

Acting upon this supposition, it was my duty to provide as well as I could for the event. I therefore ordered the two messengers into custody, and to be returned with us to Carthage. This was done to get time to make such arrangements as could be made, and to prevent any sudden explosion of Mormon excitement before they could be written to by their friends at Carthage.

I also despatched messengers to Warsaw, to advise the citizens of the event. But the people there knew all about the matter before my messengers arrived. They, like myself, anticipated a general attack all over the country. The women and children were removed across the river; and a committee was despatched that night to Quincy for assistance.

The next morning by daylight the ringing of the bells in the city of Quincy, announced a public meeting. The people assembled in great numbers at an early hour. The Warsaw committee stated to the meeting that a party of Mormons had attempted to rescue the Smiths out of jail, that a party of Missourians and others, had killed the prisoners to prevent their escape; that the governor and his party were at Nauvoo at the time when intelligence of the fact was brought there; that they had been attacked by the Nauvoo Legion, and had retreated to a house where they were then closely besieged. That the Governor had sent out word that he could maintain his position for two days, and would be certain to be massacred, if assistance did not arrive by the end of that time.

It is unnecessary to say that this entire story was a fabrication. It was of a piece with the other reports put into circulation by the anti-Mormon party, to influence the public mind and call the people to their assistance. The effect of it, however, was that by ten o'clock on the 28th of June, between two and three hundred men from Quincy, under the command of Major Flood, embarked on board of a steamboat for Nauvoo, to assist in raising the siege, as they honestly believed.

As for myself, I was well convinced that those, whoever they were, who assassinated the Smiths, meditated in turn my assassination by the Mormons. The very circumstances of the case fully corroborated the information which I afterwards received, that upon consultation of the assassins it was agreed amongst them that the murder must be committed whilst the Governor was at Nauvoo; that the Mormons would naturally suppose that he had planned it; and that in the first outpouring of their indignation, they would assassinate him, by way of retaliation. And that thus they would get clear of the Smiths and the Governor, all at once. They also supposed, that if they could so contrive the matter as to have the Governor of the State assassinated by the Mormons, the public excitement would be greatly increased against that people, and would result in their expulsion from the State at least.

Upon hearing of the assassination of the Smiths, I was sensible that my command was at an end; that my destruction was meditated as well as that of the Mormons; and that I could not reasonably confide longer in the one party or in the other.

The question then arose, what would be proper to be done. A war was expected by everybody. I was desirous of preserving the peace. I could not put myself at the head of the Mormon force with any kind of propriety, and without exciting greater odium against them than already existed. I could not put myself at the head of the anti-Mormon party, because they had justly forfeited my confidence, and my command over them was put at an end to by mutiny and treachery. I could not put myself at the head of either of these forces, because both of them in turn had violated the law; and, as I then believed, meditated further aggression. It appeared to me that if a war ensued, I ought to have a force in which I could confide, and that I ought to establish my headquarters at a place where I could learn the truth as to what was going on.

For these reasons, I determined to proceed to Quincy, a place favorably situated for receiving the earliest intelligence, for issuing orders to raise an army if necessary, and for providing supplies for its subsistence. But first, I determined to return back to Carthage and make such arrangements as could be made for the pacification and defence of the country.

When I arrived there, about ten o'clock at night, I found that great consternation prevailed. Many of the citizens had departed with their families, and others were preparing to go. As the country was utterly defenceless, this seemed to me to be a proper precaution. One company of the guard stationed by me to guard the jail, had disbanded and gone home before the jail was attacked; and many of the Carthage Greys departed soon afterwards.

Gen. Deming, who was absent in the country during the murder, had returned; he volunteered to remain in command of a few men, with orders to guard the town, observe the progress of events, and to retreat if menaced by a superior force.

Here also I found Dr. Richards and John Taylor, two of the principal Mormon leaders, who had been in the jail at the time of the attack, and who voluntarily addressed a most pacific exhortation to their fellow-citizens, which was the first intelligence of the murder which was received at Nauvoo. I think it very probable that the subsequent good conduct of the Mormons is attributable to the arrest of the messengers, and to the influence of this letter.

Having made these arrangements, I departed for Quincy. On my road thither, I heard of a militia marching from Schuyler, and another from Brown. It appears that orders

had been sent out in my name, but without my knowledge, for the militia of Schuyler county. I immediately countermanded their march, and they returned to their homes.

When I arrived at Columbus, I found that Capt. Jonas had raised a company of one hundred men, who were just ready to march. By my advice they postponed their march, to await further orders.

I arrived at Quincy on the morning of the 29th of June, about eight o'clock, and immediately issued orders, provisionally, for raising an imposing force, when it should seem to be necessary.

I remained at Quincy for about one month, during which time a committee from Warsaw waited on me, with a written request that I would expel the Mormons from the State. It seemed that it never occurred to these gentlemen that I had no power to exile a citizen; but they insisted that if this were not done, their party would abandon the State. This requisition was refused of course.

During this time also, with the view of saving expense, keeping the peace, and having a force which would be removed from the prejudices in the country, I made application to the United States for five hundred men of the regular army, to be stationed for a time in Hancock county, which was subsequently refused.

During this time also, I had secret agents amongst all parties, observing their movements; and was accurately informed of every thing that was meditated on both sides. It appeared that the anti-Mormon party had not relinquished their hostility to the Mormons, nor their determination to expel them, but had deferred further operations until the fall season, after they had finished their summer's work on their farms.

When I first went to Carthage, and during all this difficult business, no public officer ever acted from purer or more patriotic intentions than I did. I was perfectly conscious of the utmost integrity in all my actions, and felt lifted up far above all mere party considerations. But I had scarcely arrived at the scene of action before the whig press commenced the most violent abuse, and attributed to me the basest motives.

It was alleged in the Sangamon Journal, and repeated in the other whig newspapers, that the Governor had merely gone over to cement an alliance with the Mormons; that the leaders would not be brought to punishment, but that a full privilege would be accorded to them to commit crimes of every hue and grade, in return for their support of the democratic party. I mention this not by way of complaint, for it is only the privilege of the minority to complain, but for its influence upon the people.

I observed that I was narrowly watched in all my proceedings by my whig fellow citizens, and was suspected of an intention to favor the Mormons.

I felt that I did not possess the confidence of the men I commanded, and that they had been induced to withhold it by the promulgation of the most abominable falsehoods.

I felt the necessity of possessing their confidence, in order to give vigor to my action; and exerted myself in every way to obtain it, so that I could control the excited multitude who were under my command. I succeeded better for a time than could have been expected; but who can control the action of a mob without possessing their confidence?

It is true, also, that some unprincipled democrats all the time appeared to be very busy on the side of the Mormons, and this circumstance was well calculated to increase suspicion of every one who had the name of democrat.

It was many days after the assassination of the Smiths, before the circumstances of the murder fully became known. It then appeared that, agreeably to previous orders, the posse at Warsaw had marched on the morning of the 27th of June in the direction of Golden's Point, with a view to join the force from Carthage, the whole body then to be marched into Nauvoo.

But by the time they had gone eight miles, they were met by the order to disband; and learning at the same time that the Governor was absent at Nauvoo, about two hundred of these men, many of them being disguised by blacking their faces with powder and mud, hastened immediately to Carthage.

There they encamped, at some distance from the village, and soon learned that one of the companies left as a guard had disbanded and returned to their homes; the other company, the Carthage Greys, was stationed by the captain in the public square, a hundred and fifty yards from the jail; whilst eight men were detailed by him, under the command of Sergeant Franklin A. Worrell, to guard the prisoners.

A communication was soon established between the conspirators and the company; and it was arranged that the guard should have their guns charged with blank cartridges, and fire at the assailants when they attempted to enter the jail.

Gen. Deming, who was left in command, being deserted by some of his troops, and perceiving the arrangement with the others, and having no force upon which he could rely, for fear of his life retired from the village.

The conspirators came up, jumped the slight fence around the jail, were fired upon by the guard, which, according to arrangement, was overpowered immediately, and the assailants entered the prison, to the door of the room where the two prisoners were confined, with two of their friends, who voluntarily bore them company.

An attempt was made to break open the door, but Joe Smith being armed with a six-barrelled pistol, furnished by his friends, fired several times as the door was burst open, and wounded three of the assailants. At the

same time several shots were fired into the room, by some of which John Taylor received four wounds, and Hyrum Smith was instantly killed.

Joe Smith now attempted to escape by jumping out of the second story window; but the fall so stunned him that he was unable to rise; and being placed in a sitting posture by the conspirators below, they despatched him with four balls shot through his body.

Thus fell Joe Smith, the most successful impostor in modern times."

REMARKS

By Elder G. D. Grant, Tabernacle, Nov. 22, 1857.

[REPORTED BY G. D. WATT.]

Brethren and sisters, not long since I left the camp of Gen. Wells and I do assure you the atmosphere there differs very much from the atmosphere in this valley. Not only did we sense a difference in the atmosphere around us, but in our feelings likewise, although the brethren at Gen. Wells' camp feel as well as any camp ever did on the earth and enjoy as much of the Spirit of the Lord.

I realize what br. Carrington has said this morning about the difference in men's prayers and feelings. There are a few in our camp in the mountains, and only a few, who do not wholly rely on the arm of Jehovah for strength; they sometimes feel and speak unwisely; they would be willing, however, to die for their religion and for their brethren, although they do not live as they ought. And after they have given unwise expression to their sentiments, probably in five minutes afterwards they will be sorry and repent their rashness. They have not learned that when we go to battle, we go in the strength of the God of Jacob.

We read that in the days of the Nephites, when men trusted in their own strength, God showed to them their weakness and they fell before their enemies, for God was not with them. But when they went to battle in his strength, he was with them and his angels were round about them to protect them from all harm. The brethren in the camp are now well clothed, and I tender my sincere thanks to you in behalf of our brethren out in the mountains for the comforts you have so liberally provided them.

Here, in the valleys, the atmosphere is warm and comfortable and we are not apt to realize the vicissitudes of a camp life when we are sitting in our heated rooms, well warmed, lying on good beds and wearing warm clothing. We do not suffer, however, from the cold out there in the mountains. We call upon God to warm us by the warming influences of the Holy Ghost, and ask him that the brethren who are out as scouts may be warmed up and that the strength of God may be with them. The brethren do not forget their prayers.

There is a Scripture that says, 'when it is well with you, your hearts are far from me, but in necessity you feel after Jehovah.' It is good to call upon Him when it is well with us. God is with us and on our side. Our enemies feel the result of the prayers of his servants; discord and contention are in their camp; they cannot come to any agreement on anything that concerns their present position or as to what they had best do. They are full of hell and they feel it. The nearer we live to God, the more misery, dissension and discord will reign among them, and they will have blood to their hearts' content; according to the words of the Lord through the Prophet Joseph, 'the wicked shall slay the wicked.' They that live near to God realize and see this plainly every day.

There is a comfort in 'Mormonism,' and the more you reach after God, the more you go into the mountains and call upon his name, in the name of his Son Jesus Christ, the more comfort you have. There is a God in Israel to help them that wait upon him and are striving with their might to establish righteousness on the earth.

What more could we, as a people, have to comfort us than the manifestation of God's power in the deliverance of our brethren from time to time? There is a veil between our enemies and us and every move that is made by them results in salvation to Israel. This comforts my heart and causes me to rejoice in the things of God; it makes me feel a renewed determination to serve my God, and to live more faithfully to the principles of eternal life, that I may have the counsels of the Almighty in me, that when I counsel my brethren it may be by the dictation of the Holy Spirit.

To every sermon delivered here by the President there is a key, a principle, a foundation, and we may unlock it if we pay attention to it, and we shall have it with us wherever we go; it will do us good when we are far away, when alone in the canyons and every where else.

It is good to live near to God, to listen to the counsels of his servants and understand the keys they give unto us; if we do these things all will be well with us. We have all a responsibility to bear in this kingdom; the field is wide and we can all exert ourselves to our utmost capacity.

When we trust in God we have strength, this is the grand secret of our strength as a people, and we can never conquer and fully establish the kingdom of God unless we trust implicitly in him, after we have fulfilled every known duty.

I have not heard a dissenting voice in our camp nor any language that would not become a Saint, with the exception of what I have already noticed. The general feeling is, 'I am on hand, send me where you please, I can go on foot or in any other way.'

I can see and realize the wisdom of not taking life, in not feeling a disposition to do it, or to do anything else that would weaken our cause. We have a Prophet at our head; if we listen to him and carry out his words to the letter in our actions, we shall see the salvation of God and shall more fully realize that there is a God in Israel and that

he has a Prophet on the earth to speak his word and dictate the affairs of his kingdom.

There may be some who itch to get hold of the wedge of gold or a good fat horse, etc.; their fingers get crooked and they have to hook into such things as are attracting to them. I sincerely hope that this spirit will be subdued, and when we are told to wipe out everything, we will do it without one feeling of covetousness.

Brethren and sisters, I feel well and you feel well. I pray for the downfall of all our enemies, who have driven and robbed us of all we possessed but our religion. The prayers of the Saints have been offered up and the skeptical and unbelievers in our midst are nearly all left. The atmosphere around us is of another sort, since they have gone. I feel thankful for so thorough a riddance of the gentiles; and if there are any left that are half-hearted and hypocrites, my prayer is that they also may go from us to their own place.

My prayer is—and I teach my children to pray for the same thing—that I may live on the earth to help use up some of the devils that are upon it and assist to build up the kingdom of God, to be in the midst of my brethren to help them and stimulate them to works of righteousness. If we are commanded to slay the wicked, it is works of righteousness, it tears down the kingdom of satan on earth.

May God bless you here and our brethren out in the mountains; may the angels of God be around us to aid and stimulate us all, that none of us may fall a prey to our enemies, is my prayer in the name of Jesus: Amen.

SERMON

By Pres. H. C. Kimball, Tabernacle, Sunday Morning, Nov. 22, 1857.

[REPORTED BY G. D. WATT.]

I can say for one, that that is a beautiful hymn which br. Daubar has just sung: ['DESERET, dedicated to Governor Young by W. W. Phelps.'] And what has been said to-day by brs. Albert Carrington and Geo. D. Grant is good, and their words, as far as I have heard, are salvation to all who hear and practice, because they are true.

You all the time hear me talking about truth. Truth is light, and light is life. If these principles are cultivated by us with our families, what is there to hinder us from walking into the presence of God, or into the presence of those who stand between us and him? I do not believe that we can emerge right into the presence of God, altho' we may see him, not in the flesh, but we can in the Spirit, if he touches the eyes of our understanding, but we cannot see him with these bodies of flesh. Joseph always told us we would have to pass by sentinels that are placed between us and our Father and God. Then of course we are conducted along from this probation to other probations; or from one dispensation to another by those who conducted those dispensations.

If we are, as some are, guilty of doing wrong and treasuring up and practicing principles that lead to death, we cannot attain to principles of exaltation. It is for me to do right and to do as I am told. Still, when br. Brigham tells me to do a thing, I may have that in me that would equivocate and say, 'will not such and such a thing do better?' I know he is interrupted in that way continually. Supposing I say, 'yes, that is true,' when he speaks, and every man in Israel says the same—what has the devil to do with us then? As br. Brigham says, the devil can do no more than stand and grin at us. For a man or woman to try to frustrate his purposes is not true philosophy, but it is the devil in our camp. He says the enemies on our borders can not come in here and I say the same.

Good works produce good faith and faith without works is dead. Do not tell me about your faith when you have not a particle of works with it—it is all of no account. Our works must be good, they must be confined to truth and the knowledge of God, and how can you get that knowledge without good works? Such doctrine as this is according to the words which God has given to his servants, ancient and modern.

When the Lord spoke through Joseph Smith, it was the word of the Lord to my servant Oliver, to my servant W. W. Phelps or to my servant Oliver, go and do thus and so and you shall see my glory. If they do not go, they do not see his glory nor obtain his favor, do they? Because their works did not correspond with the word of God.

You never will see glory and happiness, angels nor anything else, except the angels from beneath, if your works do not correspond with your faith and with what you are told to do. No man will ever enjoy the presence of Angels, Prophets, Apostles, Patriarchs, Jesus and the Father and the sanctified who have passed beyond the veil, that does not live up to these principles.

It is well enough for me to throw out what light and knowledge I have upon any matter and br. Brigham can judge as to its correctness or incorrectness, but it is not for me to equivocate when he has given the word of decision. That is the course I have tried to learn and if I am not right in this matter I stand here ready to be corrected by any person who knows better. If we all were to take that course our enemies never, no, never would have power over us.

It is the head that governs the body; the same as the helm guides the ship, and if the captain does not manage the helm in person, he puts a man there that will run the course that he dictates. Says he, 'it is blowing a heavy gale, make calculations to steer to such a point of the compass, that you may have a little lee-way.' The captain of the ship does not take the helm, but he directs the one who has hold of the helm the course to steer.

24. And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings unto the great and notable cities and villages, reproving the world in