

The same state of things exists in relation to any force which might be ordered to arrest the murderers; if troops should be ordered for that purpose, I would expect that they would behave as the militia did in the late Philadelphia riots. The militia in that case sympathized with the native party, and against their opponents. It was an unpopular service, and rather than fight they suffered themselves to be defeated and driven from the field.

It is true that I might call upon the Mormons themselves, and then I would have a reliable force. This, however, would be a dangerous experiment, and would, in my mind, inevitably lead to civil war, the result of which no man can foresee.

I think I may safely say, that if the Nauvoo Legion should be called out against the old citizens, the crimes which are sought to be punished would be instantly forgotten in the general and burning indignation which would be kindled.

Men would rally to their assistance who would otherwise be neutral. Your legion has ever been regarded with a jealous eye; the arming and drilling of your people, with such exceeding industry, in a season of peace, (not wrong in itself,) has been looked upon by the great body of the people with suspicion, and, as intended in due time for the subversion of the public liberty; in the beginning you would have been much better without it. If your people had never made any military pretensions, no military feeling would ever have been aroused against you.

This much I hope you will consider has been said from a friendly motive, and for the further purpose of showing you what a dangerous experiment it would be, and how well calculated to excite a civil war in which your city might be utterly destroyed, if I should attempt to call out the hated Legion against the old citizens.

You may be disposed to ask, what use is there for law and government, if these things be so? I answer you, that cases like the present do not seem to be fully provided for by our constitutions; they were not anticipated to occur.

Upon the first institution of our governments, it was a season of internal peace and union among our people. The population was homogeneous, and all agreed together as brothers. It was supposed that the great body of the people would be always willingly submissive to the laws which they themselves had made. It was not foreseen that great and hostile parties would so soon spring up and combine in large numbers to set the law at defiance.

A voluntary submission and obedience was supposed as the basis of government, for this reason no adequate provision was made in our State constitutions for coercing this submission, when the laws were to be trampled upon by the concerted action of large numbers.

The States are prohibited from maintaining standing armies; the only military force at their command, without aid from the General Government, is the militia; and, as I have already shown you, this force can only be relied on to do effectual service where that service is popular and jumps with their inclinations.

For this same reason, I must beg leave to say that a party, as in your case, which is the object of popular odium, cannot be too circumspect in their behavior, so as to give no color to the hatred of your enemies. 'Truth is great and will prevail.'

From this you may be assured that if the conduct of your people shall be uniformly peaceably, honest and submissive to the laws, even if they have to bear persecution for a season: such conduct must result in dissipating the unhappy prejudices which exist against you.

Truth and candor, however, compel me to say that the Mormons have not always acted in such a manner as if they intended to avoid the creation of prejudices.

The pretensions of your Municipal Court, the unheard of description of ordinances passed by your City Council, the assault on Mr. Bagby, the attempt to kidnap persons from Missouri, the formal destruction of a printing office, and the general tone of arrogance and defiance of some of your leaders were well calculated to inflame the public mind against you.

I think that I have considered this difficult subject in every possible point of view. I am afraid to rely on the militia in the present temper of the public mind. To call on the Nauvoo Legion would be suicidal to any effort as pacification of existing troubles, and for that reason would fail to bring about an enforcement of the laws.

If the laws are to be enforced at all in your county, out of the ordinary way by courts alone, it must be done by a force which is indifferent as to both parties.

To call in one party to put down and subdue the other, would lead to the most disastrous consequences; all the pride of conquest and victory; all the shame of defeat by, and submission to, an adversary; all the fury of unconquerable hate and exasperated feeling, would necessarily be mingled with the contest, and render it bloody and bitter, beyond anything we know of in this country.

For these reasons I have called upon the officers now in command, in the absence of General Gaines, of the 3rd Military department of the United States, for five hundred men of the regular army to be stationed in Hancock County, with whose aid I hope to be able to preserve order and proceed against all criminals whomsoever they may be. The following is a copy of the answer to this application:—

'Head Qrs., 3rd Mil. Dept.,
Saint Louis, Mo., July 11, 1844.
Sir:—I have the honor to acknowledge the

receipt of your Excellency's communication of this date, relating to the difficulties which have occurred between the Mormons and the people of Hancock County, Illinois, and the further difficulties apprehended by you, and requesting of me a force of some five hundred men from the regular army of the U. S., to be stationed for a time in Hancock County, and to act in conjunction with such forces as may be ordered on the part of the State of Illinois.

I have not the power of complying with your request, but will forward by to-morrow's mail a copy of your communication to be laid before the authorities in Washington City, and will advise your Excellency of the result as soon as ascertained.

With great respect,
Your most obedient servant,
S. W. KEARNEY,
Col. 1st Drags.

His Excy. Thomas Ford,
Governor of Illinois,
Saint Louis, Mo.'

By the above letter you will perceive that I cannot yet be enabled to say with certainty whether the application will be successful: we will know in two weeks I think, at most.

The anti-Mormon party intend to renew the war this fall, and if it were known with certainty that the troops of the regular army would be obtained to prevent their operations, they would, most likely, hasten their plans and do all the mischief in their power before the force arrives. They are not afraid of the State militia, and would give themselves but little concern in fear of such opposition.

I therefore caution you not to let it be known beyond your most trusted men that a regular force is expected. I have myself not informed any one who would make the matter public, and yet most unaccountably the fact has got into the newspapers.

Another caution I would give you, your people cannot pay too much attention to it. It is very natural and probable to suppose that with the prospect of such a force, and the increased security it may give, some of your people may be prompted to such audacity and imprudence as will tend to prolong angry feelings. They may thus be induced to do and say foolish and wicked things, uselessly vexatious and mortifying to the opposing party.

There are no doubt wicked people in Nauvoo, ready for the commission of crime, as well as in every other city of the same number of inhabitants. The well disposed amongst you must restrain those persons, and if need be bring them to punishment. The public at large will not distinguish among you, but will involve you all in a common obloquy.

I have dwelt more perhaps than may be agreeable to you on this point, but I have done so in my anxiety that the Mormons may demonstrate to the world that they are no more deserving than their enemies.

Three or four of your people are reported to me as having already been threatening life, and publicly following men about the city, with clubs, and that no effort was made to restrain them. An effectual stop must be put to all such vamping, if you expect it to stop on the other side. You are interested in bringing all such men to immediate justice, if you can. If pacification is what you ask, you must restrain your own hostility.

It may be thought that there has already been too much delay in proceeding against the murderers, that a further delay will give an opportunity for many of the guilty to escape, and that the apparent impunity for the present will greatly encourage further outrages against you.

This last consideration is one of considerable force, and on that account I could wish to proceed without delay, if it could be done without exciting further troubles, or if I had a force at my command on which I could rely to suppress them.

I do not fear that any of the leaders will escape or flee from justice: they are determined to remain and brave it out to the end.

In my humble opinion there is no utility in proceeding against any but the leaders.

As to the misguided multitude who were the mere followers of others, and the instruments of mischief, it has never been the practice of civilized States to proceed against them with rigor.

The punishment of some of the principal offenders has always been looked upon as sufficient to vindicate the majesty of the law, and to deter others from the commission of the like offences, and this is the whole object of human punishments.

I do not apprehend that anything requiring my further stay here will happen immediately, and will return home to-morrow.

I am, most respectfully,
Your obedient servant,
THOMAS FORD.

William W. Phelps, Esq.,
Nauvoo, Illinois."

The brethren of the Twelve were delayed in Boston several days, waiting upon Elder L. Wight to accompany them to Nauvoo.

Elders Young, Kimball and Wight left Boston by railway in the morning for Nauvoo. On their arrival at Albany in the evening, they were joined by Elders O. Hyde, O. Pratt, W. Woodruff, and sister Ruth Sayers, who had arrived from New York. They continued their journey by railway during the night.

Thursday, 25.—Elder Orson Spencer returned from Quincy.

Dr. Richards received the following from Prest. B. Young:—

"Salem, July 8th, 1844.
Beloved Bro. Willard Richards:—
I sit down a few minutes to write to you, as bro. Erastus Snow is going to start for Nauvoo to-morrow: he has been laboring in Vermont.

We cannot get one word from our families by letter of late. Sister Ruth Sayers has received a letter from her husband, that, I understand, gives some information which seems to be satisfactory.

According to what we hear in this country about the Mormons in the west, I should suppose that there is an election about to take place, or the Prophet had offered himself for some office in the United States; for of all the howlings of devils and devils' whelps, this season cannot be beat.

Some times the Mormons are all killed; some times they are half killed; some times the blood is shoe deep in Nauvoo; some times 'Old Joe,' as they call him, is taken by the mob and carried to Missouri; some times he is gone to Washington; sometimes he has run away; then again he is given up to the authorities, &c., &c. One might suppose him to be a sectarian God, without body, parts or passions, his center everywhere and his circumference nowhere.

Since I left Nauvoo I have heard a great many expressions about the Prophet, but the prevailing opinion is, that he is the smartest man in the Union, and the people are afraid of his smartness. Some will vote for him for the novelty of the thing, and some to see what a prophet will do at the head of government. We had a fine passage on the rivers; preached and lectured all the way round.

I lectured at Pittsburgh and in Kirtland. We held political meetings at Shalorsville and Hiram. I preached in the first house west of old Father Johnson's, where bro. Joseph and Sidney were mobbed; I looked at the house a great many times.

I left bro. Snow and Brooks in Ohio doing well. The Twelve have been faithful in all things. Bro. William Smith is a great man in his calling in this country. Bro. Lyman Wight has never been with us before: he is a great, good, noble hearted man. I love my brethren more and more.

I want to see you and the rest of the brethren in Nauvoo. Give my best love to bro. Joseph and Hyrum. I cannot be there to see them, but I pray for them continually, and for you and all the brethren in our beloved city, and I pray my Heavenly Father to preserve my brethren, my family, and the whole city. I pray that we may finish the Temple, and get our endowments.

We had a large congregation in Boston at our convention, though in the evening there were some who came in that made some disturbance. This proves that the voice of the people rules—that is, the voice of the rabble; one of the watch got some hurt, but all this did us good in Boston. Bro. Heywood, from Quincy, is here with us and is doing much good; he is a faithful witness for bro. Joseph and the principles of righteousness.

We have baptised a good many since we left. The gospel is going ahead. All the stories that are going the rounds make no difference, the people will believe the gospel.

You might ask what we think about bro. Joseph's getting the election this year? You know all about it. We shall do all we can and leave the event with God, the God of Heaven will do just as he pleases about it.

Bro. Daniel Spencer and many others are here, they are awake to the subject. We are now in the Concert Hall in Salem; bro. Erastus Snow is now speaking.

We shall attend the conferences in this country, and then leave for the western States to attend the conferences, and get home as quick as possible. If you are to have a little trouble there, we wish to have a hand in it with you.

I wish you would see my family and speak comfortably to them. Bro. Tur, I hope all will go on well with him. If you get a chance to dispose of our property at a good rate, do so. If my wife can get anything to help her, I should be pleased. Give my love to sister Jennetta and all the household, and all the Saints.

Bros. Kimball and Wight will start for Baltimore to-morrow. The brethren in this country inquire after you and all the elders that they have seen; they are warm-hearted. I suppose you have received a letter from the Boston Church, with P. P. Pratt's name to it.

May the Lord bless you all.

BRIGHAM YOUNG."

Elder Samuel H. Smith remains very sick. Elder Erastus Snow, and many other elders returned home to-day: all seemed weighed down with gloom.

Elders Young, Kimball, Hyde, Pratt, Woodruff and Wight arrived in Buffalo, and remained all night.

Friday, 26.—President Young and company took steamboat at Buffalo for Detroit.

Elder O. Hyde took leave of his brethren at Fairport, to visit his family at Kirtland.

Saturday, 27.—We copy from the Times and Seasons, the following from the pen of Miss E. R. Snow:—

"TO ELDER JOHN TAYLOR.

Thou Chieftain of Zion! henceforward thy name

Will be class'd with the martyrs and share in their fame;

Thro' ages eternal, of thee will be said,
'WITH THE GREATEST OF PROPHETS HE SUFFER'D AND BLED.'

When the shafts of injustice were pointed at him—

When the cup of his suffering was fill'd to the brim—

When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you BLED.

When around you like hailstones the rifle balls flew—

When the passage of death open'd wide to your view—

When the Prophets' freed spirit, thro' martyrdom fled,

In your gore you lay weltring—with martyrs you BLED.

All the scars from your wounds, like the trophies of yore

Shall be ensigns of honor till you are no more;

And by all generations, of thee shall be said,
'WITH THE BEST OF THE PROPHETS, IN PRISON HE BLED.'

The brethren of the Twelve arrived at Detroit in the evening, and remained over night at the railroad hotel.

Sunday, 28.—Elders P. P. Pratt, W. W. Phelps and others, addressed the Saints in Nauvoo.

On hearing of the death of the Prophet and Patriarch, Elders Charles C. Rich, David Fullmer, Graham Coltrin, Samuel Bent, Ira Miles and Geo. A. Smith were together in Michigan. Elder Geo. A. Smith counseled the elders to return home. They accordingly started for Nauvoo; the roads were muddy, the waters high, and many of the bridges gone. As they approached Nauvoo they found the people very hostile, however they preached at several places by the way.

Elder Geo. A. Smith and the brethren with him, arrived at Nauvoo near midnight.

The following is from Elder W. Woodruff's Journal:—

"The brethren of the Twelve took the propeller 'Hercules' for Chicago at 10 a.m. Fare in the cabin \$7. We had comfortable state rooms, we spent the day in writing and in social conversation with each other concerning the death of Joseph and Hyrum, and the welfare of the church and our families. A variety of subjects were called up, each one expressing his feelings freely. Prest. B. Young said he wished me to keep an account of things as they were passing, as he should look to me for his journal at a future day. Elder Wight said that Joseph told him, while in Liberty Jail, Mo., in 1839, he would not live to see forty years, but he was not to reveal it till he was dead."

Monday, 29.—Elder Geo. A. Smith visited the Prophet's family.

Elders Willard Richards and Geo. A. Smith visited Elder Samuel H. Smith, and laid hands upon him; he expressed a strong desire to live; he was very low, being in the last stages of bilious fever.

Elders Richards and Smith met at Elder Richards', and ordained two elders who were about leaving the city. Bro. Richards signed their licences:—

"TWELVE APOSTLES,
President.

Willard Richards, Clerk."

Geo. Miller called on them and requested the privilege of passing some resolutions against the murderers of Joseph and Hyrum. The brethren told him to be quiet and wait, and see what the Governor and the State authorities would do, that Dr. Richards had pledged himself that the brethren would be quiet, and the Lord had said, "Vengeance is mine, I will repay." Miller left the council saying, "Fat men for patience."

In the evening Elders Richards and Smith visited Elder Taylor.

Tuesday, 30.—Elder Samuel H. Smith, brother of the martyred Prophet and Patriarch, died.

Elders W. Richards and Geo. A. Smith met in council with Elder Taylor at his house. Bishop Geo. Miller and Alexander Badlam wanted them to call together the Council of Fifty and organize the church. They were told that the Council of Fifty was not a church organization, but was composed of members irrespective of their religious faith, and organized for the purpose of consulting on the best manner of obtaining redress of grievances from our enemies, and to devise means to find and locate in some place where we could live in peace; and that the organization of the church belonged to the Priesthood alone.

The brethren of the Twelve arrived at Mackinaw. The steamer stopped a short time, took in some fish, and took some boats with Indians in tow. There was a feeling of prejudice manifested by the passengers of the boat against the brethren, because they did not mingle with them in their nonsense and folly, and this spirit is more or less manifest throughout the world.

DISCOURSE

By President Heber C. Kimball, Tabernacle, Dec. 13, 1857.

[REPORTED BY GEO. D. WATT.]

Br. Spencer has given you most excellent doctrine. If the Father in heaven should come here and speak to us he probably would not speak anything better to this people than what has been said this morning, for He would speak according to your capacities. The gospel of salvation is very simple, but everything is constituted therein, everything is comprehended in the first principles of the doctrine of Christ. We have preached a great many times and used the words of Paul where he tells us to leave the first principles of the doctrine of Christ and go on unto perfection, but if we do that we shall slide off the foundation, and would have to return and do our first works. There is the Father, and the Son, who was given up, that his blood might be shed upon Calvary, that our sins might be forgiven, on condition that we repent and forsake them.

'Well,' you say, 'I believe; what shall I do to be saved?' Repent, every one of you, and then go and be buried in water, like unto Jesus Christ's