

established in different parts of Hancock and neighboring counties, as well as in Iowa. Joseph Duncan, an aspiring party leader, anxious to become Governor of Illinois, took the stump at Edwardsville, and from that visited different parts of the State, rousing all the vile passions and religious prejudices that could exist against the Saints, promising that if he could be elected Governor of Illinois he would exterminate the Mormons. This formed an extensive anti-Mormon party who although unsuccessful in the election which elevated Thomas Ford to the executive chair, continued its operations.

In June, 1843, Joseph Smith was arrested at Inlet Grove, Lee county, Illinois, by officers Reynolds and Wilson, by virtue of a writ from Governor Ford, issued on a demand from the Governor of Missouri, and strenuous attempts were made to kidnap him directly to Missouri, which would have been done, had not some high-minded citizens of Dixon and Pawpaw Grove lent their aid and came to his rescue; the news of his arrest reaching Nauvoo, hundreds of Saints mounted their horses and started to his assistance (he being arrested while on a visit 250 miles from home.) Another struggle against kidnapping, another series of legal proceedings, another writ of habeas corpus, another trial, and another discharge was the result. The cost of these proceedings was immense, for so zealous were the Saints to protect their leader, in addition to filling the whole country with horsemen between the Illinois and Mississippi rivers, and sending a squadron across the Illinois river, to prevent his being kidnapped. About 100 men chartered a steam boat which kept a constant watch of the boats on the Illinois and Mississippi rivers to prevent his being carried into Missouri by steam boat; \$100,000 would not defray the expenses and damage to Nauvoo by this arrest.

The general assembly of the State of Illinois in the session of '43 & 4 made an attempt to repeal the charters granted to the city of Nauvoo, which, although it did not succeed, had a tendency to depreciate the value of stock with the Manufacturing and Nauvoo House Associations. In the month of June, 1844, a mob assembled in the neighborhood of Carthage, circulating reports that Joseph Smith and the Mormons had bid defiance to the laws of the State, and all manner of falsehoods were put in circulation to inflame the public mind, and the editors of several newspapers devoted their time and space propagating these falsehoods; and on the strength of the rumor that the Mormons were determined to resist the laws, Gov. Ford came to Carthage and ordered into service several hundred men, mostly members of the mob. He then sent an officer to Nauvoo to arrest Joseph Smith and several others. Mr. Smith, apprehending that the intention was to murder him, instead of trying him (the 47th time by law), requested the Governor to protect him from mob violence, which he pledged the faith of the State to do. The matter of which he was accused being investigated, he was again dismissed, when a new writ was taken out charging him with treason, and he put in jail. Gov. Ford then dismissed all his troops, except one company (the Carthage Greys), who were known to possess the most violent feelings of hatred toward the Mormons, and treacherously left them to be murdered. After having held a private council on the subject, and concluding that that would be the best way to pacify the feelings of the mob, he left them to their fate.

On the 27th June, at 23 minutes past 5, p.m., the prison was surrounded by about one hundred and fifty armed men with their faces blackened, who massacred Joseph Smith and his brother Hyrum, the Patriarch of the church, leaving Elder John Taylor severely wounded with four balls. Elder Willard Richards, who was in the same room, escaped unhurt. Although President Smith had repeatedly apprised the Saints that his tarry among them would be short, and before leaving Nauvoo told his friends he was going like a lamb to the slaughter and would never return, yet no people on the face of the earth ever mourned more sincerely the loss of a benefactor than did the Latter Day Saints.

The anti-Mormons rejoiced in his death and exulted loudly in their victorious treachery, while the Christian world generally exclaimed, "How barbarous to kill him so, but then it is a good thing he is dead."

At the fall term of court, bills of indictment for murder in the first degree were found against the principal leaders in the massacre, and they were allowed by the court to go at large on bail, and to go each others security, only \$1000 being the sum required.

In May, 1845, they had a sham trial, and were acquitted, although the court, bar, jury and witnesses knew them to be guilty of the murder.

The Twelve Apostles, being the first quorum in the church, by the unanimous voice of the Saints, immediately returned from their mission abroad, and took their position at the head of affairs in Nauvoo, Brigham Young, President of the Twelve Apostles, presiding.

The Temple, which was one story high at the time of the Prophet's death, progressed rapidly, and the Saints continued to gather into Nauvoo.

The Seventies' Hall was built, a music hall and a large stone arsenal were also erected, the Nauvoo House was recommenced, the brick work of the first story being built, when the mob, coming to the conclusion that the murder of the Prophet had not destroyed the progress of Mormonism, commenced an organization for the extermination of the Saints from Nauvoo, under the name of a wolf hunt.

Being aware of the above organization, a

council of the leading men of the Church addressed a memorial to every State and Territory in the Union (except Missouri), couched in the most respectful language, setting forth the condition of the Saints and asking the privilege of settling in their respective States, and receiving protection and religious liberty therein, which was treated with perfect silence by most of the States, and refused by the others.

The old scheme was resorted to of getting out vexatious writs for President Young and the members of his quorum. He, not feeling disposed to be murdered as the Prophet and Patriarch had been, provided himself with good and efficient weapons; gave notice from the stand to assembled thousands, that any man that laid hands on him, or read a vexatious writ to him, he would kill him if he could do it with a pair of six-shooters (which he exhibited); and although many individuals volunteered to try the experiment, yet their nerve failed before coming to the test.

The legislative session of 1844 repealed the charters of the city of Nauvoo, of the University and Legion. A combination was formed, composed of nine counties for the extermination of the Mormons, and the work commenced on the 10th day of September, 1845, by burning all the houses in Yelmore, belonging to Mormons, and so continue from one settlement to another.

An armed body of about one hundred and fifty men continued two weeks burning houses, destroying property, and turning homeless women and children out of doors, homeless and destitute, to perish; although the sheriff of the county called upon the good citizens who were not Mormons to turn out under his direction and disperse the burners, yet not one obeyed his call; but a party of the armed burners pursued him and drove him out of the neighborhood. He was obliged to summon a posse of those who had been just burned out, and kill one of his pursuers to save his life. Escaping to Nauvoo, he issued a proclamation commanding the Mormons, by virtue of his office as sheriff, to turn out and quell the riot. Five hundred men were then employed upon the Nauvoo House, which was moving up rapidly.

They were dismissed by the trustees and made preparation for repelling the mob, and the sheriff succeeded temporarily in dispersing the rioters. General Harding soon after came into Nauvoo with four hundred of the State militia, camped there several days, inquired where the Prophet was buried; said the Governor could not do anything to protect the Mormons, and did not go into the districts where the burning had been performed, although over one hundred houses had been burned. The troops remained some time in the county; several houses were burned within sight of their camp; and several persons lost their lives because they placed a little dependence upon the militia for protection.

Previous to this, there was a council of the authorities of the church, who had passed a resolution, which as a matter of policy was kept private, to send 1,500 men as pioneers to make a settlement in California or Oregon, not intending to remain in Illinois. A proposition was accordingly made to the mob (for the State government had no power), that if they would let the Saints alone and assist them by buying out their property, stopping vexatious law-suits against them, they would remove from the State, which proposition was accepted. Accordingly, companies were immediately formed; several thousand wagons were put under contract; nearly all the wagons in the surrounding country were bought up, and all the movements possible were made to provide for an early start in the spring.

But the persecution being renewed in violation of the above pledge, 1,000 families commenced their journey on the 1st of February, 1846, thinking, by that means, to be able to allay the excitement against those who remained behind. Many of the teams crossing the Mississippi river on the ice, Prest. Young and the leaders of the Church, with a scenery fitout, pursued their journey westward, having to make the road for 300 miles, bridging numerous streams, and encountering every vicissitude of weather that could be imagined.

They arrived at Council Bluffs in July, where they were met by Cap. J. Allen, of the U. S. Army, who called upon them in behalf of the President of the U. S., for 500 men to assist in the war with Mexico. The required battalion was made up, leaving their families mostly in the Omaha country, on the west side of the Missouri river, in wagons, without protectors or means of subsistence. Soon after, the Battalion started on the road to New Mexico.

The aged and infirm, halt, lame, blind, etc., who were unable to enlist into the battalion, gathered up their wagons, and established a place called Winter Quarters, where 700 cabins were erected during the fall and winter, and where the families suffered extremely from sickness, exposure and the want of the necessities of life.

As soon as it was known in Illinois that the flower of the camp had enlisted in the service of the U. S., the mob assembled with redoubled fury, formed a regular military encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, the helpless, the sick and infirm, as all who were able to leave on any terms, had done so during the spring and summer.

The mob increased their force to about 1800 men, and made several unsuccessful attacks upon the city (which could barely muster 123 efficient men), killing and wounding a number of its inhabitants, battering down many buildings, and finally succeeded, on the 17th

day of September, after several days bombardment, in driving the people, helpless and destitute of every thing that could make earth desirable, across the Mississippi river into Iowa, where many must have perished from starvation, had not their kind Creator fed them, by sending on their camp flocks of quails, so tame that their women could catch them with their hands. And, to crown their victory, the mob set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture introduced by Joseph Smith; and had cost a million dollars. The light of its fire was visible for 30 miles.

In the spring of 1847, President Brigham Young, with 143 pioneers, started in search of a place of settlement, and were led by the hand of the Almighty—for no person among them knew anything of the country—directly to this valley, where the company arrived on the 24th of July, having sought out and made a new road 650 miles, and traveled a trapper's trail nearly 400 miles.

In the fall of 1847, about 700 wagons, laden with families, arrived in this valley, which was so barren as to produce nothing but a species of dry grass, 4 or 5 inches high, and the ground was covered with myriads of large black crickets, the food of the Indians.

In this desolate place, the site of Great Salt Lake City was surveyed; not a single person in the whole company had a full supply of provisions, but all were on three-quarters or one-half rations; and, in this condition, about 100 of a detachment of the Mormon Battalion found their way here without any provisions. Prest. Young, and a portion of the pioneers returned to Winter Quarters, the same fall, and arrived again in Great Salt Lake City, with 1000 wagons, in the fall of 1848.

The crickets, during this season, came down from the mountains in myriads and destroyed a great portion of the scanty crops; and the whole would have been destroyed, had not the Almighty, in his kindness to his people, sent guils in large flocks, which devoured the mammoth crickets, and then vomited them up preparatory to devouring more.

Notwithstanding the Mormon Battalion was in the service of the United States, and a great portion of their families located at Winter Quarters, the Indian department compelled them in the spring of 1848 to leave their cabins, and move across the river into the State of Iowa, although it was well known they were only camped until the return of the absent battalion.

In the spring of 1848 some members of the Mormon Battalion first discovered the gold mines in California, thus opening to the world an unparalleled source of wealth and adventure.

In the fall of 1848 the First Presidency of the church was re-organized; Brigham Young being unanimously chosen President of the whole church; Heber C. Kimball and Willard Richards, his counselors, and their places were filled in the quorum of the Twelve Apostles. John Smith was ordained Patriarch over the church.

In March, 1849, a provisional government was formed, and a State Constitution adopted by a convention under the name of "The State of Deseret." A delegate was sent to Congress with a petition for admission into the Union. In September, 1850, an act passed the Congress of the United States, providing for the organization of the State of Deseret into the Territorial Government of Utah. News of the passage of this act did not arrive until the spring of 1851, and a full judicial bench did not organize until July, 1853. Brigham Young was appointed Governor and has performed the duties of that office for four years to the entire satisfaction of the inhabitants, who unanimously desire his re-appointment.

And although the country was one of the most barren by nature ever inhabited by man, as according to the estimates of the late Capt. Gunnison, of the U. S. Topographical Engineers, not one acre in twenty-one thousand can ever be irrigated; and scarce a tree or bush can be made to grow beneath the snow line without irrigation, no colony has progressed with more equal and uniform rapidity.

The settlements have been extended from north to south to the entire breadth of the Territory, three hundred and fifty miles, wherever water can be had to irrigate the earth. It contains about fifty thousand inhabitants who are almost exclusively members of the church. About one hundred saw mills and forty grist mills are in operation, and amongst the public buildings there are the Deseret State House, which has been occupied by the legislature for five years; the Utah Territorial House at Fillmore city; the Tabernacle in G. S. L. City, a building 126 by 64 feet, arched without a column. There are 24 good school-houses in this city, generally about 20 by 30 feet and are well finished. All the neighborhoods in the Territory are provided with similar school facilities.

The amount of labor expended in ditching and preparing for irrigation is far greater than clearing heavy timber farms in the States. Good wheat, corn and vegetables are produced, if carefully irrigated, in great abundance.

On the 11th day of March, 1854, Dr. Willard Richards died in G. S. L. City, of dropsy. On April 6, Jedediah M. Grant was chosen as a counselor in his place.

On the 23d of May, John Smith, Patriarch, died in G. S. L. City.

The church has about ninety-five missionaries from Utah in Europe, and an equal number in Asia, Africa, and the Pacific Isles, besides large numbers of native Elders in the

different fields of labor, a considerable number of the Saints are scattered throughout the United States and British provinces. The *Deseret News*, edited by Elder Albert Carrington, is published in G. S. L. City, and issues four thousand copies weekly. A weekly newspaper is published in St. Louis, Mo., by Elder Erastus Snow; another in the city of New York by Elder John Taylor. A periodical is published in Liverpool, England, edited by Elder F. D. Richards, and has issued 22,000 copies weekly. A weekly periodical is published in Swansea, South Wales, called the *Udgon Seion*, in the Welsh language, by Elder Dan Jones.

A periodical, called the *Scandinavian Stjerne*, is also published in the Danish language at Copenhagen, Denmark. A periodical has also been published in Switzerland, in the French language, edited by Elder T. B. H. Stehouse. The Book of Mormon has been translated and published into the Welsh, Danish, French, German and Italian languages. The work has made considerable progress in Sweden and Norway, the governments having made their utmost exertion to prevent it. The progress has been slow in France, Germany and Italy, owing principally to governmental pro-cription.

In Denmark and Switzerland the progress has been much better. In the Sandwich Islands considerable progress has been made, some 5,000 persons having received baptism. The Book of Mormon has been translated into the Hawaiian language and a printing establishment has been secured for the publication of the Book of Mormon and a periodical there.

The missionaries on the Society Islands met with good success until the French government, with sword in hand, adopted the exterminating policy of the mobs in the United States.

Missionaries have established many branches and a periodical in Australia; branches have been established in South Africa, Gibraltar, Malta, and also in the allied army and navy in the Crimea. Several branches have been established in India, and a monthly paper published at Madras, but owing to the great ignorance and degradation of the people, our missionaries there have met with but very limited success.

About 1,000 Saints have emigrated from Denmark to this Territory, and a similar emigration is expected this season. The number of church members is unknown, but from the best estimates that we can gain, they are over 180,000.

A company has been incorporated to assist the immigrating Saints to this place, from the countries first where they are the most oppressed. It is termed "the Perpetual Emigrating Fund Company," and has a capital of \$250,000, and is conducted on such principles as to be continually increasing, and extends assistance to emigrating Saints in the form of loans, to be repaid after they settle here.

For the faith of the church, I extract from the *Times and Seasons* as follows:

- We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.
- We believe that men will be punished for their own sins and not for Adam's transgression.
- We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.
- We believe that these ordinances are, 1st. Faith in the Lord Jesus Christ; 2d. Repentance; 3d. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.
- We believe that a man must be called of God by "prophecy and by laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
- We believe in the same organization that existed in the primitive church, viz.: Apostles, P. o. ets, Pastors, Teachers, Evangelists, etc.
- We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
- We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.
- We believe in the literal gathering of Israel, and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
- We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, when, or what they may.
- We believe in being subject to Kings, Presidents, Rulers, and Magistrates, in obeying, honoring, and sustaining the Law.
- We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.
- Respectfully, etc.,
- JOSEPH SMITH.

We also believe in the Patriarchal order of matrimony.

A foundation has been laid for a Temple, in this city, 193 feet long and 125 feet wide.

On the 18th of February, 1855, John Smith, son of Patriarch Hyrum Smith the martyr, was ordained Patriarch over the church.

The unparalleled progress of this people, in the face of so much opposition and persecution, and in so dreary a country, shows clearly that the power of the Almighty is exerted in a miraculous manner to spread his diamond truth to reclaim the nations.

Geo. A. Smith,  
Historian of the Church of Jesus Christ of Latter Day Saints.

Subjoined to the foregoing was a catechetical article illustrative of the faith and inculcations of, and the opposition of the world to, the Saints, which see on page 43.