

Two Rare Missouri Documents

Peter Crawley*

Few contemporary Mormon imprints exist that deal with the Missouri phase of Mormon history, and those that do are invariably great rarities. Photographs of two such imprints are reprinted here, each of particular importance to the history of the Latter-day Saints. The first is an extra issue of the Church newspaper of the time.

The Evening and the Morning Star. Extra. Kirtland, Ohio, February, 1834.

Broadsheet 31.7 x 24.2 cm. In three columns.

This broadsheet reprints a circular that was originally printed in Missouri, most likely at the office of the Liberty *Upper Missouri Enquirer*, late in December 1833 or early in January 1834. No copy of the original is known to have survived. It is known that a copy was sent by the elders in Missouri along with the 10 April 1834 petition to the President of the United States, and, fortunately, another copy was mailed to Oliver Cowdery, who was editing *The Evening and the Morning Star* in Kirtland, Ohio. He immediately issued the February 1834 *Star Extra* that contains the text of the Missouri circular, together with two of his own comments. Parley Pratt, Newell Knight, and John Carrill [Corrill] signed the circular over the date 12 December 1833. An examination of the text shows that it largely agrees—at a number of points word for word—with the corresponding part of Parley P. Pratt's *History of the Late Persecution* (Detroit, 1839). Since it is unlikely that Pratt, a mature writer by 1839, would copy

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another's writing, this suggests that Parley Pratt actually wrote the circular and incorporated parts of it in his later work.

The importance of the circular is that it is the earliest comprehensive account of the Mormon expulsion from Jackson County. It is also a bibliographical milestone, marking the entrance into print of Parley P. Pratt, one of Mormondom's most gifted writers.

Only two copies of the *Extra* are known to be extant. One is bound with a complete file of *The Evening and the Morning Star* in the LDS Church Historical Department, and the other is bound with the file of the *Star* originally owned by Newell K. Whitney and now in the Harold B. Lee Library at Brigham Young University.

The second item reproduced here is more widely known:

Oration delivered by Mr. S. Rigdon, on the 4th of July, 1838, at Far West, Caldwell County, Missouri. [One-line quotation.] Far West: Printed at the Journal Office. 1838. 12 pp. 18.7 cm.

The celebration of the Fourth of July in Far West in 1838 signaled the beginning of the end of the Mormon community in Missouri. Forming in a long procession at 10:00 A.M., the Far West Saints marched to the accompaniment of Dimick Huntington's band to the excavation for the new temple, where the four cornerstones of the temple were laid by the Church leaders. Then Sidney Rigdon mounted the speakers' stand and delivered the day's oration, which was enthusiastically received by the crowd. Subsequently Rigdon's oration was printed in pamphlet form on the Mormon press in Far West and reprinted in some of the local Missouri newspapers.

Six years later, Jedediah M. Grant acknowledged that Rigdon's oration "was the main auxiliary that fanned into flame the burning wrath of the mobocratic portions of the Missourians."¹ The oration was certainly inflammatory; but more important, it was put into print to be read and reread, galvanizing both Mormons and Missourians.

¹Jedediah M. Grant, *A Collection of Facts Relative to the Course Taken by Elder Sidney Rigdon in the States of Ohio, Missouri, Illinois and Pennsylvania*. (Philadelphia: Brown, Bicking and Guilbert, Printers, 1844), p. 11.

Grant lays the responsibility for the oration squarely on Rigdon. But it is clear from the reminiscences of Ebenezer Robinson, the printer of the pamphlet, and the comments of Joseph Smith in the Far West periodical *Elders' Journal* that the oration had Joseph Smith's approval.

Bibliographically, Rigdon's oration is exciting inasmuch as it is the only "book" printed by the Mormon press at Far West. It is also a rarity, found in only four institutional libraries: The Chicago Historical Society, Harvard University Library, LDS Church Historical Department, and the Brigham Young University Library.

THE EVENING AND THE MORNING STAR. Extra.
Kirtland, Ohio, February, 1836.

FROM MISSOURI

OUR readers will recollect the frequent accounts published in the Star, concerning the outrage in Missouri, and lest we might give them occasion to think, that we devote too large a portion of our columns to this subject, we have issued this *Extra*, containing a circular recently received from our friends in the West, which corroborates many items heretofore laid before the public. It will be seen, that the more part of the following, or the substance of it, up to Dec. 15, has been previously published, but out of respect to our friends in the West, and the justice of their cause, we consider that it is no more than right, that they should be allowed to speak for themselves upon this awful and unheard of persecution in a republican government!

Facts concerning this afflicted people, already before the world, are sufficient to arouse the sympathy of every feeling heart, and cause every true republican to blush at the thought, that men in our country are so destitute of humanity, as to raise an oppressive hand against any people for their religion! None, we presume to say, will be loath to step at such conduct, but those who are bound, more or less by *prevailing influence*!—[*Editor of the Star.*]

**"THE MORMONS"
SO CALLED**

So various have been the reports, concerning this people, that it is attempted, at this time, to spread a few facts in relation to their inhospitable reception, and final expulsion from Jackson county by force of arms, may be unavailing. But through the solicitation of certain candid and influential citizens of this state, that there should be sent forth a handbill, circulating in a very brief manner, only the important features of their history in Jackson county, Missouri, therefore we note the following facts, passing over every incident except the most important. On the 25th July, 1831, about 200 men, women, and children, landed at Independence landing, from on board the steamer Cheilan, Captain Shal-

their religion, rage, under cover of the atrocious reports. And foreseeing that false impressions against this people were prevailing in adjoining countries, because of wicked imitations, the conductors of the Star published an address to the Church abroad, in the last July number, headed "Free People of Color," in which they particularly quoted the two important sections, 4 and 5, from the statute laws of Missouri, with a warning to the church, to shun every appearance of evil! This communication, being misinterpreted by the leaders of the faction, handbills were immediately struck off, under date of 16th July, giving full explanation to every rational man of the views of this people, in relation to the Blacks. The handbills were posted up in the village of Independence, at sundry times, and immediately pulled down by the mob. About this time, the following notice circular was passing through the county for signatures, which reads as follows:

[Those of our readers who wish to peruse the above mentioned document, we refer to the first number of the Star, published in this place: the length of the article prohibits its insertion in this extra.—*Editor of the Star.*]

At the time the foregoing circular was put into the hands of the Mormons, there were between 70 and 100 signatures to it, among the number were names of the following, viz: Henry Chiles, Attorney, Russel Hicks, Attorney, Hugh La Brazzale, Attorney, Samuel Weston J. P., John Smith J. P., John Cook J. P., Lewis Franklin, Jailor, Thomas Patcher, Lt. Colonel militia, and constable, Gan Johnson, James P. Hickman, Samuel C. Owens, County Clerk, S. D. Lucas, Colonel of militia, Judge of Court, Court, John O. W., Hambricht, R. W. Cummings, Ind. agent, Jones H. Flournoy, P. M., Richard Simpson, &c. Several other circulars, supposed to be of the same tenor as the foregoing, were circulated thro' the county, and hundreds of signatures obtained. Pursuant to the last clause of said circular, the mob met at the court-house on the 26th of July, and from their appearance, it became apparent that nothing but the blood of this defenceless people could appease their wrath, unless God, or the Lord, it is said, the Star interposed. But through the mercy of God, the execution of their threats was stayed, and July passed without bloodshed. The wicked and wanton manner, in which the printing office of W. W. Phelps & Co. the type and boxes there,

that night, between 70 and 90 in number, many of whom were armed with guns, proceeded against a branch of the Church west of Big Blue, and unroofed, and partly demolished, the residence, meeting, and in the midst of the slaughter, and several women and children, whipped and cut, in a savage and brutal manner, several of the men and with their hands and throats, fright and women and children into the wood truss. Such of the men as could escape, fled for their lives, for very few of them had arms, neither were they enclosed, and they were threatened with death if they did not surrender, such, therefore, as could not escape by flight, received a pelting by rocks and a beating with guns, sticks, &c. On Friday, the 1st November, women and children saluted both from their gloomy retreats, to contemplate with heart rending anguish, the invasion of a ruthless mob, in the morning, the houses of their husbands, and in the destruction of their houses, and some of their territory. Houseless, and unprotected by the arm of civil law in Jackson county, the dreary months of November staring them in the face, and loudly proclaiming a more calamitous season, at hand, the constant threats of the mob, that they would drive every Mormon from the county, and the inability of many to remove, because of their poverty, caused an amount of heart rending suffering.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a branch of the church at the place, about twelve or fourteen miles from the village. Two of their numbers were sent in advance, to possess, viz: Gilbert Johnson, and one Harris, armed with two guns, and three pistols. They were discovered by some of the Whites, and without the least injury being done to them, said Johnson struck Pratt, with the butt of his gun over the head, after which they were taken and detained till morning, when it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury. The same night (Friday), another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night, the brick part, attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick bats and rocks, while a gentleman stranger lay sick in the parlor in his house. The same night, three doors of the

Photographs of these two documents by courtesy of Peter Crawley and Chad Flake, Special Collections Librarian, Harold B. Lee Library, Brigham Young University. *The Evening and the Morning Star* issue originally in three columns has been photographically enlarged (134% of original) and each column cut to fit our page size. The photographically reduced picture on this page shows the three column format. The *Oration* is reproduced in actual size.

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OUR readers will recollect the frequent accounts published in the *Star*, concerning the outrage in Missouri; and lest we might give them occasion to think, that we devote too large a portion of our columns to this subject, we have issued this *Extra*, containing a circular recently received from our friends in the West, which corroborates many items heretofore laid before the public. It will be seen, that the more part of the following, or the substance of it, up to Dec. 15, has been previously published; but out of respect to our friends in the West, and the justice of their cause, we consider that it is no more than right, that they should be allowed to speak for themselves upon this awful and unheard of persecution in a republican government!

Facts concerning this afflicted people already before the world, are sufficient to arouse the sympathy of every feeling heart, and cause every *true* republican to blush at the thought, that men in our country are so destitute of humanity, as to raise an oppressive hand against any people for their religion! None, we presume to say, will forbear to weep at such conduct, but those who are bound, more or less by *priestly* influence!—[*Editor of the Star.*]

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So various have been the reports, concerning this people, that the attempt, at this time, to spread a few facts in relation to their inhospitable reception, and final expulsion from Jackson county by force of arms, may be unavailing. But through the solicitation of certain candid and influential citizens of this state, that there should be sent forth, a hand-bill detailing in a very brief manner, only the important features of their history in Jackson county, Missouri: the writers note the following facts, passing over every incident except the most important. On the 26th July, 1831, about sixty men, women, and children, landed at Independence landing, from on board the steamer *Chieftain*, Captain Shalcross.—These were the first settlers of this people in Jackson county. From this time their emigration continued, until their number became about twelve hundred. As regards their integrity in all their dealings with the world: their industrious habits, and total abstinence from public

crime, and violations of the laws of the land, let such individuals as are unconnected with the Jackson county mob, and have personal knowledge of, and dealings with them, speak in this case; and also, the records of the courts of Jackson county.

What then, a candid public enquires, is the cause of their extraordinary persecutions? The answer is, their firm belief in the book of Mormon, and the articles and covenants of their Church, as being brought forth by inspiration of Almighty God. In June, 1832, this people established a press in Jackson county; and their first paper, entitled the Evening and the Morning Star, was published the same month. In this paper, their faith and doctrines were fully set forth, and through this vehicle, the inhabitants of Jackson county became acquainted with them; and if those communications published as revelations from God to this generation, are marvelous, the unusual circulation of all manner of falsehood concerning this people, is equally marvelous. As early as the spring of 1832, written hand-bills were posted up in various parts of the county of Jackson, warning this people to clear from the county; but they were unheeded. In the same season, a meeting of the citizens of the county was called, and a large collection gathered, which terminated with warnings, and wicked threats to the leading men in the Church. After stoning and brick-batting their houses for several nights in succession, the persecution abated in some degree, till the following fall; when a certain man in the village of Independence, whose name was not divulged till the summer of 1833, set fire to, and burnt a large stack of hay, belonging to two of this people. After this, few acts of violence were committed openly by the populace, but continual rumors of a mischievous and wicked nature, too incredible and trifling to be named among the intelligent part of community, were busily circulated among the inhabitants of Jackson county, and had the desired effect, in exciting and enraging the illiterate class against the Mormons.—One report was, that “the Mormons had declared, that they would have the land of Jackson county, for the Lord had given it to them, &c.”—Another, that “the Mormons were tampering with the Blacks of said county; and that they were, (to use their term,) colloquing with the Indians, and exciting them to hostilities against the whites, &c.”—Most industriously were reports of this nature daily spread, while the Mormons were entreating for an open and legal investigation into these rumors. But no such step would the leaders of this faction consent to take; but, on the contrary made every effort to fan the flames, till this demoniac spirit became general, and those few who wished for peace, were compelled to be mute.—Thus did the deep-rooted hatred and malice against

their religion rage, under cover of the aforesaid reports. And foreseeing that false impressions against this people were prevailing in adjoining counties, because of wicked fabrications, the conductors of the Star published an address to the Church abroad, in the last July number, headed "Free People of Color," in which they particularly quoted the two important sections, 4 and 5, from the statute laws of Missouri, with a warning to the church, to "shun every appearance of evil." This communication, being misrepresented by the leaders of the faction, hand-bills were immediately struck off, under date of 16th July, giving full explanation to every rational man of the views of this people, in relation to the Blacks. The hand bills were posted up in the village of Independence, at sundry times, and immediately pulled down by the mob. About this time, the following not d circular was passing through the county for signatures, which reads as follows:

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too notorious to need particular comment here. After compelling Messrs. Gilbert & Whitney to close their store and pack their goods, (which was done,) the mob adjourned to meet on the 23d July, on which day they again met, to the number of 3 to 500 as was estimated; some armed with fire arms, dirks, and sticks, with their red flags hoisted as they entered town, threatening death and destruction to the Mormons. On this day, six of the Church signed an agreement for THEMSELVES, to leave the county of Jackson, one half by the 1st January, and the other half by the 1st of April, 1831, hoping thereby to preserve the lives of their brethren, and their property. After said agreement was signed, and the mob harranged by two of their leaders in the court-house, they dispersed with threats of destruction the next new year's day, if the Mormons were not off by that time. This people, being wearied with such barbarous usage, made several attempts to effect a settlement in the new county of Van Buren; and several families removed there; but the threats of a majority of that county, so alarmed the women and children, that they were compelled to return. Under these circumstances, a petition was sent by express early in October last, to the Governor of the State, praying his Excellency to point out some relief.—The Governor's letter, in reply to said petition, is already before the public, in which he pointed out certain legal steps for their safety, and a prosecution of their claims in the courts of law, &c. Accordingly, by advice of the Governor, suits were directed to be commenced in certain cases for damages, in the destruction of property, &c. This was spread and some few honest men in Jackson county, gave this people warning, that the prosecution of their claims, was arousing the vengeance of the county against them; and that they were determined to come out by night, and tear down houses, kill stock, and probably wound and maim individuals. Having passed through the most aggravated insults and injuries, without making the least resistance, a general inquiry prevailed at this time, throughout the Church, as to the propriety of self-defence. Some claimed the right of defending themselves, families, and houses from destruction, while others doubted the propriety of self defence; and as the agreement of the 23d July, between the two parties, had been published to the world, wherein it was set forth, that the Mormons were not to leave until the 1st of January, and 1st of April, 1831, it was believed by many of the Mormons, that the leaders of the mob, whose names appeared in the Monitor of that date, would not suffer so barefaced a violation of the agreement, before the time therein set forth but Thursday night, the 31st of October, gave them abundant proof, that no pledge, written or verbal, was longer to be regarded; for on

that night, between 40 and 50 in number, many of whom were armed with guns, proceeded against a branch of the Church west of Big Blue, and unroofed, and partly demolished, THE DWELLING HOUSE and in the midst of the shrieks and screams of women and children, whipped and beat, in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made resistance; such, therefore, as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c. On Friday, the 1st November, women and children sallied forth from their gloomy retreats, to contemplate with heart rending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of civil law in Jackson county, the dreary month of November staring them in the face, and loudly proclaiming a more inclement season, at hand; the continual threats of the mob, that they would drive every Mormon from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indiscribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a branch of the church at the prairie, about twelve or fourteen miles from the village.— Two of their numbers were sent in advance, as spies, viz, Robert Johnson, and one Harris, armed with two guns, and three pistols. They were discovered by some of the Mormons, and without the least injury being done to them, said Johnson struck Pratt, with the britch of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury. The same night (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture &c. This night, the brick part, attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick bats and rocks; while a gentleman stranger lay sick with a fever in his house. The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open; and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambricks, &c: to which fact upwards of twenty witnesses can attest. An express came from the village after midnight, to a party of their

men, who had embodied about half a mile from the village, for the safety of their lives: stating that the mob were tearing down houses, and scattering the goods of the store in the street. The main body of the mob fled, at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick bats into the doors while the goods lay strung around him in the street, and was immediately taken before Samuel Weston, Esq. and a complaint there made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do any thing in the case at that time.—said McCarty was then liberated. The same night, some of their houses in the village, had long poles thrust through the shutters and sash, into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob which was made by ten, fifteen, or twenty men upon a house at a time. Saturday the second November, all the families of this people, in the village, moved about half a mile west, with most of their goods: and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village, met a party from west of the Blue, and made an attack upon a branch of the church, located at the Blue, about six miles from the village, here they tore the roof from one dwelling, and broke open another house; found the owner sick in bed, viz, David Bennett, whom they beat inhumanly, swearing they would blow out his brains, and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh: but, by which party remains yet to be determined. The next day, (Sunday,) November, the third, four of the church, viz. Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit Judge, and obtain a peace warrant. Two called on Esq. Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised this people to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and in short, it was proverbial among the mob, that Monday would be a bloody day.—Monday came, and a large party of the mob gathered at the Blue, took the ferry boat, belonging to the church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a branch of the church, several miles west of the Blue, that the mob were destroying property, on the east side of the Blue: and the sufferers there, wanted help, to preserve lives and property. Nine

teen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob, had gathered at said Wilson's, they turned back. At this time, two small boys passed on their way to Wilson's who gave information to the mob, that the Mormons were on the road west of them. Between forty and fifty of the mob, immediately started on horseback and foot with guns, in pursuit; and after riding about two, or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed, and fled in different directions: The mob hunted them, turning their horses into a cornfield, belonging to this people, searching their cornfields and houses, threatening women and children that they would pull down their houses and kill them if they did not tell where the men had fled. Thus, they were employed in hunting the men, and threatening the women; until a company of thirty of the Mormons, from the prairie, armed with seventeen guns, made their appearance. The former company of nineteen had dispersed, and fled, and but one or two of them, had returned to take part in the subsequent battle. On the approach of this latter company of thirty men, some of the mob cried, "fire, G--d d--n you, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. The public will here remark, that this company is the same, that is represented by the mob, as having gone forth in the evening of the battle bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitner's cornfield; and two of their number, Hugh L. Brazeale, and Thomas Linvill, dead on the ground. Thus fell H. L. Brazeale, one who, a few days before, had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson county. Early the next morning, a respectable woman passed over the battleground, and discovered the corpse of the said Brazeale with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Mormons, who expired the next day. This battle was fought about sunset, Monday November the fourth: & the same night, rangers were dispatched in every direction under pretence of calling out the militia; spreading as they went, every rumor calculated to alarm and excite the auditory; such as, that the Mormons had taken Independence, and the Indians had surrounded it, being colligated together &c. The same evening November fourth, not being satisfied with breaking open the store of Gilbert & Whitney; and demolishing a part of the dwelling house of said Gilbert, the Friday night before; they permitted the said McCarty, who was detected on Friday night, as one of the number breaking in the doors of the store; to take out a warrant, and arrest the said Gilbert, and others of the

church, for a pretended assault, and false imprisonment of the said McCarty. Late in the evening, while the court were proceeding with their trial, in the court house, a gentleman unconnected with the court, as was believed, perceiving the prisoners to be without counsel, and in imminent danger, advised said Gilbert and his brethren, to elect for jail, as the only alternative to save life: for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman, said Gilbert and four of his brethren were committed to the county Jail of Jackson—the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers; and naught but the wrath of man, in horrid threats, stifled the ears of the prisoners. The same night the said Gilbert, Morley, and Carrill, were liberated from jail, that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail, about 2 o'clock Tuesday morning, in custody of the deputy sheriff, an armed force, of six or seven men, stood near the jail, and hailed—they were answered by the sheriff, who gave his name, and the names of his prisoners, crying, *dent fire, dent fire*, the prisoners are in my charge," &c. They however fired one or two guns, when Morley and Carrill retreated; but Gilbert stood, with several guns presented at him. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Said Gilbert was then knocked down by Thomas Wilson, a grocer in the village. About this time, a few of the inhabitants arrived; and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sunrise, without farther prosecution of the trial. On the morning of Tuesday, fifth of November, the village began to be crowded with individuals from different parts of the county, with guns, &c. and report said the militia had been called out, under the sanction, or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia (so called,) were embodied the most conspicuous characters of the mob; and it may truly be said, that the appearance of the ranks of this body, was well calculated to excite suspicions of their honorable designs. Very early on the same morning several branches of the church received intelligence, that a number of their brethren were in prison, and the determination of the mob was to kill them; and, that the branch of the church near the village of Independence, was in imminent danger, as the main body of the mob were gathered at that place. In this critical situation, about one hundred of the Mormons from different branches volunteered, for the protection of their brethren near Independence and proceeded on the road toward Independence;

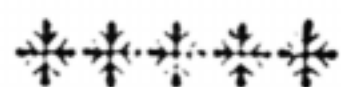
and halted about one mile west of the village, where they awaited further information concerning the movements of the mob. They soon learned, that the prisoners were not massacred; and that the mob had not fallen upon the branch of the church near Independence, as was expected. They were also informed, that the militia had been called out for their protection, but in this they placed little confidence for the body congregated, had every appearance of a county mob, which subsequent events fully verified, in a large majority of said body. On application to Col. Pitcher, it was found, that there was no alternative, but for the church to leave the county forthwith; and deliver into his hands, certain men, to be tried for murder, said to have been committed by them in the battle the evening before. The arms of this people were also demanded by the Col. We here remark, that among the committee appointed to receive the arms of the Mormons, were several of the most unrelenting of the old July mob committee: who had directed in the demolishing of the printing office, and the personal injuries of that day, viz. Henry Chiles, Abner Staples, and Lewis Franklin; who have not ceased to pursue the Mormons, from the first to the last, with feelings the most hostile. These unexpected requisitions of the Col. made him appear like one standing at the head of civil, and military law, taking a stretch beyond the constitutional limits of our Republic. Rather than have submitted to these unreasonable requirements, the Mormons would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children: but the fear of violating law, in resisting this pretended militia: and the flattering assurances of protection, and honorable usage, promised by Lt. Gov. Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law as had been practised in Jackson county. But how great has been the change, in the views of this gentleman, since these people have been deprived of their arms by stratagem; and upwards of one thousand defenceless men, women, and children, have been driven from their homes, into strange lands, to seek shelter from the wintry blasts, remains yet to be ascertained. The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the foregoing mob circular, as early as July last; the object of which was to drive the Mormons from Jackson county. With assurances from the Lt. Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result; the Mormons surrendered their arms, to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial. After detaining them one day and night, on a preten-

ded trial for murder; in which time they were threatened, brick-batted, &c. said Col. Pitcher, after receiving a watch of one of the prisoners, to satisfy costs, &c. took them into a cornfield, and said to them, "clear." After the surrender of their arms, which were used only in self defence, the neighboring tribes of Indians in time of war, let loose upon women and children, could not have appeared more heinous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horse back; bursting into houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of one of these companies, appeared the REV. ISAAC M'COY, with a gun upon his shoulder, ordering the Mormons to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the Mormons the "Common Enemy of mankind," and exulting in their afflictions. On Tuesday and Wednesday nights, the fifth and sixth of November, women and children fled in every direction before the merciless mob. One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days, under the broad canopy of heaven, with about six men to protect them; other parties fled towards the Missouri river, and took lodging for the night where they could find it. We ought to notice the hospitality of one man, Mr. Barnet, who opened his house for a night's shelter, to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and several they pursued upon horses for several miles. A small branch of the Church, located on the prairie, about 15 miles from Independence, say 15 to 20 families, had hoped, from the obscurity of their situation, to escape the vengeance of the mob; but on Sunday, the 24th of November, a party of the mob went to them with arms, and presented pistols, commanding them to leave in three days, or they would tear down their houses, &c. For the preservation of life, and personal effects, the most, if not all of said branch, have left their houses, and are now in Clay county, encamped on the bank of the Missouri river. A number of families went into Van Buren county; their whole number of men, women and children, being upwards of 150. An express has just arrived from that place, this 12th of December, with information, that these families are about to be driven from that county; after building their houses, and carting

their winter's store of grain, and provisions, 40 or 50 miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about 30 to 40 families.— The destruction of crops, household furniture, and clothing, is very great; and much of their stock is lost. The main body of the church, are now in Clay county, where the people are as kind and accommodating, as could reasonably be expected. The continued threats of death to individuals of this church, if they make their appearance in Jackson county, prevent the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight. The public may be assured, that the foregoing is a plain, unvarnished statement of facts, relative to the lawless proceedings of the Jackson county mob. Interesting matter sufficient for a volume, has been omitted, in the foregoing, that this hand-bill might not be rendered too voluminous; but posterity will record this transaction, which stands unparalleled in the annals of this Republic. With a firm reliance on that God, who never fails to bring to light the hidden works of darkness; and confiding in the integrity and patriotism of those who hold in high veneration, the beloved constitution of our country, we submit the foregoing, being ready to meet it, not only before an earthly tribunal, but before the Great Searcher of all hearts.

PARLEY PRATT,
NEWEL KNIGHT,
JOHN CARRILL.

DECEMBER 12, 1833.



P. S. After the foregoing was taken to the press we received the distressing intelligence, that four aged families living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses on Monday night the twenty third inst. [December,] by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mrs. Miller in particular, was greatly endangered. Mr. Miller is aged sixty five years, being the youngest man in the four families. Some of these men have toiled and bled in the defense of their country; and old Mr. Jones, one of the sufferers, served as life guard to General George Washington, in the revolution. Well may the soldier of '76 contemplate with horror the scenes which surround him at this day in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent that no man embracing the faith of this people, whatever

be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

We conclude with a few remarks in relation to the celebrated mob circular inserted in the foregoing, from the very features of which, it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they, in July last, boldly made known their determinations to drive the Morinons from Jackson county, peaceably if they could, forceably if they must, openly declaring, that the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect; and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a COMPANY for the better and easier accomplishment of our purpose;" and conclude with these high toned words: "We therefore agree, that after timely warning; and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end we each pledge to each other, our lives, our bodily powers, fortunes, and sacred honors."

The public will here perceive, that since July last, the citizens of Jackson county have been diligently devising ways and means for the accomplishment of their purpose, which they effected after calling out the MILITIA in November last. In answer to their bold and daring resolves to guard against anticipated evils, we give the following extract from the Governors letter in relation to this affair, dated Oct 19th, 1833. "No citizen nor number of citizens has a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based."

As regards the approbrious charges against this church, not only in the said circular, but in subsequent communications, the members thereof are willing, that their examples for a period of more than two years in this region of country, should be taken as a standard to convict or acquit. That all manner of evil will be spoken against them falsely, they expect: but, for all unrighteous slanders of their enemies, God will be their avenger. And will an enlightened public condemn an afflicted people, who have been stricken and smitten, should they ask a share in those rights and privileges, which are the gifts of our great Father in heaven and are guaranteed unto us by the laws of our country of which they are now wantonly and inhumanly deprived?

ORATION

DELIVERED

BY MR. S. RIGDON,

ON

THE 4th OF JULY,

1838.

AT FAR WEST, CALDWELL COUNTY, MISSOURI.

Better far sleep with the dead, than be oppressed among the living.

FAR WEST:

PRINTED AT THE JOURNAL OFFICE.

1838.

ORATION.

Friends and Fellow Citizens;

By your request, I am called upon to address you this day, under circumstances novel to myself, and I presume as much so to the most of you; for however frequently we may have met with our fellow-citizens, in times past, in the places of our nativity, or of our choice, to mingle our feelings with theirs, and unite with them in grateful acknowledgments to our Divine Benefactor, on the anniversary of our national existence; but not before, have we been assembled by reason of our holy religion; for which cause alone, a very large majority of us is here this day. But though our residence here, is far from the sepulchres of our fathers, and from the lands of our nativity and former choice; and our association here, as novel, and as strange to ourselves, as it could be, to any portion of our fellow-men; still, we hail the return of the birth day of our liberties, with no less feelings of joy and gratitude: nor no less desire, for the prosperity and continuance, of the fabric of our national government, inspires our breasts this day, than when met in the mixed assemblies of all religions, as in times past, in the lands of our nativity.

Nor indeed could it otherwise be; from our infancy, we have been traditionated to believe ours, to be the best government in the world. Our fathers, our neighbors, and our associates in life, have extolled its excellence to the highest pinnacle of fame in our ears, even before we were capable of judging of its merits for ourselves, or were able to form an estimate of its worth. As we advanced in life, we heard nothing else from our statesmen and heroes, but the perfection and excellence of our political institutions, and the superiority of our government over all the governments of the world; whether they existed in former or latter times. It is the government under which we were born and educated, or else we exchanged another for it, with whose form we were not satisfied, and in our hearts gave this the preference, and sought by removal to enjoy its benefits.

We have been taught from our cradles, to reverence the fathers of the Revolution, and venerate the very urns which contain the ashes of those who sleep; and every feeling of our hearts responds in perfect unison to the precept. Our country and its institutions, are written on the tablet of our hearts, as with the blood of the heroes who offered their lives in sacrifice, to redeem us from oppression. On its towers, the flag of freedom waves, and invites the

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oppressed to enter, and find an asylum. Under the safeguard of its constitution, the tyrant's grasp is unfastened, and equal rights and privileges flow to every part of the grand whole. Protected by its laws and defended by its powers, the oppressed and persecuted saint can worship under his own vine, and under his own figtree, and none can molest or make afraid. We have always contemplated it, and do now, as the only true fabric of freedom, and bullwork of liberty, in the world.

Its very existance, has taught the civilized world, lessons of freedom, far surpassing those of a Pitt, a Wilberforce, a Canning, or a Grey, and has cast all their efforts in the shade forever. It has stood, and now stands, as the arbiter of the world, the judger of the nations, and the rebuker of tyrants.

Throughout the world, it is the standard of freedom, both civil and religious. By its existance, the fears of the superstitious have been removed, and the pretexts of tyrants have been swept away as a refuge of lies, and the rights of man have been restored, and freedom, both political and religious, have been made to triumph.

Our government is known throughout the civilized world, as the standard of freedom, civil, religious, and political; by it are the acts of all nations tried, and it serves to expose the frauds, the deceptions, and the crafts, of the old world, in attempting to pawn upon the people, monarchy and aristocracy, for republicanism and freedom. So powerful has been its influence, that the hand of the oppressor, even in the old world, has been lightened tyrants have been made to tremble, and oppressors of mankind, have been filled with fear. Thrones, if they have not been cast down, have been striped of their terror, and the oppressed subject has been, measurably, delivered from his bondage.

Having been rocked in the cradle of liberty, and educated in the school of freedom, all our prejudices and prepossessions are deeply rooted in favor of the superlative excellence of a government, from which all our privileges and enjoyments have flown. We are wedded to it by the strongest ties; bound to it by cords as strong as death. To preserve it, ought to be our aim in all our pursuits, to maintain its constitution unviolable, its institutions uncorrupted, its laws unviolated, and its order underanged.

There is one thing, in the midst of our political differences, which ought to create feelings of joy and gratitude in every heart, and in the bosom of every wellwisher to mankind; that, all parties in politics, express the strongest desire to preserve both the union and the constitution unimpaired and unbroken, and only differ about the means to accomplish this object; so desirable, as expressed by all parties. And while this, indeed, is the object of parties in this republic, there is nothing to fear. The prospects for the future, will be as flattering as the past.

In celebrating this, the anniversary of our independence, all party distinctions should be forgotten, all religious differences should be laid aside. We are members of one common republic, equally dependent on a faithful execution of its laws for our protection, in the enjoyment of our civil, political, and religious privileges. All have a common interest in the preservation of the Union, and in the defence and support of the constitution. Northern, southern, and western interests, ought to be forgotten, or lost for the time being, in the more noble desire to preserve the nation, as one whole; for on this depends the security of all local and sectional interest; for if we cannot preserve them by supporting the Union, we cannot by rending it in pieces. In the former there is hope, in the latter fear. In one peace, in the other war.

In times of peace, it ought to be our aim and our object, to strengthen the bonds of the Union by cultivating peace and good will among ourselves. And in times of war, to meet our foes sword in hand, and defend our rights, at the expense of life. For what is life when freedom has fled? It is a name, a bubble; better far sleep with the dead, than be oppressed among the living.

All attempts, on the part of religious aspirants, to unite church and state, ought to be repelled with indignation, and every religious society supported in its rights, and in the exercise of its conscientious devotions. The Mohameden, the Pagan, and the Idolator, not excepted, and be partakers equally, in the benefits of the government. For if the Union is preserved, it will be by endearing the people to it; and this can only be done by securing to all their most sacred rights. The least deviation, from the strictest rule of right, on the part of any portion of the people, or their public servants, will create dissatisfaction, that dissatisfaction will end in strife, strife in war, and war, in the dissolution of the Union.

It is on the virtue of the people, that depends the existence of the government, and not on the wisdom of legislators. Wherefore serveth laws, (it matters not how righteous in themselves,) when the people in violation of them, tear those rights from one another, which they [the laws] were designed to protect? If we preserve the nation from ruin, and the people from war, it will be by securing to others, what we claim to ourselves, and being as zealous to defend another's rights, as to secure our own. If on this day, the fathers of our nation, pledged their fortunes, their lives, and their sacred honors, to one another, and to the colonies which they represented, to be *free*, or to loose all earthly inheritance, not life, and honor excepted. So ought we to follow their example, and pledge our fortunes, our lives, and our sacred honors, as their children and successors, in maintaining inviolable, what they obtained by their treasure, and their blood.

With holy feelings, sacred desires, and grateful hearts to our Divine Benefactor, ought we to perform the duties of this day, and

enjoy the privileges, which, as saints of the living God, we enjoy in this land of liberty and freedom, where our most sacred rights, even that of worshiping our God according to his will, is secured unto us by law, and our religious rights so identified with the existence of the nation, that to deprive us of them, will be to doom the nation to ruin, and the Union to dissolution.

It is now three score and two years since the God of our fathers Abraham, Isaac, and Jacob, caused the proclamation to go forth among the people of the continents, that the people of this nation should be free, and that over them, "kings should not rule, and princes decree authority;" and all this, preparatory to the great work which he had designed to accomplish in the last days, in the face of all people, in order, that the Son of God, the Savior of the world, should come down from heaven, and reign in mount Zion, and in Jerusalem, and before his ancients gloriously; according to the testimony of all the ho'y prophets, since the world began. And it is eight years, two months, and twenty eight days, since this church of the last days was organized, by the revelations of that same Jesus, who is coming to reign before his ancients gloriously: then consisting of six members only.

At its first appearance, excitement began to prevail among the people where it made its appearance, and as it increased in numbers, the excitement increased. The first attack made upon it, by its enemies, was by false representation and foul slander. By this engine it was assailed from every quarter, and by all classes of men, religious and unreligious: misrepresentation followed misrepresentation, falsehood after falsehood, followed each other in rapid succession, until there must have been multitudes of them created in a minute, by those employed in it, or else they could not have gotten so many put in circulation. This scheme not succeeding, the enemies had recourse to prosecutions, which were multiplied continually apparently with determination, to destroy every person who united to aid and assist in bringing forth the work of the Lord. But all this not succeeding, according to the expectations of the persecutors; they united to all this power, that of mobs, driving men, women, and children, from their houses, dragging them out in the dead hours of the night, out of their beds, whipping, tarring and feathering, and otherwise shamefully treating them.

Nor were those means the only ones resorted to in this work of persecution, but being determined to put an end to the church forever; they added to all the rest of the means used, stealing the property of the saints, also burning houses and charging it on their [the saints] heads, in order to raise public indignation against them; as also false swearing, and indeed we may add, all other means which the adversary had in his power to use, nothing seems to be left undone, that could be done, by men and devils, in order that the purposes of God might fail; but still the object, so much desired

by many, has not as yet been obtained. Under all this fire of persecution, the cause has rolled on with a steady course; the increase has been gradual, but constant, and the church, at this time, numbers many thousands: some in the old world have become obedient to the faith, multitudes in the Canadas, as well as in most parts of the United States.

During these scenes of persecution, a number of the saints have lost their lives, and others are missing, and it is unknown what has become of them; but the presumption is, that they have been secretly murdered.

No country, of which we have any knowledge, has offered so fair an opportunity for determining the great hostility which exists, naturally in the human heart against God and against his work, as this one. In other countries, persecutions were carried on under pretext of law; but in this country, where the constitution of the United States, and the constitution of every State in the Union, guarantees unto every person, the rights of conscience, and the liberty of worshiping as he pleases, to witness such scenes of persecution, as those which have followed this church from the beginning, in despite of law, justice, equity, and truth, and at war with the very genius of our republican institutions, and contrary to the spirit and design of our government surely evinces the depravity of the human heart, and the great hostility there exists in the hearts of the human family, against the work and purposes of God; and most fully confirms the apostle's saying; that, "the carnal mind is enmity against God."

But notwithstanding all this violence, we can say as did Paul to the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." We have until this time, endured this great fight of affliction, and kept the faith. If the ancient saints had to endure as seeing him who is invisible—so have we. If they had to suffer the contradiction of sinners against themselves—so have we. If they had to undergo fears within, and fightings without—so have we. If they had to suffer stripes and imprisonments, for their religion's sake—so have we. If they were often in journeyings, in perils of water, in perils among robbers, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness—so are we. If they had to commend themselves to God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the

left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown and yet well known; as dying and, behold, they lived; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things—so have we. If they went up through much tribulation, and washed their robes, and made them white in the blood of the Lamb—so have we to go up through as great tribulation; and we trust in so doing, we will also wash our robes, and make them white in the blood of the Lamb.

One cause of our heavy persecutions, is the influence which those have in the world, whom we have separated from the fellowship of the church for their wickedness; who attempted to gratify their vengeance on us, and also to hide their own shame, by foul standers and base calumny. We were at one time represented by them, as having all things common: at another, as being enemies to the government: and in other places we were reported to be abolitionists, and indeed any thing, they thought best calculated to stir up the public mind, and to excite popular indignation; and if possible, put an end to the work, by sacrificing some of those who were considered as most active in supporting and defending the cause. But through the mercy of God, we are still in existence, and have the opportunity of joining with you in the privileges of this day.

In assembling on this occasion, our object is, not only to comply with the custom of our nation in celebrating the birth day of our liberties; but also to lay the corner stones of the edifice, about to be built in this place in honor of our God, to whom we ascribe the glory of our national freedom, as well as our eternal salvation; and whose worship we esteem of more consequence, than we do the treasures of Missouri; ready at all times, to offer unto him the sacrifice of our first fruits, and by untiring perseverance, patient industry, and faithful devotion to the cause of our God, rear this building to his name, designed, for the double purpose, of a house of worship and an institution of learning. The first floor will be for sacred devotion, and the two others, for the purpose of education. The building to be one hundred and ten feet by eighty, with three floors, and not far from thirty feet between the floors: all to be finished, according to the best stile of such buildings in our country. The entire expence, calculated at not far from one hundred thousand dollars: all when finished, to stand as a monument, of the power of union of effort and concert of action.

Next to the worship of our God, we esteem the education of our children and of the rising generation. For what is wealth without society, or society without intelligence. And how is intelligence to be obtained?—by education. It is that which forms the youthful mind: it is that alone, which renders society agreeable, and adds interest and importance, to the worship of God. What is religion without intelligence!—an empty sound. Intelligence is the root,

from which all true enjoyments flow. Intelligence is religion, and religion is intelligence, if it is any thing. Take intelligence from it, and what is left? a name—a sound without meaning. If a person desires to be truly pious in the sight of God, he must be purely intelligent. Piety without intelligence, is fanaticism, and devotion without understanding, is enthusiasm.

The object of our religion, is to make us more intelligent, than we could be without it, not so much, to make us acquainted with what we do see, as with what we do not see. It is designed to evolve the faculties, to enlighten the understanding, and through this medium, purify the heart. It is calculated to make men better, by making them wiser; more useful, by making them more intelligent; not intelligent on some subjects only, but on all subjects, on which intelligence can be obtained: and when science fails, revelation supplies its place, and unfolds the secrets and mysteries of the unseen world, leads the mind into the knowledge of the future existence of men, makes it acquainted with angels, principalities, and powers, in the eternal world; carries it into heaven and heavenly places, makes it acquainted with God, its Redeemer, and its associates in the eternal mansions; so that when science fails, and philosophy vanishes away, revelation, more extensive in its operations, begins where they [science and philosophy] ends, and feasts the mind with intelligence, pure and holy, from the presence of God.—Tells of eternal mansions, of immortal glories, of everlasting dominions, of angelic throngs, of heavenly hosts, of flaming seraphs, of crowns of glory, of palms of victory, of the saint's eternal triumph through a glorious resurrection, of songs of everlasting joy, of God the father of all, of Jesus the mediator of the new covenant, and of the blood of the sprinkling, which speaketh better things, than that of righteous Abel.

It not only acquaints us with these eternal things, but it makes known unto us the future history of man in time, of the purposes of God, which have to be accomplished before the end of all things comes. It warns and forewarns, of the wars, the pestilences, the famines, the earthquakes, and the desolations, which are coming on the earth. The rising and falling of nations: and also the desolation of the earth itself: the falling of the mountains, the rising of the vallies, the melting of the rocks, the purifying of the elements by fire: of the sun's veiling his face, the moon's turning to blood, the stars of heaven falling: of the heavens rolling away as a scroll; and of Christ's descending from heaven in a cloud, with the shout of the arch angel, and the trump of God. And of the wicked's fearing and trembling, of their faces gathering blackness, and of their seeking a refuge under the mountains, and of their calling upon the rocks to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb; "For the great day of his wrath has come, and who shall be able to stand?"

All this mass of important intelligence, together with the final end of all thrones, and dominions, and principalities, and powers, and governments, which nothing else but revelation could make known, (for science, with all her powers, could never declare it, neither could philosophy, with her utmost stretch, reach it,) we obtain by our holy religion; for this is her province; it is the theatre where she acts; it is the business we have for her; it is to tell us things which nothing else could tell; it is to fill us with that kind of wisdom, which cometh down from above, and which is alone obtained by revelation, and by the powers which our holy religion confers, and by nothing else. In view then, of what we have already obtained, and of what there is to be obtained, we have assembled ourselves together in this remote land, to prepare for that which is coming on the earth, and we have this day laid the corner stones of this temple of God, and design, with as little delay as possible, to complete it, and to rear up to the name of our God in this city, "Far West," a house, which shall be a house of prayer, a house of learning, a house of order, and a house of God; where all the sciences, languages &c., which are taught in our country, in schools of the highest order, shall be taught. And the object is, to have it on a plan accessible to all classes, the poor, as well as the rich, that all persons in our midst, may have an opportunity to educate their children, both male and female, to any extent they please. So that all the talents in our midst, may be called forth, in order that we may avail ourselves, of all the means God puts into our hands, and put it into the power of all, to deliver themselves, from the impositions, and frauds, which are practicing upon the more illiterate part of the community, by those who have had superior advantages, or as far, at least, as learning can go to obtain this object.

One part of the house, shall be set apart for a place of worship, where we shall invoke our God for revelations, when we have gone as far as human learning can carry us, that by revelations, visions &c. we may fill the vacuum still left, after science and philosophy have done all they can do. So that we may have that understanding, and that wisdom which brings salvation, and that knowledge which is unto eternal life.

That whether there are wars, or famines, or pestilences, or earthquakes, or distress of nations, or whatever may come according to the purposes of our God, that we may know it before hand, and be prepared for it, so that none of these things shall overtake us as a thief in the night, and while we are crying peace and safety, sudden destruction come upon us.

The Savior of the world himself, while he was here with his disciples, said, that, "As it was in the days of Noah, so should it be at the coming of the Son of man. They were eating, they were drinking, they were marrying, and giving in marriage, and knew not, till the flood came and swept them all away—So shall it be, at

'he coming of the Son of man.'" And Paul declared to the saints of his day, "That the day of the Lord so cometh, as a thief in the night. That when the people are crying peace and safety, then sudden destruction cometh upon them, and they shall not escape. And that wicked men and seducers, would wax worse and worse, deceiving and being deceived." They will, says Peter, say, "where is the promise of his coming; for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Such is to be the state of the world, at the most important period in the existence of man's earthly residence. The description given by Isaiah, is tremendous in the extreme, "Behold, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people so with the priest; as with the servant so with his master, as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender so with the borrower; as with the taker of usury, so with the giver of usury to him; the land shall be utterly emptied, and utterly spoiled for the Lord hath spoken thus word. The earth mourneth and fadeth away, the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

The prophet Malachi describing the same scene and the same period of calamity says, "For behold, the day cometh that shall burn as an oven; and ALL the proud, and ALL that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

The psalmist David, in the majesty of his prophetic power, has left us a warning also, when he says, "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun to the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." He shall call to the heavens from above and to the earth (that he may judge his people). Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is Judge himself.

Having then knowledge of these things, and the voice of God being unto us, to gather together, and make a covenant with our God by sacrifice. We have given heed thereto, and, are here this day as witnesses for God, that he has not spoken in vain, neither has he said in vain. But the day and the hour of his judgements sleepeth not, neither do they slumber; and whether men believe or do not believe, it alters not the word which God has caused to be spoken, but come it must, and come it will, and that to the astonishment, the confusion, and the dismay, of thousands who believe not, neither will they regard, until overtaken by it as a thief in the night, and sudden destruction come upon them, and there be none to deliver.

Knowing therefore the terrors of the Lord, we warn our fellow men, not only by precept, but example also, by leaving our former homes, to which we were bound by the strongest ties, suffering a sacrifice of the greatest share of

our earthly possessions. Many of us, in times past, were rich, but for Jesus' sake, and at the command of our God we have become poor, because he [Christ] became poor for our sakes; so in like manner, we follow his example, and become poor for his sake.

And as Moses left Egypt not fearing the wrath of the king, and refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward. So do we, we choose to suffer affliction with the people of God, rather than enjoy the flatteries of the world for a season.

It is not because we cannot, if we were so disposed, enjoy both the honors and flatteries of the world, but we have voluntarily offered them in sacrifice, and the riches of the world also, for a more durable substance. Our God has promised us a reward of eternal inheritance, and we have believed his promise, and though we wade through great tribulation, we are in nothing discouraged, for we know he that has promised is faithful. The promise is sure, and the reward is certain. It is because of this, that we have taken the spoiling of our goods. Our cheeks have been given to the smiters, and our heads to those who have plucked off the hair. We have not only when smitten on one cheek turned the other, but we have done it, again and again, until we are wearied of being smitten, and tired of being trampled upon. We have proved the world with kindness, we have suffered their abuse without cause, with patience, and have endured without resentment, until this day, and still their persecutions and violence does not cease. But from this day and this hour, we will suffer it no more.

We take God and all the holy angels to witness this day, that we warn all men in the name of Jesus Christ, to come on us no more forever. For from this hour, we will bear it no more, our rights shall no more be trampled on with impunity. The man or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us; it shall be between us and them a war of extermination; for we will follow them, till the last drop of their blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed.—Remember it then all MEN.

We will never be the aggressors, we will infringe on the rights of no people; but shall stand for our own until death. We claim our own rights, and are willing that all others shall enjoy theirs.

No man shall be at liberty to come into our streets, to threaten us with mobs, for if he does, he shall atone for it before he leaves the place, neither shall he be at liberty, to vilify and slander any of us, for suffer it we will not in this place.

We therefore, take all men to record this day, that we proclaim our liberty on this day, as did our fathers. And we pledge this day to one another our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure, for the last nine years, or nearly that. Neither will we indulge any man, or set of men, in instituting vexatious law suits against us, to cheat us out of our just rights, if they attempt it we say wo be unto them.

We this day then proclaim ourselves free, with a purpose and a determination, that never can be broken, "no never! no never!! NO NEVER."!!!