

General Comments on Doctrine & Covenants 121-123

Sections 121-123 are extracts from a single letter which is reproduced in its entirety in History of the Church, volume 3, pages 289-305. Reviewing the entire letter is recommended for in-depth study of these three sections as a considerable amount of material was necessarily omitted due to its length. The complete text of the letter is below.

Comments on Doctrine & Covenants 121

1 O God, where art thou? And where is the pavilion that covereth thy hiding place? 2 How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? 3 Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them? 4 O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol--stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us. 5 Let thine anger be kindled against our enemies; and, in the fury of thine heart, with thy sword avenge us of our wrongs. 6 Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever.

v1-6 These verses encompasses Smith's appeal to the Lord for redress against his captors. More generally, Smith requests the Lord heed the injustices done to the Saints by their persecutors. The text is blatantly Psalmic in its rhetoric and there is no doubt Smith intended it as such. Below, the various key phrases will be cross-referenced into Psalms.

v1 This verse has two complimentary readings. The first reading is the Lord hiding Himself from the psalmist (presumably because of his sinful nature or some specific sin), the second is the psalmist seeking the Lord's hiding place so he may hide himself away from his enemies. Both readings are attested to in the Psalms (cf. Ps. 27:5 and 9, 31:2, 31:20, 32:7, 64:2, 119:114, 143:7-9), and both are typically implied when phrases such as this are employed. Such statements serve to indicate the psalmist is unworthy of the Lord's favor yet is still

importuning Him, and also showing the Lord does not countenance or abide wickedness and therefore remains aloof and hidden from it. The psalmist is hoping to have the Lord forgive him and take him into His presence away from his enemies.

"O God, where art thou?", cp. Ps. 27:9, 38:21, 71:9, 119:8.

"the pavilion", cp. Ps. 18:11, 27:5, 31:20.

"Thy hiding place" cp. Ps. 13:1, 27:9, 30:7, 55:1, 69:17, 89:46, 102:2, 143:7.

v2 "How long...?", cp. Ps. 35:17, 74:10, 79:5, 94:3-4.

"pure", the Lord is commonly presented as sanctified, ultimately just, and exalted. Similarly, the psalmist's characterization is that the Lord is "pure", unlike himself and his enemies, and anything that emanates from the Lord is likewise pure, cp. Ps. 12:6, 18:26, 19:8.

"eye", presented as the metaphorical symbol of the Lord's divine and transcendent capacity to perceive man's actions, cp. Ps. 17:8, 33:18, 94:9. That the eye is characterized as "pure" would indicate that the Lord's eye is impartial, unbiased, and entirely objective when observing, unlike human eyes.

"thine ear be penetrated with their cries", the psalmist takes on the role of intercessor in behalf of the unjustly abused and downtrodden and beseeches the Lord to hear their pleas for mercy, cp. Ps. 10:17, 17:1, 31:2, 39:12, 71:2, 77:1, 88:2, 141:1. This naturally implies the downtrodden are humble and penitent, having at least sufficient faith to request the Lord's aid.

v3 "suffer these wrongs", cp. Ps. 9:13.

"unlawful oppressions", cp. Ps. 42:9, 43:2, 44:24, 55:3, 119:134.

"compassion toward them", cp. Ps. 78:38, 86:15, 111:4, 112:4, 145:8.

v4 "maker of heaven, earth, and seas", cp. Ps. 69:34, 96:11, 135:3, 146:6. This triplet of heaven, earth, and seas is

derived from the Law (cf. Exod. 20:4 and 11), is elsewhere employed by the Prophets (cf. Isa. 44:23), and is probably the source of Paul's triplet in Phil. 2:10, which uses identical greek terms as 1 Cor. 15:40 with the exception of omitting the "under the earth" which Smith emended in the JST/IV as "telestial".

"devil...Sheol", the term "devil" does not appear in the Psalms, although enemies and adversaries frequently do. "Sheol" never appears in the KJV, but is rather translated to "hell". In modern translations "Sheol", a transliteration from Hebrew, is used rather than "hell", as does Smith here.

"benighted", i.e., night enshrouded. Unique to this passage.

"stretch forth thy hand", cp. Ps. 138:7.

v5 "thine anger be kindled against our enemies", cp. Ps. 7:6.

"thy sword", cp. Ps. 45:3, also cp. Isa. 34:5-6.

v6 "Remember", cp. Ps. 74:18-22, 89:50.

7 My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; 8 And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. 9 Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. 10 Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job. 11 And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; 12 And also that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness; 13 Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost; 14 That they may be disappointed also, and their hopes may be cut off; 15 And not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall. 16 Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord,

but have done that which was meet in mine eyes, and which I commanded them. 17 But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. 18 And those who swear falsely against my servants, that they might bring them into bondage and death-- 19 Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house. 20 Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them. 21 They shall not have right to the priesthood, nor their posterity after them from generation to generation. 22 It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. 23 Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. 24 Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all; 25 For there is a time appointed for every man, according as his works shall be.

v7-25 A quotation of the Lord, delivered by "the voice of inspiration" per Smith in History of the Church, that frames His response to Smith's pleas.

This section of text does not occur immediately after the text presented in v. 1-6. Intervening text appearing in the letter is omitted in the present text.

v7-10 The Lord responds to Smith in specific. Concerning the difficult circumstances he is in, the Lord emphasizes the eternal (v. 8) over the temporal (v. 7). He then goes on to inform Smith that things could be a lot worse in that he has not been entirely forsaken by all friends and family as was Job (v. 9-10).

Verses 9-10 are certainly addressing the fact that some, but not all, of Smith's former friends and associates in the Church had apostatized and risen up to harass him and incite others against him as referred to in D&C 122:3-4.

v8 "if thou endure it well...", this goes hand in hand with the statement of D&C 122:7.

v10 "thou art not yet as Job", given the subsequent reference to Job's being abandoned by his friends, one would take this to mean Smith is not yet in the situation Job found himself in when all of his friends abandoned him. It is also possible to read

this line as saying Smith has not been tested as harshly as Job and therefore is not as chastened and submissive as was Job. This latter reading would be supported by D&C 122:8.

"as they did Job", in the debate over the historical veracity of the book of Job (i.e., Was there a literal person named Job that the book documents, or is it an allegory or parable?) some use this as a proof-text to indicate Job was a literal person. However, this verse is a very weak proof text, as it does not comment on the historicity of the person of Job, it only refers to a portion of the account from the book. Thus, it is ambiguous with respect to the historicity of the person of Job.

v11-25 The Lord responds to Smith's request in v. 5 and throws various curses upon those who unfairly persecute the Saints.

v12 "to change the times and seasons", this is a quotation from Daniel 2:21. Daniel 2:20-23 is a song of praise sung by Daniel to the Lord wherein he presents the Lord as exercising power over all of creation (cp. D&C 88:42) including mankind, possessing all wisdom, and the revealer of things that man cannot perceive. Contrast this with Daniel's later characterization of the blasphemous, self-aggrandizing king of the North as one who attempts to change "times and laws", cf. Dan. 7:25, also cp. Isa. 14:12-14.

The phrase is an authority statement. While man is incapable of changing or perceiving the times and seasons without His revelation (cp. Acts 1:7), the Lord both perceives and uses them to accomplish His purposes. Here in specific, the phrase has reference to the Lord's exercising His power to punish the wicked.

v13 Those who seek to destroy will have their just retribution, cp. 1 Ne. 14:3.

v15 "that not one of them is left to stand by the wall", this phrase is a euphemism for the similar phrase appearing in 1 Ki. 14:10 and elsewhere in the Old Testament

. The KJV translation is accurate as the Hebrew term literally translates to "urinate", but almost all modern translations paraphrase the term based on what the Semitism is intending to address, namely males.

This phrase is implying "all males", and therefore the

entire lineage, of the offending party's lineage will be annihilated. In other words, their posterity, names, and all memory of them will be wiped from the earth, which is a classic covenant curse, cp. Exod. 17:14, Deut. 7:24, Deut. 32:26, Isa. 26:13, Ezek. 21:32. Note in all of the Old Testament appearances of the phrase similar to the one appearing in 1 Ki. 14:10 the context is always that of some specific group being annihilated.

v17 This verse reveals a very interesting point of human psychology academically called "projection". When people are feeling guilty about some sin, they commonly project them on others by accusing those around them of the same thing or worse, particularly those individuals who aggravate their guilt by their good example. In other words, the unrepentant seek to find fault in others at every opportunity in order to assuage their guilt. Hence the admonitions against searching for motes in other's eyes.

v18 This verse draws on the ancient prohibition against false testimony, cp. Deut. 19:16-21.

v19 Apostates and those unfavorably disposed toward the Church are obviously not going to enter the Temple to covenant with the Lord.

v20 A classic covenant curse, cf. Deut. 28:17.

v22 Those who commit the acts detailed in v. 11-18 would have been better off to have had their mortal probations terminated previous to commission so they would not be guilty of so great a crime. Such persons would probably not have much potential for post-mortal proselyting efforts, but will pretty much end up damned in hell per v. 23.

v24-25 This is in response to Smith's request in v. 2 for the Lord's pure eye to see the situation the Church is in.

26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; 27 which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; 28 A time to come in the which nothing shall be withheld, whether there be one God or

many gods, they shall be manifest. 29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ. 30 And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars-- 31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times-- 32 According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.

v26-32 This is a separate block of text from that preceding it in v. 1-25 as it appears in the original letter.

The typical reading is that of the Lord speaking to Smith, but that is not the case. It is authored by Smith and appears after a series of exhortations wherein Smith encourages the Saints to be long-suffering, humble, and charitable. And, if they do so then this, the subject of v. 26-32, is their blessing.

The subject is that of the revelation of the mysteries of the kingdom to the faithful, cp. D&C 63:23, 76:7-10, 89:19.

33 How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

34 Behold, there are many called, but few are chosen. And why are they not chosen? 35 Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson-- 36 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. 37 That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. 38 Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

39 We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little

authority, as they suppose, they will immediately begin to exercise unrighteous dominion. 40 Hence many are called, but few are chosen. 41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; 42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile-- 43 Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; 44 That he may know that thy faithfulness is stronger than the cords of death.

45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. 46 The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

v33-46 Another block of text excerpted from the letter dealing with those internal to the Church who are called out from the world but fail to leave it, and so are not chosen by the Lord. Strictly speaking, the text of verse 33 occurs before that of v. 34-40 in the letter with intervening material omitted in its appearance in the D&C.

The text is clearly aimed at self-promoting malcontents who ultimately apostatize from the Church and turn to actively persecute the faithful (cf. v. 38). Persons who are apathetic about or luke-warm in the Church are not addressed here.

The necessity of righteousness on the part of the wielder of the Priesthood is also emphasized in v. 36, which subsequently implies inspiration, cp. D&C 46:28-30, 50:26-29. This inclusion seems to be presented to contrast the apostate's condition, described in v. 37, more than anything else. The main thrust of worthy administration of the Priesthood is taken up in v. 41-46.

v41-46 Comments on the proper manner in which the Priesthood ought to be administered.

v43 The meaning of the text is straightforward with one exception, the first line. That line contains some archaic

English which can be easily misinterpreted:

"Reproving", i.e., to refute or disprove, to correct.

"betimes", i.e., within a short time, soon, or when appropriate.

"sharpness", i.e., with precision, or with a quick reply.

Thus, the meaning of the phrase in colloquial English would be "Correcting quickly, when appropriate, addressing the incorrectness with accuracy" and not "Reprimanding when necessary with abruptness or harshness" meaning "It is OK to be harsh with people occasionally when they really deserve it".

v45 This verse presents a beautifully poetical way to portray "clean hands, clean mind, and a pure heart". If a person is this way the Spirit will be a frequent companion and teacher, and they will enjoy the presence of God with sufficient frequency to be confident in it.

Historical Material Pertaining to Doctrine & Covenants 121-123

The first excerpt is Smith's recounting of the events leading up to being jailed, the experience of being jailed, and the escape.

The second excerpt is Lucy Mack Smith's perspective on Joseph's being taken away and jailed and a vision she had of Joseph and Hyrum's escape and imminent arrival at home.

The third excerpt is Lyman Wight's sworn testimony concerning the arrest of Joseph and the others, of whom he was one. The testimony is that given to the Secretary of the State of Missouri. Similarly, the testimonies of Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, and Sidney Rigdon, is given in the same edition of the Times and Seasons.

The fourth excerpt is from Woodford's dissertation which details the history leading up to the writing of the letter and the subsequent publication of the excerpts in the Doctrine and Covenants, and the collection of libelous materials.

The text of section 121 was first published in Times and Seasons, volume 1, numbers 7 and 9, pages 99-104 and 131-134, dated May and July, 1840. It was published in the Millennial Star, volume 1, number 8, pages 193-197, dated December, 1840. It was published in the Desert News, volume 4, numbers 4 and 5, pages 13 and 17, dated January 26 and February 2, 1854. It was first published in the Doctrine and Covenants in 1876, pages 383-388.

The earliest versions published in the Times and Seasons varied significantly from that printed in the Millennial Star, the editors having taken significant liberties. The differences were noted and documented in The Saints Herald, June 3, 1896, pages 354-359 and the Deseret Evening News, June 27, 1896, and then finally The Saints Herald, July 15, 1896, pages 465-467.

Excerpts from History of the Church

Saturday, 3. [November, 1838]-We continued our march and arrived at the Missouri river, which separated us from Jackson county, where we were hurried across the ferry when but few troops had passed. The truth was, General Clark had sent an express from Richmond to General Lucas, to have the prisoners sent to him, and thus prevent our going to Jackson county, both armies being competitors for the honor of possessing "the royal prisoners."

Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirous of exhibiting us in the streets of Independence.

Sunday, 4. -We were visited by some ladies and gentlemen. One of the women came up, and very candidly inquired of the troops which of the prisoners was the Lord whom the "Mormons" worshiped! One of the guard pointed to me with a significant smile, and said, "This is he." The woman then turning to me inquired whether I professed to be the Lord and Savior? I replied, that I professed to be nothing but a man, and a minister of salvation, sent by Jesus Christ to preach the Gospel.

This answer so surprised the woman that she began to inquire into our doctrine, and I preached a discourse, both to her and her companions, and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles.

The woman was satisfied, and praised God in the hearing of the soldiers, and went away, praying that God would protect and deliver us. Thus was fulfilled a prophecy which had been spoken publicly by me, a few months previous-that a sermon should be preached in Jackson county by one of our Elders, before the close of 1838.

The troops having crossed the river about ten o'clock, we proceeded on and arrived at Independence, past noon, in the midst of a great rain, and a multitude of spectators who had assembled to see us, and hear the bugles sound a blast of triumphant joy, which echoed through the camp. We were ushered into a vacant house prepared for our reception, with a floor for our beds and blocks of wood for our pillows.

General Clark arrived at Far West with one thousand six hundred men, and five hundred more were within eight miles of the city.

Thus, Far West has been visited by six thousand men in one week, when the militia of the city (before any were taken prisoners) amounted only to about five hundred. After depriving these of their arms the mob continued to hunt the brethren like wild

beasts, and shot several, ravished the women, and killed one near the city. No Saint was permitted to go in or out of the city; and meantime the Saints lived on parched corn.

General Clark ordered General Lucas, who had previously gone to Adam-ondi-Ahman with his troops, "to take the whole of the men of the 'Mormons' prisoners, and place such a guard around them and the town as will protect the prisoners and secure them until they can be dealt with properly," and secure all their property, till the best means could be adopted for paying the damages the citizens had sustained.

Monday, 5. -We were kept under a small guard, and were treated with some degree of hospitality and politeness, while many flocked to see us. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice, which removed mountains of prejudice, and enlisted the populace in our favor, notwithstanding their old hatred and wickedness towards our society.

The brethren at Far West were ordered by General Clark to form a line, when the names of fifty-six present were called and made prisoners to await their trial for something they knew not what. They were kept under a close guard.

Tuesday, 6. -General Clark paraded the brethren at Far West, and then addressed them as follows.

General Clark's Harrangue to the Brethren.

Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you:

The first requires that your leading men be given up

to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the state forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you-I approve of it-I should have done the same had I been here-I am therefore determined to see it fulfilled. The character of this state has suffered almost beyond redemption, from the character, conduct and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the states, by every proper means.

The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the state, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands which I shall exercise in your favor for a season; for this lenity you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in ease of a non-compliance of a treaty made, do not think that I shall act any more as I have done-you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think-do not imagine for a moment-do not let it enter your mind that they will be

delivered, or that you will see their faces again, for their fate is fixed-their die is cast-their doom is sealed.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that Great Spirit, the unknown God, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism with which you are bound -that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors-you have brought upon yourselves these difficulties by being disaffected and not being subject to rule-and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

[...]

The prisoners at Far West were started off for Richmond, under a strong guard.

[...]

Thursday, 8. -There was a severe snowstorm yesterday and today. General Wilson arrived at Adam-ondi-Ah-man; he placed guards around the town so that no persons might pass out or in without permission. All the men in town were then taken and put under guard, and a court of inquiry was instituted, with Adam Black on the bench; the said Adam Black belonged to the mob, and was one of the leaders of it from the time mobbing first commenced in Daviess county. The attorney belonged to General Clark's army.

Shortly after our arrival in Jackson county, Colonel Sterling Price, from the army of General Clark, came with orders from

General Clark, who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, we started with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri river, they all got drunk, and we got possession of their arms and horses.

It was late in the afternoon, near the setting of the sun. We traveled about half a mile after we crossed the river, and put up for the night.

Friday, 9. -This morning there came a number of men, some of them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore dispatched to Richmond to obtain them. We started before their arrival, but had not gone far before we met Colonel Price with a guard of about seventy-four men, and were conducted by them to Richmond, and put into an old vacant house, and a guard set.

Some time through the course of that day General Clark came in, and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation withdrew.

Some short time after he had withdrawn Colonel Price came in with two chains in his hands, and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson, whom he had with him, to chain us together with chains and padlocks, being seven in number. After that he searched us, examining our pockets to see if we had any arms. He found nothing but pocket knives, but these he took away with him.

[...]

November 10, 1838.

General Clark had spent his time since our arrival at Richmond in searching the laws to find authority for trying us by court

martial. Had he not been a lawyer of eminence, I should have supposed it no very difficult task to decide that quiet, peaceful unoffending, and private citizens too, except as ministers of the Gospel, were not amenable to a military tribunal, in a country governed by civil laws. But be this as it may, General Clark wrote the governor that he had-

General Clark's Report to Governor Boggs.

Detained General White and his field offices here a day or two for the purpose of holding a court martial, if necessary. I this day made out charges against the prisoners, and called on Judge King to try them as a committing court; and I am now busily engaged in procuring witnesses and submitting facts. There being no civil officers in Caldwell, I have to use the military to get witnesses from there, which I do without reserve. The most of the prisoners here I consider guilty of treason; and I believe will be convicted; and the only difficulty in law is, can they be tried in any county but Caldwell! If not, they cannot be there indicted, until a change of population. In the event the latter view is taken by the civil courts, I suggest the propriety of trying Jo Smith and those leaders taken by General Lucas, by a court martial, for mutiny. This I am in favor of only as dernier resort. I would have taken this course with Smith at any rate; but it being doubtful whether a court martial has jurisdiction or not in the present case-that is, whether these people are to be treated as in time of war, and the mutineers as having mutinied in time of war-and I would here ask you to forward to me the attorney-general's opinion on this point. It will not do to allow these leaders to return to their treasonable work again, on account of their not being indicted in Caldwell. They have committed treason, murder, arson, burglary, robbery, larceny, and perjury.

The three days' investigation having closed at Adam-on-di-Ahman, every man was honorably acquitted, Adam Black being judge.

General Wilson then ordered every family to be out of Diahman in ten days, with permission to go to Caldwell, and there tarry

until spring, and then leave the state under pain of extermination. The weather is very cold, more so than usual for this season of the year.

In keeping the order of General Wilson the Saints had to leave their crops and houses, and to live in tents and wagons, in this inclement season of the year. As for their flocks and herds, the mob had relieved them from the trouble of taking care of them, or from the pain of seeing them starve to death-by stealing them.

An arrangement was made in which it was stipulated that a committee of twelve, which had been previously appointed, should have the privilege of going from Far West to Daviess county, for the term of four weeks, for the purpose of conveying their crops from Daviess to Caldwell. The committee were to wear white badges on their hats for protection.

About thirty of the brethren have been killed, many wounded, about a hundred are missing, and about sixty at Richmond awaiting their trial-for what they know not.

Sunday, 11. -While in Richmond we were under the charge of Colonel Price from Chariton county, who allowed all manner of abuses to be heaped upon us. During this time my afflictions were great, and our situation was truly painful. [Footnote reads: It was during this time that the very remarkable circumstance of the Prophet rebuking the prison guards occurred. The matter is related by Elder Parley P. Pratt in his Autobiography. It appears that during the imprisonment at Richmond Elder Rigdon was taken very ill from the hardships and exposure he had to endure. He was chained next to his son-in-law, George W. Robinson, and compelled to sleep on the hard floor notwithstanding his delirium, the result of fever. Mrs. Robinson, the daughter of Elder Rigdon, had accompanied her husband and father into the prison for the purpose of caring for the latter during his illness. She is represented as being a very delicate woman with an infant at the breast. She continued by the side of her father until he recovered from his illness notwithstanding the loathsomeness of the prison and the vileness of the guards. And now the story of the rebuke as related by Elder Pratt: "In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the

obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the "Mormons" while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children. I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as nearly as I can recollect, the following words: "'Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!'" He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards. "I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight in a dungeon, in an obscure village in Missouri."-Autobiography of Parley P. Pratt, pp. 228-230.]

General Clark informed us that he would turn us over to the civil authorities for trial. ... brought before Austin A. King, at Richmond, for trial, charged with the several crimes of high treason against the state, murder, burglary, arson, robbery, and larceny.

Monday, 12. -The first act of the court was to send out a body of armed men, without a civil process, to obtain witnesses.

Tuesday, 13. -We were placed at the bar, Austin A. King presiding, and Thomas C. Burch, the state's attorney. Witnesses

were called and sworn at the point of the bayonet.

Dr. Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney that if he [Olney] wished to save him self, he must swear hard against the heads of the Church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would not (that is, neither court nor mob) disturb him. "I intend to do it," said he, "in order to escape, for if I do not, they will take my life."

This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he had made, doubtless thinking it a wise course to ingratiate himself into the good graces of the mob.

The following witnesses were examined in behalf of the state, many of whom, if we may judge from their testimony, swore upon the same principle as Avard, they were: [long list of names]

[...]

November 18, 1838.

We were called upon for our witnesses, and we gave the names of some forty or fifty. Captain Bogart was despatched with a company of militia to procure them. He arrested all he could find, thrust them into prison, and we were not allowed to see them.

During the week we were again called upon most tauntingly for witnesses; we gave the names of some others, and they were thrust into prison, so many as were to be found.

In the meantime Malinda Porter, Delia F. Pine, Nancy Rigdon, Jonathan W. Barlow, Thoret Parsons, Ezra Chipman, and Arza Judd, Jun., volunteered, and were sworn, on the defense, but were prevented as much as possible by threats from telling the truth. We saw a man at the window by the name of Allen, and beckoned him to come in, and had him sworn, but when he did not testify to please the court, several rushed upon him with their bayonets, and he fled the place; three men took after him with loaded guns, and he barely escaped with his life. It was of no use to get any more witnesses, even if we could have done so.

Thus this mock investigation continued from day today, till Saturday, when several of the brethren were discharged by Judge King, as follows-

Defendants against whom nothing is proven, viz., Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippets, Jedediah Owens, Isaac Morley, John J. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zobriskie, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulett, Chandler Holbrook, Martin C. Allred, William Allred. The above defendants have been discharged by me, there being no evidence against them.

AUSTIN A. KING, Judge, etc.

November 24, 1838.

Our Church organization was converted, by the testimony of the apostates, into a temporal kingdom, which was to fill the whole earth, and subdue all other kingdoms.

The judge, who by the by was a Methodist, asked much concerning our views of the prophecy of Daniel: "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever," "and the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the Saints of the Most High." As if it were treason to believe the Bible. [Footnote reads: Respecting this inquiry concerning the passage in Daniel's prophecy, Elder Parley P. Pratt writes: "This court of inquisition inquired diligently into our belief of the seventh chapter of Daniel concerning the kingdom of God, which should subdue all other kingdoms and stand forever. And when told that we believed in that prophecy, the court turned to the clerk and said: 'Write that down; it is a strong point for treason.' Our lawyer observed as follows: 'Judge, you had better make the Bible treason.' The court made no reply." -Autobiography of Parley P. Pratt, p. 230.]

Wednesday, 28.-Daniel Ashby, a member of the state senate, wrote General Clark that he was in the battle [massacre] at Haun's Mills, that thirty-one "Mormons" were killed, and seven of his

party wounded.

The remaining prisoners were all released or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and myself, who were sent to Liberty, Clay county, to jail, to stand our trial for treason and murder. Our treason consisted of having whipped the mob out of Daviess county, and taking their cannon from them; the murder, of killing the man in the Bogart battle; also Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail to stand their trial for the same "crimes."

During the investigation we were confined in chains and received much abuse. The matter of driving away witnesses or casting them into prison, or chasing them out of the county, was carried to such length that our lawyers, General Doniphan and Amos Rees, told us not to bring our witnesses there at all; for if we did, there would not be one of them left for final trial; for no sooner would Bogart and his men know who they were, than they would put them out of the country.

As to making any impression on King, Doniphan said, if a cohort of angels were to come down, and declare we were innocent, it would all be the same; for he (King) had determined from the beginning to cast us into prison. We never got the privilege of introducing our witnesses at all; if we had, we could have disproved all the evidence of our enemies.

[...]

Friday, 30.-About this time those of us who had been sentenced thereto, were conveyed to Liberty jail, put in close confinement, and all communication with our friends cut off.

During our trial William E. McLellin, accompanied by Burr Riggs and others, at times were busy in plundering and robbing the houses of Sidney Rigdon, George Morey, the widow Phebe Ann Patten, and others, under pretense or color of law, on an order from General Clark, as testified to by the members of the different families robbed. [Footnote reads: Further concerning the apostasy and conduct of William E. McLellin, soon after the Prophet and his associates were taken prisoners at Far West, Parley P. Pratt says: "While thus confined. William E. McLellin,

once my fellow laborer in the Gospel, but now a Judas, with hostile weapon in hand to destroy the Saints, came to me and observed: 'Well, Parley, you have now got where you are certain never to escape; how do you feel as to the course you have taken in religion?' I answered, that I had taken the course which I should take if I had my life to live over again. He seemed thoughtful for a moment, and then replied: 'Well, I think, if I were you, I should die as I had lived; at any rate, I see no possibility of escape for you and your friends.'" -Autobiography of Parley P. Pratt, p. 206. While the brethren were imprisoned at Richmond it is said that "McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet. Permission was granted on condition that Joseph would fight. The sheriff made known to Joseph McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms. McLellin was a man of superficial education, though he had a good flow of language. He adopted the profession of medicine." -Mill. Star, vol, xxxvi: pp. 808, 809.]

Saturday, December 1, 1838.-A committee on the part of the "Mormons" and a like committee on the part of the citizens of Daviess county, met at Adam-ondi-Ahman, on the first of December, 1838, the following propositions by the "Mormon" committee were made and agreed to by the Daviess county committee:

First-That the Mormon committee be allowed to employ, say twenty teamsters for the purpose of hauling off their property.

Second-That the Mormon committee collect whatever stock they may have in Daviess county at some point, and some two or three of the Daviess county committee be notified to attend for the purpose of examining said stock, and convey or attend the Mormon committee out of the limits of the county; and it is further understood, that the Mormon committee is not to drive or take from this county any stock of any description, at any other time, nor under any other circumstances, than these mentioned.

(Joseph Smith, History of the Church, volume 3, pages 200-213)

Friday, April 5.

[...]

This day a company of about fifty men in Daviess county swore that they would never eat or drink, until they had murdered "Joe Smith." Their captain, William Bowman, swore, in the presence of Theodore Turley, that he would "never eat or drink, after he had seen Joe Smith, until he had murdered him."

Also eight men—Captain Bogart, who was the county judge, Dr. Laffity, John Whitmer, and five others--came into the committee's room [i.e. the room or office of the committee on removal] and presented to Theodore Turley the paper containing the revelation of July 8, 1838,¹ to Joseph Smith, directing the Twelve to take their leave of the Saints in Far West on the building site of the Lords House on the 26th of April, to go to the isles of the sea, and then asked him to read it. Turley said, "Gentlemen, I am well acquainted with it." They said, "Then you, as a rational man, will give up Joseph Smith's being a prophet and an inspired man? He and the Twelve are now scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that revelation cannot be fulfilled, you will now give up your faith."

Turley jumped up and said, "In the name of God that revelation will be fulfilled." They laughed him to scorn. John Whitmer hung down his head. They said, "If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith's d-n prophecies." They commenced on Turley and said, he had better do as John Corrill had done: "he is going to publish a book called 'Mormonism Fairly Delineated;' he is a sensible man, and you had better assist him."

Turley said, "Gentlemen, I presume there are men here who have heard Corrill say, that 'Mormonism' was true, that Joseph Smith was a prophet, and inspired of God. I now call upon you, John Whitmer: you say Corrill is a moral and a good man; do you believe him when he says the Book of Mormon is true, or when he says it is not true? There are many things published that they

say are true, and again turn around and say they are false?" Whitmer asked, "Do you hint at me?" Turley replied, "If the cap fits you, wear it; all I know is that you have published to the world that an angel did present those plates to Joseph Smith. "Whitmer replied: "I now say, I handled those plates; there were fine engravings on both sides. I handled them;" and he described how they were hung, and "they were shown to me by a supernatural power;" he acknowledged all.

Turley asked him, "Why is not the translation now true?" He said, "I could not read it [in the original] and I do not know whether it [i.e., the translation] is true or not." Whitmer testified all this in the presence of eight men.

[...]

Saturday, April 6. -Judge King evidently fearing a change of venue, or some movement on our part to escape his unhallowed persecution (and most probably expecting that we would be murdered on the way) hurried myself and fellow prisoners off to Daviess county, under a guard of about ten men, commanded by Samuel Tillery, deputy jailer of Clay county. We were promised that we should go through Far West, which was directly on our route, which our friends at that place knew, and expected us; but instead of fulfilling their promise, they took us around the city, and out of the direct course some eighteen miles; far from habitations, where every opportunity presented for a general massacre.

[...]

Sunday, April 7. [...] We continued our travels across the prairie, while the brethren at Far West, anxious for our welfare, gave a man thirty dollars to convey a letter to us in Daviess county, and return an answer.

Monday, April 8. -After a tedious journey-for our long confinement had enfeebled our bodily powers-we arrived in Daviess county, about a mile from Gallatin, where we were delivered into the hands of William Morgan, sheriff of Daviess county, with his guard, William Bowman, John Brassfield and John Pogue. The Liberty guard returned immediately, but became divided, or got lost on their way; a part of them arrived in Far West after dark, and got caught in the fence; and calling for

help, Elder Markham went to their assistance and took them to the tavern. From them he got a letter I had written to the committee, informing them of our arrival in Daviess county.

Tuesday, April 9. -Our trial commenced before a drunken grand jury, Austin A. King, presiding judge, as drunk as the jury; for they were all drunk together. Elder Stephen Markham had been dispatched by the committee to visit us, and bring a hundred dollars that was sent by Elder Kimball, as we were destitute of means at that time. He left Far West this morning, and swimming several streams he arrived among us in the afternoon, and spent the evening in our company. Brother Markham brought us a written copy of a statute which had passed the legislature, giving us the privilege of a change of venue on our own affidavit.

Judge Morin arrived from Mill Port, and was favorable to our escape from the persecution we were enduring, and spent the evening with us in prison, and we had as pleasant a time as such circumstances would permit, for we were as happy as the happiest; the Spirit buoyed us above our trials, and we rejoiced in each other's society.

Wednesday, April 10. -The day was spent in the examination of witnesses before the grand jury. Dr. Sampson Avarad was one of the witnesses. Brother Markham was not permitted to give his testimony.

Our guard went home, and Colonel William P. Peniston, Blakely, and others took their place.

[...]

Monday, April 15. -Having procured a change of venue we started for Boone county, and were conducted to that place by a strong guard. This evening the committee [on removal] met to make arrangements concerning teams and the moving of the few families who yet remained at Far West.

[Tuesday, April 16.] This evening our guard got intoxicated. We thought it a favorable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal Creek, amongst whom were two children; and that they sought every opportunity to abuse others

who were left in that state; and that they were never brought to an account for their barbarous proceedings, which were winked at and encouraged by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation: feelings which the inhabitants of the State of Missouri were strangers to. Accordingly, we took advantage of the situation of our guard and departed, and that night we traveled a considerable distance.

Wednesday, April 17. -We prosecuted our journey towards Illinois, keeping off from the main road as much as possible, which impeded our progress. (Joseph Smith, History of the Church, volume 3, pages 306-322)

Monday, April 22.-We continued on our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois, amidst the congratulations of my friends, and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri I had paid the lawyers at Richmond thirty-four thousand dollars in cash, lands, etc.; one lot which I let them have, in Jackson county, for seven thousand dollars, they were soon offered ten thousand dollars for it, but would not accept it. For other vexatious suits which I had to contend against the few months I was in this state, I paid lawyers' fees to the amount of about sixteen thousand dollars, making in all about fifty thousand dollars, for which I received very little in return; for sometimes they were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions.

Among those who have been the chief instruments and leading characters in the cruel persecutions against the Church of Latter-day Saints, the following stand conspicuous, viz.: Generals Clark, Wilson and Lucas, Colonel Price, and Cornelius Gillium; Captain Bogart also, whose zeal in the cause of oppression and injustice was unequalled, and whose delight has been to rob, murder, and spread devastation among the Saints. He

stole a valuable horse, saddle, and bridle from me, which cost two hundred dollars, and then sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me, upon the honor of a gentleman and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies, which these officers have been guilty of, are entirely overlooked by the executive of the state; who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

I was in their hands, as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law (as we were not military men), and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of the Saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death; and in a state where I believe the laws are respected, and whose citizens are humane and charitable.

During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain, and, after having been robbed of nearly all that they possessed, were driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri, yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I knew my innocence as well as that of the Saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God who has the lives of all men in His hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned,

yet, from my first entrance into the camp, I felt an assurance that I, with my brethren and our families, should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depths of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort.¹ And although the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob was my refuge; and when I cried unto Him in the day of trouble, He delivered me; for which I call upon my soul, and all that is within me, to bless and praise His holy name. For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the Saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men, and has secured them the favor and approbation of Jehovah, and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defense of truth and their brethren, will be fresh and blooming when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused by the jailer and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison-house, gave me feelings which I cannot describe; while those who wished to insult and abuse us by their threats and blasphemous language, were applauded, and had every encouragement given them.

However, thank God, we have been delivered. And although some of our beloved brethren have had to seal their testimony with their blood, and have died martyrs to the cause of truth-

Short though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as "those without hope;" the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall He bring with Him, when He shall come to be glorified in His Saints, and admired by all those who believe, but to take vengeance upon His enemies and all those who obey not the Gospel.

At that time the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Marvel not, then, if you are persecuted; but remember the words of the Savior: "The servant is not above his Lord; if they have persecuted me, they will persecute you also;" and that all the afflictions through which the Saints have to pass, are the fulfillment of the words of the Prophets which have spoken since the world began.

We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments, and death, we must expect, according to the scriptures, which tell us that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defense offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst "the battle and the breeze," and whose arms have been nerved in the defense of their country and liberty, whose institutions are the theme of philosophers and poets, and held

up to the admiration of the whole civilized world—in the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and sovereign states which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood. Suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern, and hardly in ancient times; even the face of the red man would be ready to turn pale at the recital of it. It would have been some consolation, if the authorities of the state had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocence, even of children, cry for vengeance upon them.

I ask the citizens of this Republic whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

Is there no virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal which are so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it? (Joseph Smith, History of the Church, volume 3, pages 327–332)

Excerpt from History of Joseph Smith by His Mother

Here I shall introduce a brief history of our troubles in Missouri, given by my son Hyrum, when Joseph was before the

Municipal Court, at Nauvoo, June 30, 1843, on a writ of habeas corpus:

"Hyrum Smith, sworn: Said that the defendant now in court is his brother, and that his name is not Joseph Smith, junior, but his name is Joseph Smith, senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was thirty-seven years in December last, and I have not been absent from him at any one time, not even the space of six months, since his birth, to my recollection; and have been intimately acquainted with all his sayings, doings, business transactions, and movements, as much as any one man could be acquainted with any other man's business, up to the present time, and do know that he has not committed treason against any state in the Union, by any overt act, or by levying war, or by aiding and abetting, or assisting an enemy, in any state in the Union. And that the said Joseph Smith, senior, has not committed treason in the state of Missouri, nor violated any law or rule of said state, I being personally acquainted with the transactions and doings of said Smith, whilst he resided in said state, which was for about six months in the year 1838; I being also a resident in said state, during the same period of time. And I do know that said Joseph Smith, senior, never was subject to military duty in any state, neither was he in the state of Missouri, he being exempt by the amputation or extraction of a bone from his leg, and by his having a license to preach the gospel, or being in other words, a minister of the gospel. And I do know that said Smith never bore arms as a military man, in any capacity whatever, whilst in the state of Missouri, or previous to that time; neither has he given any orders, or assumed any command, in any capacity whatever. But I do know that whilst he was in the state of Missouri, that the people commonly called 'Mormons,' were threatened with violence and extermination, and on or about the first Monday in August, 1838, at the election at Callatin, the county seat in Daviess County, the citizens who were commonly called 'Mormons,' were forbidden to exercise the rights of franchise, and from that unhallowed

circumstance an affray commenced, and a fight ensued among the citizens of that place, and from that time a mob commenced gathering in that county, threatening the extermination of the 'Mormons.' The said Smith, and myself, upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried, the said Smith and myself went over to Daviess county to learn the particulars of the affray; but upon our arrival at Diahman, we learned that none were killed, but several were wounded. We tarried all night at Colossians Lyman Wight's. The next morning, the weather being very warm, and having been very dry for some time previous, the springs and wells in that region were dried up. On mounting our horses to return, we rode up to Mr. Black's, who was then an acting justice of the peace, to obtain some water for ourselves and horses. Some few of the citizens accompanied us there, and after obtaining the refreshment of water, Mr. Black was asked, by said Joseph Smith, senior, if he would use his influence to see that the laws were faithfully executed, and to put down mob violence, and he gave us a paper written by his own hand, stating that he would do so. He also requested him (Mr. Black) to call together the most influential men of the county the next day, that we might have an interview with them; to this he acquiesced, and accordingly, the next day, they assembled at the house of Colossians Wight, and entered into a mutual covenant of peace to put down mob violence, and to protect each other in the enjoyment of their rights. After this, we all parted with the best of feelings, and each man returned to his own home. This mutual agreement of peace, however, did not last long; for, a few days afterwards, the mob began to collect again, until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called 'Mormons,' taking away their hogs and cattle, and threatening them with extermination, or utter destruction; saying that they had a cannon, and there should be no compromise only at its mouth; frequently taking men, women, and children prisoners, whipping them and lacerating their

bodies with hickory withes, and tying them to trees, and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life, treating them in the most cruel manner they could invent or think of, and doing everything they could to excite the indignation of the 'Mormon' people to rescue them, in order that they might make that a pretext for an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their hellish purposes of extermination.

"Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, judge of the fifth judicial district of the state of Missouri, and also to Major Genesis Atchison, Commander-in-Chief of that division, and Brigadier-General Doniphan, giving them information of the existing facts and demanding immediate assistance. General Atchison returned with the messengers, and went immediately to Diahman, and from thence to Millport, and he found the facts were true as reported to him; that the citizens of that county were assembled together in a hostile attitude, to the amount of two or three hundred men, threatening the utter extermination of the 'Mormons.' He immediately returned to Clay county, and ordered out a sufficient military force to quell the mob. Immediately after they were dispersed, and the army returned, the mob commenced collecting again; soon after, we again applied for military aid, when General Doniphan came out with a force of sixty armed men to Far West; but they were in such a state of insubordination, that he said he could not control them, and it was thought advisable by Colonel Hinckle, Mr. Rigdon, and others, that they should return home. General Doniphan ordered Colonel Hinckle to call out the militia of Caldwell, and defend the town against the mob, for, said he, you have great reason to be alarmed; for, he said, Neil Gillum, from the Platte Country, had come down with two hundred armed men, and had taken up their station at Hunter's Mill, a place distant about seventeen or eighteen miles northwest of the town of Far West, and,

also, that an armed force had collected again at Millport, in Daviess county, consisting of several hundred men, and that another armed force had collected at De Witt, in Carroll county, about fifty miles southeast of Far West, where about seventy families of the 'Mormon' people had settled, upon the bank of the Missouri river, at a little town called De Witt. Immediately a messenger, whilst he was yet talking, came m from De Witt, stating that three or four hundred men had assembled together at that place, armed cap-a-pie, and that they threatened the utter extinction of the citizens of that place, if they did not leave the place immediately, and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger. General Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist, and to relieve the sufferings of the 'Mormon' people. He advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared, and a messenger immediately despatched to the Governor, and another petition was sent to Judge King. The 'Mormon' people throughout the country were in a great state of alarm, and also in great distress. They saw themselves completely surrounded with armed forces, on the north, and on the north-west, and on the south, and also Bogard, who was a Methodist preacher, and who was then a captain over a militia company of fifty soldiers, but who had added to his number, out of the surrounding counties, about a hundred more, which made his force about one hundred and fifty strong, was stationed at Crooked creek, sending out his scouting parties, taking men, women, and children prisoners, driving off cattle, hogs, and horses, entering into every house on Log and Long creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles or military implements, threatening the people with instant death if they did not deliver up all their precious things, and enter into a covenant to leave the state or go into the city of Far West by the next morning, saying that they 'calculated to drive the people into Far West, and then drive them to hell.' Gillum also was

doing the same on the northwest side of Far West; and Sashiel Woods, a Presbyterian minister, was the leader of the mob in Dayless county, and a very noted man, of the same society, was the leader of the mob in Carroll county; and they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses, and cattle, taking men, women and children, and carrying them off, threatening their lives, and subjecting them to all manner of abuses that they could invent or think of.

"Under this state of alarm, excitement and distress, the messengers returned from the Governor, and from the other authorities, bringing the fatal news that the 'Mormons' could have no assistance. They stated that the Governor said, 'that the 'Mormons' had got into a difficulty with the citizens, and they might fight it out, for all what he cared, he could not render them any assistance.

"The people of De Witt were obliged to leave their homes and go into Far West; but did not until many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the wayside, without a coffin or a funeral ceremony, and the distress, sufferings, and privations of the people cannot be expressed. All the scattered families of the 'Mormon' people, in all the counties except Daviess, were driven into Far West, with but few exceptions.

"This only increased their distress, for many thousands who were driven there had no habitations or houses to shelter them, and were huddled together, some in tents, and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation, many of them had been killed, whilst others had been whipped until they had to swathe up their bowels to prevent them from falling out. About this time, General Parks came out from Richmond, Ray county, who was one of the commissioned officers who was sent out to Diahman, and I, myself, and my brother Joseph Smith, senior, went out at the

same time.

"On the evening that General Parks arrived at Diahman, the wife of the late Don Carlos Smith, my brother, came into Colonel Wight's about eleven o'clock at night, bringing her two children along with her, one about two and a half years old, the other a babe in her arms. She came in on foot, a distance of three miles, and waded Grand River, and the water was then about waist deep, and the snow about three inches deep. She stated that a party of the mob, a gang of ruffians, had turned her out of doors, had taken her household goods, and had burnt up her house, and she had escaped by the skin of her teeth. Her husband at that time was in Virginia, and she was living alone. This cruel transaction excited the feelings of the people of Diahman, especially Colossians Wight, and he asked Genesis Parks, in my hearing, how long we had got to suffer such base violence. Genesis Parks said he did not know how long. Colossians Wight then asked him what should be done. Genesis Parks told him, he "should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms.' Colossians Wight did so precisely, according to the orders of Genesis Parks, and my brother, Joseph Smith, senior, made no words about it. And after Colossians Wight had dispersed the mob, and put a stop to their burning houses belonging to the 'Mormon' people and turning women and children out of doors, which they had done up to that time, to the amount of eight or ten houses, which were consumed to ashes, after being cut short in their intended designs, the mob started up a new plan. They went to work and moved their families out of the county, and set fire to their houses, and not being able to incense the 'Mormons' to commit crimes, they had recourse to this stratagem--to set their houses on fire, and send runners into all the counties adjacent, to declare to the people, that the 'Mormons' had burned up their houses, and destroyed their fields; and if the people would not believe them, they would tell them to go and see if what they had said was not true. Many people came to see--they saw the houses burning, and being filled with prejudice, they could

not be made to believe, but that the 'Mormons' set them on fire; which deed was most diabolical and of the blackest kind; for indeed the 'Mormons' did not set them on fire nor meddle with their houses or their fields. And the houses that were burnt, together with the pre-emption rights, and the corn in the fields, had all been previously purchased by the 'Mormons' of the people, and paid for in money, and with wagons and horses, and with other property, about two weeks before; but they had not taken possession of the premises; but this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudiced populace and the Executive, that they might get an order, that they could the more easily carry out their hellish purposes, in expulsion or extermination, or utter extinction of the 'Mormon' people. After witnessing the distressed situation of the people in Diahman, my brother, Joseph Smith, senior, and myself, returned back to the city of Far West, and immediately dispatched a messenger, with written documents, to General Atchison, stating the facts as they did then exist, praying for assistance, if possible, and requesting the editor of the 'Far West' to insert the same in his newspaper, but he utterly refused to do so. We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation. And in the meantime, the presiding judge of the county court issued orders, upon affidavits made to him by citizens, to the sheriff of the county, to order out the militia of the county, to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were exposed to every moment. Every thing was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people, that the Governor would render us assistance. And whilst the people were waiting anxiously for deliverance--men, women, and children frightened, praying and weeping--we beheld at a distance, crossing the prairies, and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine, and we could not but feel joyful for a moment, thinking that

probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts. But to our great surprise, when the army arrived, they came up and formed a line in double file in one-half mile on the east of the city of Far West, and despatched three messengers with a white flag to come to the city. They were met by Captain Morey, with a few other individuals, whose names I do not now recollect. I was, myself, standing close by, and could very distinctly hear every word they said. Being filled with anxiety, I rushed forward to the spot, expecting to hear good news, but, alas! and heart-thrilling to every soul that heard them--they demanded three persons to be brought out of the city, before they should massacre the rest. The names of the persons they demanded were Adam Lightner, John Cleminson, and his wife. Immediately the three persons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people, and lay the city in ashes. They replied to the officers, and said, 'If the people must be destroyed, and the city burned to ashes, we will remain in the city and die with them.' The officers immediately returned, and the army retreated and encamped about a mile and a half from the city. A messenger was immediately despatched with a white flag, from the colonel of the militia of Far West, requesting an interview with General Atchinson, and General Doniphan; but, as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher. The name of the messenger was Charles C. Rich who is now Brigadier-General of the Nauvoo Legion. However, he gained permission to see General Doniphan. He also requested an interview with General Atchison. General Doniphan said, that General Atchison had been dismounted by a special order of the Governor, a few miles back, and had been sent back to Liberty, Clay county. He also stated, that the reason was, that he (Atchison) was too merciful unto the 'Mormons': and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson county, and whose heart had become hardened by his former acts of rapine and bloodshed,

he being one of the leaders in murdering, driving, plundering, and burning some two or three hundred houses belonging to the 'Mormon' people in that county, in the years 1833 and 1834.

"Mr. Rich requested General Doniphan to spare the people and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said, that he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regards Nell Gillum's army, (he having arrived a few minutes previously, and joined the main body of the army, he knowing well at what hour to form a junction with the main body). Mr. Rich then returned to the city, giving this information. The colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and if it were possible for him to use his best endeavors to preserve the lives of the people. On the return of this messenger, we learned that several persons had been killed by some of the soldiers, who were under the command of General Lucas. One Mr. Carey had his brains knocked out by the breech of a gun, and he lay bleeding several hours, but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground in the agonies of death. Mr. Carey had just arrived in the country, from the state of Ohio, only a few hours previous to the arrival of the army. He had a family consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior warden of the Nauvoo Legion. Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man's hand, and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp, and with good nursing he slowly recovered, and is now living. There was another man, whose name is Powell, who was beaten on the head with the breech of a gun until his skull was fractured. He

is now alive, and resides in this county, but has lost the use of his senses; several persons of his family were also left for dead, but have since recovered. These acts of barbarity were also committed by the soldiers under the command of General Lueas, previous to having received the Governor's order of extermination.

"It was on the evening of the thirtieth of October, according to the best of my recollection, that the army arrived at Far West, the sun about half an hour high. In a few moments afterwards, Cornelius Gillum arrived with his army and formed a junction. This Gillum had been stationed at Hunter's Mills for about two months previous to that time--committing depredations upon the inhabitants, capturing men, women and children, and carrying them off as prisoners, lacerating their bodies with hickory withes. The army of Gillum were painted like Indians, some of them were more conspicuous than were others, designated by red spots, and he also was painted in a similar manner, with red spots marked on his face, and styled himself the 'Delaware Chief.' They would whoop, and hollow, and yell, as nearly like Indians as they could, and continued to do so all that night.

"In the morning early the colonel of militia sent a messenger into the camp, with a white flag, to have another interview with Genesis Doniphan. On his return he informed us that the Governor's order had arrived. General Doniphan said that the order of the Governor was, to exterminate the 'Mormons,' but he would be d---d if he would obey that order, but General Lucas might do as he pleased. We immediately learned from General Doniphan, that the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major General Clark, who was on his way to Far West, with an additional army of six thousand men. Immediately after this there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred, detached from the main body of the army, under the superior command

of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstoek, who, the day previous, had promised them peace and protection, but on receiving a copy of the Governor's order, 'to exterminate or expel,' from the hands of Colonel Ashley, he returned upon them the following day, and surprised and massacred the whole population of the town, and then came on to the town of Far West, and entered into conjunction with the main body of the army. The messenger informed us that he, himself, with a few others, fled into the thickets, which preserved them from the massacre, and on the following morning they returned, and collected the dead bodies of the people, and cast them into a well; and there were upwards of twenty who were dead or mortally wounded, and there are several of the wounded, who are now living in this city. One by the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

"The army during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep and cattle common plunder, and shooting them down for sport. One man shot a cow, and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree to slip his halter into to tie his horse to. The city was surrounded with a strong guard, and no man, woman, or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot, in attempting to get out to obtain sustenance for themselves and families. There was one field fenced in, consisting of twelve hundred acres, mostly covered with corn. It was entirely laid waste by the horses of the army.

"The next day after the arrival of the army, towards evening, Colossians Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men, also stating that

Generals Doniphan, Lucas, Wilson and Graham, (however, General Graham is an honorable exception: he did all he could to preserve the lives of the people, contrary to the order of the Governor,) he (Hinkle) assured them that these generals had pledged their sacred honor, that they should not be abused or insulted; but should be guarded back in safety in the morning, or so soon as the consultation was over. My brother Joseph replied, that he did not know what good he could do in any consultation, as he was only a private individual: however, he said that he was always willing to do all the good he could, and would obey every law of the land, and then leave the event with God. They immediately started with Colossians Hinkle to go down into the camp. As they were going down, about half way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the center. They supposed he was coming with his strong force to guard them into the camp in safety; but, to their surprise, when they came up to General Lucas, he ordered his men to surround them, and Hinkle stepped up to the general and said, 'These are the prisoners I agreed to deliver up.' General Lucas drew his sword, and said, 'Gentlemen, you are my prisoners, and about that time the main army were on their march to meet them. They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, hollowings, yellings and shoutings of the army, which were so horrid and terrific, that they frightened the inhabitants of the city. It is impossible to describe the feelings of horror and distress of the people. After being thus betrayed, they were placed under a strong guard of thirty men, armed cap-a-pie, which were relieved every two hours. There they were compelled to lie on the cold ground that night, and were told in plain language that they need never expect their liberties again. So far for their honors pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the state of Missouri. On the next day, the soldiers were permitted to patrol the

streets, to abuse and insult the people at their leisure, and enter into the houses and pillage them, and ravish the women, taking away every gun, and every other kind of arms or military implements. And about twelve o'clock that day, Colossians Hinkle came to my house with an armed force, opened the door, and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go, my family was sick, and I was sick myself, and could not leave home. They said they did not care for that, I must and should go. I asked when they would permit me to return. They made no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph; and within about half an hour afterwards, Amasa Lyman was also brought, and placed under the same guard. There we were compelled to stay all that night, and lie on the ground; but along some time in the same night, Colossians Hinkle came to me and told me that he had been pleading my case before the court-martial, but he was afraid he should not succeed. He said there was a court-martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney, also Sashiel Woods, Presbyterian priest, and about twenty other priests of the different religious denominations in that county. He said they were determined to shoot us on the next morning in the public square in Far West. I made him no reply. On the next morning about sunrise, Genesis Doniphan ordered his brigade to take up the line of march, and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was, 'You have been sentenced by the court-martial to be shot this morning; but I will be d--d if I will have any of the honor of it, or any disgrace of it; therefore I have ordered my brigade to take up the line of march, and to leave the camp, for I consider it to be cold-blooded murder, and I bid you farewell,' and he went away. This movement of General Doniphan made considerable excitement in the army, and there was considerable whisperings among the officers. We listened very attentively, and frequently heard it

mentioned by the guard, the d----d 'Mormons' would not be shot this time. In a few moments the guard was relieved with a new set; one of the new guard said, that the d---d 'Mormons' would not be shot this time, for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another court-martial, and had ordered us to be taken to Jackson county, and there to be executed. And in a few moments two large wagons drove up, and we were ordered to get into them. While we were getting into them, there came up four or five men armed with guns, who drew up and snapped their pistols at us in order to kill us. Some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers and their guns taken from them, and the drivers drove off. We requested of General Lucas to let us go to our houses and get some clothing. In order to do this we had to be driven up into the city. It was with much difficulty that we could get his permission to go and see our families, and get some clothing; but, after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately--within two minutes, and if she did not do it, I should go off without them. I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet. We were hurried back to the wagons and ordered into them, all in about the same space of time. In the meanwhile, our father, and mother, and sister had forced their way to the wagons to get permission to see us, but were forbidden to speak to us and we were immediately driven off for Jackson county.

"We traveled about twelve miles that evening, and encamped for the night. The same strong guard was kept around us and was relieved every two hours, and we

were permitted to sleep on the ground. The nights were then cold with considerable snow on the ground, and for the want of covering and clothing we suffered extremely with the cold. That night was the commencement of a fit of sickness from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather. Our provision was fresh beef, roasted in the fire on a stick; the army having no bread, in consequence of the want of mills to grind the grain. In the morning, at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road, the same as they exhibit a caravan of elephants or camels. We were examined from head to foot by men, women, and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly until we arrived at Independence, in Jackson county. After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log house and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor or on billets of wood, and we were compelled to stay in that house all that night and the next day. They continued to exhibit us to the public by letting the people come in and examine us, and then go away and give place for others alternately, all that day and the next night; but on the morning of the following day we were all permitted to go to the tavern to eat and to sleep, but afterwards they made us pay our own expenses for board, lodging, and attendance, and for which they made a most exorbitant charge. We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark to take us back to Richmond, Ray county, where the general had arrived with his army, to await our arrival there; but on the morning of our start for Richmond, we were informed by General Wilson that it was expected by the soldiers that we would be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority, and that it was his prerogative to execute us himself, and he should give

us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased. During our stay at Independence, the officers informed us that there were eight or ten horses in the place belonging to the 'Mormon' people, which had been stolen by the soldiers, and that we might have two of them to ride upon if we would cause them to be sent back to the owners after our arrival at Richmond. We accepted of them and they were ridden to Richmond, and the owners came there and got them. We started in the morning under our new officer, Colonel Price, of Keytsville, Chariton county, Mo., with several other men to guard us over. We arrived there on Friday evening, the ninth day of November, and were thrust into an old log house, with a strong guard placed over us. After we had been there for the space of half an hour, there came in a man who was said to have some notoriety in the penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains. Immediately the soldiers rose up, and pointing their guns at us, placed their thumb on the cock and their finger on the trigger, and the state's prison keeper went to work putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

"In a few moments came in General Clark. We requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time, but said he would in a few days; so we were compelled to continue in that situation--camping on the floor, all chained together, without any chance or means to be made comfortable, having to eat our victuals as they were served up to us, using our fingers and teeth instead of knives and forks. Whilst we were in this situation, a young man of the name of Grant, brother-in-law to my brother, William Smith, came to see us and put up at the tavern where General Clark made his quarters. He happened to come in time to see General Clark make choice of his men to shoot us on Monday morning, the twelfth day of November; he saw them make choice of their rifles, and load them with two balls in each; and after they had

prepared their guns, General Clark saluted them by saying, 'Gentlemen, you shall have the honor of shooting the "Mormon" leaders on Monday morning at eight o'clock!' But in consequence of the influence of our friends, the heathen General was intimidated so that he durst not carry his murderous design into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws. After the messenger's return, the General was employed nearly a whole week examining the laws, so Monday passed away without our being shot. However, it seemed like foolishness to me for so great a man as General Clark pretended to be, should have to search the military law to find out whether preachers of the gospel, who never did military duty, could be subjected to court-martial. However, the General seemed to learn that fact after searching the military code, and came into the old log cabin, where we were under guard and in chains, and told us he had concluded to deliver us over to the civil authorities, as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor, deluded General did not know the difference between theft, larceny, and stealing. Accordingly, we were handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the court house, where there was a pretended court in session; Austin A. King being the judge and Mr. Birch the district attorney, the two extremely, and very honorable gentlemen, who sat on the court-martial when we were sentenced to be shot. Witnesses were called up and sworn, at the point of the bayonet, and if they would not swear to the things they were told to do, they were threatened with instant death; and I do know, positively, that the evidence given in by those men, whilst under duress, was false. This state of things was continued twelve or fourteen days, and after that we were ordered by the judge to introduce some rebutting evidence, saying if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the

court an inquisition; however, we gave him the names of forty persons, who were acquainted with all the persecutions and sufferings of the people. The judge made out a subpoena, and inserted the names of those men, and caused it to be placed in the hands of Bogard, the notorious Methodist minister, and he took fifty armed soldiers, and started for Far West. I saw the subpoena given to him and his company, when they started. In the course of a few days, they returned with most of all those forty men, whose names were inserted in the subpoena, and thrust them into jail, and we were not permitted to bring one of them before the court; but the judge turned upon us, with an air of indignation, and said, 'Gentlemen, you must get your witnesses, or you shall be committed to jail immediately, for we are not going to hold the court open, on expense, much longer for you, anyhow.' We felt very much distressed and oppressed at that time. Colonel Wight said, 'What shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do anything; of course we must submit to this tyranny and oppression; we cannot help ourselves.' Several others made similar expressions, in the agony of their souls, but my brother Joseph did not say anything, he being sick at that time with the toothache, and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese that we should try to get some witnesses, before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge inserted them in a subpoena, and caused it to be placed in the hands of Bogard, the Methodist priest, and he again started off with his fifty soldiers, to take those men prisoners, as he had done to the forty others. The judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which himself was the chief inquisitor or conspirator. Bogard returned from his second expedition, with one prisoner only, whom he also thrust into prison.

"The people at Far West had learned the intrigue, and had left the state, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house; we beckoned to him as though we would have him come in. He immediately came in. At that time Judge King retorted upon us again, saying, 'Gentlemen, are you not going to introduce some witnesses?'; also saying it was the last day he should hold the testimony open for us, and if we did not rebut the testimony that had been given against us, he should have to commit us to jail. I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling to do so, but after a few moments' consultation the state's attorney arose and said, he should object to that witness being sworn, and, that he should object to that witness giving in his evidence at all; stating that this was not a court to try the case, but only a court of investigation on the part of the state. Upon this, General Doniphan arose, and said he would 'be d-----d, if the witness should not be sworn,' and that it was 'a d-----d shame, that these defendants should be treated in this manner; that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms, and thrust into the "bull pen"--in order to prevent them from giving their testimony.' After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to priest Bogard, the Methodist, and who was a lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck, and jammed his head down under the pole or log of wood that was placed up around the place where the inquisition was sitting, to keep the by-standers from intruding upon the majesty of the inquisitors, and jammed him along to the door, and

kicked him out of doors. He instantly turned to some soldiers, who were standing by him, and said to them, 'Go and shoot him, shoot him.'

"The soldiers ran after the man to shoot him--he fled for his life, and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay county, and there to be thrust into jail. We endeavored to find out for what cause, but, all that we could learn was, because we were 'Mormons.' The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders from the judge were to handcuff us, and chain us together. He informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said, the judge had done this, that we might not get bail; he also said the judge stated his intention to keep us in jail, until all the 'Mormons' were driven out of the state; he also said that the judge had further stated, that if he let us out before the 'Mormons' had left the state, that we would not let them leave, and there would be another d----d fuss kicked up. I also heard the judge say myself, whilst he was sitting in his pretended court, that there was no law for us, nor the 'Mormons' in the state of Missouri; that he had sworn to see them exterminated, and to see the Governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded, and put the irons upon us, and we were ordered into the wagon, and were driven off for Clay county, and as we journeyed along on the road, we were exhibited to the inhabitants. And this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay county. There we were thrust into prison again, and locked up, and were held there in close confinement for the space of six months, and our place of lodging was the square side of a hewed white oak log, and our food was anything but good and decent. Poison was administered to us three or four times; the effect it had upon our system was that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for

life. The poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed on our behalf, to save us from their wicked purpose.

"Whilst we were incarcerated in prison, we petitioned the supreme court of the state of Missouri twice for habeas corpus; but were refused both times, by Judge Reynolds, who is now for the Governor of that state. We also petitioned one of the county judges for a writ of habeas corpus, which was granted in about three weeks afterwards, but we were not permitted to have any trial--we were only taken out of jail, and kept out for a few hours, and then remanded back again. In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night, and unknown to any of the citizens, or they would kill him, for they had sworn to kill him if they could find him. And as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was hard to be confined under such circumstances; for he knew we were innocent men! and he said the people also knew it; and that it was only a persecution and treachery, and the scenes of Jackson county acted over again, for fear that we would become too numerous in that upper country. He said the plan was concocted from the Governor down to the lowest judge; and that that Baptist priest, Riley, was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them, and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail, and made his escape to Illinois. The jailor, Samuel Tillery, Esq., told us also, that the whole plan was concocted by the Governor, down to the lowest judge, in that upper country, early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson city with Generals Wilson, Lucas, and Gillum, the self-styled 'Delaware Chief.' This was sometime in the month of September, when the mob were collected at De Witt, in

Carroll county. He also told us that the Governor was now ashamed of the whole transaction, and would be glad to set us at liberty if he dared to do it; 'but,' said he, 'you need not be concerned, for the Governor has laid a plan for your release.' He also said that Esquire Birch, the State's attorney, was appointed to be circuit judge, on the circuit passing through Daviess county, and that he (Birch) was instructed to fix the papers, so that we would be sure to be clear of any incumbrance in a very short time.

"Some time in April we were taken to Daviess county, as they said, to have a trial; but when we arrived at that place, instead of finding a court or jury, we found another inquisition, and Birch, who was the district attorney--the same man who was the one of the court-martial when we were sentenced to death--was now the circuit judge of that pretended court, and the grand jury that was empaneled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretense they made of excuse was, they had done it because the Governor ordered them to do it . . . We asked for a change of venue from that county to Marion county, but they would not grant it; but they gave us a change of venue from Daviess to Boon county, and a mittimus was made out by the pretended Judge Birch, without date, name, or place. They fitted us out with a two-horse wagon and horses, and four men, besides the sheriff, to be our guard. There were five of us. We started from Callatin, the sun about two hours high, p.m., and went as far as Diahman that evening, and stayed till morning. There we bought two horses of the guard, and paid for one of them in our clothing which we had with us, and for the other we gave our note. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we stayed until the morning, when we started on our journey to Boon county, and traveled on the road about twenty miles distance. There we bought a jug of whiskey, with which we treated the company, and while there the sheriff showed us the mittimus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon county, and never

to show the mittimus, 'and,' said he, 'I shall take a good drink of grog, and go to bed, you may do as you have a mind to.' Three others of the guard drank pretty freely of whiskey, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the state of Illinois, and, in the course of nine or ten days, we arrived in Quincy, Adams county, Illinois, where we found our families in a state of poverty, although in good health, they having been driven out of the state previously, by the murderous militia, under the exterminating order of the Executive of Missouri. And now the people of that state, a portion of them, would be glad to make the people of this state believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution; and they seem to be unrelenting, and thirsting for the blood of innocence, for I do know, most positively, that my brother Joseph has not committed treason, nor violated one solitary item of law or rule in the state of Missouri.

"But I do know that the 'Mormon' people, en masse, were driven out of that state after being robbed of all they had, and they barely escaped with their lives, as well as my brother Joseph, who barely escaped with his life. His family also were robbed of all they had, and barely escaped with the skin of their teeth, and all of this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that state. And I do know, so does this court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof will know, that Governor Boggs, and Generals Clark, Lucas, Wilson, and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the constitution of the United States, and also the constitution and laws of the state of Missouri, and did exile and expel, at the point of the bayonet, some twelve or

fourteen thousand inhabitants from the state; and did murder some three or four hundreds of men, women, and children, in cold blood, and in the most horrid and cruel manner possible; and the whole of it was caused by religious bigotry and persecution, because the 'Mormons' dared to worship Almighty God according to the dictates of their own consciences, and agreeable to his divine will, as revealed in the scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men, expecting that the constitution of the United States would have protected them therein. But notwithstanding the 'Mormon' people had purchased upwards of two hundred thousand dollars' worth of land, most of which was entered and paid for at the land office of the United States, in the state of Missouri; and although the President of the United States has been made acquainted with these facts, and the particulars of our persecutions and oppressions, by petition to him and to Congress, yet they have not even attempted to restore the 'Mormons' to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know most positively and assuredly, that my brother Joseph Smith, senior, has not been in the state of Missouri since the spring of the year 1839. And further this deponent saith not."

HYRUM SMITH.

At the time when Joseph went into the enemy's camp, Mr. Smith and myself stood in the door of the house in which we were then living, and could distinctly hear their horrid yellings. Not knowing the cause, we supposed they were murdering him. Soon after the screaming commenced, five or six guns were discharged. At this, Mr. Smith, folding his arms tight across his heart, cried out, "Oh, my God! my God! they have killed my son! they have murdered him! and I must die, for I cannot live without him!"

I had no word of consolation to give him, for my heart was broken within me--my agony was unutterable. I assisted him to

the bed and he fell back upon it helpless as a child, for he had not strength to stand upon his feet. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensations of our breasts, as we listened to those awful screams. Had the army been composed of so many bloodhounds, wolves, and panthers, they could not have made a sound more terrible.

My husband was immediately taken sick, and never afterwards entirely recovered, yet he lived about two years and was occasionally quite comfortable, and able to attend meetings.

When they were about starting from Far West, a messenger came and told us that if we ever saw our sons alive, we must go immediately to them, for they were in a wagon that would start in a few minutes for Independence, and in all probability they would never return alive. Receiving this intimation, Lucy and myself set out directly for the place. On coming within about a hundred yards of the wagon, we were compelled to stop, for we could press no further through the crowd. I therefore appealed to those around me, exclaiming, "I am the mother of the Prophet--is there not a gentleman here, who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?" Upon this, one individual volunteered to make a pathway through the army, and we passed on, threatened with death at every step, till at length we arrived at the wagon. The man who led us through the crowd spoke to Hyrum, who was sitting in front, and, telling him that his mother had come to see him, requested that he should reach his hand to me. He did so, but I was not allowed to see him; the cover was of strong cloth, and nailed down so close, that he could barely get his hand through. We had merely shaken hands with him, when we were ordered away by the mob, who forbade any conversation between us, and, threatening to shoot us, they ordered the teamster to drive over us. Our friend then conducted us to the back part of the wagon, where Joseph sat, and said, "Mr. Smith, your mother and sister are here, and wish to shake hands with you." Joseph crowded his hand through between the cover and wagon, and we caught hold of it; but he spoke not to either of us, until I said, "Joseph, do speak to your poor mother once more--I cannot bear to go till I hear your voice." "God bless you, mother!" he sobbed out. Then a cry was raised, and the wagon dashed off, tearing him from us just as Lucy was pressing his hand to her lips, to bestow upon it a sister's last

kiss--for he was then sentenced to be shot.

For some time our house was filled with mourning, lamentation, and woe; but, in the midst of my grief, I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God, and received the following by the gift of prophesy: "Let your heart be comforted concerning your children, they shall not be harmed by their enemies; and, in less than four years, Joseph shall speak before the judges and great men of the land, for his voice shall be heard in their councils. And in five years from this time he will have power over all his enemies." This relieved my mind, and I was prepared to comfort my children. I told them what had been revealed to me, which greatly consoled them.

As soon as William was able to stir about a little he besought his father to move to Illinois, but Mr. Smith would not consent to this, for he was in hopes that our sons would be liberated, and peace again be restored, but finally said that the family might get ready to move, and then, if we were obliged to go, there would be nothing to hinder us.

Our business in Far West had been trading in corn and wheat, as well as keeping a boarding house. When the mob came in, we had considerable grain on hand, but very little flour or meal, therefore we sent a man who was living with us to mill with fourteen sacks of grain; but the miller considered it unsafe to allow the brethren to remain about his premises, as the mob were near at hand, and he was afraid they would burn his buildings. Consequently, the young man returned without his grain, and, for breadstuff, we were for a long time obliged to pound corn in a samp-mortar. Many subsisted altogether upon parched corn for some length of time.

The brethren were all driven in from the country. There was an acre of ground in front of our house, completely covered with beds, lying in the open sun, where families were compelled to sleep, exposed to all kinds of weather; these were the last who came into the city, and, as the houses were all full, they could not find a shelter. It was enough to make the heart ache to see the children, sick with colds, and crying around their mothers for food, whilst their parents were destitute of the means of making them comfortable.

It may be said that, if Joseph Smith had been a Prophet, he would have foreseen the evil, and provided against it. To this I reply, he did all that was in his power to prevail upon his brethren to move into Far West, before the difficulty commenced, and at a meeting, three weeks previous, he urged the brethren to make all possible haste in moving both their houses and their provisions into the city. But this counsel appeared to them unreasonable and inconsistent, therefore they did not heed it. If the brethren at Haun's Mill had hearkened to counsel, it would, without doubt, have saved their lives; but, as the consequences of their negligence are already published; and as my mind is loath to dwell upon these days of sorrow, I shall only give those facts which have not been published.

While the mob was in the city, William went out one day to feed his horse, but the horse was gone. It was not long, however, before a soldier, who had been absent on a dispatch, rode him into the yard. William took the horse by the bridle, and ordered the soldier to dismount, which he did, and left the horse in William's hands again.

The brethren were compelled to lay down their arms, and sign away their property. This was done quite near our house. I distinctly heard General Clark's notable speech; and, without any great degree of alarm, I heard him declare, concerning Joseph and Hyrum, that "their die was cast, their doom was fixed, and their fate was sealed."

[...]

Previous to our sickness in Quincy, my husband sent Brother Lamoreaux to Missouri, under strict instructions to see Joseph and Hyrum, or find out where they were before he should return. About the time that Lucy began to walk about a little, Brother Partridge and Brother Morley came to our house from Lima to see if Brother Lamoreaux had either written or returned. When they came we had heard nothing of him, but while they were with us he arrived in Quincy and sent us word that he had seen neither Joseph nor Hyrum. At this information Brother Partridge was in despair and said that when another messenger was to be sent, he would go himself, as he was instructed. I listened to him some time in silence; at last the Spirit, which had so often comforted my heart, again spoke peace to my soul, and gave me an assurance that I should see my sons before the night should

again close over my head. "Brother Partridge," I exclaimed, in tears of joys, "I shall see Joseph and Hyrum before tomorrow night." "No, mother Smith," said he, "I am perfectly discouraged; I don't believe we shall ever see them again in the world. At any rate, do not flatter yourself that they will be here as soon as that, for I tell you that you will be disappointed. I have always believed you before, but I cannot see any prospect of this prophecy being fulfilled, but if it is so, I will never dispute your word again." I asked him if he would stay in town long enough to prove my sayings whether they were true or false. He promised to do so. Brothers Partridge and Morley soon afterwards left the house in order to get further information upon the subject.

After falling asleep that night I saw my sons in vision. They were upon the prairie traveling, and seemed very tired and hungry. They had but one horse. I saw them stop and tie him to the stump of a burnt sapling, then lie down upon the ground to rest themselves; and they looked so pale and faint that it distressed me. I sprang up and said to my husband, "Oh, Mr. Smith, I can see Joseph and Hyrum, and they are so weak they can hardly stand. Now they are lying asleep on the cold ground! Oh, how I wish that I could give them something to eat!"

Mr. Smith begged me to be quiet, saying that I was nervous; but it was impossible for me to rest--they were still before my eyes--I saw them lie there full two hours; then one of them went away to get something to eat, but not succeeding, they traveled on. This time Hyrum rode and Joseph walked by his side, holding himself up by the stirrup leather. I saw him reel with weakness, but could render him no assistance. My soul was grieved; I rose from my bed and spent the remainder of the night in walking the floor.

The next day I made preparations to receive my sons, confident that the poor, afflicted wanderers would arrive at home before sunset. Sometime in the afternoon, Lucy and I were coming downstairs--she was before me. When she came to the bottom of the steps she sprang forward and exclaimed, "There is Brother Baldwin. My brothers--where are they?" This was Caleb Baldwin, who was imprisoned with them. He told us that Joseph and Hyrum were then crossing the river and would soon be in Quincy. Lucy, hearing this, ran to carry the tidings to Hyrum's family, but the excitement was not sufficient to keep up her strength. When

she came to the door she fell prostrate. After recovering a little, she communicated the welcome news.

When Hyrum and Joseph landed, they went immediately to see their families, and the next day, they, together with their wives and the rest of our connections visited us. The Quincy Grays also came to our house and saluted my sons in the most polite manner. During the afternoon, I asked Joseph and Hyrum, in the presence of the company, if they were not on the prairie the night previous in the situation which I have already related. They replied in the affirmative. I then asked Brother Partridge if he believed what I told him two days before. He answered that he would forever after that time acknowledge me to be a true prophetess. The day passed pleasantly and my sons returned to their homes, happy in their freedom and the society of their friends.

In a short time after Joseph and Hyrum landed in Illinois, George Miller, who is now the second Bishop of the Church, came and informed us that he had a quantity of land in his possession; also, that upon this land were a number of log houses which the brethren might occupy if they chose, and that he would charge them nothing for the use of them, unless it would be to repair them a little, as they needed something of this kind.

My sons were pleased with this offer and Samuel, Don Carlos, and W. J. Salisbury, renting some land of him, moved upon his premises as soon as preparations could be made for their families. (Lucy Mack Smith, History of Joseph Smith by His Mother, pages 262-302)

Excerpt from Times and Seasons

LYMAN WIGHT sworn. Saith that he has been acquainted with Joseph Smith Senior for the last twelve years, and that he removed to the State of Missouri in the year 1831, when the Church of Jesus Christ of Latter Day Saints was organized, agreeably to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon, and Revelations which were given through said Joseph Smith Senior. After nearly two years of peace had elapsed, a strong prejudice among the various sects arose, declaring that Joseph Smith was a false prophet, and

ought to die: and I heard hundreds say they had never known the man, but if they could come across him, they would kill him as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that if they did not renounce it, they would exterminate or drive them from the county in which they lived. On enquiring of them if they had any prejudice against us, they said No, but Joe Smith ought to die, and if he ever comes to this country, we will kill him, God damn him.

Matters went on thus until some time in the summer of 1833, when mobs assemble in considerable bodies, frequently visiting private houses, threatening them with death and destruction instantly, if they did not renounce Joe Smith as a prophet, and the Book of Mormon. Some time towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their priests, by mating in their prejudices against Joseph Smith Senior, as I believe, gangs of from thirty to sixty, visiting the house of George Bebee, calling him out of his house at the hour of midnight, with many guns and pistols pointed at his breast, beating him most inhumanly with clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the Church in Jackson county. These scenes of mobocracy continued to exist with unabated fury. Mobs went from house to house, thrusting poles and rails in at the windows and doors of the houses of the Saints, tearing down a number of houses, turning hogs, horses, &c., into cornfields, burning fences, &c. Some time in the month of October, they broke into the store of S. Gilbert & Co., and I marched up with thirty or forty men to witness the scene, and found a man name of McArty, brickbatting the store door with all fury, the silks, calicoes, and other fine goods, entwined about his feet, reaching within the door of the store house. McArty was arrested and taken before squire Weston, by seven testimonies, and then acquitted without delay. The next day the witnesses were taken before the same man for false imprisonment, and by the testimony of this one burglar, were found guilty, and committed to jail. This so exasperated my feelings that I went with two hundred men to enquire into the affair, when I was promptly met by the colonel of the militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had imbibed against said Joseph Smith, a man with whom they were not acquainted. I here agreed that the church would give up their arms, provided the said Colonel

Pitcher would take the arms from the mob. To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant Governor Boggs, Owen, and others. This treaty entered into, we returned home, resting assured on their honor, that we would not be farther molested. But this solemn contract was violated in every sense of the word. The arms of the mob were never taken away, and the majority of the militia, to my certain knowledge, was engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs of sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene, men were chased from their houses and homes, without any preparations for themselves or their families. I was chased by one of these gangs across an open prairie five miles without being overtaken, and lay three weeks in the woods, and was three days and three nights without food. In the mean time, my wife and three small children, in a skiff passed down Big Blue river a distance of fourteen miles and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends and made a tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home. Having found my family in this situation, and making some enquiry, I was informed I had been hunted through Jackson, Lafayette and Clay counties, and also the Indian territory. Having made the enquiry of my family, why it was they had so much against me, the answer was, "He believes in Joe Smith and the Book of Mormon, God damn him, and we believe Joe Smith to be a damned rascal!" Here on the bank of the Missouri river were eight families, exiled from plenteous homes, without one particle of provisions, or any other means under the heavens to get any only by hunting in the forest. I here built a camp twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th of December. The camp having neither chimney nor floor, no covering sufficient to shield them from the inclemency of the weather, rendered it intolerable. In this doleful condition, I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and travelled one thousand and three hundred miles through the interior of the United States, and was frequently answered "That such conduct was not justifiable in a republican government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to prejudge a man, but in some circumstances, the voice of the people ought to

rule." The most of these expressions were from professors of religion; and in the aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of Nov., the ground thinly crusted with sleet, and I could easily follow their trail by the blood that flowed from their lacerated feet! on the stubble of the burnt prairie. This company not knowing the situation of the country, nor the extent of Jackson county, built quite a number of cabins, that proved to be in the borders of Jackson county. The mob, infuriated at this, rushed on them in the month of January 1834, burned these scanty cabins, and scattered the inhabitants to the four winds, from which cause many were taken suddenly ill, and of this illness died. In the mean time, they burned two hundred and three houses and one grist mill, these being the only residences of the Saints in Jackson county.

The most part of one thousand and two hundred Saints, who resided in Jackson county, made their escape to Clay county. I would here remark that among one of the companies that went to Clay county, was a woman named Sarah Ann Higbee who had been sick of chills and fever for many months; and another of the name of Keziah Higbee, who was under the most delicate circumstances, lay on the bank of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and streams of the smallest minutia were magnified into rivers. The former was carried across the river, apparently a lifeless corpse. -- The latter was delivered of a fine son, on the bank, within twenty minutes after being carried across the river, under the open canopy of heaven, and from which cause, I have every reason to believe, she died a premature death. The only consolation they received, under these circumstances, was "God damn you, do you believe in Joe Smith now?" During this whole time, the said Joseph Smith, Senior, living in Ohio, in the town of Kirtland, according to the best of my knowledge and belief, a distance of eleven hundred miles from Jackson county, and thinks that the church had but little correspondence with him during that time. We now mostly found ourselves in Clay county -- some in negro cabins -- some in gentlemen's kitchen -- some in old cabins that had been out of use for years -- and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy winter.

Thus like men of servitude we went to work to obtain a scanty living among the inhabitants of Clay county. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay county. A great degree of friendship prevailed between the Saints and this people under these circumstances for the space of two years; when the Saints commenced purchasing some small possessions for themselves; this together with the emigration created a jealousy on the part of the old citizens that we were to be their servants no longer. This raised an apparent indignation and the first thing expressed in this excitement was: "you believe too much in Jose Smith," -- consequently they commenced catching the Saints in the streets, whipping some of them until their bowels gushed out, and leaving others for dead in the streets. This so exasperated the Saints that they mutually agreed with the citizens of Clay county that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than 40 or 40 inhabitants in this new county, who frankly sold out their possessions to the Saints, who immediately set in to enter the entire county from the General Government. The county having been settled, the Governor issued an order for the organization of the county into a regiment of militia, and an election being called for a Colonel of said regiment -- I was elected unanimously, receiving 236 votes, in August 1837. The organized with subaltern officers according to the statutes of the State, and received legal and lawful commissions from Governor Boggs for the same.

I think, sometime in the latter part of the winter said Joseph Smith moved to the district of country the Saints had purchased, and he settled down like other citizens of a new county, and was appointed the first Elder in the Church of Jesus Christ of Latter Day Saints, holding no office in the county either civil or military. I declare that I never knew said Joseph Smith to dictate by his influence or otherwise any of the officers either civil or military, he himself being exempt from military duty from the amputation from his leg of a part of the bone on account of a fever sore.

I removed from Caldwell to Davies county, purchased a preemption right, for which I have 750 dollars, gained another by the side thereof, put in a large crop and became acquainted with the citizens of Davies, who appeared very friendly. In the month of June or July there was a town laid off, partly on my preemption,

and partly on lands belonging to the Government -- the emigration commenced flowing to this newly laid off town very rapidly. This excited a prejudice in the minds of some of the old citizens who were an ignorant set, and not very far advanced before the aborigines of the country in civilization or cultivated minds, fearing lest this rapid tide of emigration should deprive them of office of which they were dear lovers. This was more plainly exhibited at the Aug. election in the year 1838. The old settlers then swore that not one Mormon should vote at that election; accordingly they commenced operations by fist and skull; this terminated in the loss of some teeth, some flesh, and some blood. The combat being very strongly contested on both sides -- many Mormons were deprived of their votes; and I was followed to the polls by three ruffians with stones in their hands, swearing they would kill me if I voted.

A false rumor was immediately sent to Far West, such as two or three Mormons were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house -- said Joseph Smith came with them -- he enquired of me concerning the difficulty -- the answer was political difficulties -- he then asked if there was any thing serious -- the answer was no, I think not -- we then all mounted our horses and rode up into the Prairie a short distance from my house to a cool spring near the house of Esq. Black where the greater number stopped for refreshment, whilst a few waited on Esq. Black -- he was interrogated to know whether he justified the course of conduct at the late election or not -- he said he did not, and was willing to give his protest in writing, which he did, and also desired that there should be a public meeting called which I think was done on the next day. Said Joseph Smith was not addressed on the subject but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would live in peace, enjoying those blessings fought for by our forefathers, but while some of their leading men were entering into this contract, others were raising mobs, and in a short time the mob increased to 205 rank and file, and they encamped within six miles of Ondiahman. In the mean time Joseph Smith and those who came with him from Far West returned to their homes in peace suspecting nothing -- but I seeing the rage of the mob and their full determination to drive the Church from Davies county, sent to General Atchison (Major General of the Division in which we lived,) he

immediately sent Brigadier General Doniphan, with between 200 and 300 men. Gen. Doniphan moved his troops near the mob force, and came up and conversed with me on the subject -- after conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing, and the mob were determined to fall on the Saints in Ondiahman. I having a Col's. commission under Doniphan, was commanded to call out my troops forthwith, and to use Doniphan's own language, "kill every G-d d -- n mobocrat or make them prisoners, and if they come upon you give them hell" -- he then returned his troops and gave them an address, stating the interview he had with me, and he also said to the mob, that if they were so disposed they could go on with their measures -- that he considered that Col. Wight with the militia under his command all-sufficient to quell every G-d d -- n mobocrat in the county, and if they did not feel disposed to do so, to go home or G-d d-n them he would kill every one of them. -- The mob then dispersed. During these movements Joseph Smith nor any of those of Far West or any other place were not at Ondiahman only those who were settlers and legal citizens of the place. The mob again assembled and went to DeWitt, Carroll county, there being a small branch of the Church at that place, but of the transactions at this place I have no personal knowledge. They succeeded in driving the Church from that place, some to the east and some to the west, &c. This increased their ardor, and with redoubled forces from several counties of the State, they returned to Daviess county to renew the attack, many unwanton attacks and violations of the rights of citizens took place at this time from the hands of this hellish band. I believing forbearance no longer to be a virtue, again sent to the Major General for military aid, who ordered out Brigadier General Parks. Parks came part of the way, but fearing his men would mutinize and join the mob, he came on ahead and conversed with me a considerable time. The night previous to his arrival the wife of Don Carlos Smith was driven from her house by this ruthless mob, and came into Ondiahman, a distance of three miles, carrying two children on her hips, one of which was then rising of two years old, the other six or eight months old -- the snow being over shoe-mouth deep, and she having to wade Grand River which was at this time waist deep, and the mob burnt the house and every thing they had in it -- and General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought it imprudent to call upon the militia under my command in

consequence of popular opinion, but he now considered it no more than justice that I should have command of my own troops, and said to me, "I therefore command you forthwith to raise your companies immediately and take such course as you may deem best in order to disperse the mob from this county." I then called out sixty men and placed them under the command of Captain David W. Patton, and I also took about the same number -- Capt. Patton was ordered to Gallatin, where a party of the mob were located, and I to Millport, where another party was located. I and Captain Patton formed the troops under our command, and General Parks addressed them as follows: --

"Gentlemen, I deplore your situation I regret that transactions of this nature should have transpired in our once happy State -- your condition is certainly not an enviable one -- surrounded by mobs on one side, and popular opinion and prejudice against you on the other -- gladly would I fly to your relief with my troops, but I fear it would be worse for you -- most of them have relations living in this county, and will not fight against them. One of my principal Captains, namely Samuel Bogard and his men have already mutinized and have refused to obey my command. I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Davies county, or to make them prisoners and bring them before the civil authorities forthwith. I wish to distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Davies. I deeply regret gentlemen (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed. In conclusion, gentlemen, be vigilant and persevere and allay every excitement of mobocracy. I have visited your place frequently -- find you to be an industrious and thriving people, willing to abide the laws of the land. -- And I deeply regret that you could not live in peace and enjoy the privilege of freedom. I shall now, gentlemen, return and dismiss my troops and put Captain Bogard under arrest -- leave the sole charge with Colonel Wight, who I deem sufficiently qualified to perform according to law in all military operations necessary."

Captain Patton then went to Gallatin, when coming in sight of Gallatin, he discovered about 100 of the mob holding some of the

Saints in bondage, and tantalizing others in the most scandalous manner -- at the sight of Captain Patton and company the mob took fright and such was their hurry to get away, some cut their bridle reins, and some pulled the bridles from their horses and went off with all speed, nothing to prevent the speed of their horses.

I went to Millport, and on my way discovered that the inhabitants had become enraged at the orders of the Generals Doniphan and Parks, and that they had sworn vengeance, not only against the Church but also against the two Generals, together with General Acheson, and to carry out their plans they entered into one of the most diabolical schemes ever entered into by man, and these hellish schemes were injuriously carried out: Firstly, by loading their families and goods in covered wagons, setting fire to their houses, moving into the midst of the mob and crying out the Mormons have driven us and burnt our houses. In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt. Rumors were immediately sent to the Governor, with the news that the Mormons were killing and burning everything before them, and that great fears were entertained that they would reach Jefferson city before the runners could bring the news. This was not known by the Church of Latter Day Saints, until 2200 of the militia had arrived within half a mile of Far West, and they then supposed the militia to be a mob. I was sent for from Ondiahman to Far West reached there the sun about one hour high in the morning of the 29th of October, 1838, called upon Joseph Smith, enquired the cause of the great uproar, he declared he did not know, but feared the mob had increased their numbers, and was endeavoring to destroy us -- I enquired of him if he had had any conversation with any one concerning the matter -- he said he had not, as he was only a private citizen of the county -- that he did not interfere with any such matters. I think that he told me there had been an order from General Acheson or Doniphan, one to the Sheriff to call out the militia in order to quell the riots, and to go to him he could give me any information on this subject, on enquiring for him I found him not. That between 3 and 4 o'clock, P. M., George M. Hinkle Colonel of the militia in that place called on me in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same, he said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P. P. Pratt, and George W. Robinson; Joseph Smith first enquired

why they should desire to see him as he held no office either civil or military. I next enquired why it was they should desire to see a man out of his own county. Colonel Hinkle here observed there is no time for controversy, if you are not into the camp immediately they are determined to come upon Far West before the setting of the sun, and said they did not consider us as military bodies, but as religious bodies. He said that if the aforesaid persons went into the camp they would be liberated that night or very early next morning, that there should be no harm done. -- We consulted together and agreed to go down -- on going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us and not have us go in so large a crowd of soldiers -- accordingly the Generals moved onwards, followed by 50 Artillery men with a four pounder. The whole 2200 moved in steady pace on the right and left keeping about even with the former. -- General Lucas approached the aforesaid designated persons with a vile, base, and treacherous look on his countenance -- I shook hands with him and saluted him thus: "we understand General you wish to confer with us a few moments, will not tomorrow morning do as well." At this moment George M. Hinkle spake and said, here General are the prisoners I agreed to deliver to you. General Lucas then brandished his sword with a most hideous look, and said you are my prisoners, and there is no time for talking at the present, you will march to the camp. At this moment I believe there was 500 guns cocked and not less than 20 caps bursted, and more hideous yells were never heard, even if the description of the yells of the damned in hell is true as given by the modern sects of the day. The aforesaid designated persons were there introduced into the midst of 2200 mob militia. They then called out a guard of 90 men, placing 30 around the prisoners who were on duty 2 hours and 4 off -- prisoners were placed on the ground with nothing to cover but the heavens, and they were overshadowed by clouds that moistened them before morning. -- Sidney Rigdon was of a delicate constitution, received a slight shock of Apoplectic fits which excited great laughter and much ridicule in the guard and mob militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community. Next day Hyrum Smith and Amasa Lyman were dragged from their families and brought prisoners into the camp -- they alleging no other reason for taking Hyrum Smith than that he was brother to Joe Smith the Prophet, and one of his counselors was President of the Church. The prisoners spent this day as comfortably as could be expected

under the existing circumstances. Night came on and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me one side, and said we do not wish to hurt you nor kill you, neither shall you be, by G -- d-- but we have one thing against you, and that is you are too friendly to Joe Smith, and we believe him to be a G-d d---d rascal! and Wight you know all about his character -- I said, I do sir -- will you swear all you know concerning him said Wilson -- I will sir, was the answer I have -- give us the outlines said Wilson -- I then told Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw and possessed of the most pure and republican principles, a friend to mankind, a maker of peace, and sir, had it not been that I had given heed to his counsel I would have given you hell before this time with all your mob forces, he then observed: Wight, I fear your life is in danger for there is no end to the prejudice against Joe Smith -- kill and be d--d sir, was my answer. He answered and said there is to be a court martial held this night, and will you attend sir? I will not, unless compelled by force, was my reply. He returned about 11 o'clock that night and \took me aside, and said I regret to tell you your die is cast, your doom is fixed, you are sentenced to be shot to-morrow morning on the public square in Far West, at 8 o'clock. I answered, shoot, and be d--d.

We were in hopes said he, you would come out against Joe Smith, but as you have not you will have to share the same fate with him I answered, you may thank Joe Smith that you are not in hell this night; for had it not been for him, I would have put you there. Somewhere about this time General Doniphan came up and said to me; Colonel, the decision is a damned hard one, and I have washed my hands against such cool and deliberate murder. He further told me, that General Graham and several others, (names not recollected,) were with him in the decision, and opposed it with all their power; that he should move his soldiers away by day light, in the morning; that they should not witness such a heartless murder, Colonel, I wish you well. I then returned to my fellow prisoners, to spend another night on the cold damp earth, and the canopy of heaven to cover us. The night again proved a damp one. At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take

them to Jackson county. Consequently, he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson county. About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a wagon in the town, all of them having families there, but myself; and it would have broken the heart of any person possessing an ordinary share of humanity, to have seen the separation. The aged mother and father of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the wagon, and thus take leave of him. When passing his own house, he was taken out of the wagon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying father, is the mob going to kill you? The guard said to him, 'you damned little brat, go back, you will see your father no more.' The prisoners then set out for Jackson county, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. We remained in Jackson county two or three days and nights, during most of which time, the prisoners were treated in a gentlemanly manner, and boarded at a hotel, for which they had afterwards, when confined in Liberty jail, to pay the most extravagant price, or have their property, if any they had, attached for the same. -- At this time General Clark had arrived at Richmond, and by orders from the governor, took on himself the command of the whole of the militia, notwithstanding General Atchison's commission was the oldest, but he was supposed to be too friendly to the Mormons; and therefore dismissed, and General Clark sanctioned the measures of General Lucas, however cruel they might have been; and said, he should have done the same had he been there himself. Accordingly he remanded the prisoners from Jackson county, and they were taken and escorted by a strong guard to Richmond; threatened several times on the way with violence and death. They were met five miles before they reached Richmond, by about one hundred armed men, and when they arrived in town they were thrust into an old cabin under a strong guard. I was informed by one of the guards, that two nights previous to their arrival, General Clark had a court martial, and the prisoners were again sentenced to be shot; but he being made a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law, and a decision from the United State's officers, where he was duly informed, that any such proceeding would be a cool blooded and

heartless murder. On the arrival of the prisoners at Richmond, Joseph Smith and myself sent for General Clark; to be informed by him what crimes were alleged against us. He came in and said he would see us again in a few minutes; shortly he returned and said he would inform us of the crimes alleged against us by the state of Missouri.

"Gentlemen, you are charged with treason, murder, arson burglary, larceny, theft, and stealing, and various other charges too tedious to mention, at this time" and he left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the penitentiary of the state, who brought with him two common trace chains, noosed together by putting the small end through the ring; and commenced chaining us up one by one, and fastening with padlocks, about two feet apart. In this unhallowed situation, the prisoners remained fifteen days, and in this situation General Clark delivered us to the professed civil authorities of the state, without any legal process being served on us at all, during the whole time we were kept in chains, with nothing put ex parte evidence, and that either by the vilest apostates, or by the mob who had committed murder in the state of Missouri. Notwithstanding all of this ex parte evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was not law for Mormons, and they need not expect any. Said he, if the governor's exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time.

After a tedious trial of fifteen days, with no other witnesses but ex-parte ones, the witnesses, for prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty jail, under the care and direction of Samuel Tillery, jailor. -- Here we were received with a shout of indignation and scorn, by the prejudiced populace. Prisoners were here thrust into jail without regular mittimus; the jailor having to send for one some days after. The mercies of the jailor were intolerable, feeding us with a scanty allowance, on the dregs of coffee and tea, from his won table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned; five days he fed the prisoners on human flesh, and from extreme hunger I was compelled to eat it. In this situation, we were

kept until about the month of April, when we were remanded to Davies county for trial before the grand jury. -- We were kept under the most loathsome and despotic guards they could produce in that county of lawless mobs. After six or eight days the grand jury, (most of whom by the by, were so drunk that they had to be carried out and into their rooms as though they were lifeless,) formed a fictitious indictment, which was sanctioned by Judge Birch, who was the State's Attorney under Judge King at our ex-parte trial, and who at that time stated that the Mormons ought to be hung without judge or jury, he the said judge, made out a mittimus without day or date, ordering the sheriff to take us to Columbia. The sheriff selected four men to guard five of us. We then took a circuitous route, crossing prairies sixteen miles without horses, and after traveling three days the sheriff and I were together, by ourselves five miles from any of the rest of the company, for sixteen miles at a stretch. The sheriff here observed to me, that he wished to God he was at home, and your friends and you also. The sheriff then showed me the mittimus, and he found it had neither day nor date to it; and said the inhabitants of Davies county would be surprised that the prisoners had not left them sooner; and said he, by God, I shall not go much further. We were then near Yellow creek, and there were no houses nearer one way than sixteen miles and eleven another way; except right on the creek. Here a part of the guard took a spree while the balance helped us to mount our horses, which we purchased of them and for which they were paid. Here we took a change of venue and went to Quincy without difficulty, where we found our families had been driven out of the state under the exterminating order of Governor Boggs. I never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole routine of which I have been speaking. (Testimony of Lyman Wight, Times and Seasons, Vol. 4, No. 17, pages 263-269 , July 15, 1843)

Complete Text of Letter

Below is the complete text of the letter from which D&C 121, 122, and 123 are excerpted. Those portions which appear in one of the sections of the D&C are in bold. Following each portion of text which appears in the D&C is a reference indicating the section and verse it makes its appearance.

LIBERTY JAIL, CLAY COUNTY, MISSOURI,
March 25, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and Scattered Abroad, and to Bishop Partridge in Particular:

Your humble servant, Joseph Smith, Jun., prisoner for the Lord Jesus Christ's sake, and for the Saints, taken and held by the power of mobocracy, under the exterminating reign of his excellency, the governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting. May the grace of God the Father, and of our Lord and Savior Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith and virtue, and knowledge and temperance, and patience and godliness, and brotherly kindness and charity be in you and abound, that you may not be barren in anything, nor unfruitful.

For inasmuch as we know that the most of you are well acquainted with the wrongs and the high-handed injustice and cruelty that are practiced upon us: whereas we have been taken prisoners charged falsely with every kind of evil, and thrown into prison, enclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil does in tempting and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practiced upon us will only tend to bind

our hearts together and seal them together in love. We have no need to say to you that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in the state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. Nor would innocent blood have stained the soil of Missouri. But oh! the unrelenting hand! The inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness: yea, and I think it cannot be found among the wild and ferocious beasts of the forest- that a man should be mangled for sport! women be robbed of all that they have-their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practice these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offenses come, but woe unto them by whom they come.

Oh God! where art Thou! And where is the pavilion that covereth Thy hiding place? How long shall Thy hand be stayed, and Thine

eye, yea Thy pure eye, behold from the eternal heavens. the wrongs of Thy people, and of Thy servants, and Thy ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before Thine heart shall be softened towards them, and Thy bowels be moved with compassion towards them? [D&C 121:1-3]

O Lord God Almighty, Maker of Heaven, Earth and Seas, and of all things that in them are, and who controlllest and subjectest the devil, and the dark and benighted dominion of Sheol! Stretch forth Thy hand, let Thine eye pierce; let Thy pavilion be taken up; let Thy hiding place no longer be covered; let Thine ear be inclined; let Thine heart be softened, and Thy bowels moved with compassion towards us, Let Thine anger be kindled against our enemies; and in the fury of Thine heart, with Thy sword avenge us of our wrongs; remember Thy suffering Saints, O our God! and Thy servants will rejoice in Thy name forever. [D&C 121:4-6]

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the fulfillment of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt veil thy blushing face. He that said "Let there be light," and there was light, hath spoken this word. And again, Thou moon, thou dimmer light, thou luminary of night, shalt turn to blood.

We see that everything is being fulfilled; and that the time shall soon come when the Son of Man shall descend in the clouds of heaven. Our hearts do not shrink, neither are our spirits altogether broken by the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that He will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized

our feelings with it, and have entirely forsaken us, and have forfeited their oaths and their bonds; and we have a come-back on them, for they are co-workers with the mob.

As high as we can learn, the public mind has been for a long time turning in our favor, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that truth, honor, virtue and innocence will eventually come out triumphant. We should have taken a habeas corpus before the high judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had everything in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over-anxiety on the part of our friend.

The sheriff and jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the state; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the governor, and the one-sided, rascally proceedings of the legislature, have damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the supreme judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the supreme judge does not grant us our liberty, he has to act without cause, contrary to honor, evidence, law or justice, sheerly to please the devil, but we hope better things and trust before many days God will so order our case, that we shall be set at

liberty and take up our habitation with the Saints.

We received some letters last evening--one from Emma, one from Don C. Smith, and one from Bishop Partridge--all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters they were to our souls as the gentle air is refreshing, but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the floodgates of our hearts were lifted and our eyes were a fountain of tears, but those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice and hatred, and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, **My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee, and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job; and they who do charge thee with transgression, their hope shall be blasted and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; and also that God hath set His hand and seal to change the times and seasons, and to blind their minds, that they may not understand His marvelous workings, that He may prove them also and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost; that they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they**

have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression do it because they are the servants of sin and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage and death; wo unto them; because they have offended my little ones; they shall be severed from the ordinances of mine house; their basket shall not be full, and their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. [D&C 121:7-22]

Wo unto all those that discomfort my people, and drive and murder, and testify against them, saith the Lord of Hosts: a generation of vipers shall not escape the damnation of hell. Behold mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all; for there is a time appointed for every man according as his work shall be. [D&C 121:23-25]

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to leave them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balance with them; but now, after having suffered so great sacrifice and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we could if we were present with you; and as to the things that were written heretofore, we

did not consider them anything very binding, therefore we now say once for all, that we think it most proper that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding; therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forward to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church.

We would say, beware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery also is a deadly poison. A frank and open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of corrupt hearts, and lying and the poison of asps is under their tongues; and they do cause the pure in heart to be east into prison, because they want them out of their way.

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity-thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our conferences,

our councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world! We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place; and in fine, become as little children, without malice, guile or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, **He shall give unto you knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fullness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon or stars; all the times of their revolutions; all the appointed days, months and years. and all the days of their days, months and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest. [D&C 121:26-32]**

But I beg leave to say unto you, brethren, that ignorance,

superstition and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all rushes along in one general deluge; but time weathers tide; and notwithstanding we are rolled in the mire of the flood for the time being, the next surge peradventure, as time rolls on, may bring to us the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood and rubbish is left and purged out by the way.

How long can rolling water remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints. [D&C 121:33]

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roil the crystal stream, although afterwards render it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegades, liars, priests, thieves and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, fire, truth and God are all realities. Truth is "Mormonism." God is the author of it. He is our shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fullness of times. It was by Him we received the Book of Mormon; and it is by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end.

But, brethren, we shall continue to offer further reflections in

our next epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creaking hinges, and half-scared-to-death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, are calculated in their very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon; if he has not forgotten us, it has not been signified to us by his writing. Brother George W. Robinson also; and Elder Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John [Smith], and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse everybody and everything, yea the more readily when we contemplate that we are in the hands of persons worse than a bear, for the bear would not prey upon a dead carcass.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

We continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

It still seems to bear heavily on our minds that the Church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity; also Isaac Van Allen, Esq., the attorney-general of Iowa Territory, and Governor Lucas, that peradventure such men may be wrought upon by the providence of God, to do good unto His

people. We really think that Mr. Galland's letter breathes that kind of a spirit, if we may judge correctly. Governor Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

We think that the United States Surveyor of the Iowa Territory may be of great benefit to the Church, if it be the will of God to this end; and righteousness should be manifested as the girdle of our loins.

It seems to be deeply impressed upon our minds that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within their power for the terrible storms that are now gathering in the heavens, "a day of clouds, with darkness and gloominess, and of thick darkness," as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been entrusted with the counsel of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with David W. Patten. and elsewhere, and have passed some decisions peradventure in favor of the Saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and the council will take into consideration all those things that offend.

We have a fervent desire that in your general conferences everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember, those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefitted by the intercession of

the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful that such high-mindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God. [D&C 121:34-38]

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. [D&C 121:39-40]

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distill upon thy soul as

the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. [D&C 121:40-46]

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble. and the virtuous, shall seek counsel, and authority and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall east thee into trouble, and into bars and walls, thou shalt be had in honor, and but for a small moment and thy voice shall be more terrible in the midst of thine enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. [D&C 122:1-4]

If thou art called to pass through tribulations; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; if thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all; art thou greater than he? [D&C 122:5-8]

Therefore, hold on thy way, and the Priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are

known, and thy years shall not be numbered less: therefore, fear not what man can do, for God shall be with you forever and ever. [D&C 122:9]

Now, brethren, I would suggest for the consideration of the conference, its being carefully and wisely understood by the council or conferences that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations.

And again, we further suggest for the considerations of the Council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, the indolent, and the corrupt hearted to prey upon the innocent and virtuous, and honest.

We have reason to believe that many things were introduced among the Saints before God had signified the times; and notwithstanding the principles and plans may have been good, yet aspiring men, or in other words, men who had not the substance of godliness about them, perhaps undertook to handle edged tools. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, are the only safe remedies against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and reception for them.

And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts and sufferings and abuses put upon them by the people of this state; and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; and also the names of all persons that have

had a hand in their oppressions, as far as they can get hold of them and find them out; and perhaps a committee can be appointed to find out these things, and to take statements, and affidavits, and also to gather up the libelous publications that are afloat, and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions that have been practiced upon this people, that we may not only publish to all the world, but present them to the heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call Him forth from His hiding place, and also that the whole nation may be left without excuse before He can send forth the power of His mighty arm. [D&C 123:1-6]

It is an imperative duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and children, who have been made to bow down with grief, sorrow, and care, under the most damning hand of murder, tyranny, and oppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the creeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very main-spring of all corruption, and the whole earth groans under the weight of its iniquity. [D&C 123:7]

It is an iron yoke, it is a strong band; they are the very hand-cuffs, and chains, and shackles, and fetters of hell. [D&C 123:8]

Therefore it is an imperative duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under its iron hand; which dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil to tremble and palsy. And also it is an imperative duty that we owe to all the rising generation, and to all the pure in heart, (for there are many yet on the earth among all sects, parties, denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and who are only kept from the truth because they know not where to find it);

therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven. [D&C 123:9-13]

These should then be attended to with great earnestness. Let no man count them as small things; for there is much which lieth in futurity, pertaining to the Saints, which depends upon these things. You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves. [D&C 123:14-16]

Therefore, dearly beloved brethren, let us cheerfully do all things that lie in Our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for His arm to be revealed. [D&C 123:17]

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice and let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to dis-appropriate everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace-as in times past when they see iniquity beginning to rear its head-for fear of traitors, or the consequences that shall follow by reprovng those who creep in unawares, that they may get something with which to destroy the flock. We believe that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely present themselves, and are so congenial to human nature, against our friends, neighbors, and brethren of the world, who choose to differ from us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a love from God that should be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it also gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or Godlike.

Here is a principle also, which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested; they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our responsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons," as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our national liberty. But notwithstanding we see what we see, and feel what we feel, and know what we know, yet that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands

eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is many Remember, brethren. that time and chance happen to all men.

We shall continue our reflections in our next.

We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints.

We pronounce the blessings of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

JOSEPH SMITH, JUN.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McRAE.

Excerpt from Historical Development of the Doctrine and Covenants

On October 31, 1838, Joseph Smith and other leaders of the Church were betrayed into the hands of their enemies in Missouri by some who were supposed to be their friends. After a month of mock trials and mobocratic maneuvering, Joseph Smith, Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae (also Sydney Rigdon, but he was later released) were incarcerated in the jail at Liberty, Missouri. They had yet to be convicted of any crimes; nevertheless, they were forced to remain in this jail for several months. While there, these men were allowed a few visitors and were also able to correspond with their friends and family. In the latter part of March 1839, Joseph Smith dictated a letter to the saints, and to Edward Partridge in particular. Alexander McRae acted as scribe for the letter, and it was signed by all the prisoners. This letter was followed closely by a second that is undated, but which was finished by March 25, 1839. Both of these letters are still extant and are on file in the Historical Department of the Church. They are both in the handwriting of Alexander McRae, but each correspondent signed his own name.

Sections 121-123 were extracted from these letters by Elder Orson Pratt when he included them in the 1876 edition of the D&C. There is no record identified to indicate what criteria was used to determine which portions of these letters were to be included in the D&C, but it is known that Orson Pratt worked on this edition of the D&C under the direction of President Brigham Young. Later, the D&C, which these three sections contained in it, was presented to the Church and sustained as scripture, binding upon all Latter-day Saints. Thus, by common consent, these three sections became the word of the Lord to his people.

On April 15, 1839, the Prophet and his friends finally escaped from Missouri and crossed the river over into Illinois. Some believed that the escape was affected by the bribery of the guard to the extent of \$6,000. After arriving among the saints, Joseph Smith organized a committee in order to fulfil the obligations placed upon the Church by the Lord in Section 123. Joseph Smith told of the men selected in the following:

This is to certify that at a general conference held at Quincy Adam's County Illinois, by the Church of Jesus Christ of Latter Day Saints, on Saturday the 4th of May 1839.

President Joseph Smith Jr. Presiding

It was resolved

The Almond Babbit, Erastus Snow and Robert B. Thompson be appointed a traveling committee to gather up and obtain all the libelous reports and publications which have been circulated against our Church - as well as other historical matter connected with said church which they can possibly obtain.

Joseph Smith Jr
Chairman

James Mulholland
Clerk

3 Copies, One for each of the committee

Erastus Snow later included in his journal how the committee fulfilled their duties:

The Presidency returned in time to attend the general conference held in Quincy on the 4th of May at which time I was appointed by the conference one of three committee to collect the libelous publications of all kinds that had been published against the saints and to insert and refute

them in a church history which should be compiled by us after the conference.

.....
On the tenth I started with my family and with my brothers team landed at Montrose on the 12th and moved into the house with my brother-in-law J.B. Noble--Elder Robert B. Thomson one of the three committee also moved up to Commerce about the same time.

I attended to my garden and crop that I had planted and made preparations to leave my wife in a comfortable situation while I should be engaged in the work assigned me by the general conference--President J. Smith Jr. counceled that Elder Almon J. Babbit (the other committee) and myself should travel and preach and gather in our travels what publications we could and send to Elder Thomson who should be writing and compiling the history which should be subject to our inspection. Also that where we could get donations to assist us in defraying the expenses attending the work. We should do so.

(Robert J. Woodford, Historical Development of the Doctrine and Covenants, 1974, BYU PhD dissertation, pages 1566-1568)

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