

2076

THE MORMONS IN ILLINOIS;

WITH

AN ACCOUNT

OF THE

LATE DISTURBANCES,

WHICH RESULTED IN THE

ASSASSINATION OF JOSEPH & HYRUM SMITH,

THE PROPHET AND PATRIARCH OF THE

Latter-Day Saints.

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BY G. W. WESTBROOK.  
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## MORMONS IN ILLINOIS.



### 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 pamphlet.—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. Taet, 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 "magnificent 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 he

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 sects and

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 acknowledgments, 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, 2d*, 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 disapprove 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 transeended 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 wide-spread 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 particuar sect or party; they are disowned and detested by all; but, like the carrion birds, they congregate around the fattest carcass, 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 Carthage.

“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 subpoenas 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 subpoenas 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 addressed 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 assassins 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 receipt

“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!"