

join any one of them, but to be humble and seek the Lord with all his heart, and that from time to time he should be taught and instructed in relation to the right way to serve the Lord.

These visions continued from time to time, and in 1830, he published to the world the translation of the book now known as the "Book of Mormon," and on the 6th of April of that year, having received the authority by special revelation, organized the Church of Jesus Christ of Latter-day Saints, which was composed of six members, namely, Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jun., Samuel H. Smith and David Whitmer.

The family of Joseph Smith were in moderate circumstances. They were very industrious and had held a respectable position in society; but on this occasion the tongue of slander was pointed at them, and very soon after the organization of the Church vexatious lawsuits were commenced and Joseph was arrested and taken before a magistrate and dismissed. He was again arrested and taken to an adjoining county and treated contemptuously, spit upon and insulted in various other ways. His case was investigated and he was again dismissed. This time the mob resolved to treat him to a coat of tar and feathers, from which, however, he was shielded by the officers in whose custody he had been held. It was looked upon, by many in those days, as a species of fun to treat Joseph Smith or the elders of the Church, wherever they went, in a contemptuous manner. The pulpit and the press almost invariably joined in the outcry against the new church, and the predictions were that in a few days it would be annihilated.

After a few months a Conference was organized and missionaries started towards the West, Joseph having been commanded, by revelation from the Lord, to establish a gathering place near the western boundary of Missouri. He accordingly sent missionaries in that direction, among whom were Oliver Cowdery and Parley P. Pratt. On their way across the State of Ohio they visited a society known as the Campbellites, led by Sidney Rigdon. They preached to them and baptized Rigdon and about a hundred members of his church, many of whom, and their children, are citizens of this Territory today. After this they continued their journey westward to Independence in the vicinity of Jackson County. Soon after this the Saints who were scattered in various parts of Western New York removed, part to Missouri and part to Kirtland in Geauga, now Lake county, Ohio, where they founded a city and built a Temple. In Jackson county, Missouri, they purchased land, built mills, established a printing office, the first one that was established in the western part of the State of Missouri, and opened an extensive mercantile house. They introduced the culture of wheat and many other kinds of grain, for the inhabitants of that locality were principally new settlers and they cultivated chiefly Indian corn. The Saints also commenced the culture of fruit, and although they came there with little means the heads of families were generally able to buy from forty acres to a section of land, and in a few months by their untiring industry they began to prosper and flourish in a manner almost astonishing.

In about two years, however, they met with opposition; a mob assembled and tore down their printing office, broke open their mercantile house, scattered their goods to the four winds. They also seized their Bishop and presiding Elders and inflicted upon them personal abuse, such as whipping, and daubing them with tar and feathers, while others were mutilated and killed, which finally resulted, in the month of November, 1833, in the expulsion, from the county of Jackson, of about 1,500 people; about three hundred of their houses were burned to ashes.

During the period of the residence of the Saints in this county there had never been a lawsuit of any description instituted against any of them; if there had been any violations of law amongst them there were ample means to have had the law enforced because the officers both civil and military were not of their faith. But the real facts of the case were, the Saints were regarded as fanatics; and one of the main points in a declaration published against them was, that they "blasphemously professed to heal the sick with holy oil." In accordance with the instructions of St. James, contained in his epistle, fifth chap. and 14th verse, it has ever been a practice in the Church of Jesus Christ of Latter-day Saints from its organiza-

tion, when any are sick among them, to send for the Elders of the church to anoint such with oil and pray for them, believing the apostle James "that the prayer of faith will save the sick." This item of faith is still practiced in all the branches of the church, and thousands and tens of thousands bear testimony at the present time of the miraculous healings that have been effected by the power of God through these administrations. Yet at that period it was made a crime, and was one of the principal charges on which the Latter-day Saints were expelled from Jackson county.

From this county the Saints were driven to Clay County, and most of them remained there about three years, during which time they performed a great amount of labor for the people of Clay County, for the inhabitants were mostly new settlers who possessed nothing seemingly in the way of property save Indian corn, hogs and cattle. They hired the Saints to labor, who made brick, built fine houses, and enlarged their farms, erected mills and in fact acquired considerable property by industry in laboring for the people in Clay County. The mob of Jackson County endeavored to stir up the people of Clay against the Saints, which culminated in a request on the part of the people of Clay that the Latter-day Saints would leave. They accordingly hunted out a new county without inhabitants and almost without timber, called Caldwell County, and moved into it, purchasing land and occupying it, of which they were the sole inhabitants. They also spread out into the adjoining new counties, on to the unoccupied land and purchased and improved it.

From the best of my recollection the Latter-day Saints paid the United States Government some \$318,000 for land in the State of Missouri, but yet in the winter and early Spring of 1839, they were expelled from that State, with the entire loss of their lands and improvements and most of their personal property, under an exterminating order from Lilburn W. Boggs, Governor of that State, requiring them to leave under pain of extermination. But they were told that any of them who would renounce their religion would be permitted to stay. The result was that about fifteen thousand persons were expelled from Missouri and their property, to most of which they still hold the titles; and when the day arrives that the Constitution of the United States becomes absolutely the supreme law of the land so that all men can be protected in their civil and religious rights, they and their children will go back and enjoy their cherished homes in the State of Missouri.

After leaving Missouri they located themselves in the State of Illinois. There was a town known as Commerce, noted for being unhealthy. The location was very beautiful, but the place was surrounded with swamp lands to a considerable extent. Attempts had been made to settle it, but there were a great many graves in the burying ground, and but very few living people in the vicinity. The Saints went there and purchased property. They drained the swamps and cleaned them out, and converted the whole vicinity into gardens, and continued to improve and enlarge the place until Feb. 1846. The commencement of the settlement in Commerce, Hancock County, Ill., was in the summer of 1839.

June 27, 1844, Joseph and Hyrum Smith, the Prophet and Patriarch of the Church of Jesus Christ of Latter-day Saints, were murdered in Carthage jail, in Hancock County, Illinois, while under the pledge of the Governor, Thos. Ford, who had plighted the faith of the State at the time of their arrest that they should be protected from mob violence, and have a fair trial in the lawfully constituted courts of the State. They were confined in jail on a trumped up charge of treason upon the affidavit of a drunken vagabond. They were murdered by about 150 persons with blackened faces, some of them persons of high position in society. I will here say that in all these transactions, I refer to the outrages committed by the mobs, on the Latter-day Saints—there never was a single instance of the guilty parties being brought to justice under the laws of the State where the occurrence transpired.

The city of Nauvoo and vicinity had probably about 20,000 inhabitants. They were remarkable for their industry, and the city was conspicuous for peace, quietness and good order, and for the rapid manner in which improvements had been made. They continued to build up the city though they were con-

stantly harassed by mob violence and warned from time to time that they should be driven away. They finished the Temple, which was one of the most beautiful structures in the Western States, and dedicated it unto the Lord. They were progressing with other large buildings, establishing factories and making many improvements, when the efforts of mobocracy culminated in their expulsion from their beautiful city and Temple.

That they might not act hastily or unadvisedly a committee of Latter-day Saints prepared a petition and sent it to the governor of every State in the Union except the Governor of Missouri, and also to the President of the United States, asking them for an asylum and to afford them that protection which was extended to other religious bodies. All the States except one treated their application with silence. Governor Drew, of Arkansas, wrote them a respectful letter in which he advised them to seek a home in Oregon.

Previous to the death of Joseph Smith, he had selected twenty-five men,—most of whom now reside here,—to explore the Rocky Mountains, with the view of finding a place where they could make a location that would be out of the range and beyond the influence of mobs, where they could enjoy the rights guaranteed to them by the Constitution of our common country. The premature death of Joseph and Hyrum Smith, however, prevented their departure; the result was that during the year 1845 it devolved upon the Twelve to carry out this design. But in the course of that year the mob broke upon them with more than their usual fury. They commenced by burning the farm houses in the vicinity of Lima; they burned 175 houses without the least resistance on the part of the inhabitants. The sheriff of Hancock Co., issued orders for the "citizens who were not Mormons" to turn out and stop the burning; but none obeyed his order. He then issued a proclamation calling upon all, irrespective of sect or party, to turn out and stop the burning. The burning was accordingly stopped, but there was a general outcry against the "Mormons," and immediately nine counties assembled in convention and passed a decree that the "Mormons" should leave the State. Governor Ford said it was impossible to protect the people of Nauvoo. The Hon. Stephen A. Douglass, Gen. John J. Hardin and several other gentlemen repaired thither and made a kind of a treaty with them in which it was agreed that mob violence and vexatious lawsuits were to cease on condition that the people of Nauvoo would leave the State, and that they would assist the Saints in the disposal of their property. It was also agreed that if a majority would leave, the remainder should be permitted to remain until they, by the sale of their property, were able to get away. The Saints then organized themselves into companies of a hundred families each and established wagon shops for every fifty. They took the green timber out of the woods and boiled it in brine and made it into wagons. Their supply of iron was very limited, but with what little means they could control they purchased iron, and exhausted the supply of all the towns on the upper Mississippi, and made up the deficiency with raw hide and hickory withes.

On the 6th of February, 1846 the Saints commenced crossing the river. They crossed first on flat boats; but in a few days the river closed up and something like a thousand wagons crossed over on the ice, moving out west into the sparsely settled district on the eastern borders of Iowa; the settlements extending back from fifty to seventy miles. From that point it was a wilderness without roads, bridges, or improvements of any kind. They moved off, however, into this wilderness country in winter, and continued through the spring amid the most terrific storms and suffering from cold and exposure. In their progress to Council Bluffs they bridged thirty or forty streams, among which were the Locust and Medicine rivers, the three forks of the Grand River, the Little Platte, the One Hundred and Two, the Nodaway, Big Tarkeo, and the Nishnabotona. Bridging these streams, constructing roads, and breaking and enclosing three large farms required immense labor which was done for the benefit and sustenance of those who would follow. In consequence of this and the inclemency of the weather they did not arrive at Council Bluffs on the Missouri river until late in June. The wagons and tents were numbered by thousands. The camps were spread out on the prairie for three hundred miles, moving in companies of tens, fifties, and hundreds.

While the advance companies were crossing the Missouri, they, on the 1st of July, were called upon by Captain James Allen of the United States army, who was the bearer of an order for the enrolment of five hundred volunteers. They could ill be spared in their condition, but the number was made up in a few days and they proceeded on their journey to Fort Leavenworth and thence by way of Santa Fe to California, where they among a number of our countrymen were instrumental in adding this large domain to the United States.

The families of the volunteers who formed the battalion, being left thus without protectors, entailed much additional responsibility and labor upon those left behind, and rendered it impossible for the companies to proceed to the Rocky Mountains that season. They encamped at Winter Quarters, the place now called Florence in the Omaha country, where they built 700 log cabins and 150 caves or dug-outs in which a great number of the people resided through the winter. Some two thousand wagons were scattered about in the Pottawattamie country on the east side of the Missouri,—a country then uninhabited except by Indians,—which, by a treaty of purchase, came into the possession of the United States the ensuing spring.

The winter of 1846-7 was one of great suffering among the people. They had been deprived of vegetable food; their diet, to a great extent, had consisted of corn meal and pork, which they had purchased from the Missourians in exchange for clothing, beds, jewelry, or any other property that would sell. Yet they had sold comparatively none of their real estate and valuable property, in fact, most of the land remains unsold to this day. Under these circumstances the people suffered a great deal from scurvy; the exposure they had undergone also brought on fever and ague, hence their stay in Winter Quarters and the region round about is a memorable period in their history from the sufferings, difficulties and privations with which they had to contend. However they made the necessary preparations for their departure, and in the Spring of 1847—early in April, 143 pioneers, led by Brigham Young, started to explore and make a road to the Great Salt Lake Basin.

There was not a spear of grass that their animals could obtain for the first two hundred miles of the journey, and they had to feed them on the cottonwoods that grew on the banks of the Platte river and other small streams. In this manner the pioneers worked their way, making the road as they went along. They traveled on the north side of the Platte, where no road had been before, until they reached Laramie; they then crossed the North Fork and took the old trappers' trail and traveled on it over three hundred miles, building ferry boats on North Platte and Green rivers, and then constructed a road over the mountains to this place.

During this journey they looked out a route where they were satisfied a railroad could be built, and were just as zealous in their feelings that a railroad would follow their track as we are today.

They arrived here on the 24th of July, 1847. They had some potatoes, which they had brought from Missouri; they planted them not far from where the City Hall now stands. In a few days after their arrival the Mississippi Company, which had wintered on the Arkansas river, a few of the sick and some families left by the Mormon Battalion, being unable to proceed with them to the Pacific—numbering altogether about 150, arrived here. They then began to feel that they were quite a populous settlement, as they counted in the neighborhood of some 400 persons. They laid out this Temple Block, and dedicated it to the Lord. It really was one of the most barren spots they ever saw. However, they asked the Lord to bless the land and to make it fruitful. They built a dam and made irrigation ditches. Some of their number lacked faith under those trying circumstances, and subsequently turned away and went to other parts of the world.

That fall—the fall of 1847, there came in here 680 wagons loaded with families. They built the fort commenced by the pioneers on the land, a portion of which is now occupied by A. O. Smoot in the 6th Ward of this city, the whole only covering about 30 acres. They dwelt in this contracted space that no temptation should be presented to the Indians to commit depredations.

During the winter they prepared a systematic plan for the irrigation of the land, for they knew nothing about it previously. They were compelled to ration out their food in small allowances