davies, where they were going: in this speech he told the anecdote of the Dutchman's potatoes. Finding I should have to go, and not wishing to be put in front of the battle, I sought a situation, and went out with my wagon: this was the expedition in which Gallatin and Mill-Port was burnt. I went on to Diahmond, a few days after the Mormon troops had gone out: I went to the tavern late at night, where I found Joseph Smith, jun., Hiram Smith and others. I informed Joseph Smith, jun., that the Clay troops had returned home, some forty or fifty in number; but told him that General Parks was in Far-West, and his troops just behind. There was a conversation among them as to what they would do; and they concluded to send down to Lyman Wight, at his house, for him to send an express to General Parks that his troops were not needed: some time after I awoke, and found Lyman Wight and Captain Fearnought in the house. Wight said he had sent the express to General Parks, informing him that his militia was not needed. Wight asked Joseph Smith, jun., twice, if he had come to the point now to resist the law; that he wanted that matter now distinctly understood: he said he

had succeeded in smoothing the matter over when Judge King was out, and that he had defied the United States to take him; but that he had submitted to be taken, because he (Smith) had done so: this was in reference to the examination for the offence, for which he and Smith had been brought before Judge King, in Davies. Smith replied, the time had come when he should resist all law. In the fore part of the night after my arrival, I heard a good deal of conversation about driving out the mob from Davies: I heard Joseph Smith, jun., remark there was a store at Gallatin and a grocery at Mill-Port; and in the morning after the conversation between Wight and Smith, about resisting the law, a plan of operations was agreed on, which was—that Captain Fearnought, who was present, should take a company of 100, or more, men, and go and take Gallatin that day; to take the goods out of the store at Gallatin, bring them to Diahmond, and burn the store. Lyman Wight was to take a company, and go to Mill-Port the same day; and Seymour Branson was to take a company, and go up on the Grindstone Fork, also on the same day. This arrangement was made in the house, before day, while I was lying on the floor. When I arose in the morning, some of the companies were gone; but I saw Lyman Wight parade a horse company, and start off with it towards Mill-Port: I also saw a foot company, the same day, go off. On the same day, in the evening, I saw both these companies return: the foot company had some plunder, which appeared to be beds and bed-clothes, &c.: they passed on towards the bishop's store, but I know not what they did with the plunder. I remained in the camps one day and two nights, at Diahmond, when I returned to Far-West. An express was sent from Joseph Smith and Lyman Wight to Rigdon, at Far-West; but what the contents of the express were I know not. When I returned to Far-West, I had a message in reference to hauling wood and provisions, provided for the families of those persons living in Far-West who were in Davies; and for the purpose of giving that information, I was invited to a school-house, where it was said the people had assembled: I went

there, and was admitted. The men being paraded before the door when I arrived, in number about forty or fifty, it was remarked that these were true men; and we all marched into the house: a guard was placed around the house, and at the door. Mr. Rigdon then commenced making covenants with uplifted hands: the first was, that if any man attempted to move out of the county, or pack his things for that purpose, that any man then in the house seeing this, without saying anything to any other person, should kill him, and haul him aside into the brush; and that all the burial he should have should be in a turkey-buzzard's guts, so that nothing should be left of him but his bones: this measure was carried in form of a covenant, with uplifted hands. After the vote had passed, he said,—'Now, see if any one dare vote against it,' and called for the negative vote, and there was none.

The next covenant was, that if any persons from the surrounding counties came into their town, walking about, no matter who he might be, any one of the meeting was to kill and throw him aside into the brush. This passed in manner as the above had passed. The third covenant was to conceal all these things. Mr. Rigdon then observed, that the kingdom of heaven has no secrets; that yesterday a man had slipped his wind, and was dragged into the hazel brush; "and," said he, "the man that lisps it shall die." There were several companies organized at this meeting, and volunteers called for, and I, having assigned to me the command of the express company, called for volunteers—wanting to be doing something to make a show. Amazy Lyman, a defendant, was in that meeting, and was appointed, by Mr. Rigdon, captain of a company, whose duty it was to watch the movements of the enemy, or mob, in Buncombe, and if they burnt one house in Caldwell, his company was to burn four of theirs; and men were selected, who were strangers in the community where they were, to act towards the latter part of the instructions to Lyman's company. Rigdon observed, that if the inhabitants in the surrounding country commenced burning houses in Caldwell, if they could not get

clear of them in any other way, they would poison them off. This last remark I did not understand as being particularly addressed to Lyman, as a part of the duties of his company, but seemed addressed to the meeting generally. This meeting was on Saturday, and on the next Monday I returned to Diahmond with seven or eight wagons, three or four of which were moving some families: the others I had been directed to take to Diahmond, for use there. I arrived at Diahmond that evening, and next morning four of the wagons were loaded, and sent back to Far-West. Joseph Smith, jun., and, perhaps, Hiram Smith, informed me they wanted four wagons, a part of which was to haul beef and pork to Far-West; and what the balance of the loading was, I did not understand; but the wagons brought out by me were pointed out, and taken back to Far-West. I remained in the camps at Diahmond that day, and my wagon and another went down to Mill-Port, to bring up Slade's goods, which were there. Slade is not a Mormon, but has three brothers, residing in or about Far-West, who are Mormons. The following of the defendants were in the last expedition to Davies:—Joseph Smith, jun., Hiram Smith, P. P. Pratt, Lyman Wight, Geo. W. Robertson, Alanson Ripley, Geo. W. Harris; Elijah Newman was one of my men; Isaac Morley was not there; Alexander McKay was there; Ebenezer Robinson was there; Edward Partridge was there; Sheffield Daniels, I think, was not there; James H. Rawlins was there; Samuel Bent was there; Jonathan Dunham was there, and was called Captain Black-Hawk. While in Diahmond, I saw George W. Robertson, with a clock under his arm, which I afterwards saw in Far-West, and which was claimed by a Mr. McHaney, of Davies county, as his property, after the arrival of General Clark at Far-West. And further this deponent saith not.

(Signed) "W. W. PHELPS."

John Whitmer, a witness for the State, produced, sworn, and examined, deposeth and saith:—

"About the 17th of April last, at a meeting of, perhaps,

fifteen or twenty-five, in Far-West, Joseph Smith, jun., spoke in reference to the difficulties they had had, and their persecutions, &c., in and out of the church. Mr. Smith said he did not intend, in future, to have any process served on him, and the officer who attempted it should die; that any person who spoke or acted against the presidency or the church should leave the county or die; that he would suffer no such to remain there; that they should lose their heads. George W. Harris, who was then present, observed, "the head of their influence, I suppose." Smith replied, "Yes, he would thus modify it." Mr. Rigdon then got up, and spoke in connexion with what Mr. Smith had been saying; and, in speaking of the head of their influence, he said that he meant that ball on their shoulders, called the head, and that they should be followed to the ends of the earth. Mr. Rigdon further remarked, that he would suffer no process of law to be served on him hereafter.

Sometime in June, after Mr. Rigdon had preached his "Salt Sermon," I held conversations with several Mormons on the subject of that sermon, and the excitement produced by the course and conduct of the presidency. Amongst others, I conversed with Alanson Ripley; I spoke of the supremacy of the law of the land, and the necessity of, at all times, being governed by them. He replied, that as to the technical niceties of the law of the land, he did not intend to regard them; that the kingdom spoken of by the Prophet Daniel had been set up, and that it was necessary every kingdom should be governed by its own laws. I also conversed with George W. Robertson on the same subject, who answered, when I spoke of being governed by the laws of the land, and their supremacy, that when God spake, he must be obeyed, whether his word came in contact with the law of the land or not; and that as the kingdom spoken of by Daniel had been set up, its laws must be obeyed. I told him I thought it contrary to the laws of the land to drive men from their homes: to which he replied, such things had been done of old, and that the gathering of the Saints must continue, and that dissenters could not live among them ir

peace. I also conversed with Mr. Smith on this subject. I told him I wished to allay the then excitement, as far as I could do so, and wished him to say how I could do it. He said the excitement was very high, and he did not know what would allay it, but remarked, he would give me his opinion; which was, that I would put my property into the hands of the bishop and high council, to be disposed of according to the laws of the church; he thought that would allay it, and that the church, after a while, might have confidence in me. I replied to him, I wished to control my own property. In telling Mr. Smith that I wished to be governed by the laws of the land, he answered, "Now you wish to pin me down to the law." And further this deponent saith not.

(Signed) "JOHN WHITMER."

James B. Turner, a witness in behalf of the State, produced, sworn, and examined, deposeth and saith:—

"The day after Mill-Port was burnt—in the evening—I went up to Mill-Port, in company with young Mr. Moren. Directly after our arrival, I saw Joseph Smith, jun., Hiram Smith, Lyman Wight, and two others, ride up. Mr. Cobb, the mail rider, and several of the Blakely's came up also. Cobb observed, "See what the d——d Mormons have done;" speaking of the burning. Hiram Smith asked how he knew it was the Mormons; he said they had burnt Gallatin; some of the Mormons replied, that Gallatin was burnt by the mob from Platte. Cobb then remarked, that all Clay and Ray were turning out, to come against them. Wight, or Smith, observed he did not believe that was true. Lyman Wight said their course was just; he considered they were acting on the defensive, and he would as soon 50,000 should come as 500. And further this deponent saith not.

(Signed) "JAMES B. TURNER."

At this stage of the examination, Clark Hallet and Joel S. Miles were arraigned and put upon their trial, and having had time allowed them to procure counsel, they informed the court that they did not wish counsel, and knew of no

witnesses that they desired; and that they were ready to progress in any trial that might effect them; whereupon the trial progressed.

George W. Worthington, a witness on behalf of the State, produced, sworn and examined, deposeth and saith:—

"It was on Thursday, about the 18th day of October last, that Gallatin was taken by the Mormons. I reside in about a quarter of a mile of town. About 100 Mormons, commanded by Captain Patton, as I have since learned, rushed into town: seven or eight of the citizens were there, who immmediately fled. A portion of the Mormons, about 50, surrounded my house: they took a horse, saddle and bridle out of my yard, belonging to John A. Williams: they attempted to take my mare also; but ultimately agreed to let me have her, but took my gun. I wished to know the name of the man who got it, so that I might get it at some future day; the captain told me I need not ask for names, for they would not be given. They then all went up into town, as they said, to attend to that store; shortly after, three or four of them returned to my house again: one of them was Joel A. Miles, one of the defendants here: they came after a Mormon girl, who was at my house, and they told me that if I belonged to neither party I had better put off, and take the best of my property with me. After they left, I went up into town, to see after some books, notes and accounts I had up in town, but could not get hold of them, as they had been taken. I met with one of the company, some distance from Stollings' store, who told me if I would go to Diahmond, I could get them, as well as a coat pattern, which had also been taken. This person advised me to go to Diahmond or Far-West for protection. I turned off from him to return home; I looked towards the store house, and saw smoke in the roof, and in a short time the flames burst out of the top of the house. I thought it best for me then to put out: seeing they were burning, it alarmed me, and I fixed, and did start that evening, leaving something like 700 dollars' worth of property in my house. After I left, my house was burnt, and my

property gone. Since then I have seen some of my property in a vacant house in Diahmond, some in a store house, and some in a house said to be Bishop Knight's; all in Diahmond. These articles consisted of a clock, two glass jars, a box crate, a paper of screws, some paints, a canister of turpentine, and and some planes, chisels, square, &c. These were found since the surrender of arms, in Diahmond, by the Mormons. I saw a number of articles which I believe were taken from Stollings' store, also, in Diahmond, at the time I was seeking after my property, consisting of leghorn bonnet, a castor, screws and hinges, or butts, which I knew to belong to Stolling. I saw a number of articles which had been concealed under the ground, consisting of pots, ovens and kettles; among them, a pot belonging to myself. And further this deponent saith not.

(Signed) "GEORGE W. WORTHINGTON."

Joseph H. McGee, a witness for the State, produced, sworn and examined, deposeth and saith:—

"On Thursday, the 18th day of October, I was at Mr. Worthington's, in Davies county, when the Mormons made an attack upon Gallatin; I saw the citizens running from them; the Mormons surrounded Mr. Worthington's house; I had a tailor's shop in Gallatin; Mr. Worthington had a pair of saddle-bags in my shop, in Gallatin, with notes and accounts in them, and he requested me to go up to the shop, and try to secure them. When I went up, the Mormons had broken open my shop and taken them out; one of them had put the saddle-bags on his horse, and I asked him for them: he answered, he had authority from Captain Still to take them, and would not let me have them; he then told me I must go up to the store; I went along, and when I arrived there, Clark Hallet, one of the defendants, told him that he knew little Joe McGee; that there was no harm in him, and to let him go. I was then turned loose. While at the store, I saw the Mormons taking the goods out of the store-house, and packing many of the articles off, on their horses: a number of barrels and boxes were rolled out before the door.

When those men who had goods packed before them, rode off, I heard a man who remained at the door 'halloo' to one of them to send four wagons. I went down to Mr. Worthington's, and in returning towards the store again, a short time after, I saw the smoke and flames bursting from the roof of the store-house, and three men coming out of the house, who immediately rode off—the balance of the company had just previously left, except two, who were at Mr. Yales, a citizen there, guarding him. I heard Parley Pratt order the men to take out the goods before the house was set on fire; I also saw Joel S. Miles there, in the Mormon company. The following articles were taken out of my shop, in addition to Mr. Worthington's saddle-bags:—two bed-quilts, a black broad-cloth coat, three pair of pantaloons, two vests, a round-about, two shirts, a pair of socks, a looking glass, a pair of shoes, and some trimmings, such as thread, buttons, &c.; all belonging to myself; five and one-third yards of broad-cloth, with trimmings; also, a vest-pattern and trimmings, belonging to Mr. Worthington, and two and one-third yards of cloth and the trimmings, belonging to James Handley; also, three and a half yards of cloth, and a vest-pattern and trimings, belonging to Maberry Splawn; seven yards of jeans, and trimmings, belonging to Enoch Riggs; also, four yards of jeans, and trimmings, belonging to Thomas Gilreath; also, four yards of jeans, and trimmings, belonging to Mr. Creekmore, and three and a half yards of jeans, and trimmings, belonging to James Blakely. And further this deponent saith not.

(Signed) "J. H. McGee."

John Lockhart, a witness for the State, produced, sworn and examined, deposeth and saith:—

"He was in Bogart's company, and was one of the picket guard on the morning of the attack. Myself and the other guard were standing at the same tree, near the road, about a quarter of a mile from the camp; and about day-break we discovered men approaching us in the road: when the front of them got within about fifteen or twenty steps of us, the other guard raised his gun: I told him not to shoot, but to

hail them: he hailed them, and asked 'Who comes there?' they replied, 'A friend!' but still moved on. I hailed the second time, and bade to them stand: I asked 'Who is there?' they answered, 'A friend!' I asked them if they had any arms? they replied, 'A few!' I told them to lay down their arms, and go off and leave them: they told me to 'Come and get them!' I again told them to lay them down, and leave them: they made a noise with their guns, as though they were laying them down; and again told us to 'Come and get them.' I could see clear enough to perceive that they had not laid down their guns, as they said they had done, but had them on their shoulders. At that time, I discovered one of the men strike the ground with his sword, and immediately I heard a percussion cap burst, without their gun firing off. I told the other guard to shoot; that they had bursted a cap at us; and immediately I raised my gun and fired: the other did not shoot: we then ran to the camp, where, in a few moments, the Mormons arrived, and the action commenced. When we were placed on guard, we had express orders to hail before we shot at any one. The company we hailed in the road was the same who attacked us: and further this deponent saith not.

(Signed) "JOHN ⋈ LOCKHART." (his mark.)

Porter Yale, a witness for the State, produced, sworn and examined, deposeth and saith:—

"I was at Gallatin, at my father's, when the Mormons made an attack upon it, and burnt it. When they surrounded my father's house, they took two guns—one shot gun and one rifle. In going to the door, I saw one of them taking my mare out of the stable: I went over to see what he was doing, who observed, that 'It was a pretty good mare,' and was about putting a bridle on her: I told him if she went, I would go along, as I was determined to stick to my nag: he replied, he wanted me to go. I then caught my mare, and went with the company to Diahmond, where they kept me two or three days: there appeared to be about 100 Mormons, and a portion of them left with me for Diahmond

—others were behind, coming on: most of them had goods packed before them on their horses, which had been taken from Stolling's store. Two men went on a-head for wagons; and, on my way to Diahmond, we met two or three wagons, which they said were going after the goods. I left before the store was set on fire, but I heard some of the company command to take all the goods out before setting the house on fire. The following defendants were in this expedition to Gallatin:—Ebenezer Page, Maurice Phelps and Joel S. Miles; and the following defendants I saw at Diahmond, while there:—Joseph Smith, jun., Lyman Wight and James H. Rawlins. I was in Diahmond three days; and, during that time, saw a great deal of plunder brought in: companies went out every day: a great deal of honey was also brought in; also cattle and hogs; all which was called consecrated property: I was a stranger to most of the men I saw. And further this deponent saith not.

(Signed) "PORTER YALE."

Benjamin Slade, a witness for the State, produced, sworn and examined, deposeth and saith:—

"I was in a meeting, at the school-house in Far-West, while the Mormon troops were at Diahmond in the last expedition. After the assembly had got into the house, a guard was placed at the door. Mr. Rigdon got up, and in a speech said, that the time had now come when every man must take his part in this war; and that they had been running away, and leaving Caldwell county; and that the last man had now left the county who should be allowed to do so. A formal vote, by way of resolution, or covenant, was put, 'That if any man attempted to leave the county, any one of the company then present was to kill him, and say nothing about it, and throw him in the brush.' When this was put to vote, I heard no one vote against it. Rigdon then called for the negative vote, and said he wanted to see if any one dared to vote against it: there was no negative vote. There were other questions put and voted on; but I sat at the back part of the house, and did not distinctly hear what they

were. I heard Mr. Rigdon say, that yesterday a man had slipped his wind, and was thrown into the brush; 'and,' said he, 'the man that lisps it, shall die.' Several companies were called for, and made up, in this meeting; a 'spy, provision and wood company,' &c. And further this deponent saith not.

(Signed) "BENJAMIN SLADE."

[At this stage of the examination, the following defendants, on motion of the attorneys prosecuting on behalf of the State, were discharged, there being no evidence produced against them, viz.: — Amasy Lyman, John Buchanan, Andrew Whitlock, Alva L. Tippets, Jedediah Owens, Isaac Morley, John J. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zabrisky, Allen J. Stout, Sheffield Daniels, Silas Manard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hewlett, Chandler Holbrook, Martin C. Alred and William Alred.]

Ezra Williams, a witness on behalf of the State, produced, sworn and examined, deposeth and saith: —

"I was in the last expedition to Davies county, and saw the following of the defendants there, to wit: —Joseph Smith, jun., Lyman Wight, Hiram Smith, George W. Robertson, Parley P. Pratt, Jacob Gates, Jesse D. Hunter, George Grant, Francis Higby, George Kimble, Maurice Phelps, Norman Shearer and Luman Gibbs; and the following-named defendant was in the fight with Bogart: — Norman Shearer. I was in Captain Patton's company when he took Gallatin and robbed the store: the goods were packed off, a great many of them, before the men, on their horses. My captain of ten gave me some, which I packed off before me to Diahmond: they were deposited in a house on the river bank. And further this deponent saith not.

(Signed) "EZRA WILLIAMS."

Addison S. Greene, a witness for the State, produced, sworn and examined, deposeth and saith: —

"The following of the defendants were in the expedition against Bogart, to wit:—Luman Gibbs, Norman Shearer and Darwin Chase. I saw Sidney Rigdon, Joseph Smith, jun., Lyman Wight and Francis Higby come riding up from towards Far-West, meeting the company who had that morning fought with Bogart: they met the company near the timber of Log creek, in Caldwell county. I was one of the spy company, from Far-West; and the evening before the fight Captain Bogart had taken me prisoner in Ray county, but released me the same evening, and told me I could go home; but I thought proper to remain in camps with them that night. I was at a meeting in Far-West the Saturday before the fight, with Bogart, in which a spy and other companies were organized. I heard Sidney Rigdon, speaking of those who would attempt to leave the county at that time, say, it was the duty of any present, if they saw such movement, to stop the man; and if they persisted in going, he said something about sending them to the other world to tell their hellish news, or something like this. The evening that I and one Pinckum were taken prisoners (who was liberated when I was), our two horses were taken also. I know of no body about who could have taken the news to Far-West. And further this deponent saith not.

(Signed) "A. S. GREEN."

John Taylor, a witness on behalf of the State, produced, sworn and examined, deposeth and saith:—

"On the morning of the battle with Bogart, I was on the prairie a short time after the battle, and saw the Mormon company on their return. I saw Luman Gibbs, one of the defendants, in the company: this was about a mile and a half from the battle-ground. Gibbs had arms, and charged me with being a mob: said he knew I was, &c. And further this deponent saith not.

(Signed) "JOHN ⋈ (his mark) TAYLOR."

Timothy Lewis, a witness on behalf of the State, produced, sworn and examined, deposeth and saith:—

"I was at Diahmond during the last expedition to Davies county: I remained in the place during the time the Mormon troops were there: I was out on none of their scouting parties, but saw a great deal of property and plunder brought in, which was said to be consecrated property by those who brought it in, as well as by others. Those who were active in plundering said, they intended to consecrate all the property in Davies county, and take the county to themselves: they said there was no law in this State, but that a law was about to be established, by a higher power, to be given by revelation. The following of the defendants were in the expedition to Davies county:—Alanson Ripley, David Pettigrew and Joseph W. Younger. Alanson Ripley resides in Diahmond, and is a surveyor: I saw him surveying, but did not see him take up arms. And further this deponent saith not.

(Signed) "TIMOTHY his ⋈ mark. LEWES."

[Clark Hallett, one of the defendants, at this stage of the examination, asked the Court to assign him counsel, he not being able to employ counsel; whereupon the Court assigned Messrs. Rees, Donephan and Williams as counsel.]

Patrick Lynch, a witness produced, sworn and examined, on behalf of the State, deposeth and saith:—

"I was living in Gallatin, a clerk in Stollings' store, when the Mormons took that place, which was about the middle of October last. When the Mormons had approached to within fifty or a hundred yards of the store-house, I left, having first locked the door and deposited the key in my pocket. I ran into the brush, between one hundred and two hundred yards of the store-house, where I saw them taking the goods from the house: some were packed off on horses: and after that, when nearly half-a-mile off, I saw wagons, apparently laden, which I believed to be the goods from the store. I have found a number of articles taken from the store in Diahmond, since the surrender of arms there by the Mormons — such as tin ware, painted muslin, a piece of bleached

domestic, a piece of brown cloth, a lady's cloak, three pair of scales, and part of two sets of weights; a ledger and three day-books, and notes of hand to the amount, perhaps, of $300, were taken from the store: the books have not been recovered, but the notes I found in the house of Bishop Knight, at Diahmond, in the possession of his wife, except the notes on Mormons—those we have not recovered. In about three hours after the Mormons took Gallatin, I returned and found the store-house burnt. The post-office and the treasurer's office were kept in the store-house; and the records, papers, &c., belonging to each were either taken off or consumed by the fire. And further this deponent saith not. (Signed) "PATRICK LYNCH."

[At this point, the attorneys for the State informed the Court that they had closed the testimony on behalf of the State; with the understanding, which was agreed to by the defendants' counsel, that, after the testimony on behalf of the defendants are closed, the State shall be at liberty to introduce John Riggs, Perry Keyes, John Grigg and Joseph Free, witnesses on behalf of the State, if they should make their appearance at, or before, that time.]

The Court informed the prisoners that it would now proceed to take their examination, without oath, in relation to the offences charged; and the said defendants declined making any statement.

The Court then proceeded to the examination of witnesses on behalf of the defendants, to wit:—

Malinda Porter, a witness in behalf of the defendants, produced, sworn and examined, deposeth and saith:—

"I have been living in the family of Lyman Wight for the last two years, as an inmate of the family. On Monday night of the arrival of the Mormon troops at Diahmond, in the last expedition to Davies, I was at Lyman Wight's house. He was not absent from his house that night; his wife was sick, and a guard was placed around his house that night. Lyman Wight has two feather beds, and one of them was

taken away by an old lady, who, I was told, was a Mrs. Morgan, who claimed it as hers. Of the bed taken away, one end was peaced, and was striped; the piece with which it was pieced, was put on crosswise. This bed had been in the family ever since I lived there. There were also some knives and forks taken from the house at the same time, and by the same person, which were the property of Lyman Wight; and there were also three glass tumblers taken from his house, which were his property. During the whole time the Mormon troops were in Diahmond, Col. Wight was not out of Diahmond, and was in none of those scouting parties. And further this deponent saith not.

(Signed) "MALINDA PORTER."

Delia F. Pine, a witness for the defendants, produced, sworn and examined, deposeth and saith:—

"I have been living in Lyman Wight's house since the 5th of July last, and was at his house when the Mormon troops arrived at Diahmond, in the late expedition to Davies county. That night, Lyman Wight remained at home all night. There was a bed in Wight's house, belonging to him, which was pieced at the end, and which has, since the surrender of the Mormons, been claimed and taken off by a woman, said to be the Widow Morgan; also, she claimed and took some spoons, knives and forks, which I knew were the property of Wight. I at no time have seen property about his house which did not belong to him. Lyman Wight never left Diahmond, during the stay of the Mormon troops, in the last expedition to Davies county; and during the time they were in Davies, I do not think Mr. Wight was out of my sight, at any time, more than an hour. I was, on Wednesday before the snow fell, in Diahmond, and they staid in Diahmond about a week from the time the Mormon troops returned from Diahmond to Far-West, who had been in Davies, during the snow storm; and among whom I saw Joseph Smith, jun., and Hiram Smith. Lyman Wight never was out of Diahmond, until he went with the Diahmond troops to Far-West. He went to Far-West the day before,

as it was understood, the Mormon troops had surrendered to the militia: this last fact I am certain of. Mr. Wight's stable is in sight of his dwelling-house, and during the stay of the Far-West troops, I am sure he did not saddle his horse, or ride, for I should have seen him had he done so. And further this deponent saith not.

(Signed) "DELIA F. PINE."

Nancy Rigdon, a witness for the defendants, produced, sworn and examined, deposeth and saith:—

"I heard Sampson Avard say he would swear to a lie, to accomplish an object; that he had told many a lie, and would do so again. When George W. Robertson went to Davies, during the last expedition, he went after the troops had left Far-West, and returned after some, and before others had returned; and he had no clock—I saw him when he returned to Far-West—nor have I seen any clock about the house, which was brought from Davies county. In the morning of the fight with Bogart, I heard my father, Sidney Rigdon, say that Captain Patton's company had gone down the night before, to see a mob: he was apprised of their going before they did go; but I knew nothing of it, until that morning, a messenger came to my father's, and informed him that there had been a fight. My father then started to meet the company, and to see those who were wounded. And further this deponent saith not.

(Signed) "NANCY RIGDON."

Johnathan Barlow, a witness on behalf of the defendants, produced, sworn and examined, deposeth and saith:—

"I was at Joseph Smith, jun.'s house the morning after the battle with Captain Bogart. A messenger came—I think Mr. Emmet—early in the morning, after Smith, from Patton, saying, that Patton was wounded, and wished to see Smith. I caught Joseph Smith's and Lyman Wight's horses, who started off together.

[On cross examination:]—

"I did the feeding, watering, and cutting wood, &c., &c. about the place of Joseph Smith, Jun.; and on that evening,

I was absent from the house, on that business, perhaps half an hour, and finished about dark. I was in the house, from that time, through the night, and was not out, that I remember of; at least, not longer than to go a few paces for a pail of water. Joseph Smith, jun., and Lyman Wight were both in the house, all the time, and were not absent, as I know of, and had they been absent before bed time, long enough to have gone up to the square, I should most likely have known. They went to bed before I did, and when I went to bed, I passed through the room where they were; and this was about 9 o'clock, perhaps a little later; I heard no talking, or passing through the room, that night; had there been any, I should most likely have heard. And further this deponent saith not. (Signed) "JONATHAN N. BARLOW."

Harriet Parsons, a witness on behalf of the defendants, produced, sworn and examined, deposeth and saith:—

"I was living in Caldwell county, at the time of the battle with Captain Bogart, on the head of the east fork of Log Creek, and about five or six miles from the battle ground. On the day before the fight, between one and three o'clock, in the evening, a company of twenty-three, mostly armed men, came to my house; they enquired my name; they told me I must go along; that I must leave that place. I asked them where I must go; they answered, that was my own look-out, and that I must leave there by next day night. They were all strangers to me, but I have seen the man since who commanded them, and now think it was Captain Bogart, as he looks like the man; having learnt his name since. They further stated to me, that if they got the forces from Clinton county they expected, they would give Far-West thunder and lightning before the next day night. All that was said to me, was sent immediately to Far-West. I think that Lieutenant Cook was also of the company, and was ordered by the captain to go in and look for guns. I told him I had none, and he said he would take my word for it. And further this deponent saith not.

(Signed) "HARRIET PARSONS."

Ezra Chipman, a witness on behalf of the defendants, produced, sworn and examined, deposeth and saith:—

"I was at Lyman Wight's house, sick, during the late expedition to Davies county. Lyman Wight was not out of Diahmond on any expedition, nor did he command any company during the stay of the Mormon troops at Diahmond, nor was he out of the town, to my recollection, during that time; had he been, I think I should most likely have known it. I saw a bed taken from Lyman Wight's house, after the surrender of arms, by the Mormons, at Diahmond, and claimed by the old lady who took it. The same bed I saw at Wight's, before the coming of the Mormons to Diahmond. During the stay of the Mormon troops, in the last expedition to Davies county, I am certain that Wight was not out of Diahmond half an hour at one time; for I think I saw him within every half hour during that time. And further this deponent saith not.

(Signed) "EZRA CHIPMAN."

Ezra Judd, a witness on behalf of the defendants, produced, sworn and examined, deposeth and saith:—

"I was at the house of Thorit Parsons, in Caldwell county, on the day before the battle with Bogart; and a company of armed men, about , or upwards, came there; and after asking me something about my faith, they ordered me to leave Mr. Parsons. I asked where we should go? and they answered, that was our own look out. I do not know any of this company: they talked something about giving Far-West thunder and lightning, before the next day's night: they inquired for guns; and one, who seemed to command the company, said we must make haste and go; that Gilliam is to camp west of Far-West that night, and we must join him. And further this deponent saith not.

(Signed) "EZRA JUDD, JUN."

[At this stage of the examination, the defendants, by their counsel, informed the Court they had closed the examination of their witnesses.]

The following witnesses were then produced, as rebutting testimony, on behalf of the State, to wit: —

Asa Cook, a witness for the State, produced, sworn and examined, deposeth and saith: —

"On the day before the battle with Bogart, I was on the edge of Caldwell county, but heard no man, nor did I myself, order Thorit Parsons, or any other man, away from his house. I met with a man on the road, in Caldwell county, going towards Far-West, who said he was a Mormon: I told him to tell his leaders, when he arrived at Far-West, that we were no mob, but militia, acting under General Atchison's order. After this man left us, myself and two others, who constituted my company, turned across the prairie to the timber on the head waters of Log creek; and at a house on the edge of the timber I met with a number of Captain Bogart's company, to which I also belonged; and I heard Mr. Lockhart, one of the company, inquire, I think, where Parsons lived; and I understood the answer to be, from the man of the house, that he lived lower down the creek. I never heard Captain Bogart say anything to this man like ordering him off. Captain Bogart had learned that he would probably be attacked that night; and he was out on the edge of Caldwell county to discover if the Mormons were making any movements indicating an intention to attack him. There was a conversation between John Lockhart and the man of the house, of a rough character, in relation to Parsons, as I understood it, but did not distinctly learn anything said. I am lieutenant of the company; and there were no orders given, nor was it understood that any member of the company was authorized to order any citizen to leave their homes. And further this deponent saith not.

(Signed) "ASA COOK."

At this point, the testimony on both sides closed; and the Court being satisfied that there is no probable cause for charging a portion of said prisoners with the offences alledged against them, to wit — King Follet, Benjamin Jones, George

W. Harris, Elijah Newman, Moses Clawson and Daniel Shearer, they are accordingly discharged.

On motion of the Circuit Attorney, and it appearing to the satisfaction of the Court, that the offences herein before named have been committed, and that there is probable cause to believe that said prisoners are guilty thereof: that is to say, there is probable cause to believe that Joseph Smith, jun., Lyman Wight, Hiram Smith, Alexander McKay and Caleb Baldwin are guilty of overt acts of treason in Davies county; and, for want of a jail in Davies county, said prisoners are committed to the jail in Clay, to answer the charge aforesaid, in the county of Davies, on the first Thursday after the fourth Monday in March next: it further appearing that overt acts of treason have been committed in Caldwell county, and there being probable cause to believe Sidney Rigdon guilty thereof, the said Sidney Rigdon, for want of a sufficient jail in Caldwell county, is committed to the jail in Clay county, to answer said charge in Caldwell county, on the first Monday after the fourth Monday in March next. It further appearing, that the murder of Moses Rowland has been perpetrated in the county of Ray, and that there is probable cause to believe that Parley P. Pratt, Norman Shearer, Darwin Chase, Luman Gibbs and Maurice Phelps are guilty thereof, they are therefore committed to the Ray county jail, to answer said charge on the second Monday in March next. It further appearing, that the offences of arson, burglary, robbery and larceny, have been committed in Davies county, and there being probable cause to believe George W. Robertson, Alexander Ripley, Washington Vories, Sidney Tanner, Jacob Gates, Jesse D. Hunter, George Grant, Thomas Rich, John S. Higby, Ebenezer Page, Ebenezer Robertson, James M. Henderson, David Pettigrew, Edward Partridge, Francis Higby, George Kimble, Joseph W. Younger, Daniel Carn, James H. Rawlins, Samuel Bent, Jonathan Dunham, Joel S. Miles and Clark Hallett guilty thereof; and the said last-mentioned offences being bailable, it is ordered that said defendants severally enter into a recognizance for their appearance on the first

day of the next term of the Davies Circuit Court, to be holden on the first Thursday after the fourth Monday in March next, each in the sum of $500, with security for the like amount; except George W. Robertson and Edward Partridge, who are required to give bail in the sum of $1,000 each, with good security for the like amount; and, also, Daniel Carn, who is required to give bail in the sum of $750, with good security for the like amount: whereupon, Edward Partridge, George W. Robertson, Jacob Gates, Sidney Tanner, Washington Vories, James H. Rawlins, William Whitman and Joseph W. Younger severally entered into recognizance, as required: the other defendants, being unable to give sufficient bail, are committed to the jail in Ray county, there being no sufficient jail in Davies county.

"AUSTIN A. KING, *Judge 5th Circuit.*"

"As Judge of the Fifth Judicial Circuit, in the State of Missouri, and sitting as a court of inquiry against the above-named defendants for the several offences of treason against the State, murder, burglary, arson, robbery and larceny, I certify that the several witnesses herein before examined were severally sworn by me, according to law, and their examination taken by me in the presence of the prisoners, and reduced to writing, under my direction, and signed by said witnesses respectively, after the same was read over to them; and that said examination was commenced by me on the 12th day of November, A. D. 1838; and ended, and the prisoners disposed of by me, as herein before stated, on the 29th of the same month.

"AUSTIN A. KING, *Judge 5th Circuit.*"

CHAPTER XIV.

MORMONS' DAY OF PENTECOST.

THE Mormons relate that the appearance of the Book of Mormon, and the "bursting forth" of the Divine light of their doctrines, were events foretold by all the holy prophets; and that these things have been "brought forth by a wonderful exercise of Divine power." We purpose now presenting our readers with some extracts, showing what singular ideas this "wonderful exercise of Divine power" has brought forth.

They say,* "while darkness covered the earth, and gross darkness the people, every man was walking his own way, and looking for gain from this quarter: the Lord having for a long time holden his peace, and the people fondly flattering themselves that the voice of Inspiration would never again sound in the ears of mortals, to disturb or molest them in their sinful career; while a few were looking for the consolation of Israel, and crying to God for the ushering in of the long expected day, when an angel should fly through the midst of heaven, having the everlasting gospel to preach to them that dwell on earth. Suddenly a voice is heard from the wilderness—a cry salutes the ears of mortals!"

The Book of Mormon, the Golden Bible, (alias, Solomon Spalding's "Manuscript Lost,") upon the belief of which hangs the salvation of a dying world, comes forth!

"And when the said book is believed, spiritual gifts of every kind are poured in profusion upon every believer, exceeding, if posssible, the day of pentecost."

Now this book, it will be remembered, requires belief, *particularly*, upon the testimony of Oliver Cowdery,

* See Voice of Warning, p. 121, 2.

David Whitmer, and Martin Harris; of whose credibility the reader can judge, from a document written by Sidney Rigdon, and detailed in Dr. Avard's testimony.

It is sufficient for our present purpose to say, that in that document we have the testimony of eighty-four Mormons, that Oliver Cowdery and David Whitmer are counterfeiters, dealing in bogus-money, liars, thieves, rogues and swindlers. But notwithstanding the character of the witnesses, in whose testimony we are required to place confidence, we are told, that "no sooner did the people *begin* to believe their testimony and to be baptized, than the Holy Ghost fell on them, through the laying on of hands in the name of Jesus; and the heavens were opened, and while some had the ministering of angels, others began to speak in other tongues, and to prophecy; and from that time forth, were any sick among them, they were often healed by the laying on of hands in the name of Jesus, and thus mightily grew the word of God, and prevailed."*

Now, as to these gifts being received generally, we are inclined to be sceptical, though we will not dispute that several women felt better than usual, while the Prophet had his hands on them, but that in less than twelve months afterwards, some of them felt worse, will hardly be disputed.

I now proceed to give an account of their day of pentecost at Kirtland, and to show how far the gifts were received. The Prophet had long been promising his followers that gifts of every kind should belong to the church, and at length, when pressed by those wishing a share in the "spiritual gifts," appointed a day when they should appear in the church — which was to be during conference. To raise expectation and imagination on tip-toe, the day before conference he professed to be

* See Voice of Warning, p. 136, 7.

almost bursting with the spirit of prophecy, and declared that not three days should pass before some should "should see their Savior face to face."

Soon after the session began, Smith arose to harangue the conference. He reminded those present of the prophecy, which he said "was given by the spirit yesterday," and wished them not to be overcome with surprise when that event should be ushered in. He continued, until by long, loud, and boisterous speaking, himself and some others became much excited. He laid his hands on the head of Elder Wight, who had participated largely in the warm feeling of his leader, and ordained him to the High Priesthood. (Wight was set apart for the service of the Indians, and was ordained to the gift of tongues, healing the sick, casting out devils, and discerning spirits: in like manner, he ordained several others, and called upon Wight to take the floor. Wight arose, presenting a pale countenance, with a fierce look, his arms extended, and hands cramped back, the whole system agitated, and a very unpleasant object to look upon. He exhibited himself, merely, as a specimen of the wonderful power of God. "Now," says he, "if you want to see a sign, just look at ME." He then stepped upon a bench, and declared with a loud voice, he saw the Savior, and thereby, for the time being, rescued Smith's prophecy from merited contempt.

Another elder, who was ordained for the same office as Wight, stepped upon the floor at the bidding of Smith, —a scene ensued of which my pen is unable to convey an adequate conception. The elder moved upon the floor; his legs, which by nature were bandy, inclined to a bend; one shoulder higher than the other, upon which his head reclined; his arms a little extended; his hands half clenched, and mouth partly open, and contracted in the shape of an italic *o*; and eyes assuming a wild ghastly glance; presenting, upon the whole, as we

suppose, a fac-simile of what his appearance will be, when he hears the sentence pronounced, "Depart, ye workers of iniquity."

"Speak, brother Harvey," cried Smith. But brother Harvey intimated by signs, that the powers of articulation were in a state of suspense, and that he was unable to speak.

Some conjectured that brother Harvey was possessed of a devil; but Smith said, "the Lord binds in order to set at liberty." After various opinions had been given, Smith learnt, by the Spirit, that brother Harvey was possessed of a devil, and he commanded the unclean spirit to come out of him.

It now became manifest, that "the man of sin was revealed," for the express purpose that the Elder might become acquainted with the devices of Satan; and after that they would possess knowledge sufficient to manage him.

This Smith decided to be a miracle, and his success in this encouraged him to try other and different miracles.

Taking the hand of one of the elders in his own—a hand which by accident had been rendered defective, he said, "Brother Murdock, I command you, in the name of Jesus Christ, to straighten your hand;" in the meanwhile, endeavoring to accomplish the work by using his hand to straighten the hand of the elder. But faith failed; so he again articulated the same commandment in a more authoritative tone of voice; and while uttering the command, his hands were not idle; but after all his exertion, both natural and supernatural, the deficient hand returned to its former position, where it still remains.

Nothing daunted, however, by this unfortunate adventure, one of the elders, who was decrepid in one of his legs, was set upon the floor. Smith commanded

him, in the name of Jesus Christ, to rise and walk, and he straightway arose and walked a step or two; but alas! his faith failed him, and he was forced to call for his crutch, and has ever since found it necessary to his locomotion.

A dead body, which had been retained above ground two or three days, under the expectation that the "dead should rise," was insensible to the voice of those who commanded it to awake with life. The parents of the deceased state, that they were prevented from procuring it medical assistance by the elders assuring them that the child was in no danger. The father had no other idea, but that the child would be raised; neither did his faith fail him till preparations were made for its burial; he then awoke from his dream of delusion, nnd dissolved all connexion with the wretched impostors.

We here discover a total failure in "the pouring out of the gifts," except so far as brother Harvey was concerned, out of whom, we presume, Smith cast a devil; for we are informed he left the church soon afterward.

Ask a Mormon if their church possesses all the gifts bestowed upon the apostles? his ready answer is, "O, yes, the church possesses 'every good and perfect gift;' we can work all kinds of miracles."

Well, then, show us a miracle, and we will believe.

But, says the Mormon, you must first have faith.

Well, in what must I have faith?

Why, you must have faith enough to believe that we can work miracles.

Well, then, show us a miracle, and we will have faith.

Hah, a wicked and adulterous generation seeketh after a sign, when there shall no sign be given.

Thus, reader, you see there is no chance for us to see a miracle. The Mormons keep them all to themselves, where we are content to let them remain. We

have now seen that gifts belong to the church, at least the gifts of lying and presumption.

We must again allude to a singular notion that exists among the Mormons, regarding the North American Indians. They affect to believe, that through the direction of God,

"The Government of the United States has been engaged for a number of years in gathering the remnant of Joseph (the Indians) to the very place where they will finally build a New Jerusalem — a city of Zion, with the assistance of the believing Gentiles, who will gather with them from all the nations of the earth; and that this gathering is clearly predicted in the Book of Mormon, and *other* revelations, and the place before appointed, and the time set for its fulfilment; and except the Gentiles repent of all their abominations, and embrace the same covenant, and come into the same place of gathering, they will soon be utterly destroyed from off the face of this land: as it is written by Isaiah, 'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." And as it is written by the *Prophet* Nephi, in the latter part of the ninth, and fore part of the tenth chapters of his record (Book of Mormon): "And verily I say unto you, it shall come to pass in that day, that the remnant of Israel — (North American Indians) — and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel in truth. The remnant shall return; yea, even the remnant of Jacob, unto the mighty God: for though thy people, Israel, be as the sand of the sea, yet a remnant shall return; the consumption decreed, shall overflow with righteousness; for the Lord God of Hosts shall make a consumption, even determined, in all the land.

"Therefore, thus saith the Lord of Hosts, 'O my people, that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt: for, yet a very little while, and the indignation shall cease, and mine anger in their destruc-

tion. And the Lord of Hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and as his rod was upon the sea, so shall he lift it up, after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. He is come to Aiath; he has passed to Migron; at Michmash he hath laid up his carriages; they are gone over the passage; they have taken up their lodging at Geba; Ramath is afraid; Gibeah of Saul is fled. Lift up the voice, O daughter of Gallim! cause it to be heard unto Laish, O poor Anathoth! Madmenah is removed; the inhabitants of Gebim gathered themselves to flee. As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion—the hill of Jerusalem. Behold! the Lord—the Lord of Hosts, shall lop the bough of terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him—the spirit of wisdom and understanding—the spirit of counsel and might—the spirit of knowledge and of the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child

shall put his hand on the cockatrice's den. They shall not hunt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again, the second time, to redeem the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the island of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim also shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly upon the shoulders of the Philistines toward the west: they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

"And in that day thou shalt say, 'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold! God is my salvation: I will trust, and not be afraid, for the Lord JEHOVAH is my strength and my song; he also is become my salvation: therefore with joy shall ye draw water out of the wells of salvation.' And in that day shall ye say, 'Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted! Sing unto the Lord, for he hath done excellent things. this is known in all the earth! Cry out, and shout, thou inhabitant of Zion, for great

is the Holy One of Israel in the midst of thee!' "—Nephi, chap. ix., Book of Mormon.

The Mormons have relied particularly on the interpretation of this chapter: from it they learned that the western Indians would join them in Missouri, and that God would "utterly destroy" all the rest of the living. How far the quotation applies to the North American Indians is left for the reader to determine. For our part, we are not in possession of the "gift of tongues," which we consider indispensable in order to make the application.

Some apology would be due our reader, for making quotations that have not the merit even of good nonsense, were it not a part of our business to show how utterly destitute of all claims to credibility is the Mormon church.

CHAPTER XV.

MORMON DOCTRINES AT WAR WITH OUR GOVERNMENT,—TREASONABLE FEATURES,—PROPOSED GOVERNMENT BY GOD THROUGH HIS PROPHET JOE.

We here present an extract from the "Times and Seasons" of July 15th, 1842, published at Nauvoo, Ill., exhibiting the Mormon notions of government; showing it should be by God, through his Prophet.

'THE GOVERNMENT OF GOD.

'The government of the Almighty has always been very dissimilar to the government of men; whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery. The greatest acts of the mighty men have been to depopulate nations, and to overthrow kingdoms; and whilst they have exalted themselves, and became glorious, it has been at the expense of the lives of the innocent; the blood of the oppressed; the moans of the widow, and the tears of the orphan. Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity, amid the clash of arms, and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying, and the misery and distress of the human family: before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been, to promote the universal good of the universal world; to establish

peace and good-will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man; cause the world "to beat their swords into plough-shares, and their spears into pruning hooks;" make the nations of the earth dwell in peace, and to bring about the millennial glory — when "the earth shall yield its increase, resume its paradisean glory, and become as the garden of the Lord."

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn; and their cities, and their mightiest works of art, have been annihilated — or their dilapidated towers, or time-worn monuments, have left us but feeble traits of their former magnificence and ancient grandeur. They proclaim, as with a voice of thunder, those imperishable truths — that man's strength is weakness, his wisdom is folly, his glory is shame.

Monarchical, aristocratic, and republican forms of government, of their various kinds and grades, have, in their turn, been raised to dignity, and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen, have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings, have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellects, and their ignoble deeds.

Have we increased in knowledge or intelligence? where is there a man that can step forth and alter the destiny of nations, and promote the happiness of the world? — or where is there a kingdom or a nation that can promote the universal happiness of its own subjects,

or even their general well-being? Our nation, which possesses greater resource than any other, is rent from centre to circumference with party strife, political intrigue, and sectional interest; our counsellors are panic struck, our legislators are astonished, and our senators are confounded; our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread; our banks are broken, our credit ruined, and our states overwhelmed in debt;—yet we are and have been in peace. What is the matter?—are we alone in this thing?—verily, no. With all our evils, we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak, and tell the tale of their trouble—their perplexity and distress, and we should find that their cup was full, and that they were preparing for dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent abroad, and she is saluted with the cries of the oppressed at home: Chartism, O'Connellism, and Radicalism are knawing her vitals at home—and Ireland, Scotland, Canada, and the East, are threatening her destruction abroad. France is rent to the core—intrigue, treachery, and treason lurk in the dark; and murder and assassination stalk forth at noon-day. Turkey, once the glory of European nations, has been shorn of her strength—has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia and Egypt are each of them opening their jaws to devour her. Spain has been the theatre of bloodshed, of misery and woe, for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become

tributary to a foreign foe; her batteries thrown down; many of her cities destroyed, and her villages deserted. We might mention the Eastern rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland — nay, the world itself presents one great theatre of misery, woe, and "distress of nations with perplexity." All, all speak with a voice of thunder, that man is not able to govern himself — to legislate for himself — to protect himself — to promote his own good, nor the good of the world.

'It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time; to stand as head of the universe, and take the reins of the government into his own hands. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh to direct his steps;" this we have fully shown.

'If there was any thing great or good in the world, it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy, was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold and precious stones, was taught by revelation, in the wilderness. The architectural designs of the temple at Jerusalem, together with its ornament and beauty, were given by God. Wisdom to govern the house of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to

his mandate, and obedient to his laws, they would still have been a great and mighty people—the rulers of the universe, and the wonder of the world. If Nebuchadnezzar, or Darius, or Cyrus, or any other king, possessed knowledge or power, it was from the same source, as the scriptures abundantly testify. If, then, God puts up one, and sets down another, at his pleasure; and made instruments of kings, unknown to themselves, to fulfil his prophecies, how much more was he able, if man would have been subject to his mandate, to regulate the affairs of this world, and promote peace and happiness among the human family.

'The Lord has, at various times, commenced this kind of government, and tendered his services to the human family. He selected Enoch, whom he directed and gave his law unto, and to the people who were with him; and when the world in general would not obey the commands of God after walking with God, he translated Enoch and his church, and the priesthood or government of heaven was taken away.

'Abraham was guided in all his family affairs by the Lord; was told where to go, and when to stop; was conversed with by angels and by the Lord; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord. When Egypt was under the superintendence of Joseph, it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen, with Moses at their head, they were to be a peculiar people, among whom God should place his name: their motto was, "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us." While in this state, they might truly say, "Happy is that people whose God is the Lord." Their government was a theocracy; they had

God to make their laws, and men chosen by him to administer them; he was their God, and they were his people. Moses received the word of the Lord from God himself; he was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs: they were both one; there was no distinction. So will it be when the purposes of God shall be accomplished—when "the Lord shall be king over the whole earth," and "Jerusalem his throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem." This is the only thing that can bring about the "restitution of all things, spoken of by all the holy prophets since the world was"—"the dispensation of the fullness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and design has fallen to the ground: it needs the wisdom of God and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seven thousand himself; [through his Prophet Joe!] "He whose light it is will possess the kingdom, and reign until he has put all things under his feet;" iniquity will hide his hoary head; Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things, there must, of necessity, be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked, What is the cause of the present distress? I would answer, "Shall there be evil in a city, and the Lord hath not done it?" The earth is groaning under corruption, oppression, tyranny, and bloodshed; and God is coming out of his hiding place, as he said that he would do, to vex the nations

of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the ancient of days did sit; and one was brought before him like unto the Son of Man; and all nations, kindreds, tongues, and people did serve and obey him." It is for us to be righteous that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness, as the stars forever and ever." As a church and a people, it behooves us to be wise, and to seek to know the will of God, and then be willing to *do* it; for "blessed is he that heareth the word of the Lord and keepeth it," says the Scriptures. "Watch and pray always," says our Saviour, "that ye may be accounted worthy to escape the things that were coming on the earth, and to stand before the Son of Man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac, and Jacob as families, and the children of Israel as a nation, so we, as a church, must be under his guidance if we are prospered, preserved, and sustained. Our only confidence can be in God; our only wisdom obtained from him; and he alone must be our protector and safeguard, spiritually and temporally, or we fall. We have been chastened by the hand of God heretofore for not obeying his commands. Although we never violated any human law, or transgressed any human precept, yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod. Let us be wise in time to come, and ever remember, that "to obey is better than sacrifice, and to hearken, than the fat of rams." The Lord has told us to build the temple and the Nauvoo house, and that command is as binding upon

us as any other; and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not a doer of God's will, nor a fulfiller of his laws.

'In regard to the building up of Zion, it has to be done by the counsel of Jehovah; by the revelations of heaven; [through Joe Smith;] and we should feel to say, "If the Lord go not with us, carry us not up hence."

'We would say to the Saints that come here, we have laid the foundation of the gathering of God's people to this place, and expect that when the Saints do come, they will be under the counsel of those *appointed*. The twelve are set apart to counsel the Saints pertaining to this matter, and we expect that those who come here will send before them their wise men, according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God's people; and they will be dealt with as transgressors of the laws of God. We are trying here to gird up our loins, and purge from our midst the workers of our iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design; that "Zion may be built up in righteousness, and all nations flock to her standard;" that as God's people, under his direction, and obedient to his law, we may grow up in righteousness and truth; that when his purposes shall be accomplished, we may receive an inheritance among those that are sanctified.'

We do not intend, in this place, to make any comment on the above quotation. It is one that speaks with singular plainness for itself, considering from whence it emanated. It is apparent to all that the writer, Joe Smith, attempts to prove but one fact,

which is, that men cannot govern themselves, and that it is necessary we should be governed by God religiously and civilly. He says, after the destruction of empires and governments, "All—all speak, with the voice of thunder, that *man is not capable of governing himself*—to legislate for himself—to protect himself—to promote his own good, nor the good of the world." Admit this is true, and our republican form of government is at once annihilated, and Smith, of course, as the agent of Heaven, will hold himself in readiness to take the reins of government. Joe says, "It has been the design of God from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time—to stand at the head of the universe, and take the reins of government in his own hand." We do not know what the designs of God have been, yet we are probably correct when we say, his designs are in opposition to Joe's, and, consequently, it has not been his design to introduce in this world a theocratical government. But if we should be mistaken, and such a government should be set up, we quake for Joe and his holy host, as they must necessarily be excluded its privileges. As to its being God's design to "place himself at the head of the universe," we think the idea compatible with its author. He has had God at the foot of the universe for the last ten or twelve years, but informs us now of the lamentable fact, that God is about to place himself at the head, where we supposed he had been since the creation. Joe says the Lord at various times has commenced governing the people himself, and tendered his services, but we have not heeded his kind offers. If it were possible that Deity should tender his services through such a character as Joe, we should not be astonished that the offer was not accepted. We dismiss Joe's article on government with the remark, that it differs in two points from the

common plan of Mormon writing. The first is, it is free from blackguardism; secondly, it is not so full of bombast. In the writings of Mormons, so far as we have examined, we have found every fact and every object spoken of magnified beyond its natural bounds, and even matters of a religious character spoken of in the most uncouth braggadocio manner. For instance, in the work published at Nauvoo 16th July, 1842, Joe says, "It is a common saying abroad, that the Mormons are fools, fanatics, or ignoramuses. Go it, creduletans! the Mormons have a Prophet, and, like all saints before them, if they follow the word of the Lord, they will escape the wrath to come, while *you may all wonder and perish.* You will find more *whipt roosters* than merely Dr. West, of Boston. 'Tis hard fighting against the apostles of Jesus Christ; and the *old blue lights of sectarianism* will find it so, after *locking horns* a few times with the elders of Israel." This extract corresponds with their other writings.

CHAPTER XVI.

ATTEMPTED ASSASSINATION OF EX-GOVERNOR BOGGS, — TRIAL OF ROCKWELL AND SMITH, — DIFFICULTIES, ETC.

SHORTLY after Governor Boggs ordered General Clark to "Drive the Mormons from the State of Missouri, if it became necessary, in order to the permanent establishment of peace," the following letter from "Joab, General in Israel," was written and sent to the Prophet, which, for falsehood and bombast, cannot find a parallel, except in Mormon writings.

Just hear General Joab:—

"BURGLARY! TREASON!! ARSON!!! MURDER!!!!

"*Lieutenant-Colonel Smith:*—

"I feel disposed to address you a few lines, in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state. The history of the Goths and Vandals, the cruel Arabs, or the savage Indians, does not contain a parallel: the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known (for it came heralded from the Grampian hills of the saints of light — was written by a celestial messenger on the altar of God, and reflected on the heavenly canopy, that all the world might see), Lilburn W. Boggs, Governor of Missouri and prince of midnight assassins and cowardly brigands, issued, in the face of high heaven, an exterminating order (which was ratified by the Legislature) against the Mormon people residing in his jurisdiction, directing his general officers — first, to drive them from the State; second, to intercept their retreat; and third, to exterminate them with the weapons of war: but the Mormons threw their banners on the air, and under the proudest motto that ever blazed up-

on a warrior's shield—'*Sicut patribus, sit Deus nobis!*' 'As God was with our fathers, so may he be with us!'

"Missouri wages war on the entire Mormon church—the church of Latter-Day Saints; violates their women; shoots down and scalps their innocent, defenceless children; confiscates their property, and throws it to the four winds of heaven; brings them from affluence to beggary in an hour; and orders them all to be exterminated, murdered, butchered, by an infuriated, savage, fiendish, diabolical, infernal Missouri mob of ruthless brigands, or driven from the State, and declares them outlaws from the common family of man. All this in a land of boasted liberty; and simply because the Mormons wish, and are determined, to exercise one of the most dear and sacred constitutional rights—the liberty of conscience!—the inestimable privilege of worshipping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils, in order to enable them to celebrate a kind of *auto-da-fé*, by burning them at the stake, or butchering them in the shambles at Jefferson city, to satiate Missouri's inordinate thirst for blood? No! Missouri has too long bathed her hands in crimson gore, and drank the blood of the innocent: she must now be checked in her wild and mad career. She has passed from the balmy state of her political glory to the 'sear and yellow leaf:' the civilized world now turns from her with horror and ineffable contempt: and should it become necessary (which may God avert!), she must be met—Missouri must be met, not only by the Mormon people, but by the States; and all the friends of liberty and equal rights should gird on their armor, and swear by the everlasting God that the sword shall not depart from the thigh, nor the buckler from the arm, until the contest is ended.

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The poet truly describes her citizens, when he says—

'Their power to hurt, each little creature feels,—
Bulls aim their horns, and asses lift their heels.'

But the blood of the slain is crying from the ground for condign vengeance; and, should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated, for her plains shall be bleached with the bones of the slain, and her rivers flow with blood, before another massacre will be suffered! More anon. "Yours, respectfully,

"JOAB,

"General in Israel."

We shall only remark, that the above supremely infamous letter does not contain one solitary ray of truth from beginning to end; yet, notwithstanding its falsehood, which the Prophet was fully apprized of, he came out, upon reading it, with a prophecy that Governor Boggs' life would be a short one; that his days were numbered, and he should suddenly be cut off from the land of the living. In order, then, to fulfil his prophecy, and his thirst for the blood of an enemy, he gave O. P. Rockwell $50 and a wagon to assassinate Governor Boggs, as will appear in the affidavit of J. C. Bennett, from information given him by citizens of Nauvoo. It further appears, from Rockwell's own statement, that he left Nauvoo a few weeks before Boggs was shot; that he went to Boggs' neighborhood, where he remained some time, without any known business: that, during his stay, an attempt was made to assassinate Boggs. Boggs was sitting in his office, in Independence, Missouri, near a back window, when some one, from the rear ground of the office, discharged a gun at him, loaded with buck-shot, nine of which entered his head.* On the morning after this occurrence, a person of Rockwell's description took passage on a boat down the Missouri river, from a landing just below Independence: that it was understood at Nauvoo that Rockwell

* The shot did not prove fatal.

had gone to Independence to shoot Boggs: that Rockwell attempted to pass through Saint Louis under an assumed name, and was arrested on the above charge, and sent to Independence for trial. If O. P. Rockwell is not guilty, how do you suppose, reader, that the citizens of Nauvoo could anticipate with certainty that Boggs would shortly be shot? Answer: They supposed Rockwell would fulfil his bargain with Joe about the wagon. We here introduce the affidavit of Mr. Bennett taken at Carthage, Illinois, which will leave little room for doubts as to Rockwell's guilt.

"STATE OF ILLINOIS, } SS.
HANCOCK CO. }

"Personally appeared before me, Samuel Marshall, a justice of the peace in and for said county, John C. Bennett, who being duly sworn according to law, deposeth and saith:

"That on the 5th day of July, 1842, at the house of Mr. Hamilton, in Carthage, Mr. O. P. Rockwell came to him, and desired a private interview, to which deponent replied, that if he, Rockwell, had any thing to say, he could speak it out before the gentlemen present. Rockwell said it was a private matter, which interested them only. Deponent then went out with him. Rockwell then said—'Doctor, you do not know your friends: I am not your enemy, and I do not wish you to make use of my name in your publications.' Deponent replied, that he recognized Joe Smith, and all his friends, as his personal enemies: to which Rockwell replied—'I have been informed, by Warner and Davis, that you said Smith gave me fifty dollars and a wagon for shooting Boggs, and I can and will whip any man that will tell such a cursed lie—did you say so, or not?' After looking at him for a moment or two, deponent said, 'I never said so, sir; but I did say, and I now say to your face, that you left Nauvoo about two months before the attempted assassination of ex-Governor Boggs, of Missouri, and returned the day before the report of his assassination reached there; and two

persons in Nauvoo told me that you told them that you had been over the upper part of Missouri, and in Boggs' neighborhood: to which Rockwell replied, 'Well, I was there; and if I shot Boggs, they have got to prove it: I never done an act in my life that I was ashamed of, and I do not fear to go any where that I have ever been, for I have done nothing criminal.' Deponent replied, 'Certainly, they have got to prove it on you, if you did shoot him: I know nothing of what you did, as I was not there; I only know the circumstances, and from them I draw my own inferences, and the public will theirs—and now, sir, if either you or Joe Smith think you can intimidate me by your threats, you are mistaken in your man; and I wish you to understand distinctly, that I am opposed to Joe and his holy hosts—I shall tell the truth fearlessly, and regardless of consequences.' Rockwell replied, 'If you say that Joe Smith gave me fifty dollars and a wagon, to shoot Boggs, I can whip you and will do it, in any crowd.' Deponent then said, 'Why are you harping on what I have not said? I have told you what I *have* said, to your face, and in the presence of these gentlemen, and you have acknowledged the truth of all I have said, and I shall say it again—and if you wish to fight, I am ready for you.' The conversation then ceased on that subject. Rockwell told deponent that he had been accused wrongfully, of wishing to assassinate him, or of being ordered by Smith to do so; but deponent said, 'I believe that Joe ordered you to do it—I know that orders went from him to the Danites for that purpose.' Rockwell said that Smith had never given him any such orders; neither was it his intention. And further this deponent saith not.

(Signed) "JOHN C. BENNETT."

"*Sworn and subscribed before me, Samuel Marshall, at my office, in Carthage, on the 7th day of July,* 1842.

(Signed) "SAMUEL MARSHALL, *J. P.*" [Seal]

Rockwell had his trial on the foregoing charge, and was acquitted, on the ground, that the circumstances were not proven clear enough to warrant a conviction;

though no one acquainted with all the facts doubts his guilt. After the arrest of Rockwell, the Governor of Missouri made a demand of the Governor of Illinois for the body of Joe Smith, on the charge of being accessory before the fact, of an attempted assassination of ex-Governor Boggs: upon which the Governor of Illinois issued his warrant, and Joe surrendered to the sheriff of Sangamon county. After he was taken in custody by the sheriff, a writ of habeas corpus was sued out by his counsel, Justin Butterfield, Esq., of Chicago, and he was brought before the Circuit Court of the United States for the district of Illinois; the Hon. Nathaniel Pope presiding. His counsel took the ground, that the act of Congress, as well as the constitution of the United States, authorizing the surrender of a person in one State to the authorities of another State, charged with crime, is predicated upon the supposition that the individual sought to be given up *has fled* from the State where the crime is alleged to have been committed, and is then a fugitive from justice in the State where he is arrested; that such is not the fact in the case of Joseph Smith; that at the time Governor Boggs was shot, Smith was in the State of Illinois, and had been, for months previous, without once being beyond its limits: consequently, *he could not have fled* from the State of Missouri, where the crime was committed; and that he is *without* the provisions, both of the act of Congress, and the constitution of the United States, authorizing the surrender of the citizens of one State to the executive of another, for the trial of an alleged crime. The objection was sustained by the court, and Joe discharged.

After this, rumor said that the governor of Missouri had in contemplation to make another demand on the governor of Illinois for the body of Smith, to answer the charge of treason which he had perpetrated in the State

of Missouri, and fled to Illinois. Joe, on hearing this, called a meeting of the *faithful*, whereupon was prepared a preamble and resolution, containing numerous falsehoods relative to Joe's persecutions and difficulties, and which were unanimously adopted by the meeting, and published in the Nauvoo Neighbor of Dec. 13, 1843.

Just hear it; it is in exact keeping with all other Mormon documents; we wonder they did not attach the seal of heaven to it, as they did in Ohio to their commissions to preach. Perhaps they thought the document contained falsehoods enough to be recognized as genuine without the seal.

"PUBLIC MEETING.

"At a meeting of the citizens of Nauvoo, held near the Temple, on the 7th day of December, 1843, Alpheus Cutler was called to the chair, and Willard Richards appointed secretary: whereupon, after the object of the meeting was stated, W. W. Phelps, Reynolds Cahoon and Hasen Stout were appointed to draft a preamble and resolutions, expressive of the sentiments of the people of the city of Nauvoo relative to the repeated unlawful demands by the State of Missouri for the body of General Joseph Smith, as well as the common cruel practice of kidnapping citizens of Illinois and forcing them across the Mississippi river, and then incarcerating them in dungeons or prisons in Missouri; and, after a few minutes' absence, they returned with the following:—

"'Whereas the State of Missouri, with the Governor at the head, continues to make demands upon the Executive of Illinois for the body of General Joseph Smith, as we verily believe, to keep up a system of persecution against the church of Latter-Day Saints, for the purpose of justifying the said State of Missouri in her diabolical, unheard-of, cruel and unconstitutional warfare against said church of Latter-Day Saints, and which she has practised during the last twelve years, whereby many have been murdered,

mobbed and ravished, and the whole community expelled from the State, and also to heave dust in the eyes of the nation and the world, while she as a State, with the government to back her, continues to slip over the river and steal the property of the Latter-Day Saints, and kidnap the members of said church to glut their vengeance, malice, revenge, and avarice, or to make slaves of the said captives, or to murder them: therefore,

"'*Resolved, unanimously*, As we do know that Joseph Smith is not guilty of any charge made against him by the said State of Missouri, but is a good, industrious, well-meaning, and worthy citizen of Illinois, and an officer that does faithfully and impartially administer the laws of the State; that we, as citizens of the State of Illinois, crave the protection of the constitution and laws of the country, as an ægis to shield him, the said General Joseph Smith, from such cruel persecutions, beseeching the Governor of Illinois not to issue any more writs against the said Joseph Smith or the Latter-Day Saints, unless they are guilty, [of course, the Governor will always know whether they are guilty before issuing the writ] but to let the Latter-Day Saints 'breathe awhile like other men,' and enjoy the liberty guaranteed to every honest citizen by the *magna charta* of our common country.'"

We do not think it necessary to make any remarks in relation to the above resolve; it carries the stamp of falsehood on its very face. If it had kept within reasonable bounds, some might have been weak enough to believe it true; but as it is, no one can possess sufficient credulity to place any confidence in it. After the said resolve was made, the city council passed an extra ordinance to meet the extra case of Joe, and we think it a double extra to anything we have ever seen; the statute laws of Illinois are far behind it.

"AN ORDINANCE FOR THE CASE OF JOSEPH SMITH AND OTHERS.

"Whereas Joseph Smith has been several times arrested, and three times acquitted upon writs founded upon supposed

crimes or charges preferred by the State of Missouri, which acquittals were made from investigations upon writs of habeas corpus, namely—one in the United States Court for the district of Illinois; one in the Circuit Court of the State of Illinois, and one in the Municipal Court of Nauvoo and Illinois; and whereas a *nolle prosequi* has once been entered in the courts of Missouri against Joseph Smith and others; and whereas there appears to be a determined resolution by the State of Missouri to continue these unjust, illegal, and murderous demands for the body of General Joseph Smith; and whereas it has become intolerable to be thus continually harassed and robbed of our money, to defray the expenses of these prosecutions; and whereas, according to the constitution of the State of Illinois, 'all men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, and of acquiring, possessing, and protecting property and reputation, and of pursuing their own happiness;' and whereas it is our bounden duty, by all common means, if possible, to put a stop to such vexatious law-suits, and save expenses: therefore,

"Sec. 1. Be it ordained, by the city council of Nauvoo, according to the intent and meaning of the charter for the 'benefit and convenience' of Nauvoo, that hereafter, if any person or persons shall come with process, demand, or requisition founded upon the aforesaid Missouri difficulties, to arrest said Joe Smith, he or they shall be subject to be arrested by any officer of the city, with or without process, and tried by the Municipal Court, upon testimony had: if found guilty, sentenced to imprisonment in the city prison for life, which convict or convicts can only be pardoned by the governor, with the consent of the mayor of said city.

"Sec. 2. And be it further ordained, that the preceding section shall apply to the case of every and all persons that may be arrested, demanded, or required upon any charge founded on the aforesaid difficulties.

"Sec. 3. And be it further ordained, that the jury that makes the presentment in any case above specified shall not,

nor either of them, act as jurors on the final trial, but the trial shall be conducted according to the fifth and sixth articles of the amendment to the constitution of the United States, passed Dec. 8th, 1843.

(Signed) "JOSEPH SMITH, Mayor.
"WILLARD RICHARDS, Recorder."

This ordinance, it will be seen, makes the execution of legal process by an officer of the law, on any of the Saints, an offence punishable by imprisonment for life. The Mormons, of course, think if an officer attempts to do his duty it is a crime at least equal to manslaughter, and should meet a similar punishment; and to complete their presumption, even "the governor cannot reprieve the said convict, unless with the consent of the mayor," his honor, Joseph Smith, who, of course, is higher in authority than the governor, and has a right to imprison any officer charged with the arrest of any of the "faithful." Why, forsooth, does he not receive all their ordinances "by way of commandment"—fresh from heaven?

In conclusion, we may add, that the citizens of Illinois are becoming very tired of their fanatical neighbors. They have held large and respectable meetings, expressing their abhorrence of Mormonism; denouncing the conduct and principles of the Mormons generally, as "better suited to the inmates of another region than the theatre of civilized man." They complain that the Mormons have stolen their property, and when their citizens have gone to Nauvoo, and found the thief in possession of the stolen goods, and have attempted to enforce the law to obtain them, the goods, contrary to the law and testimony, have been decided to belong to the thief who stole them, and the citizens prosecuted for bringing a "railing accusation" against the Saints; their horses levied on by the city officers, and sold for

a trifle to pay costs, and themselves sent off on foot. Things cannot remain long in this situation. The laws of our country may be violated and trampled under foot for a time, but must and will finally triumph. Then Joe and the "faithful" will find, that "the way of transgressors is hard."

THE END.

APPENDIX.

CHAPTER I.

MUCH has been said, and much written, about Mormonism and the Mormons. Sectarians have written against them, and their advocates have written for them, while very little has been said in a plain, matter-of-fact, unprejudiced spirit, to give the reader, who is a stranger to their peculiar matters of faith and religious tenets, or their position as a social and political community, a just estimate of their real character and standing; while those who are religiously opposed to them write with acrimony and prejudice, and greatly exaggerate their evil tendencies and vicious practices, without giving them any credit for their redeeming qualities, which is, to say the least, very uncharitable: the advocates, on the other hand, extol the saintly virtues of their Prophet, and labor hard in presenting proofs of the divine origin of the "Book of Mormon," and raise the cry of persecution against the "Church of Latter-day Saints." While this spiritual warfare has been going on in the religious community, political demagogues of all parties have left no argument, persuasion, promise or threat untried, to secure their political influence to the support of their respective parties. These conflicting interests, and prejudices, and proscriptions, had excited and kept the public mind in a perfect state of agitation, so far as the Mormons were concerned, until it finally burst forth in a perfect volcano of passion and strife, which has recently resulted in the murder of the Prophet, Joseph Smith, and his brother Hyrum, an impartial account of which we purpose to give in this appendix.—As you will have heard from the reading of this work, it has now been some fifteen years since this fanatical sect first started into exist-

ence; and when we examine into the circumstances of their origin, the character and standing of Smith himself, and his early coadjutors—their obscurity, ignorance and poverty—we are astonished at the wide dissemination of their doctrines, and the great number of proselytes and adherents they have obtained. When we take into consideration the obscurity of the Prophet—the age and country in which he commenced his career—we are forced to admit, that their success, as introducers and promulgators of a new religion, is unparalleled in the annals of history. Mahomet, with all his power and influence as a man, his gigantic intellect, bold and fearless energy and intrepidity of character, and a perfect abandonment of moral obligation—and a people to act upon, ignorant, superstitious, and abjectly servile—a people fostered and nurtured in the iron arms of despotism and tyranny—and in an age when, and a country where, education, knowledge and intelligence were at their lowest ebb,—when the bright beacon of science was yet concealed in latent obscurity in the womb of the future, and when the magic art of printing was not, as now, snatching the thoughts, fresh from the brightest intellects of God's creation, and casting them to the early breeze, which wafts them to the door of the most humble cottage, as well as to the magnificent dwelling of the man who "lives sumptuously every day;" with all these advantages in his favor, Mahomet was not so successful in the commencement of his career as has been Joseph Smith, the Mormon Prophet. Not even Christianity, with all its divine influence, and the favorable circumstances under which it was first introduced—among a people who were looking forward with hope and expectation for the appearance of a prophet and a redeemer—and were thus prepared, by the oft-repeated promises and assurances of the prophets, for the reception of Jesus Christ: and then the beauty of his precepts, and the miraculous power he displayed—the God-like character of the man, and the unbounded influence he acquired over his disciples—his supplicating appeals to all classes, high and low, rich and poor, the lame, the halt and blind, and the promises of happiness in this life, and an

eternity of glory in the next, to those who followed his precepts and obeyed his commandments, and the horrid doom awaiting those who died in unbelief;—with all these powerful stimulants, the success of the early Christians was not equal to that of the Mormons. It would be an interesting study for an unprejudiced mind to examine into the causes which have led to this rapid spread of Mormonism over the whole length and breadth of our fair land, and even penetrated into the very centre of England, which claims to be the most refined nation on the globe. But this is not our province, as we have neither time nor desire to give anything but a plain statement of facts and circumstances as they exist.

CHAPTER II.

The Mormons entered into Illinois in the winter of 1838, after incredible sufferings and privations, from the inclemency of the weather, in their rapid flight from Missouri, where they could no longer enjoy the privileges of citizens. They had to pass through a community excited and highly exasperated against them. They had been stripped of their property, and deprived of most of the conveniences of traveling. All these circumstances, and many others, combined to render the sufferings attending their removal intense and extreme. Several women and children perished in their dreary flight, too feeble to sustain such cruel exposure. They were received with kindness and sympathy by the citizens of Illinois. Public meetings were held in Quincy, and other places, to express sympathy for their sufferings, and to provide means for alleviating their distress. Public opinion was now called to them as an injured people, and from this period dates the era of their greatest prosperity.

"At the time of their greatest extremity, the Mormons found a friend in Dr. Isaac Galland, a gentleman holding extensive landed interests in Illinois, and also a disputed title to an immense tract in Iowa, called the Half-breed Land. To him the acquisition of a few thousand industrious settlers

upon his lands must at any time have been no small object. It was especially so in view of the complicated litigation in which the half-breed tract was involved, that being likely to terminate in favor of the actual possessor."

Some have supposed these facts sufficient to account for his course, without crediting so much to his magnanimity as others have done. At any rate, his proposals for disposing of the half-breed lands to the Mormons were accepted by and with the advice of Joseph Smith, while he was yet in confinement in Missouri. Subsequently, Galland sold to the Mormons the site of the present city of Nauvoo, where he resided, together with large portions of adjoining territory. He granted them a long credit, and afterwards accepted in payment their titles to lands in Missouri. These arrangements were, no doubt, highly advantageous to both parties. The following letter, no doubt written by Dr. Galland, and published subsequently in the "Nauvoo Times and Seasons," will give some insight into his objects; and the suggestions contained therein will explain the true origin of many of the Prophet's revelations since that time:—

"Dear Sir,—It was my intention to have addressed you before this, but a multiplicity of engagements have hitherto prevented, and I am only enabled, now to spare a few moments for that purpose.

"You are, of course, aware that an attempt to promulgate new doctrinal tenets in religion is an enterprise of momentous magnitude, and it is an undertaking which, in order to succeed, will require great reflection, a perfect knowledge of the human character, and determined perseverance. Tact, energy, and talents, are indispensable, and will accomplish much; yet they alone cannot prevail, without encouraging virtue, and discountenancing vice; general industry and moral conduct must exist in every community, or that community will totter and be dispersed. A systematic arrangement is also necessary in forming a plan for a new colony: taste in laying out the streets and squares, and skill in the architecture of the buildings, are important.

"Now, as regards your tenets, so far as I have had an

opportunity of examining them, there appears nothing objectionable, but much to approve; at any rate, some explanations made by you when I had the pleasure of seeing you aroused my faculties to an extent not often experienced by me, and I am constrained to say that your views appeared novel, very curious, and extremely plausible. I am not able to discover why they are not based upon a foundation of truth; and if it be truth itself, what a tremendous moral power can be exerted by the denomination of Latter-day Saints, particularly if a large number, possessing fine talents, of good cultivation, co-operate with each other, all acting in unison, applying and concentrating religion, intellect and science, to the attainment of one grand object! Should this take place, as I think it assuredly will, how noble will be the results! what an increase of numbers—what an accession of *political influence*—*what accumulations of wealth*—and, above all, what a broad and glorious foundation will be laid for building the triumphant church of the Latter-day Saints! There is no estimating the deep-spreading, immense power of such *an engine as religion*. It goes on rising, enlarging, and subduing—conquering and to conquer. *Ambition itself* can hardly grasp in imagination *the almost omnipotent force of such an agent as religion*. The PROJECT of establishing a new religion, or rather, extraordinary religious doctrines, being magnificent in its character, will, of course, require means adapted to the end, and preparations commensurate with the splendor of the plan. In the first place, you want a suitable rallying ground; perhaps Nauvoo is as good as any: it being a capital steamboat landing, it is, in that respect, preferable to any that I know. You then want a TEMPLE, that, for size, proportions, and style, shall attract, surprise, and dazzle all beholders. It should be entirely unique, externally, and in the interior peculiar, imposing and grand. Then you want clergymen of the highest mental superiority—men of education—men of profound research; subtle, ready logical reasoners, with easy manners, and powerful voices. Then you should have such a *choir of singers* as was never before organized. Thus arranged, you would see immediately nearly

every person within a circle of fifty miles attending your church, and, doubtless, many of them become converts. School-houses should be built directly, and school the children young, for 'as the twig is bent, the tree's inclined.' Other sects are acquiring great strength by acting upon the young, through the medium of Sunday-schools, and other juvenile institutions. Your missionary arrangements are good, and should be *pushed vigorously*. Let those of intelligence, prudence, and pure piety be employed in this service. If funds for a COLLEGE could be collected, nothing could be more valuable to you, as through it you would soon have, and send forth to the world, clergymen skilled in science, and calculated to strike conviction into the high and wealthy classes of society.

"You will say, that I have been sketching schemes for mere worldly advantage, without contemplating the much more sublime spectacle of a multitude of redeemed souls, prepared, through your doctrines, for an entrance into paradise. I have already said, that as yet no sufficient time has presented itself for me to analyze very fully your tenets; but this I can say, in great sincerity, that should these doctrines promote the happiness of mankind here, and secure their salvation hereafter, no person could feel the enjoyment more intensely; and I probably feel some degree of pride and vanity, as I claim to have selected the spot where a concentration of moral power will exist which shall revolutionize the dogmas of very powerful religious denominations, and teach them to know that many discoveries are yet to be made in theological science!"

It is not wonderful, with such brilliant conceptions of worldly advancement before his mind, that this individual was disposed to second the "magnificant project of founding a new religion"—nor, in a short time, that he should become so interested in Mormonism, as to profess a conversion to its dogmas, and to take upon himself the office of an elder in the church of Latter-day Saints. A circular issued from the first presidency says of him —"Being a man of extensive information, great talents, and high literary fame, he devoted

all his powers and influence to give us character." Every exertion has been made since that time to concentrate their entire influence at Nauvoo, and to establish and carry out many of the suggestions of Dr. Galland.

In the winter of 1840–41 they obtained a charter of incorporation for the "City of Nauvoo," from the legislature of Illinois, which charter grants them many privileges, among which is, the granting the writ of *habeas corpus;* the organization of a military company, to be called the Nauvoo Legion, with all the privileges and immunities of other independent companies in the State, and to hold themselves always in readiness to obey the commands of the civil executive officers of the corporation; the establishment and endowment of a college of learning, to be styled "The Nauvoo University;" and many other specifications not necessary to enumerate. The law-making power granted by this charter is unlimited, provided they are not contrary to the constitution of the United States, or the State of Illinois. With regard to the eligibility of Nauvoo, no doubt can be entertained. It is in Hancock county, Illinois, on the eastern shore of the Mississippi, and at the head of the Des Moines, or Lower Rapids. The location is picturesque and beautiful. There are but few places in the West (a land celebrated for its variety and beauty of landscape, and bold and magnificent scenery,) possessing so many natural advantages for a large city. "The whole region about possesses vast agricultural resources, and commercial advantages of equal importance." From the upper part of the city, the river sweeps gracefully around a projecting point of limestone rock, that is elevated from fifteen to twenty feet above high-water mark, and forms a crescent, which, from point to point, measures about three miles. On this line, running nearly north and south, is the main street of the city, and the other streets are laid off parallel to, and at right angles with it. The river is more than a mile wide opposite the city, and sweeps around with a tremendous current, as it rushes over the rapids below. Near the opposite shore is a small island, covered with willows and cotton-wood trees, behind which stands the quiet little hamlet of Montrose.

(formerly Fort Des Moines.) This place, as well as the country around for many miles, is inhabited principally by Mormons, and the village is called by them Zarahembla. This is on the "half-breed tract," in Iowa. About a mile below Montrose, the bluffs, which are some one hundred and fifty feet high, abruptly recede from the bed of the river, and, with an undulating surface, gracefully sweep around in a half circle, corresponding with the curve in the river, and comes in again about five miles above, forming a vast amphitheatre, the arena of which is a beautiful prairie, dotted with many log cabins, and rich fields under a good state of cultivation. From the top of this bluff is obtained the best view of the "celestial city." Viewed from this height, the plat on which the city is being built has the appearance of a flattened hemisphere, rising gradually, at an average angle of about twenty degrees, from the water's edge, until it reaches the summit, some three hundred feet above low-water mark, on which stands the TEMPLE, which is now about twenty feet above the basement, and when completed, will be one of the most unique and imposing pieces of architecture in our country. From the top of it, a most magnificent panorama is presented, in every direction, as far as the eye can extend, embracing almost every variety of scenery.

There are some very good brick buildings in the city, but the most of the houses are constructed of wood, and on a small and cheap scale. These little quaint looking houses are scattered along the river a distance of four or five miles, and from three to four miles back in the interior. The population of the city is said to be at this time twenty thousand; these are made up of almost all nations, classes, grades, and conditions, but the prevailing feature that a transient person would observe would be poverty. The citizens, however, appear to be sober, orderly, peaceable, and industrious, and very courteous to strangers. There is probably less intemperance in this place than any community of like numbers in the United States.

There is about six feet fall in the river, in a distance of three miles, beginning at the lower part of the city, and, with

a liberal expenditure, might make as great a water power as there is in the West, and would afford facilities for manufacturing that would soon bring prosperity to the inhabitants.

CHAPTER III.

THIS, then, is the final promised land of the Mormons—here is where their new Jerusalem is to be built up; but in the midst of their prosperity at home, and the unprecedented success of their missionaries abroad, who were laboring with all the zeal and perseverance of religious enthusiasts as they are—and making hundreds and thousands of converts to the new faith, and gathering them in from the four quarters of the earth, to occupy the Holy Land so long looked for and sought after in vain by the patriarchs of old—the demon of discord got into their very midst, and sat his emissaries, ambition, envy, jealousy and strife to work in good earnest. Some time in the year 1839, John C. Bennett, M.D., a man of quick perception, ready and sarcastic wit, and an intellect naturally vigorous and active, with a mind well cultivated in the natural sciences, and general knowledge—yet, if he is not basely slandered, perfectly destitute of moral obligation or virtuous principles, and consequently ready to enter into any scheme that presented itself which held out any prospect of personal emolument or aggrandizement,—this man visited Nauvoo, and presented himself before the Prophet as a candidate for admission into the church of Latter-day Saints. As they refuse none who come with a humble and contrite heart, he was received with open arms, and soon initiated into all the mysteries of Mormonism. He rose rapidly in the favor of the Prophet, who soon had a revelation for his especial benefit; here is an extract from it: "Again, let my servant, John C. Bennett, help you in your labor, in sending my word to the kings and people of the earth, and stand by you, even you, my servant, Joseph Smith, in your hour of affliction, and his reward shall not fail if he receive counsel; and for his love he *shall be great;* for he shall be mine if h

does this, saith the Lord. I have seen the work he hath done, which I accept, *if he continue*, and will crown him with blessings and great glory." Bennett being now made an elder among the Latter-day Saints, he devoted all his energies to the promotion of their cause; "he toiled faithfully in the field," which is represented as almost too boundless for even ambition herself, and he was soon rewarded with high honors. The following extract of correspondence, evidently from his pen, will exhibit the valor and spirit with which he battled in the cause of Mormonism.

"The grievances of this people must be redressed, and my hands shall help to do it, should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell or encompass the broad expanse of the universe of God to consummate so desirable a result."

A general conference of the "Church of Latter-day Saints" was held at Nauvoo, October 3d, 1840, at which, "on motion, it was resolved, that a committee be appointed to draft a bill for the incorporating of the town of Nauvoo, and other purposes:" and again, it was

"*Resolved*, That Dr. J. C. Bennett be appointed delegate to Springfield, to urge the passage of the said bill through the legislature."

Bennett was accordingly appointed delegate to Springfield, where he obtained, from the legislature of Illinois, then in session, very ample and favorable charters for the city of Nauvoo, a literary institution to be denominated the Nauvoo University, and a military body to be called the Nauvoo Legion. What should the Rev. J. C. Bennett, M.D., immediately become, but *mayor* of the city, *major-general* of the Legion, and *chancellor* of the University! and soon after, he was appointed master in chancery! The weight of all these blooming honors was more than he could bear, and he reeled and tottered, and fell under them. His success had made him reckless, and his ambition, together with his natural propensities, outstripped his reason and prudence, and soon serious charges were preferred against him, and he was arraigned before the highest tribunal of the church, and

all his worldly and spiritual honors taken from him; and from this time, which was about two years since, may be dated the commencement of those internal difficulties and dissensions that has led to such fatal results.

When Bennett was finally cut off from the church, and all his civil, military, and ecclesiastical honors were taken from him, and all his glory as a Mormon had departed, instead of being humble and penitent, as he was taught by the doctrines of the church, all the malignity of his nature was aroused against the Prophet, and the whole brotherhood of seers, revelators, patriarchs, &c., and all the rancorous venom of his pen, and the withering and blighting eloquence of his tongue, were brought into requisition in denouncing the Mormons generally, and the Prophet in particular, as a wicked, vicious, licentious set of impostors, who were profaning the sacred name of religion to operate upon the superstitious credulity of the ignorant and unsuspecting, for the purpose of gratifying their own selfish, lustful propensities, and the accumulation of wealth and renown. His virtuous indignation knew no bounds at the wickedness and corruption he had witnessed amongst the Mormon leaders. He had probably forgotten what he had said sometime previous: "Though my hands be bound, my feet fettered, and my tongue palsied, yet will I defend this people [the Mormons] by the power of the great God, until they shall shine in righteousness among the nations of the earth, like a glittering gem sparkling on a maiden's brow, and be envied only for their good works."

These different and opposite sentiments, expressed under different circumstances, gives us some insight into the character of the man, and we are constrained to pause and examine for ourselves before we can give implicit credit to his assertions on any subject, much less on one against which his only motive is to cast odium, and excite prejudice. But he went forth, and wrote, and spoke, and made affidavits to the most pernicious and revolting practices, and the most startling crimes, and he found plenty of listeners who were ready to grasp anything that would militate against the Mormons. The religious community of other sect-

denominations were shocked at the monstrous and horrid depravity of the Latter-day Saints which he exposed. Ministers of that gospel which proclaimed "peace on earth, and good will among men," caught up these fire-brands of discord, and lighted up a perfect blaze of holy horror at the damning effects of this blighting anti-Christ; while a vast multitude of reckless men, regardless of consequences, take occasion of such excitements to gratify their love of violence, while they care nothing about the controversy which may have agitated the public mind. Their outrages, committed only for the sake of a brutal gratification, are charged upon parties which entertain no purpose inconsistent with good order. Would that such wanton disturbers of the public peace could be hunted out, and placed where they could no longer create mischief!

CHAPTER IV.

In the mean time, several others, who had stood high in the church, among whom were William and Wilson Law, two brothers, Foster, and two brothers, Higbee, were "cut off" from further membership. These men, either more honest, or with deeper-laid schemes for the final overthrow of the sacred hierarchy, unlike Bennett, still professed to believe in the truth of the "Book of Mormon," and the divine agency of Joseph Smith in bringing it before the world. But they denounced Joe as a fallen prophet, and were as bitter in their enmity to him as Bennett himself; and in order the more effectually to wrest the sceptre from his unhallowed grasp, they organized a new church, made up of the seceding brethren, and resolved to "beard the lion in his den," by establishing a public press, to publish to the world the culpable incomings and outgoings of the reprobate revelator. In pursuance of this resolution, on the 7th of June, 1844, they issued a new paper at Nauvoo, under the title of the "Nauvoo Expositor." We shall now give some extracts from this paper, which will show that these seceders are good and true Mormons, and claim to be the true Mormon church.

"As for our acquaintance with the church of Jesus Christ of Latter-day Saints, we know no men, or set of men, can be more thoroughly acquainted with its rise, its organization, and its history, than we are. We all verily believe, and many of us know of a surety, that the religion of the Latter-day Saints, as originally taught by Joseph Smith, which is

contained in the Old and New Testament, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books are the immutable and eternal principles of Heaven, and speaks a language which, when spoken in truth and virtue, sinks deep into the heart of every honest man. Its precepts are invigorating, and, in every sense of the word, tend to dignify and ennoble man's conceptions of God, and his attributes. It speaks a language which is heard amidst the roar of artillery, as well as in the silence of midnight;—it speaks a language understood by the incarcerated spirit, as well as he who is unfettered and free; yet to those who will not see, it is dark, mysterious and secret as the grave."

They then declare their object to be to expose the vicious principles and abominable practices of the Prophet.

"We are earnestly seeking to explode the vicious principles of Joseph Smith, and those who practice the same abominations and whoredoms, which we verily know are not accordant and consonant with the principles of Jesus Christ and the apostles; and for that purpose, and with that end in view, with an eye single to the glory of God, we have dared to gird on the armor, and, with God at our head, we most solemnly and sincerely declare that the sword of truth shall not depart from the thigh, nor the buckler from the arm, until we can enjoy those glorious privileges which Nature's God and our country's laws have guaranteed to us—freedom of speech, the liberty of the press, and right to worship God as seemeth us good. We are aware, however, that we are hazarding every earthly blessing, particularly property, and probably life itself, in striking this blow at tyranny and oppression; yet, notwithstanding, we most solemnly declare, that no man, or set of men combined, shall, with impunity, violate obligations as sacred as many which have been violated, unless reason, justice and virtue have become ashamed, and sought the haunts of the grave, though our lives be the forfeiture.

"Joseph has stated, that if he had sinned, and was guilty of the charges we would charge him with, he would not make acknowledgmets, but would rather be damned; for it would detract from his dignity, and would consequently ruin and prove the overthrow of the church. We would ask him, on the other hand, if the overthrow of the church was not inevitable?—to which he often replied, that we would all go to hell together, and convert it into a heaven, by casting the

devil out; 'and,' says he, 'hell is by no means the place this world of fools suppose it to be, but, on the contrary, it is quite an agreeable place.' To which we would now reply, he can enjoy it, if he is determined not to desist from his evil ways."

Next follows a history of the spiritual arts and wiles they assert the Prophet made use of to accomplish the seduction of the fair sisterhood.

"It is a notorious fact, that many females in foreign climes, and in countries to us unknown, even in the most distant regions of the eastern hemisphere, have been induced, by the sound of the gospel, to forsake friends, and embark upon a voyage across waters that lie stretched over the greater portion of the globe, as they supposed, to glorify God, that they might thereby stand acquitted in the great day of God Almighty. But what is taught them on their arrival at this place? They are visited by some of the strikers—for we know not what else to call them—and are requested to hold on and be faithful, for there are great blessings awaiting the righteous; and that God has great mysteries in store for those who love the Lord and cling to brother Joseph. They are also notified that brother Joseph will see them soon, and reveal the mysteries of heaven to their full understanding, which seldom fails to inspire them with new confidence in the Prophet, as well as great anxiety to know what God has laid up in store for them, in return for the great sacrifice of father and mother, of gold and silver, which they gladly left far behind, that they might be gathered into the fold, and be numbered among the chosen of God. They are visited again, and what is the result? They are requested to meet brother Joseph, or some of the Twelve, at some insulated point, or at some particularly described place on the banks of the Mississippi, or at some room, which wears upon its front, '*positively, no admittance.*' These harmless, inoffensive, unsuspecting creatures are so devoted to the Prophet [there's the rub!] and the cause of Jesus Christ, that they do not dream of the deep-laid and fatal scheme which prostrates happiness, and renders death itself desirable; but they meet him, expecting to receive through him a blessing, and learn the will of the Lord concerning them, and what awaits the faithful followers of Joseph, the apostle and prophet of God, when, in the stead thereof, they are told, after having been sworn in the most solemn manner to never divulge what is revealed to them, with a penalty of death attached, that

God Almighty had revealed to him that she should be his (Joseph's) spiritual wife; for it was right anciently, and God will tolerate it again; but we must keep those pleasures and blessings from the world, for, until there is a change in the government, we will endanger ourselves by practising it: but we can enjoy the blessings of Jacob, David, and others, as well as to be deprived of them, if we do not expose ourselves to the law of the land. She is thunderstruck—faints—recovers—and refuses. The Prophet damns her if she rejects. She thinks of the great sacrifice—the many thousand miles she has travelled over the sea and land, that she might save her soul from pending ruin, and replies, 'God's will be done, and not mine!' The Prophet and his devotees in this way are gratified. The next step, to avoid public exposition, from the common course of things, they are sent away for a time, until all is well; afterwards, they return, as if from a long visit. Those whom no power or influence could seduce, except that which is wielded by some individual feigning to be a god, must realize the remarks of an able writer, when he says, 'If woman's feelings are turned to ministers of sorrow, where shall she look for consolation?' Her lot is to be wooed and won: her heart is like some fortress that has been captured, sacked, abandoned, and left desolate: with her, the desire of the heart has failed, the great charm of existence is at an end; she neglects all the cheerful exercises of life, which gladden the spirits, quicken the pulses, and send the tide of life in healthful currents through the veins. Her rest is broken; the sweet refreshment of sleep is broken by melancholy dreams; dry sorrow drinks her blood, until her enfeebled frame sinks under the slightest external injury. Look for her after a little while, and you will find friendship weeping over her untimely grave, and wondering that one who but so recently glowed with all the radiance of health and beauty should be so speedily brought down to darkness and despair; you will be told of some wintry chill, of some casual indisposition, that laid her low. But no one knows of the mental malady that previously sapped her strength, and made her so easy a prey to the spoiler. She is like some tender tree, the pride and beauty of the grove—graceful in its form, bright in its foliage, but with the worm preying at its heart; we find it withered when it should be most luxuriant; we see it drooping its branches to the earth, and shedding leaf by leaf, until, wasted and perished away, it falls in the stillness of the forest; and as we muse over

the beautiful ruin, we strive in vain to recollect the blast or thunderbolt that could have smitten it with decay: but no one knows the cause, except the foul fiend who perpetrated the diabolical deed.

"Our hearts have mourned and bled at the wretched and miserable condition of females in this place. Many orphans have been the victims of misery and wretchedness, through the influence that has been exerted over them under the cloak of religion, and afterwards, in consequence of that jealous disposition which predominates over the minds of some, have been turned on a wide world, fatherless and motherless, destitute of friends and fortune, and robbed of that which nothing but death can restore."

They then state how they were cut off from the church, without trial, or being permitted to be heard in their defence.

"On Thursday evening, the 18th of April, 1844, there was a council called, unknown to the church, which tried, condemned, and cut off brothers Wm. Law, Wilson Law, and sister Law, (William's wife,) brother R. D. Foster, and one brother Smith, with whom we are unacquainted; which we contend is contrary to the book of doctrine and covenants, for our law condemneth no man until he is heard. We abhor and protest against any council or tribunal in this church which will not suffer the accused to stand in its midst and plead their own cause. They were not notified, neither did they dream of any such thing being done."

Here follow a long string of resolutions, among which are the following:—

"*Resolved*, 2*d*, Inasmuch as we have for years borne with the individual follies and iniquities of Joseph Smith and Hyrum Smith, and many other official characters in the church of Jesus Christ, (considering it a duty incumbent on us so to bear) and, having labored with them repeatedly, with all Christian love, meekness and humility, yet to no effect, feel as if forbearance has ceased to be a virtue, and hope of reformation vain; and inasmuch as they have introduced false and damnable doctrines into the church, such as a plurality of gods above the God of this universe, and his liability to fall with all his creations; the plurality of wives, for time and eternity; the doctrine of unconditional sealing up to eternal life against all crimes except that of shedding innocent blood, by a perversion of their priestly authority, and thereby forfeiting the holy priesthood, according to the words of Jesus—'If a man abide not in me, he is cast forth as a branch and is withered, and men gather

them, and cast them into the fire, and they are burned.' (Saint John xv. 6;) we therefore are constrained to denounce them as apostates from the pure and holy doctrines of Jesus Christ.

"*Resolved, 7th,* That we discountenance and disapprobate the attendance at houses of revelling and dancing, dram shops, and theatres, verily believing they have a tendency to lead from paths of virtue and holiness, to those of vice and debauchery.

"*Resolved, 10th,* That notwithstanding our extensive acquaintance with the financial affairs of the church, we do not know of any property which in reality belongs to the church, except the Temple; and we therefore consider the injunction laid upon the Saints, compelling them to purchase property of the trustee, in trust for the church, is a deception practised upon them; and that we look upon the sending of special agents abroad, to collect funds for the temple and other purposes, as a humbug practised upon the Saints by Joseph and others, to aggrandize themselves, as we do not believe that the monies and property so collected have been applied as the donors expected, but have been used for speculative purposes by Joseph, to gull the Saints the better on their arrival at Nauvoo, &c.

"*Resolved, 11th,* That we consider all secret societies, and combinations under penal oaths and obligations, (professing to be authorized for religious purposes) to be anti-Christian, hypocritical, and corrupt."

The paper contains several affidavits in relation to Smith's revelation authorizing certain privileged characters to have more wives than one. Those of Wm. Law and his wife we give below.

"I hereby certify that Hyrum Smith did (in his office) read to me a certain written document, which he said was a revelation from God; he said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house and read it, and showed it to my wife, and returned it next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and the world to come. It said this was the *law*, and commanded Joseph to enter into the *law;* and also that he should administer to others. Several other items were in the revelation supporting the above doctrine.

"WILLIAM LAW."

"I certify that I read the revelation referred to in the above affidavit of my husband: it sustained, in strong terms, the doctrine of more wives than one at a time, in this world and in

the next; it authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one, should be under condemnation before God. "JANE LAW."

The above extracts, and a great deal more of the like, and other equally serious charges against the heads of the church, filled up the first and only number of the "Nauvoo Expositor." This paper was looked for with a great deal of anxiety by all parties. The enemies of the Mormons from without were ready to grasp at the least pretext for fresh accusations against them, eagerly devoured its contents, and expressed their indignation in no measured terms, while the more reckless threatened extermination to the whole Mormon community. The proceedings of the Mormons themselves will be learned by the following bulletin from the Prophet, as mayor of the city, and published in the Nauvoo Neighbor Extra.

NAUVOO, *June* 10, 1844.

"RETRIBUTIVE JUSTICE.—A knot of base men, to further the wicked and malicious designs towards the church of Jesus Christ of Latter-day Saints, and to bolster up the interests of *black-legs* and *bogus-makers*, [bogus is base coin,] and advocate the characters of murderers, established a press in this city last week, and issued a paper entitled the 'Nauvoo Expositor.' The prospectus showed an intention to destroy the charter, and the paper was filled with libels and slanderous articles, upon the citizens and city council, from one end to the other. 'A burnt child dreads the fire!' the church, as a body and individually, has suffered till 'forbearance ceases to be a virtue.' The cries and pleadings of men, women, and children with the authorities were, 'Will you suffer that servile, murderous intended paper to go on and vilify and slander the innocent inhabitants of this city, and raise another *mob* to drive and plunder us again, as they did in Missouri?' Under these pressing cries and supplications of afflicted innocence, and in the character, dignity and honor of the corporate powers of the charter, as granted to the city of Springfield, and made and provided as a part of our charter for legislative purposes, viz., '*To declare what shall be a nuisance, and to prevent and remove the same*,' the city council of Nauvoo, on Monday, the 10th instant, declared the establishment and Expositor as a *nuisance;* and the city marshal, at the head of the police, in the evening, took the press, materials and paper into the streets and burnt them: and in the name of freemen, and in the name of God, we beseech all men, who have

the spirit of honor in them, to cease from persecuting us collectively or individually. Let us enjoy our religion, rights, and peace, like the rest of mankind; why start presses to destroy rights and privileges, and bring upon us mobs to plunder and murder? We ask no more than what belongs to us — *the rights of Americans.*

(Signed) "JOSEPH SMITH, *Mayor.*"

This summary and impolitic proceeding, which, no doubt, far transcended their corporate powers, as might have been foreseen, created tremendous excitement, which spread with the rapidity and fearfulness of a fierce conflagration in a tornado, until the whole country, for hundreds of miles around, was wrapped in one flaming blaze of passion, and fresh fuel was constantly added to the already maddening cry for vengeance, by a portion of the public press, in giving a widespread publicity to the most incendiary, exciting, and exaggerated accounts of the *rumored* proceedings of the contending parties. Some of the Mormon seceders, and a few reckless, ferocious, and blood-thirsty men in Warsaw and vicinity, who care nothing for the laws of God or man,— whose glory centres in acts of savage brutality — who pride themselves in outraging the law — who sport with the lives of their fellow-men, as a child does with a toy, loudly called on the citizens of Hancock county, and the surrounding country, to come to their assistance in ridding the country and the earth of this parasitic Upas of religion, and curse to civil and political liberty, Mormonism. Emissaries were sent to their old enemies in Missouri, urging them, that now was the favored time for them to avenge themselves for all the injuries and aggressions they had received from the Latter-day Saints. "These rioters belong to no particular sect or party; they are disowned and detested by all; but, like the carrion birds, they congregate around the fattest carcase, and stand ready to join any and every organization that can get up the greatest excitement. Their God is satan, smeared with clotted gore."

Extras of the most exciting character were issued almost daily from the office of the "Warsaw Signal," which appears to have been the head quarters of the belligerents. Arms and munitions of war were collected from every quarter, and men were daily flocking in from the surrounding counties, as well as Missouri and Iowa, on the opposite side of the river; and the most determined warlike demonstrations were made. At this crisis marshal law was proclaimed in Nauvoo, by

the city council, and preparations made for defence. Mr. Corrill, who is an apologist for the Mormons' views and conduct, says, that "in matters of war, they hold it a duty to strive for peace, and not resent injury, but bear patiently the first, second, and third time; but they are not bound to receive or bear the fourth, but may resist to their uttermost, in their own defence, and in putting down their enemies." In pursuance of this policy, no doubt, a proclamation was issued by Smith, as mayor of the city, in justification of their course, and declaring himself ready to answer for his conduct before any of the courts in Illinois. He says—"Of the correctness of our conduct in this affair, we appeal to every high court in the State, and to its ordeal we are willing to appear at any time that his excellency, Governor Ford, shall please to call us before it: I, therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be precipitate in any interference in our affairs; for as sure as there is a God in Isreal, we shall ride triumphant over all oppression."

Writs were issued at Carthage, and officers despatched to Nauvoo, to arrest the perpetrators of the destruction of the Expositor press. In the mean time, an ordinance was passed by the city council, declaring, "That if any officer or officers should attempt to arrest any person engaged in the destruction of the Expositor press, and take him out of Nauvoo for trial, he should be imprisoned." This added fresh fuel to the fire, and a large meeting was held at Warsaw, at which the following, among other resolutions, were passed:—

"*Resolved*, That the time, in our opinion, has arrived when the adherents of Smith, as a body, should be driven from the surrounding settlements into Nauvoo; that the Prophet and his miscreant adherents should then be demanded at their hands, and if not surrendered, a war of extermination should be waged, to the entire destruction, if necessary for our protection, of his adherents.

"*Resolved*, That every citizen arm himself, to be prepared to sustain the resolutions herein contained."

A committee of five was appointed forthwith, to notify all Mormons to leave the town immediately, on pain of instant vengeance.

On the 14th June, a public meeting was held at Carthage, and the preamble and resolutions of the Warsaw gathering, referred to above, were adopted as the sense of the meeting. Speeches were made of the most exciting character, and a committee appointed to draft resolutions expressive of future

action. During the absence of the committee, one of the persons who went to Nauvoo with the officers, for the purpose of arresting the rioters, having arrived, stated to the meeting, that the persons charged in the writs were duly arrested, but taken from the officers' hands, on a writ of *habeas corpus*, from the Municipal Court, and discharged. The following preamble and resolutions were then unanimously adopted:—

"Whereas the officer charged with the execution of a writ against Joseph Smith and others, for riot in the county of Hancock, which writ said officer has served upon said Smith and others; and whereas said Smith and others refuse to obey the mandate of said writ; and whereas, in the opinion of this meeting, it is impossible for said officer to raise a posse of sufficient strength to execute said writ; and whereas it is the opinion of this meeting that the circumstances of the case require the interposition of executive power; therefore,

"*Resolved*, That a deputation of two discreet men be sent to Springfield to solicit such interposition."

The deputation was accordingly forthwith despatched for Springfield.

CHAPTER V.

The following extracts from the Warsaw Signal Extra of June 18th, 1844, will sufficiently show the lawless and mob-boratic spirit of their proceedings:—

"The Preparation.—Our town for the last week has been in a constant state of excitement. Business has been almost entirely suspended, and every able-bodied man is under arms, and almost constantly in drill. Never did we see exhibited a more determined spirit. An injured and insulted community, suffering under their long-borne grievances, are determined, by an appeal to arms, as a last resort, to redress wrongs that have become insupportable." "The attention paid by every man, and the anxiety manifested to acquire a knowledge of military movements, is a full guarantee for the good conduct of our men in the coming emergency." "Joe is evidently much alarmed, but he has gone too far to back out. He must toe the mark, or run. Compromise is out of the question. The delegates sent to the governor have not yet returned. If they fail to procure his interference, a day will be set forthwith for a general rally. * * * * * As soon as this is done, we will issue a handbill, giving notice of the fact." "To our friends at a distance we say, come!

We are too weak in this county, without aid, to effect our object. Come! you will be doing your God and your country service, in aiding us to rid earth of a most heaven-daring wretch."

Immediately on the arrival of the Carthage deputation at Springfield, they had an audience with Governor Ford, who issued an address to the mayor and city council of Nauvoo, from which we give some extracts, and immediately proceeded, himself, to the scene of disturbance.

After reciting the facts, the Governor uses the following language:—

"I now express to you my opinion, that your conduct in destroying the press was a very gross outrage upon the laws and liberties of the people. It may have been full of libels, but this did not authorize you to destroy it. There are many newspapers in this State which have been wrongfully abusing me for more than a year; and yet such is my regard for the liberties of the press, and the rights of a free people, in a republican government, that I would shed the last drop of my blood to protect those presses from any illegal violence. You have violated the constitution in at least four particulars. You have violated that part of it which declares that the printing presses shall be free, being responsible for the abuse thereof, and thus the truth may be given in evidence. This article of the constitution contemplates that the proprietors of a libellous press may be sued for private damage, or may be indicted criminally, and that, upon trial, they should have a right to give the truth in evidence. In this case the proprietors have no notice of the proceeding. * * *

"You have also assumed to yourselves more power than you are entitled to, in relation to writs of *habeas corpus*, under your charter. I know that you have been told by lawyers, for the purpose of gaining your favor, that you have this power to any extent. In this they have deceived you, for their own base purposes. Your charter supposes that you may pass ordinances, a breach of which will result in the imprisonment of the offender. For the purpose of insuring more speedy relief to such persons, authority was given to the Municipal Court to issue writs of *habeas corpus* in all cases arising under the ordinances of the city. It was never supposed by the legislature, nor can the language be tortured to mean, that a jurisdiction was intended to be conferred, which would apply to all cases of imprisonment under the general laws of the State, or of the United States, as well as the city ordinances."

"It has also been reserved to you to make the discovery, that a newspaper charged to be scurrilous or libelous may be legally abated or removed, as a nuisance. In no other State, county, city or territory in the United States, has ever such a thing been thought of before. Such an act, at this day, would not be tolerated even in England. The result of my deliberations on this subject is, that I will have to require you, and all persons in Nauvoo, accused or sued, to submit in all cases implicitly to the process of the courts, and to interpose no obstacles to an arrest, either by warrant or *habeas corpus*, or otherwise; and that all the people of the city of Nauvoo shall make and continue the most complete submission to the laws of the State, and the precepts of the courts and justices of the peace. In the particular case now under consideration, I require any and all of you who are or shall be accused, to submit yourselves to be arrested by the same constable, by virtue of the same warrant, and be tried before the same magistrate, whose authority has heretofore been resisted. Nothing short of this can vindicate the dignity of violated law, and allay the just excitement of the people. * *

"You know the excitement of the public mind; do not tempt it too far. A very little matter may do a very great injury, and if you are disposed to continue the causes of excitement, and render force necessary to cause submission, I would say, that your city was built, as it were, upon kegs of powder, which a very little spark may explode. It is my intention to do all I can to preserve the peace, and even, if obliged, to call the militia to prosecute the war, so as not to involve the innocent, and comprehend all in the same punishment. But excitement is a matter which grows very fast upon men when assembled. The affairs, I much fear, may assume a revolutionary character, and the men may disregard the authority of their officers. I tell you plainly, that if ever such submission is not made as I have indicated, I will be obliged to call out the militia, and if a few thousand will not be sufficient, many thousands will be. * * * If the individuals accused cannot be found when required by the constable, it will be considered, by me, as equivalent to a refusal to be arrested, and the militia will be ordered out accordingly.

"THOMAS FORD,
"Governor, and Commander-in-chief."

In the mean time, the governor had ordered out several companies of the State militia in Hancock and surrounding counties, and made preparations to restore peace and quiet, if

possible, to have the laws executed at any hazard. He pledged his word and the faith of the State, to the Smiths and others, that if they would surrender to the civil authorities, they should be protected from personal violence. Accordingly, on the 24th of June, all those demanded by warrant, eighteen in number, among whom were Joseph and Hyrum Smith, surrendered themselves, and were conducted to Carthage, (a distance of eighteen miles in the interior, and seat of justice for the county,) escorted by a company of cavalry, and safely lodged in the county jail. We give below a detail of facts, by Jas. W. Woods, counsellor for the accused, and an address to the people of Illinois by Governor Ford, which comprehend all the facts of the death of the Smiths more impartially, perhaps, than they could be had from any other source.

Mr. Woods says: "At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo, from Burlington, Iowa, on Friday, June 21st inst., about 9 o'clock, P.M.; found all things quiet; had an interview, on Saturday morning, the 22d, with Joseph and Hyrum Smith, who were in consultation with some of their friends in relation to a communication from Governor Ford; during interview, heard Gen. Joseph Smith give orders to disband the legion, and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said, by order of Governor Ford. I went from Nauvoo to Carthage on the evening of the 22d, where I had an interview with Governor Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the law. I was told that the constable, with a posse, had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Governor Ford, that he was pledged to protect all such persons as might be arrested, and they should have an impartial examination, and that if the Smiths, and the rest against whom warrants had been issued, would come to Carthage by Monday, 24th inst., it would be a compliance on their part; and on Sunday morning, the 23d, Governor Ford pledged his word that if General Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I, as his

counsel, should have protection in defending Smith. I returned to Nauvoo on Sunday evening, the 23d, and I found General Joseph Smith and Hyrum Smith making preparation to go to Carthage on Monday; and on Monday morning, 24th, I left the city of Nauvoo in company with Joseph and Hyrum Smith, and some fifteen other persons, parties and witnesses, for Carthage; that about four miles west from Carthage we were met by a company of about sixty men, under Captain Dunn; that, at the request of General Joseph Smith, I advanced and communicated with the commander of the company, and was informed he was on his way to Nauvoo with an order from Governor Ford for the State arms at that place; that it was agreed by myself, on behalf of General Smith, that the order for the arms should be endorsed by General Smith, and that he should place himself under the protection of Captain Dunn, to return to Nauvoo, and see Governor Ford's order promptly obeyed, and return with Captain Dunn to Carthage, Captain Dunn pledging his word, as a military man, that Smith and his friends should be protected; that the order was endorsed by General Smith, which was communicated by Captain Dunn to Governor Ford, with a letter from General Smith, informing the governor that he would accompany Captain Dunn to Carthage; that, about 12 o'clock at night of the 24th, Captain Dunn returned, with the State arms, from Nauvoo, accompanied by Joseph and Hyrum Smith, with some thirteen others, who were charged with a riot in destroying the printing press of the Nauvoo Expositor; that, on the morning of the 25th, Joseph and Hyrum Smith, with the others charged, surrendered themselves to the constable, and at the same time Joseph and Hyrum Smith were arrested on a charge of treason against the State of Illinois; that, about 3 o'clock, P.M., on the 25th, the justice proceeded to the examination in relation to the riot, and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of the Circuit Court; that we were engaged until dark in making out and giving our recognizance; that, in consequence of the rumors as to the excitement at Warsaw and other points, and to allay the fears of the citizens of Nauvoo, I requested Governor Ford to detail a company to Nauvoo, to protect the city, which request was promptly complied with, and that night Captain Singleton, with a company of men from McDonough county, marched to Nauvoo, and took possession of the city, and remained until the evening of the 27th, when they took up their line of march for Carth--

"After the matter of the riot was disposed of, the justice left without saying anything in relation to the examination for treason, and in about an hour the constable returned with a mittimus, a copy of which was demanded and refused; that I requested the officer to wait until I could see Governor Ford, and was told he would wait five minutes, and as I went to the door I met Captain Dunn, with some twenty men to guard the prisoners to jail; that I accompanied Governor Ford to the justice, R. F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel.

"I then requested the governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the governor visited the jail in company with a friend, at which interview the governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to insure their protection; that, after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for examination; to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith, gave the constable an order for the jailor to deliver up the prisoners, which the jailor refused to do; that the constable then repaired to the jail, with a company called 'Carthage Greys,' of whom the justice, R. F. Smith, was captain, but not then in command, and by intimidation and threats forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the court-house; that, on the motion of the counsel for the prisoners, the examination was postponed until the 27th, at 12 o'clock, and subpœnas issued for witnesses in the defence: the two Smiths were then remanded to jail, and orders were issued for a consultation of the officers with the commander-in-chief, and it was determined that the troops should take up a line of march at 8 o'clock on the morning of the 27th for Nauvoo, and after the consultation, the justice, who was one of the officers in command, altered the return of the subpœnas until the 29th, and continued the hearing until that time, without consulting either the prisoners or their counsel; that, on the morning of the 27th, the order for marching to Nauvoo was counter-

manded, and all the troops disbanded but the company under Captain Singleton at Nauvoo, Captain Dunn's company of horse, and the Carthage Greys; that the governor determined to visit Nauvoo, escorted by Captain Dunn's company, and the Carthage Greys were left as a guard for the prisoners at the jail; that, after the troops were disbanded, I requested Governor Ford to detail some men to guard the route to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock A.M., and came to Nauvoo; that Governor Ford and his aid, Colonel Buckmaster, escorted by Captain Dunn's company, arrived in Nauvoo about 5 o'clock, P.M., where he addressed the citizens, and promised them protection and a just execution of the laws, and immediately left the city for Carthage.

(Signed) "JAMES W. WOODS,
"Attorney-at-law, of Burlington, Iowa."

"TO THE PEOPLE OF ILLINOIS.

"I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it I obtained a pledge of honor by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the State and sully the public honor.

On the morning of the day the deed was committed, we proposed to march the army under my command into Nauvoo. I, however, discovered on the evening before that nothing but utter destruction of the city would satisfy a portion of the

troops; and that, if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done everything required, or which ought to have been required of them. Offensive operations on our part would have been unjust and disgraceful, as they would have been impolitic in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers, to disband the army, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty, but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Leming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transactions, or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may re-commence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having a competent force at my disposal in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with the greatest celerity. I have decided to issue the following general orders."

[Here follows orders to several regiments, brigades and independent companies to prepare, and hold themselves in readiness for a twelve day's campaign, and signed,]

"THOMAS FORD."

CHAPTER VI.

The facts of the death of the Smiths, as near as can be learned from so many contradicting statements as have been made, appears to be, that on the evening of the 27th June, 1844, about 6 o'clock, P. M., the guard at the jail was surprised by an armed mob of some two hundred men, painted and disguised so completely that they could not be recognized, who overpowered the guard, broke down the door of the jail, rushed into the room where the prisoners were confined, and discharged their fire-arms at random. Both of the Smiths were pierced by several balls, and instantly expired — and a Mr. Taylor, editor of the Nauvoo Neighbor, received several wounds in different parts of his body and limbs, but was not killed, and it is supposed he will recover. Thus, when they had given themselves up into the hands of the constituted authorities of the State, and were committed to jail on a charge of *treason*, with a pledge from the governor for their safety, they were basely and inhumanly murdered by a band of reckless outlaws — who they were, will probably never be *legally* ascertained, although it is pretty generally believed that they were made up of some of the most reckless of the Warsaw agitators, led on by some of the seceding Mormons, who had an interest in the Expositor press. The editor of the St. Louis Gazette says: — "There can, of course, exist but one sentiment in relation to this deed; and that is, that it was murder — murder of the most deliberate, cold blooded, atrocious, and cowardly description! It is useless to mince matters, or to qualify terms; and it is equally useless to multiply words in explanation or qualification of an opinion, which every sensible man, who is at all conversant with the facts, must of necessity entertain. We care not for the character of the victims, or their crimes, they yielded themselves into the arms of the law, for its justice and protection; yielded with the most solemn pledges *for* that justice and protection; and had it cost Governor Ford and his posse their lives, that safety should have been secured!

"But it is useless to waste words on a matter so plain. We have only to add, that if deeds like these are to pass unpunished, the sooner the free republican government of which we boast becomes an absolute monarchy, the happier for us all, and the safer for our lives and our property. A single despot with his armed mercenaries, if he does oppress us,

will have the *power* to protect us against the oppression of the ten thousand insensate and infuriate despot of THE MOB!"

But no reflection should be cast upon Governor Ford; even his most violent and bitter political enemies do him the justice to say, "that throughout the trying, embarrassing and arduous scenes through which he has been compelled to pass, he has constantly acted in the utmost good faith, and with the greatest prudence, discretion, and firmness; and that he has discharged his duty to his country with credit and honor."

A deputation of two gentlemen, Colonel Fellows and Captain Jonas, was sent to Nauvoo by the governor on the 30th June, to "ascertain what was the feeling, disposition, and determination of the people there, in reference to the late disturbances—ascertain whether any of them, in any manner, propose to avenge themselves—whether any threats had been used, and what was proposed generally to be done by them. They were requested to return to Warsaw, and make similar inquiries there; ascertain how far false rumors had been put afloat for the purpose of raising forces; what was the purpose of the militia assembled, and whether any attack was intended on Nauvoo. To ascertain, also, whether any persons from Missouri or Iowa intended to take part in the matter, and in the name of the governor forbid any such interference, on pain of being demanded for punishment." The deputation arrived at Nauvoo on 1st of July, and addresed the following note:—

"*To the City Council of Nauvoo:*

"GENTLEMEN,—With this, you will receive a copy of instructions from Governor Ford to us: you will understand by them what we desire from you in action on your part, as the only authorities of your city now known to the country; and we hope your answer will be of such a character as will pacify the governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to

"Yours respectfully, "HART FELLOWS.
"A. JONAS."

On receipt of this, a meeting of the city council was called, and the following resolutions unanimously passed:—

"*Resolved*, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws and the governor of the State, so long as they and he sustain us in all our constitutional rights.

"*Resolved, 2d,* That, to carry the foregoing resolution into complete effect, that, inasmuch as the governor has taken from us the public arms, we solicit of him to do the same with all the rest of the public arms of the State.

"*Resolved, 3d,* To further secure the peace, friendship and happiness of the people, and allay excitement that now exists, we will reprobate private vengeance on the assassinators of General Joseph Smith and General Hyrum Smith, by any of the Latter-day Saints; that, instead of an appeal to arms, we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

"*Resolved, 4th,* That this city council pledge themselves, for the city of Nauvoo, that no aggressions by the citizens of the said city shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbors, to use the Savior's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

"*Resolved, lastly,* That we highly approve of the present public pacific course of the governor, to allay excitement, and restore peace among the citizens of the county; and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him and the law by all honorable means.

"GEORGE W. HARRIS,
President pro tem."

"WM. RICHARDS, *Recorder.*

"A. JONAS, *Esq., and Col.* FELLOWS.

"MESSRS.:—In reply to your communication to the city council of the city of Nauvoo, on behalf of his Excellency, Governor Ford, I have been instructed by the Council to communicate the foregoing resolutions, which I respectfully solicit for your consideration, and at the same time would inform you that a public meeting will be held at the stand, east of the Temple, at 4 o'clock, P. M., and solicit your attendance. "Most respectfully, your obedient servant,

"W. RICHARDS."

A public meeting was held as indicated above, and a large portion of the citizens of Nauvoo were present. Addresses were delivered by Mr. Jonas and others, and votes of thanks were passed to many persons who had been most active in trying to restore and preserve peace. The deputation then returned to Warsaw, but met with a very different reception.

"Many persons were busily employed in exciting the passions and prejudices of the militia, by the circulation of the most exaggerated stories among them, with a view to prevail upon them to aid in robbing the Mormons, and driving them beyond the limits of the State;" and they declared to Messrs. Jonas and Fellows, that nothing short of the Mormons leaving the State would ever restore peace between them, and that they would never lay down their arms until they or the Mormons were driven out of the county, or exterminated. With this unsatisfactory answer, the commissioners returned to head-quarters, at Quincy. At this open defiance of law, the public feeling reversed, and the chivalrous heroes of Warsaw were looked upon as the aggressors. The governor ordered them to disband and restore peace, on penalty of the utmost rigor of the law, and communicated to the Mormons to defend themselves in case of aggression; but no further demonstrations of violence were made, and the rioters dispersed.

CONCLUSION.

The conduct of the Missourians and Illinoisans towards the Mormons throughout has been brutal and detestable in the extreme — discovering the same spirit of intolerance and proscription that prevailed with our forefathers in their persecutions of the Quakers, and the burning of the witches of Salem — the same spirit that excited the Protestant against the Catholic, and *vice versa*, and deluged Europe in oceans of blood — the same spirit that impelled thousands of deluded and misguided zealots to brave the fatigues and privations of a pilgrimage over the rock-ribbed mountain Alps and the burning plains of Arabia, to drive the Infidel from the Holy Land, and thought they were doing God service — the same spirit that burned the convent at Boston, and fanned the flames of the abolition riots in almost every city in the United States — the same spirit that has so recently swept over Philadelphia like the burning sirocco, "black, suffocating and bloody" — a spirit that can only have its origin in ignorance, and be cherished and nourished until it is raised into a hideous devastating monster, by prejudice, superstition, and a constant appeal to the baser passions of our nature. This spirit is not the one instilled into the minds and hearts of his followers by our glorious Redeemer, of "peace on earth, and good will among men;" nor is it in accordance with that golden precept which says that "you should do unto others as you would that others should do unto you." There is a

moral force and power in these simple precepts (the Constitution of the Divine Law-giver) that, when carried out into all the ramifications of society and of life, will triumph over ignorance, and prejudice, and selfishness, and mobocracy; and union, peace, order and love will reign. Let us all, then, strive, in our daily walk, and in all our transactions and intercourse with our fellow men, ever to keep these golden precepts in view. I am not a Mormon, nor am I a member of any church neither have I, to my knowledge, any prejudice against, or predilection for, any particular sect or denomination of religion; but I like to see equal liberty and equal justice to all. I have known many Mormons, and have been intimately acquainted with some of them since their first commencement as a religious sect; I have seen them at their homes and abroad, and I have ever found them ready and willing to discuss their peculiar doctrines freely, fairly, and peacefully; and I have never seen anything like intolerance or proscription for differences of opinion; and I believe that a large majority of the followers of the reputed prophet are as sincere in their faith, and as honest in their dealings with their fellow-men, as any other community of like numbers in our country. I say nothing about the sincerity or the motives which actuate the teachers of these (so called) deluded people—that is a matter between them, their consciences and their Creator. Some call them poor deluded ignorant creatures, led into all kinds of religious errors by a set of selfish, designing men. Others, less charitable, lump them all together, and call them no better than a band of reckless robbers and murderers. But what are the facts? What are the charges against them? If some of them have acted contrary to the laws of our land (of which I have no doubt) is not the majesty and the power of those laws sufficient to bring them to justice? Let it, at least, be tried first, before we let the lives and property of thousands of innocent beings be sacrificed to a reckless, excited populace, for the misdemeanors of a few individuals. And if we honestly believe they are in a religious error, shall we succeed in bringing them to a knowledge of the truth by persecution and bloodshed? Shall we not rather go to them with the words of the divine revelator on our lips, and say, "Come, let us reason together."

Thomas Jefferson proclaimed a truth to the world that should never be lost sight of. It is this: "Errors of opinion may be safely tolerated where reason is left free to combat

them." Political feelings and political newspapers have contributed largely towards the late excitement against the Mormons. Some have gone so far as to say, in justification of mob law and violence, that it was impossible to obtain justice legally against Joseph Smith or any of his followers, as they had been promised, and had often received, immunities from justice from the executive officers of the State, for the base purpose of securing the Mormon vote. "This affords another and most melancholy illustration of the pernicious, demoralizing, brutalizing influence of the party presses, which are daily influencing the passions of the people by the vilest and most incendiary tirades against their respective parties."

The N. Y. Tribune says—"In the intervals of excitement and inquiry regarding the riots of Philadelphia, the question is eagerly asked on all hands, 'What will become of Mormonism now?' Joe Smith is dead—probably butchered in cold blood while a secure prisoner, and without the power, even if he had the will, to offer provocation for violence, but Mormonism has not died with him. Gross and monstrous as the delusions, and perhaps abominations, practised in the name of that faith, yet it is a vital, living thing. Men and women, made of the same sort of flesh and blood, and actuated by similar sensations and passions as Protestants, Catholics, Mahometans, or whatever creed or worship the sun shines upon, do actually believe in this Mormonism; are content to live and die by it; to yield up worldly wealth, domestic ties, and the strong bonds of native land for it; and thus feeling, and thus believing, to their dimmed and distorted spiritual vision, Joe Smith is as much the martyr hero as any whose shadow has ever fallen upon the world. The blood of Joe Smith, spilled by murderous hands, will be like the fabled dragon's teeth sown broad-cast, that everywhere sprung up armed men. We would prefer to be mistaken, but we look for further and bloodier histories from Nauvoo. The conduct of the Mormon chiefs since the murder of their Prophet shows plainly enough that there are cool, stern, controlling, powerful minds among them; that they have learned, either from history or their own instincts, the great lesson to *bide their time;* and the cut-throat enthusiasm which thought to exterminate a city and a creed, will be wretchedly deceived. It may be—it is, indeed, very likely—that in a formal declared war the Mormons will get the worst of it, and be destroyed, but what a series of horrors does not this conclusion pre-suppose!"

ERRATA.

Preface, page 5, 3d line, read, *hold*, for "held."
Page 12, 4th line from bottom, read, *noised*, for "raised."
" " 7th " read, *postulatum*, for "postulation."
" 15, 11th " read, *odd mixture*, for "admixture."
" 19, 22d " read, *but who, except one fully endued with the folly, &c.*, instead of "but expects one not fully endowed," &c.
" 20, 22d " read, *periphrasis*, for "periphrastic."
" 27, 3d " from bottom, read, *whom I will send you*, &c., for "then I will," &c.
" 60, 1st " read, *precise*, for "present."
" 68, 12th " read, *credibility*, for "credulity."
" 87, 14th " omit the word "not."
" 191, 14th " read, *cruelty*, for "credulity."