

George Laub's Nauvoo Journal

Edited by Eugene England

Despite his unusually informative and moving Nauvoo Journal, George Laub is not well known to Latter-day Saints, or even to students of Mormon history. He was one of a number of faithful followers of Joseph Smith and Brigham Young who did not achieve notoriety—either through prominent position or through dramatic apostasy. But he was one of those ordinary Saints whose life was brushed by extraordinary events and forces and to whom our generation is increasingly attracted as we seek fuller understanding, both of our pioneer past, and of our own possibilities, from such humble but engaging lives.

We are fortunate indeed to have this slim journal preserved in the LDS Church Archives. It not only provides essentially all we know of George Laub's early life but also gives us a unique record of such things as some of Joseph Smith's sermons, his martyrdom, and the earliest account of the 1844 "transfiguration" of Brigham Young when he was given the Prophet's "mantle" of authority. The journal represents one of those small miracles of nineteenth century Mormonism that we are still learning to appreciate more fully, partly because of their rarity in the twentieth—that a person without literary training, engaged often in desperate struggles for survival against men and nature, should be moved by his faith to make the effort to create a remarkably literate and enduring account of his great loyalties, his joys, his losses, of the events and ideas that shaped his life.

George Laub began his journal on 1 January 1845, a few years after converting to Mormonism in Pennsylvania and gathering with the Saints to Nauvoo, Illinois. He includes a summary of his life to that point, sermons of Church leaders in Nauvoo, and a review of the traumatic events of 1844 when Joseph and Hyrum Smith were killed and Brigham Young became the Church's leader; Brother Laub then continues with sporadic, dated entries, especially detailing the exodus from Nauvoo in the spring of 1846, and ending with the entry for 6 June.¹ On that date Laub appar-

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¹The journal, 12 by 16 centimeters in size and ruled like an account book, contains 113 numbered pages written entirely in ink; it was bound (probably later in Utah) in light tan leather.

ently began the first of what eventually became a three-volume set of much thicker journals, covering most of his life, by transferring the small Nauvoo journal into it (with some generally minor changes).² He then continued his record in the larger volume, the very next day having to report the death of his infant son, apparently from the hardships of the expulsion, and then describing exactly where he buried the small body on his lot in Nauvoo and drawing a diagram in his journal for remembrance ("The Black dot in the South west Corner . . . Represents the grave . . .").

Two parts of Laub's Nauvoo journal are perhaps of most value to students of Mormon history and doctrine: first, his account of speeches by Joseph Smith, Brigham Young, and others, including what appears to be a version of the Prophet's famous "King Follett Discourse" of 7 April 1844, a sermon which explores startling ideas about the nature of God and the universe and about man's eternal identity and potential godhood; second, his recollection, recorded in March 1846 and therefore the earliest specific reference yet found, that at the public confrontation with Sidney Rigdon on 8 August 1844, after Joseph Smith was killed, "when President Young arose to address the congregation his Voice was the Voice of Bro. Joseph and his face appeared as Joseph's face." But there are many other riches, including unique records of sermons by Hyrum Smith on "the plurality of gods" and the only known summary of a vigorous speech given by Brigham Young at the dedication of the Seventies' Hall in December 1844 ("Follow me and I will lead you into the Kingdom and if I do not then my Soul for yours").

As we are here introduced to Laub's early life and Nauvoo experience, it is useful to know something of the quality of his later

²The chief evidence that the smaller volume published here is the original for the 1845-46 period is that in the first of the three volume set, under the date June 6, 1846, Laub noted, "Written the date above Mentioned. Here Ends the transfer of the first" (p. 140). These three volumes, each 10 by 15 centimeters and bound in red leather, are still in the keeping of Laub's descendants, but Juanita Brooks, beginning in 1938, arranged to have a copy of all three volumes typed at Brigham Young University. Typescripts have been made from that copy for the Utah State Historical Library and Dixie College Library and volume two (1858-70) was microfilmed by the Huntington Library. Laub's account of his early life and some excerpts from 1852 to 1858, taken from the typescript of the three-volume set, have been published in Carrie E. Laub Hunt, *Memories of the Past and Family History* (Salt Lake City: Utah Printing Company, 1968) excerpts from his summaries of sermons and from the years 1845-57 were reproduced in *Pioneer Journals* (Dugway, Utah: n.p., 1869). The section copied into the first of the three-volume set varies from the original printed here most significantly by including extra reports of speeches, particularly ones by Brigham Young, Heber C. Kimball, and Amasa Lyman, all apparently in December 1844, and by omitting some of Laub's report of the succession crisis of 1844, such as the unique report of Brigham Young's transfiguration.

life.³ After joining the Saints in Winter Quarters and there helping many others on their way, he emigrated to Utah in 1852. Under Brigham Young's direction he used his skill as a "joiner," or master carpenter, to help build mills (including the famous "Sugarhouse" originally designed for processing sugar beets) and the Salt Lake Theatre. In 1863 he left behind, at great financial sacrifice, the beautiful Salt Lake home he had built, to respond to President Young's call to help colonize St. George, where he served as a foreman in building the tabernacle. He later helped develop the United Order and in his sixties accepted a "carpentry mission" to work on the temple (instead, as he noted, of building houses for the lead miners at Silver Reef for the then-unheard-of wage of \$6 a day). Laub's account, in volume two of his journal, of the "Big Move" in June 1858, the evacuation from northern Utah to Provo and south when the Mormons were threatened by "Johnston's Army," gives unique details of the attitudes and actions of the Saints at that time when they were willing to leave their homes and crops again, even to set them to the torch, at President Young's command. And his detailed record of the conditions faithfully endured by the settlers of southern Utah, including some occasions when they felt "the Northern Brethren took the Advantage of our needcesity while we war oblidgeed to sell our wagons and cattle as a Sacrifice to obtain bread to Sustain and uphold and upbuild these places in Dixey South," has provided valuable insights into Mormon colonization.⁴

In editing Laub's manuscript journal, I have silently provided minimal punctuation and capitalization for clarity, and I have occasionally added letters appropriate to modern standardized spelling

³In a section of his journal called "A Memerendom of Ordination" (pp. 64-68), which I have omitted, Laub records that after being baptized on March 12, 1842, "I was confirmed by or under the hands of Samuel Swanner and James Downing and that of the prisbitary [presbytery] of the Laying on of hands was sealed on my head that I should turn meny from the Errors of their ways and convince them of the truth and Speake words astonishing to myself and Prophecy in the name of the Lord." He was ordained an Elder in March 1843 and a Seventy in the 12th Quorum in June 1844. On April 10, 1845, he records that he "was ordained to the presidency of the 25th Corum of Seventys under the hands of Brother Levi Hancock & Bro. Miles, to be as counciler to my Brethren and with them in Rituousness. I shall have wisdom & knowledg given me to council in rituousness & to goe to the Nations of the Earth & help to Bare off this Kingdom to the nations of the Earth & help to gather them to the place of gathring & to overcome the week and tran[s]itories of this world with rituousness, and we seal all this Priesthood upon your head in the name of Jesus Christ. Even So Amen."

⁴See Leonard J. Arrington, *Great Basin Kingdom* (Cambridge, Mass.: Harvard University Press, 1968), pp. 465-77, and Andrew Karl Larson, *I Was Called to Dixie* (Salt Lake City: Deseret News Press, 1961), p. 190. Laub appears in Frank Esshom's *Pioneers and Prominent Men of Utah* (Salt Lake City: Utah Pioneers Book Publishing Company, 1913), with a short biography on p. 1000 and a photograph on p. 327.

in order to avoid confusion—for instance, where Laub used “the” for “they” and “of” for “off.” He used an ampersand for “and” and a double ampersand (&&) to indicate “etc.” and I have sometimes used the expanded forms. Other changes, additions, or explanations I have included in brackets. Additions made by Laub above his original lines I have simply included in the text; his occasional subject headings at the tops of pages, as well as his obviously inadvertent repetitions, I have omitted. To provide better continuity, I have removed the reports of sermons and placed them in chronological order at the end because they were entered in the journal later (from notes and memory) rather than when given and therefore have no particular relationship to the daily accounts. The few places I have omitted material, such as some strictly personal and genealogical information and some duplicated accounts, I have indicated with ellipses.

GEORGE LAUB’S JOURNAL Commenced January the 1st, 1845.

Nauvoo city. January the 1st. Now I George Laub do goe to give an account of my Life and Jurnal to whome it may concern. I lived with my father till I was about Eight years of age. My fathers name was John Laub, a Son of John Laub Senior. My fathers occupation was Coopering and following this in part for his living and earning his bread by the Swe[a]t of his brow as God gave command to our first parrents. Tilling the ground. He having a family of Seven children, Six of us Sons & one Daughter. The names I will now assirt from the older to the younger. The first is Conrad, John the Second, Washington the Third, and I George the fourth, Isaac the fifth, and Elizabeth my only Sister the Sixth. Then Jacob my youngest Brother.

There was three older and three younger th[a]n myself. It often Seems to me Since I have Embraced the gospel of Jesus that I was Born in the mer[i]dien of my fathers family to be a Saviour to the family since I have come into the covanant of the celestial law of God. But I will proceed to my former. Being about Eight years of age my father was taken with the Bludy flux and died & we was left to be Scattered among Strangers & my mother retyred from house keeping. Now I met with good fortune and fell into the hands of a good man who[s]e name was George Weydler. He having noe of his own adopted me into his family by the Jentile law and he being very welthy he was a good father to me.

My mother agreed with him that I should live with him till I was Twenty one years acording to the law of the State of Pennsylvania. My mother then went and lived with her brother. Some time after She quit house keeping and then was maried again to a man whoes name was Peter Garver and by him had two more children. Now I was about fourteen years of age. My mother and her two children was taken Sick and the two children died and as I went to See the youngest bueried the Elder also died and my mother was then laying Senceless for She knew me not, no[r] the deth of her children, but died herself

and her and her Elder was both laid in the Same grave. I was then about fourteen years of age.

But I was nurished by my old friend as a father would take care of his own child. He gave me a limited Education of two years. But my mind was fixed for more lerning but my opertunity was but Slim. So I had a companion under like Sircumstan[ce]. As we was close neighbours so we would meet on the Sabeth day and Spent our time in reading history in order to gain Information. My companion's name was John Eaby and thus we proceeded till I was about Eighteen years of age. Then I made aplication to my old friend to retyre from farming and lern the carpenter trade. This was granted to me. I then went to my Employer to commence the carpenter and joiner trade, to Jacob Frankhouser. So I fell into cruel hands So I mad[e] my time Short with him.

But about Six months I then returned home again and Stayed but a Short time till I chose a nother to finish my trade, whoes name was George Bailey. He lived in Chester County, Pennsylvania, Honey Brook Township, a Small vililage called Waynesburg (for I was born in the same state in the adjoining county called Lancaster and Township of Earl). I Stayed with Bailey three years. There I became acquainted with a young man whoes name was William H. Given. He worked in company with us. We became favourites. His parents lived in the same vacinity. They became fond of me. I use[d] to goe home with him & spend the Sabbeth with him and his parents Set great Store by me, they being Methodist by profession. William, he often Spoke to me concerning relegeon and persuaded me to seek for the same. This was Methidist relegeon. I always felt as though I wished a knowled[ge] of God but how to atane this I knew not. William persuaded me to seek the relegeon he Embraced, So I went to the m[o]jurners Bench to pray to have my sines forgiven. I Saught with Earnest but all in vein to me. I did this in three Evenings in Succession but found noe deleverence. The Third Evening the priest told me to beleave I had it and then I would have it. I told him I could not belev that I had a thing when I knew that it was not So. I Said if this is relegeon there is none for me, So I arose off from my knees and Stood on my feet. By this they all Exclamed brother and took my name as one of the members. This I thought, a person should belong to some Society, So I remained with them during that Season.

Then came along the Book called Priest's *American Antiquities*.⁵ I opend to the place and page where he speeks of an angel coming to visit or rather of Joseph Smith finding the golden plates or the Book of mormon being Showed to him by an angel. But however I was struck with Such a Sensation of fe[e]ling that it was the work of God the Spirit run through my veins as a Shock of Electric and I never rested till I Saw the Book and heard the first Elder, Erast[u]s Snow, Preach, then Elder Elisha H. Davis. The Second time I was

⁵Josiah Priest's *American Antiquities* (Albany, N.Y.: Hoffman and White, 1830) was immensely popular in the 1830s, going through a number of editions of many thousands of copies. It catalogues various kinds of evidence that "America was, anciently, inhabited with partially civilized and agricultural nations, surpassing in numbers its present population" and that these inhabitants were in part immigrants that included "Asiatic nations, very soon after the flood," and also "Polynesians, . . . Phoenicians, . . . Israelites. . ." etc. The passage that Laub is apparently referring to, on page 76 of the fifth edition (1835), mentions "the Mormonites, who pretend to have discovered a book with golden leaves, in which is the history of the American Jews, and their leader, *Mormon*, who came hither more than 2,000 years ago."

fully convinced by the Spirit that it was the work of God. But the Saints then had ben preaching in my old neighbourhood and this Same John Eaby had Embraced the gosple and spake to me before I Ever herd any preach. But I thought I would doo where I was because I had my understanding darkened. This was conversation took place before my hereing any preach or Seeing the Book, as it comes to my mind while I am writing. Then I Saw the *Antiquities* and he spake to me, John Eaby spake concerning the angel. But I thought this was great and glorious news as it was in the days of the antience [ancients]. Then after that I saw the Book of Antiquities and heard Elders Snow & Davis in the Cambridg School house. Now Elder Davis obtained a School house in Cambridg and I went to here him preach. I found noe falt But yet I could not fully understan fully. But I could Remember the greater part of his sermon. He preached concerning the woman flying in the Wilderness.⁶ Shortly after that he preached again of the needcesity of revelations at the presentimes and always needs be with God's people when he accnolleges any as his people. Now Caleb Jones one of the lernd of the Devines was there to oppose Br. Davis & when Br. Davis closed [he] gave permition to any if any fault or remarks. Jones arose to Do away revelation, that they ware not needed as, Said he, we have the New Testament is Sufitient. Br. Davis replied to him and the hole house laffed him to Scorn because of his Ignorence.

I then began to understand the principle and to advocate the cause. Then I was called a Mormon. This rather Insulted me, for my companions told me they would forsake me if I would follow them. So I then herd Brother Snow & Deem & James Downing. I then commenced Serching the Scriptures and found the Same as I herd from them. I then Prayed that I might have my understanding fully opened. I prayed often and the Lord heard me and answered my potitions and my memery was strenthened and my understanding opend to the truth of the doctrin, But I dare not leave my friends know of the mind that was in me, for they ware apposed to the Latterday Saints—But I oft times would goe to See them and ask of them for knowledg and would read the Scripture till nine and ten oclock at night & rise in the morining at three and four. I was then at my old home. They then told me they thought I was getting to be crazy. But I knew how crazy I was for I heard the gospel and I was crazy after the truth. I then felt able to advocate as I thought fully, for I could withstand any of the Sects.

So I then forsook the friendship of the Sects and my good name and went forth and was Baptized by James Downing & Rejoiced greatly. I also was confirmed by the laying on of hands & Receaved the holy Ghost, which caused my heart to leap for joy. This was on the 12 day of March 1842 but I did not tell my old parents untill they asked me. Then I told them I was baptised for I knew it to be the truth & I boar my testimony unto them that this latter day work was the truth from God or Else there is noe truth in the world and all Cristendom hass gone astray and perverted the true ways of God and I would not give it for worlds and not Enjoy the Same for I know it the truth from heaven and feel the power thereof unto Salvation to all who obey it and keep its laws. Now these are the acts of my life from my youth.

Now I will proceed to tell of these things after my Baptism & confirmation in the Church of Jesus Christ of Latterday Saints. I then went to

⁶This is probably a confused reference to the angel in Revelation 14:6-7.

work at my trade (Joiner) that summer. I was oftentimes asked questions concerning the gospel. I told them the principles. On this they tried to scorn me, but I would expound the Scripture to them which did silence them in all cases. This gave me great joy for I could confound them in all their questions and did expound the Scripture to them, & so I made preparations for my journey to Nauvoo, where the Lord has appointed for our gathering at this time after the murdering and driving the Saints from Missouri and there to build a house unto his name and to receive our ordinances in that house pertaining to the Everlasting priesthood which is our only sure salvation or in other words to make our calling and election sure. And shortly before our departure from the East which was Pennsylvania, as was about thirty in company from that part Earl Township, Lancaster County, there were two elders came to the branch and they selected myself & John Wickell to be ordained elders to preach on our way through and we were ordained under the hands of Ezerah Hays & William G. Sterret & Sterret & I went forth and preached in that section of country. We went to Lancaster, thence to Mount Nebo, thence to Georgetown & thence to my native place. . . .

Now I started on my journey myself to fulfill my covenant. I then told the brethren I would perhaps meet them at Pittsburg as that was the head of the navigation. Pittsburg was 250 miles from my place of nativity. This was a very hard route for me across the mountains. I started without purs or script as the ancients use[d] to travel and preach the gospel. But I could scarce get anything to eat on my journey. Sometimes I traveled two days and a half without any thing to eat and had to lodge in barns in the straw for my night's rest because of the hardness of the people. But I came to Pittsburg & stopped with some of the saints there till the company came up to Pittsburg of our brethren and sisters. Here in the Pittsburg branch I found great strife amongst the brethren & sisters, a dividing spirit. Now as I did not fully understand all the order of things there was a man made application for me to baptize as rebaptize him. This I did without asking the presiding elder of the branch but I was soon informed of my error and chastized. But I done my part out of pure motives. He was then confirmed into the church under John C. Page⁷ unto the church. His name was James Spratley.

By this time our company landed at Pittsburg. Here we again took passage on a boat called the New World and set sail for our gathering place which then was Nauvoo. Here we soon landed with joy and gladness to meet with our brethren and strike hands with those who had gone before us and with the prophet Joseph & patriarch Hiram Smith, the leaders of the church to whom the angel made known the gospel of Jesus & Book of Mormon. Now we went to see Joseph the prophet and was introduced to him by Br. William Green and shook hands for joy of seeing our prophet Joseph.

I then was in the city for five weeks without work. I desired to labour. Then I got in to labour at joiner work at the prophet's house with Jos. Colledge the forman. I worked for him sometime when I joined on my own hand and found constant employ. I worked some forty days on the stone quarry at the commencing and pay my tithing for two years. I then joined to work at my trade and continued thence.

⁷Probably Apostle John E. Page, who at this time was in charge of the "Conference" which included Pennsylvania.

Now we was taught from the mouth of the prophet from Sabeth to Sabeth, who spake with great power and much ashurance. He expounded the Scripture that it could not be misunderstood for plainness. He also told us the will of the Lord concerning our present situation and State. In this my Soul found food, as a hungary mans body that Sits to the lu[x]eries of the Earth. He told us how to walk before the Lord and how to leade a happy life, Exorting us to obey the council. To these words also to add works, to our faith virtue, knowledg, temperence, Brotherly kindness, charity, with all making our calling and Election shure, for if these things abound in you you will neither be barren nor unfruitfull, and our Spirits bare & do bare witness of his teachings that they are from God and they are true & the various denominations know knothing about God or Jesus Christ or of the Father or of faith or of truth or of knowledge as it consists in God, etc. But I will show the true principles of the doctrin of Jesus Christ in its purity.

Now there is a true and perfect order and plan of Salvation, a perfect rule for the Salvation of man. Now we know when there is any thing perfect there can not any thing be added or taken from lest it will render that imperfect. And if our Earthly fathers tell us to do any thing if we will not obey them they will not be pleased with us and they will chastise us and if we still resist them they will cast us off and they will not give us any part or lot of their inheritance untill we are willing to obey there commands and then they will have mercy on us. But if they make their will and die they leave it to some of the heirs as overseer to us and when we become obedient to the will of the one they leave it to, then we can pertake of that blessing left for us. And if not, Then it is bequethed to our heirs and so on and our State hass become miserable. Now Jesus Christ hass laid a plan of Salvation that by our obedience to the commands of the Father we may be Saved & save those also who was disobedient afore times that they might live according to God in the Spirit for what men do for them in the flesh. Now the ordinance of Jesus was to come to the knowledg of the truth that we was alience [?] from the truth and that we had to repent from off our alience and forsake them and obey his commands that we might be grafted in by baptism and have hands laid on for the reception of the Holy Ghost and that will lead us to do the will of the Father. By the obediance of all the commands then we are true sons of God, heirs and Joint heirs of Jesus Christ our Elder brother, for the Seal will be placed upon our heads by the Saints of God or by the Servants of God in obedience. When Jesus was upon the Earth there was a Sertain one standing at the door and told Jesus that his mother was at the door. He then answered & asked who is my mother and he looked upon his dissiples and Said he that doeth the will of my father in heaven the same is my mother & my brother & my Sister. . . . [Here the original included three sermons by Joseph Smith (dated, probably erroneously, 6, 13, and 20 April 1843) and also one for "27 April 1843" and one undated, both by Hyrum Smith. I have placed these, with the other sermons, after the journal proper.]

City Nauvoo 1843

I landed in the City on the 9th of May, I.E. having then ended 19 Nineteen days Journey by watter & by land, which was a Joyfull home to me & longing to see the prophet. I then had the opertunity of striking glad hands

with him and my heart leaped in me for Joy, for I had greater affections towards him th[a]n for any person on the Earth. And I viewed the temple. Then I remembered my Night vision I Saw when yet in the Eastern Country, Seeing the temple in the same form as it really was and the city the Same also. After having been in the City not over forty days till Bro Joseph & his wife was going to visit her relatives about Seventy miles up the Missisipia River, all being peas [peace] at home, Save a few false brethren who sought to overthrow or destroy his hapyness, who gave notice to his Enemy of Missouri, the plan was then devised to take him to Misouri and kill him. There was a man Named Harmon Wilson⁸ who followed him under the pertents of an old writ took him & abused him and marched him with a drawn pistle ready to kill him and thrust him into prison. —dam you old Jho. Smith, I have you now. But the hand of the Lord was with him and raised friends unto him and they administered unto him. Wilson was Striving to prevent them. The lord told him that Night what to doo. So Wilson was put under arrest. But Brother Joseph gave him free and told him to goe home in peas. So he brought his enemys to shame. So they was in great fear & trembled, for they was troubled of themselves. He told us that was the Fourty Second Suit brought against him falsly, & he always was cleared by the Law of the Land.

So there was writ after writ served on him but always under false pertents. So at lenth Br. Sidney Rigdon was accused of Some of the caus of his trouble being brought upon him, as being bribed by his enemys to betray him (as appeared, after his death). This caused a Special Conference to be called & Joseph told us he did not want him for his counciler any further, that if the people put him there they might. But he said I will Shake him off. He Shook him Self and Shook hands on them words with Rigdon. But the mercy pleading for Rigdon by Bro Hyrum Smith the patriarch Softened the hearts of the people, so they put him in again by their Voice. But Joseph never acknowledged him any further.⁹ Yet Rigdon was weeping & pleading. But Joseph Said he cursed god in the Misouri troubles. Meny things occured here yet but too tedious to mention. Some time after, Fosters, Laws, & Higbeys apostatised from the Church and caused much trouble. They went So far even as to Establish a printing press in the city to Excite the minds of the people, our enemys, and the City Council or our city charter granted us the prevaledg to remove all Nucens [nuisances] out of the city, as was called or declared a nuicence by the City Council. So the printing publication was declared as such and was de-

⁸This is the famous occasion (reported in Joseph Smith, Jr., *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 7 vols. [Salt Lake City: Deseret Book, 1971], 5:439–75 [hereafter cited as *HC*]) when Joseph H. Reynolds, sheriff of Jackson County, Missouri, and Constable Harmon T. Wilson, of Carthage, Illinois, disguised themselves and captured Joseph near Dixon, Illinois, where he had gone to preach. They intended to take him to Missouri, but delays of various kinds succeeded until Reynolds and Wilson in turn were arrested for false imprisonment and escorted to Nauvoo by a body of Joseph's friends. There he served his two enemies a fine dinner before they were released.

⁹On 13 August 1843, Joseph Smith, on the basis of evidence he had just received, accused Rigdon of being traitorous and asked that he be disfellowshipped "and his license demanded," which was done. At the "Special Conference" here referred to, on 6 October 1843, after various leaders spoke in Rigdon's defense, the conference voted that he "be permitted to retain his station as Counselor in the First Presidency." A footnote in the Manuscript History notes that then Joseph Smith arose and said, "I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not" (*HC*, 6:49). Soon after that Rigdon went to Pittsburgh, where he remained, except for a visit in April 1844, until after Joseph's martyrdom.

stroyd Emediately. This caused a mob to collect in the Sorounding County & some of the brethren murmerd. They thought it was wrong. But Bro Joseph called a meeting at his own house and told the people or us that God showed him in an open vision in daylight that if he did not destroy that press, Printing press, it would cause the Blood of the Saints to flow in the Streets & by this wise that Evil destroy. And I write what I know and seen & heard for myself. Then there was a writ Isued again & the mob was gathered around & threats breathed against us in all quarters by our enemy. And for our security, Bro. Joseph was Lieutenant General of the States army, called out the Nauvoo Legion, & we was on our guard for about fifteen days while our enemys was striving to find some Law to arrest Joseph, & at lenth they got fals writs & fals witnesses to draw us out of the city.

Brother Joseph called the City Council together and asked them if they would stand by him. He also told them if they would not that he would leave them and goe to where he could rais up a people that would stand by him. He also Called the Legion together and got upon a frame building across the street from his mansion and asked them if they would Stand by him if the Governor of the State of Illinois would turn mobicrat. This he asked thrice in Succesion. There was a unanimus voice every time he asked. He then Exclaimed, It is enough, I thank thee, oh Lord God, for those that thou hast gave me out of the world, for I am thine & they are mine & I will have them & I can say that I have more to stand by me th[a]n Jesus had at his death. He then said, The enemy is seeking my life and are laying planns to kill me, but if they kill me they kill an Inocent man. This I will call on God, angels & men to witness. They will take me out to Carthage and I am going inocent as a lamb to the Slauter. But I have Laid the foundation of the work of what the Lord hass gave me to doo, therefore have noe longer leas of my life. I have acco[m]plished my work that was given me & others can build on the same, & I have noe more leas of my life any longer than any other man & my enemys are blood thirsty & they have laid meny planns and helish designs for my life (he said). There is Joseph Jackson. He hass threatend to kill me if I told of his secret murders which he told me of. He told me he hass killed some four men and made catfish bate of some of them and now, dalm you, if you tel on me I will kill you, for I never told any one of these things but you. Now Jackson is Seeking deep for my life, fearing I will tell of his helish deeds & now I curse him in the name of the Lord Jesus Christ for his evil designes & wickedness.¹⁰

And it was but a day after [that] he gave himself up to be tried by the Law of the land, also Hyrum Smith, his Brother the Patriarch. For the writ demanded both of them. They was two Inocent men & always lived above the Laws of the Land & the Enemy knew this and hated them greatly because they ware ordained of god. They went out to Carthage to await their trials & was committed to Jail without any trial contrary to law or justice. But, Said he, they will Slay me an Inocent man, but we could not beleave at the time that

¹⁰A synopsis, compiled by George A. Smith from various verbal reports, of this "Last Speech of President Smith to the Legion," on July 18, 1844, is contained in *HC*, 6:498-500. Joseph H. Jackson was an adventurer who showed up in Nauvoo in December 1843 and pretended to be investigating Mormonism but became one of those plotting Joseph's death and a member of the mob at Carthage (*HC*, 6:149, 435-36, 569). These comments on Jackson are not recorded in George A. Smith's synopsis.

the lord would Suffer him then to be taken from our Midst. Now after they had committed him to Jaol the guard that would have rescued him was dismissed, and his hottest Enemy was placed around the Jaol, and was loaded with blanks while his murderous Enemy was secreted till the Signal was given, then rushed in upon them while the guard passed them by and Shot their blanks into the air. They said the law will not reach them but powder and lead will. And there was two of the twelve, John Taylor and Willard Richards, went in to Stay with them, while four Balls Struck Joseph & four struck Hyrum & Taylor, while Richards Escaped unhurt. Not a hole was put in his Robe as he was the only one had his robe on. So Said Joseph went to Jump out of the prison window is where he received his death by four balls. Then there was a man ran up to him to cut his head off, but the Lord Sent his angel, who stood between and interfeard, and they Stood like dead men around him while the others had to goe and pull them away. This was testified by one of the party a few weeks after who came to Nauvoo. He said he was over persuaded by the party of murder[er]s and Said he took noe active part with them but partly taken by threats & forced. His Name was Daniels.¹¹ This was his testimony. Brother Taylor was saved by the forth ball Striking his watch in his [v]est pocket and flatted the watch. The governer Ford of the State of Illinois was at Carthage at the time they was put to Jaol. Brother Taylor went to him and told him that the people ware so enraged that they would kill him if he dismissed the guards who ware his friends. But he Pledged his faith & the faith of the State of Illinois that they should not be harmed.

Here fell Two as good men as Ever trod this Earth Save Jesus Christ our Elder Brother.

Now concerning the Governor of the State of Illinois. In the mean time while our beloved Brethren was yet in the city of Nauvoo, Governer Ford was sent for. But before our Br. Embasider [Ambassador]¹² reached his place of abode the Enemy had brought him to the place of their randesvoos, which was Carthage, the county Seet of that county, & there it appears the plann was laid for the horrible deed, for the nature of the case was such as to Satisfy that he was Engagued in the plann, for in the morning while they ware thrust to Jaol he Started for Nauvoo to be out of the way of the murder and while he was Coming to our city this murder took place. He emediatly returned after making some few Inflammatory Remarks. While on his return met a mesenger with the horid news. They forced him back again till they had warned the citisens of Carthage to flee for life and he fledd himself.

Now after Joseph & Hyrum gave themselves up to be tried by the law of the Land, the Governor Thomas Ford Inshured them his protection under the pledged faith of the State of Illinois & after that broke the pledg and had them thrown into Jaol & disbanded the Smith friends & set his hottest enemys

¹¹William M. Daniels became the chief prosecution witness in the trial of those accused of murdering Joseph and Hyrum in May 1845. Just two weeks before the trial he published a twenty-four page booklet on "the names and proceedings of the principal murderers of Joseph and Hyrum Smith," which contains the account of the alleged attempt to behead the Prophet related by Laub. The booklet, because of its exaggerations and untruths, was used effectively by the defense to discredit Daniels as a witness; though some of Daniels' account has persisted in Mormon folklore—and has even been repeated in some nonofficial books—it has not been accepted in any official way and in fact was attacked by B. H. Roberts as "incredible." See Dallin Oaks and Marvin Hill, *The Carthage Conspiracy* (Urbana, Ill.: University of Illinois Press, 1975), pp. 87–90.

¹²"Brother Ambassador" is apparently a sarcastic appellation for Governor Ford.

around the Jaol to preserve the lives of the prisoners. But while they was yet Devising plans in the court house, They Sent Some of the officers to bring them to the Court house, but the keeper, knowing their demands was not lawfull he being an honest man, So he told the demand was not good and he would not let them goe unlawful. So they told the governer this & he replyd have you not force enough to bring them out by force & noe diffience for law, & he yet pledgd his honer that the law should protect these four men.

This Sho[w]s he was about to give the murders a good chance & he took his leaf for Nauvoo. Such are the conduct of our rulers. Such will God Judg when he comes to seek thos who are guilty of Blood of Innocence again. When the governer came into our city he gave us of the grocest insults. He commanded us to lay down our wepons of war and let our reledgeon Sheld us. He also told us to not make any more outbreaks. Just as though we had been Injuring the Mobbers. Now we had insulted noe man. He told us if any of these apostats was mising that we would have to atone for them, that the whole State would be on us & would burn our houses & kill men, Wemen & Children. (Now if any of those men would have concealed themselves, we would had to suffer for their helish decines.)

Now the time Bro. Joseph & Hyrum Started for Carthage, about the Last words they told to us was to take good care of ourselves and to keep the commandments of the Lord. These Sayings I am a witness to myself & could I have had the preveledg of Standing between them & death Sweet would it have been to me to Save their lives. . . . [Here the original included a sermon by Heber C. Kimball and one by President Brigham Young, both given at the dedication of the Seventies' Hall in December 1844; both of these I have removed to the end in this edition. The original also included here a "Memerendom of Ordination," which I have omitted.]

In my hering & presents, Propheyses of Joseph Smith, this being transfere[d] in this Book from the various Scraps of 1843 & 4, as he was martred in 1844, June 27th. Now I will relate some of the Prop[h]esies that I heard our Beloved Joseph Smith Declare while filled with the Spirit of the Living God in the name of Jesus Christ, that if the people put him in for ruler of this nation he would save them & set them at liberty. But if they refused they Shall & will be swept off. That there will not be anymore than a greese spot of them left. Also, while filled with the Spirit he prophesied in the Name of Jesus Christ that if the Missourians would not redress the Rongs of the Saints that the red hot Wrath of Almighty God would be Poured out upon them & upon the rulers of this Nation. Also that the Misourians Should be destroyed of a meaner people then they themselves & that ear [ere] long, etc.

Now since I have heard this prophesi Delivered I have heard & Seen fire, pestilence, murders, and distress of all [k]inds, & The Nations have refused his Salvation & also to redress the rongs of Missouri. . . . [Here the original includes a duplicate account of the "Death of Joseph and Hyrum," which I have omitted.]

Now the Following Proceedings. In a few days after [the Prophet's last address to the Nauvoo Legion] Joseph & Hyrum was agoing to take their flight to the Valleys of the mountains or to uper Callifornia, as they had at one time Selected 30 Thirty men to goe & spye out the Land, but after wards refrained from so Doing, I being one asked the question if I could goe. I then Said I could But [k]new not for why, but now I See that Joseph knew this place for

Refuge for the Saints. To hide themselves from their Enemies. They crossed the river Missisippia in preparation. But Some of the Brethren grew very timid & faint & fearfull Least the Enemy Should come in on the Sitisons and Kill our Wemen & children & Burn our City. This the enemy threatened for to do if we would not give up our Prophet Joseph & Hyrum Smith. These men who went & strove for Joseph & Hyrum to come back and give themselves up to the mob are well known. I will not name. But the prophet knew their design, and to spare their Lementation, So they came & gave themselves up to be tried by the Law of the Land. But Joseph Said we will goe but as sheep to the Slautter. They went fourth as he said and Seald their testimony with their Blood acording to his Words They died to save the people. But this caused us to morn their Loss greatly, as it apeard then Darkness was cast over the whole Land. Now our enemys troubled us very much, for we had to wach day & Night to keep our Enemys from coming in on us. Thus we Lay out at Night watching to prevent their invasion & we overcome them by so doing, & then our troubles Seased for some time & there was peas in the State for Nearly one year.

Now we hurried on in building our temple with all speed, but before we got it altogether Reared there was a nother Tremendious Enemy arose & they used great hostillity towards the Brethren in the regeon, round about. They Drove them out of their own houses & some ware Sick not able to walk. They ware compelled to leave their dwellings, for the mob Set their houses on fire, burned their household furniture if it was not removed in fifteen minits after notice. The grain also was destroyed, their cattel drove off & nearly all they had. This was a time when Jacob B. Backenstos¹³ was the pea[ce] offiser of Hancock County. He was a friend of the Latterday Saints & Emediatly isued a proclamation for the Riators to Seas [cease] their hostility. But it was all in vain. He isued the Second, Third & fourth & fifth But all in vein, & so he ordered out a pose[e] of men to goe forth and Stop it by force. This posey consisted of Saints, for our Enemy was also his Enemy. I was called on & went fourth as one of the posse accompanied by about Two hundred in one Company. We traveld at the rate of Twelve Miles, Nearly all night, till we got to the place of randesvoos where we was welcomed by Brother Markems, Stephen Markems [Markham] as colonel of a ridgment of brethren who had gone before we did. We marched nearly to the Enemy camp. There was Some five or Six hundred of the Enemy. There was five or Six houses on fire when Some of our brethren was Scouting, and the Lord Speeded the animels of the brethren so that the house burners could not get out of the [way] & Severl was shot dead. This frightened the residew So they Seased their burning for a Short time. The head of the mob, which was Levi Williams & Thomas Sharp, them

¹³Jacob B. Backenstos, non-Mormon sheriff of Hancock County (and member of the state legislature where he opposed repeal of the Nauvoo Charter), so enraged the anti-Mormon mobs, which he tried to control when they again began attacks on the Saints in September 1845, that they sought to kill him; they also tried unsuccessfully to prosecute him for the "murder" of Frank Worrell, who was shot by Orrin P. Rockwell in an attack by the mobbers on Backenstos' posse. The posse activities described by Laub culminated in the death of several members of the mob, and also of two of the Mormons, which so appalled Brigham Young that though he had at first talked tough and encouraged the Backenstos-led effort, he arranged a meeting with arbitrators chosen by Governor Ford and agreed the Mormons would leave the next spring to avoid any further bloodshed (*HC*, 7:444-51).

& the mob they took their flight & crossed the Missisipia River at Warsaw. Just as we got to the river they landed on the other Shore & Warsaw was left Desolate. Also part of the company marched for Carthage & Sorounded it & took prisners, those that had not fled. So Carthage was in our posesion for the Space of ten or Twelve days, & Thus the Twelve apostles then was endited for treason. I then was called on by J. D. Lee as one of the guard to accompany them to Carthage to await their trial. The trial came on but noe charge found against them So they was Honerably Equited.

Now there was a company sent fourth to keep the peace of the county, that the Enemy might do noe more Injury. But as I am now writing I here the Sad news of the Enemy Killing two of our Brethren. Now we had formed a treaty with our Enemy that if they Would leave us alone & not trouble us till the Spring, 1846, that we would leave the United Stats & we would leave that we might enjoy pea[ce]. But they kept not the treaty. Thus we are now making ready for our Journey and goe to a place where we can rear a Standard of liberty & enjoy the blessings of our god. Heare our lives are at Stake all the time.

Here the Saints left their fine habitations without any reward. I also left a fine brick house, half Lot, Valuation about one Thousand Dollars.

Now in these times Sickness invaded on me and I was left destitute. So I was dictated by the Spirit of God to wright to my friend George Weydler my Sircum Stances by way of letter, to which he blessed me with Means, also requesting me to send again if in want for more. Thus I hoap the god of our Salvation will bless him all the days of his life, that he may come forth in the morning of the Resurrection.

Now by him I was brought up to manhood age of years as an orphant, for my father Died when I was about 8 years of age. My mother Die[d] when I was about 14 years of age & George Weydler took me to him when I was Eight years old. My fathers name was John Laub & my mothers name was Barbary Kesler, as her maden name. George Weydler was a father to me & a friend.

A friend like you is true Sensation
I trus[t] for you to gain Salvation

December 12th, 1845, commenced End[o]wment In the temple of Nauvoo.

Now in this time I agreed to goe in to John D. Lee's family as to the Law of Adoption through his persuasion according to the celestial law.¹⁴ Now the Endewments commenced in the house of the Lord in the temple of Nauvoo, in which John D. Lee was one of the first to Receave his Endewments & on the 19th Nineteenth I received mine. This the 19th of December as being chosen to recieve my washing & anointing in the house of the Lord in the Temple of Nauvoo, also Keys whereby to approach our heavenly Father, Signs & Tokens. Now I say, he that knows his fellow who is anointed to be a king in Isreal and a priest unto God, be ware to touch not the Lord's anointed Least you touch the apple of his Eye, least thou be cut asunder. Neither Speak Evil of

¹⁴This interesting practice of being sealed into a prominent leader's family, which persisted into the 1890s, was closely related to the Mormon understanding of salvation through a unified family going back to Adam, but it also had important this-worldly effects of uniting the Mormon community. See Gordon Irving, "The Law of Adoption," *BYU Studies* 14 (Spring 1974):291-314.

Such, etc., Least thou say aught agains[t] his children. Also how to Detect fals Spirits or deceavers who profess to be apostles and are none. And the New name that noe man can read Save him that Recieveth the Same or Recieve it, etc.

Now while the Endowment was continuing, till the Twenty Fifth of December, ware raging and came against us with Enditments against the Twelve for the Saying of being counterfiterers in money matters. But as William Miller threw Brother Brigham Young's mantle over him the Soldiers took him in great hast, thinking they had Brigham Young, our chief Apostle. They knew not till they ware twenty miles with him from Nauvoo.¹⁵ Thus they ware striving to overthrow the Kingdom continually, being ignorant it being the work of God. . . .

Now on the Second day of February Mary Jane Laub, my wife, Recieved her anointing in the Temple of the Lord, at Nauvoo. Now I am present this day in the house of the Lord.

Febry 3d My fathrinlaw came to me & wished me to take his teem to goe in the first company. But John D. Lee wishes me to Stop and take care of his affairs, as he Said he was obliged to goe and help to establish a nother Stake in the West, & our Enemyes are oppressing us, Destroying our property. Now the remaining part of the Saints are to tarry till grass grows & watter runs. As the first company crosses the Missisipia on the Ice these who tarry till they can Sell their property and fit out to be comfertable for their Journey. Now my desire was great to goe with the first company. But to submit to council I now tarry.

By Br. Amasia Lyman. Now Amasia Lyman being autherised to adopt & Seal. So on the 5th day of Febry, 1846, I & My Wife with many others ware adopted to J. D. Lee family. This adoption is to Link the chain of the priesthood in Such a way that can not be broken only by braking Covanants, for they are made before God, Angels and the present Witness. We covenant together for him to be a father unto those who are Seald to him, to do unto them as he would to his own Children, & to counsil them in rituousness & to teach them all the principles of Salvation & to share unto them of all the blessings to comfert. These & all that are calculated to make them happy both in time & eternity. Now we did also covenant on our side to do all the good for his upbuilding & happyness both in time & Eternity. This was done at the alter according to the patren of the ordinance.

Sealing of Mariag. Now on the Same date, on the 5th of Februry, 1846, My wife Mary Jane¹⁶ was Sealed to me a wife for time & Eternity, to be my companion & comfert & to fill up the measure of our creation, & we was sealed up unto Eternal Lives, to come fourth in the Morning of the first Resurrection & nothing to prevent, only the Sin against the Holy Ghost, which is Sheading

¹⁵This famous event occurred when men trying to arrest Brigham Young on false charges were about to enter the temple but saw Miller (wearing Brigham's cap) get into President Young's coach. Despite his vigorous protestations that he was not Brigham Young, Miller was taken to Carthage, where it was finally recognized that indeed he was not. The escape greatly delighted the beleaguered Mormons, was related often as a morale booster, and became widely known as the "Bogus Brigham Incident."

¹⁶Mary Jane McGinnis (as her maiden name was officially spelled) lived until 1872, when she died at the age of forty-one after bearing Laub eleven children, two of whom died in infancy.

Inocent blood or the concenting there unto. Now when we was sealed in this order, J. D. Lee Embraced us in his arms & blessed us in the name of the Lord that we Should become mighty upon the Earth & our names to be honerable in all generations.

Now the first company Started on the 12th of February, 1846. Myself with Lee & others crossed the Mississippi to the Iowa Shores, where we met meny Brethren. As the Enemy was in persuit of them I crossed & recrossed meny times conveying Such things as they needed & thus Stayed with them Two Nights. . . .

Now on the 4 of March I again crossed and recrossed the River, helping J. D. Lee across with the residue of his family. This it was cold & Snow. In the first he took Two of his wemen at this time he. Now the Last was Rachel Martha & Loiza Lee & H. Bowans & Wife, with many others of his family. . . . [Here in the original is an account of the events following the martyrdom that duplicates the one below.]

Now after the death of Br. Joseph & Hyrum, Sidney Rigdon having A mission appointed him by Joseph to Pittsburg before his death. Now after his death Sidney came in all the hast[e] in him to Nauvoo from Pittsburg to claime the presidency of the church, him not knowing that Joseph Sent him out of the way to get r[i]d of him. Now when he returned to Nauvoo he called all the people to gether to choos them a guardian, as he Expressed himself. Now, Said he, the Church is 14 years old and it was the duty of the church to choose a guardien & preached there for Two days on that subject of guardianism & the Lords ways was not as mans ways, But as the heavens are hier than the earth So are the Lords ways above mans ways, etc. Just about the time that the Vote was to be taken for him to be president & guardien, But as the Lord would have the Twelve to come home & I felt to praise God to See Bro Brigham Young walk upon the stand then. Thes[e] positive Revelations of Rigdon's ware only guess So, & he thinks So & hoap so, while the lord had told him how to proseed before according to his one [own] mouth & after wards only Suposed them so.

Now when President Young arose to address the congregation his Voice was the Voice of Bro. Joseph and his face appeared as Joseph's face, & Should I not have seen his face but herd his Voice I Should have declared that it was Joseph.¹⁷ Now he arose and commenced Speaking, Saying I would rather have ~~fasted and~~ murned forty days then to come here, & if Rigdon was the Legal heir to lead the Church why did he not Stop to Pittsburg till we came and accompanied him as I had wrote to him. But he was afraid that he could not kerry out his designes & conspericy underhanded, etc. Emediately Rigdons followers armed them with the wepons of death & with the Brandy Jug So that they might have their Spirits of their calling, for Rigdon was filled with that

¹⁷This account, written in March 1846, is the earliest yet found that specifically mentions the change in voice and appearance in this "transfiguration." Other, more general accounts, and the context which made important such a miraculous validation of Brigham Young's right to the Mantle of Joseph are described in D. Michael Quinn, "The Mormon Succession Crisis of 1844," *BYU Studies* 16 (Winter 1976):209-12. Laub did not copy this detail into his three-volume journal, but at the equivalent point only says, "But as the Lord would have his servant Brigham Young the President of the Twelve to come just in time to tell the People who was the fals[e] sheperd or who the good Sheperd and Rigdon soon Quaked and trembl[ed] . . . (pp. 116-117).

Same Brandy Spirit, & as Marks¹⁸ was his first council & the party having ben counceled by Rigdon to goe and kill the first man that would say aught against him. But Marks told him & them if they did they would all be killed for their Recompence, & So they remained Quiet as the following day was continued in meeting etc. Now previous to this William Law arose & profesed to be the Leader of the Church But was cut off & withered & all his followers.

Strang. Now here indirectly comes Strang,¹⁹ Profesing to have Revelations, & declares to be apointe[d] by Joseph & ordained by an angel & Which is contrary to this dispensation of this last despensation. He would not give it to any other people, Save he should be apointed & ordained of him who held the power which was Joseph, & James J. Strang Wrote many Revelations & that to his own condemnation, & when he or his followers would debate, the truth of Mormonism Swept their arguements So that they could not Stand before the truth. Yet he had meny followers. Even John E. Page, one of the Twelve Apostles, Turned to Strang. Page was at one time a mighty orator upon Mormonism, But on Strangism he was Very easy Confounded. He always defyed the world at Large to confound him upon Mormonism, & thus we See meny tossed toe & froe by diffrent winds of doctrine, Because they grow cold & Negligent in the Truth.

March the 9th, 1846. 25 Quorum of Seventys, which is our Corum, which I consist as one of the Council. We met to wind up the Buisness of the Quorum in Nauvoo, & we had made A Barrel of grape wine as Corum property. This we distributed in the Quorum, also Some oil. This was Quorum property & was divided & the Nauvoo Brass Band playe[d] for us.

Now as I was moved upon By the Spirit I again Wrote to my old friend Weydler asking him for assitence the Second time, as he requested me when he sent me the first that if I neded to let him know. My prayer ware for his assistance. This I again obtained, Twenty dollars. But he Wrote to me on this wise, that he beleaved our reledgeon was noe better than any other because there was so many turned away from us. Now in Answer to his I took the Sayings of the apostle John in the days of Jesus when he was teaching the Disciples Sertain doctrin & they turned from him, Saying who is able to Stand by these Sayings, and many turned away. Then the Saviour turned to the Twelve, asked them will Ye also turn away. They Answered, Where will we goe Lord, we know that thou hast the words of Eternal Life, & also told him the Sayings of Paul, that many should depart from the faith, & I reasoned upon Scriptures of these Sayings and told him it would not make the work false if they would turn away. And even if I would turn away he might put me down as one who denied the work of the Lord in these Last days, & for I say unto you If any man or woman turns away from this Church are [a]postats from the Church

¹⁸William Marks was president of the Nauvoo Stake. Though he came under Joseph's suspicion in January 1844 for his connection with William Law and other traitors, he seemed to be faithful through the martyrdom and presided at the crucial succession meeting on 8 August 1844, where Brigham Young and the Twelve, whom Marks seemed to support, were sustained. However, he apparently turned to support Rigdon, because on 5 October 1844, he was rejected by vote of the Church as Nauvoo Stake President for not sustaining the Twelve (*HC*, 7:296).

¹⁹James J. Strang was a charismatic figure who joined the Church in February 1844 and explored a site for Mormon settlement in Wisconsin, where he eventually collected over 2,000 followers and reigned over them as a "King" until he was murdered in 1856. See Quinn, "Succession Crisis," pp. 194-96.

of Jesus Christ. And this I wrote him, seven pages reasoning out of the Scripture on principles of truth & rituousness.

Now there was Robbery & Theft. Bro. Orson Hyde was left as a Sheperd to watch over the flock That was left behind after the first Company had Started. Now Bro. Hyde continued preaching & Prophesying unto the people, commanding them to be industerous, to use all their efforts to goe to the west and there meet with our Brethren who hass gone before where we can enjoy liberty and that the Judgments of the lord was about to be poured out upon this ungodly generation and that it was Just at their doors for the Earth groneth to be delivered Because of the Blood of the Saints & prophets that was martred & that it will be required of this generation, & they are oppressing us daily & persecuting us, Seeking our Blood. And he also told them if they did Scatter, to all Scater on the one track, and if any comes along to crye for mercy to take them along also. And Some one would have compassion on them, & he also pronounced woe unto the Rich, in as much as you do not open your hearts and help the poor, & that they shall be cursed & we do not want you to goe with us for I will be a danight [Danite]²⁰ unto them. I will throw my Self across their path, and I will be their accusers when we get up to the camp, etc. For the poor does all the day long and are Suffering for the comferts of life, while the rich are living in Splendor & the poor are just as good as the rich. The Scripture Says if any man hass this world's goods and Shuteth his Bowels of compassion hath not the Love of God dwelling in him & we want the pure in heart. Now he preached & prophesied Severl Sabeth & told them it was the will of god to give to the poor of their Riches & his skirts should be clear, and if they will not do it then the curse of god be upon you rich, and he Shook himself and his garments against them.

Now Brother A. Babet²¹ arose & Set forth the Law & the propositions of our Enemy that was made concerning our Removal from Nauvoo, & Six thousand of the Saints was to remove & now there is already ten thousand gone & meny more ready to Start, & we are getting ready as fast as we can. For we do not want to stay amongst our Enemy any longer, for the meny Seasons of [w]rongs we have to Suffer by them is too greivous to be born. They need not think we want to stay amongst them. He also told us that General Waren²² Wrote him a letter Stating something like this, that it was Expected that the Entire Mormon population would leave the State of Illinois or Hancock County & was the mind of the people abroad that they should leave till that time, & that he was going to disbanden his troops till that time. Then they would have to take care of themselves. But, Said Babet, we never asked the governor to place any of his armed forces here to gard us. But we can plainly See that

²⁰On this unofficial group of Mormon vigilantes, whose name became a symbol of vengeance, as it is used here, see Leland Gentry, "The Danite Band of 1838," *BYU Studies* 14 (Summer 1974):421-50.

²¹Almon W. Babbitt, early convert, member of Zion's Camp, and once president of the Kirtland Stake, later disfellowshipped and then reinstated, was a faithful Saint at this time, serving as a messenger for Joseph at Carthage and assisting in leadership of the exodus from Nauvoo.

²²Laub is probably referring to Major W. B. Warren, commanding officer of the Illinois volunteers "who had been charged by Governor Ford to supervise, in a military way, the affairs of Hancock county and keep the peace..." (B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 6 vols. [Provo, Utah: Brigham Young University Press, 1965], 2:528).

the governors troops are as great mobocrats as any of the rest, for they come into the city & create Excitement & torment us all the day long, & thus we cannot get any done to us but oppresion all the day. The trops was to be disbandend on the first day of May 1846. This is giving the mob full Sway to doo their develish deeds & abominable acts against us & our ingery, and we are compeld to Leave & goe to a place where we can Enjoy Liberty, Even out of The United Stats, for we have noe place, noe Joy, noe comfert amongst the inhabitants of Illinois.

Concerning Rob[b]ing & plunder. Now the mobers Stole from the Saints horses & Cows & oxen & Waggon & all maner of thing that they could Steel from us, then turned and Said the Saints had Stole from them, So as they could enter Lawsuits against us. But there was noe law for the Saints, but we did have to Submit to their deeds. This was our treatment from our Enemy in Illinois.

Lonza Roads, Traiter. April 17th, 1846.

Now Benjamin Meginness [Laub's father-in-law] Took Mercy Ann Brooks to Wife as Second, etc. Lonza Roads went to the Enemy and filed an affidavit that Br. Benjamin Meginness was Living in open adultery. The Writ was Isued on a States Warrant to our Shirif Pro tem, Br. Pain of Nauvoo, which Br. Pain Sent Bro. Meginness word to Step out of the way for he was coming with the warrent. Thus he repeted the Mesag 3 Three times, & I took Br. Meginness in the carriag & took them over to Br. Esrah Chase, South of us about Three miels, & Secreted them from the Enemy. Then I brought them word of the movements of the times from time to time concerning the times. Now he placed his property into my hands to Sell to the best advantage and manage the affairs Judisiously while he had to be absent in hiding from the Officers, etc. Now in this time he, Br. Meginness, had Sold a peas of Land to one of the governers troop. His name was VanSchoonhover and the Deed or title proved not to be cleard up, and he came back and Seased upon his property and took away his wagon & carriag & Three Sets of harnace. There was five others of the governers troops with him, & the constable Whoes name was Welch, an old mober, & they took the property about Ten miels North West to a place called Pontusuch [Pontoosec] where Chancy Higby was Justice of the peace. There they deposited them for Sale. I went & strove to get them but all in vain. Now I & Brother Meginness was riding to gether in the city, for I had entred into a decree with Br. Pain that he would not Serve the warrant on him, only for him to keep out of the way & Not come right up to him. Now as Lonza Rods Saw Br. Meginness in the city he ran to Br. Pain, insisting on him to take Meginness. So Pain Sent Roads to the river to watch and keep him from crossing. Rods did so and ran up & down the river while Pain was minding his own buisness. This Pain done to get Shut of Rodes, then told me of the Sircumstances. Thus Roads had his trubble In Vain.

Now as I & Br. Meginness was Striving to Lone Sufitient money, one hundred & fifty dollars, & Called to Br. Hunter's, Stated the Sircumstances that we could do nothing unless our property. Hunter told us he could not do any thing for us. Then we went to Br. E. D. Wolley's to try to Lone the Same amount. But Wolley told us he could not raise one hundred & 50 cents, let lone one hundred & fifty dollars, as we only wanted it for a few days. So we rode till the Seventh of May 1846. Then we called at Br. Daniel Russel's, Stated our Sircumstances. He told us if we could do noe better he would assist

us. So we went to Br. Celley's, tried him. But he made an excuse that he had promised his money to a Mr. Clark, one of our Enemys, & others of the Same Stripe & he could not acomodate us. But he could acomodate our Enemys to all that he had for to speculate on the Brethren. So Br Daniel Russel [a]comodated us with the Same & I and Megeness Started for Pontusuc to Stay the sale.

Now when I & Megeness was there they told us they would Save it for our Redemption. As we went to return home Francis Higby & John Welch consulted together & then came & took his horse from him & made him pay \$20 Twenty Dollars to get the beast back again, Saying we must make Shure of the demands against you. And we returned to our homes and this is the way they heaped oppresion upon us, & and we could do nothing but yeald to their oppresion for we could get noe Justice done on our Side. John Welch was a hipocrit & a mobicrat & Francis M Higby, In Sted of Chancy.

Now the governer of Illinois Wrote a letter to A. W. Babit that he never made any Treaty With us, Neither did he with the antimormans concerning the removal of this People, But he Suposed the Mormans would all Leave as Soon as Watter run & grass grew & that time was now at hand & that the antimormans are Determined that we Should Leave or Else they would have a war & the sooner it would be over (that is to say to our enemys they should goe to Work). But he suposed in as much as the Leaders of the Church had crossed the Missippia that there would be noe more gathring in Illinois, & in as much as the heads of the Church hass taken all the means with them that those poor unfortunated Wretches who was left behind had to depend on the Sales of their property to take them away & he did not Suppose any one Would desturb them. For, Said he, I cannot muster force Enough to Quale the mob as you have Seen here to fore. But again if war must come between the Two partys let it come, be over with the Sooner. This was the contents of the Letter to Almon W. Babit. Now Every honest heart could See that the mob are Licent [licensed] by the governer to come and plunder & mob & Rob and kill & drive us out of the State, & he Sanction all their movements. Now we are getting Ready as fast as posible & Sacrifice our property with much lo[s]s in order to get an outfit, yet for one fourth of the value. Yes & now the plunderers are making their appearences & whipping our Brethren when they can get them out from homes.

Now on the 15th day of May 1846 I George Laub & Brother Herington, Daniel Russle's Son-in-law, went up to Pontusuch and demanded a Settlement with the constable John Welch to Satisfy the Judgment against Megeness, Which was one hundred dollars, & the cost was Seven dollars. This cost was not to be paid by us but they forced it out of us unjust, for Henry Vansconhover promised us the property if we paid him one hundred fifty dolors. But we was forced by the constable & Frances M. Higby—Now this Higby is one of the [a]postats who went out from us, etc., and Now I told Welch to tell Vansconhover to come down to our place & receave all his propertys value in payment, as he was not there himself. That he should not be Roug[h]ed. So we Started for home and drove about four mile till we was over taken by a possey of armed men demanding fourty Dollars more of us. They ware armed with Swords and pistles and guns. They came with vengence, hailed us, we halted, and the constable Welch said that all things ware not Settled. (Br. Herington knew the posey. I knew them not.) They wanted us to goe back with

them again. It was then nearly Sundown, & we told them it was now Night & we had some 4 or more miles to goe, yet then the constable Welch told us he would cease [seize] on the carrage & take it back. But he had noe attachment. This is why he brought this force with him. For to force us to measures as we ware only two & unarmed. So we found that we ware forced to Measures, and we formed a trecty with them that we would pay them fifty dollars & goe home. This was done. We took a receipt in full of all demands.

Now one of the men's names was Meolley. He had his Sword hanging by his side and the others I did not know. There was 3 of the governer's troops & while we was in their custoday they Laught at us and mocked us and was making Sport, & Now this day there was a mob meting at Pontisuc. There was about forty of them perading & I Supose about that Number looking on (this same day) & daming the Mormons & drinking to Excess, drinking & Swaring & Quarling among themselves. This was their conduct of the day. I Understood by Some that Major Warr[e]n would have to recall the Sayings he had made in favour of the Mormans or they would give him hell. I also understood that they passed a resolution that all the Mormans that are Endeivering & making efforts to goe they would leave in peace. But those who did not do so they would drive them & Now they came the Second time and took the cariag and a two year colt on a nother pretent against Megenness as he had Brought the pay for William Castos property. They Strove to make him pay and Welch came back the Second time to ceese more property, which I demanded his Writ & he could produce none & I made him leave.

Now I told Br. Megenness that he better move to my house in the city, So he got Br. Robberts to hall the best of his goods that night to the City. Also Br. Russel came to our assistence & we Laboured all that Night. So we moved to the city of Nauvoo, as we then lived four miles East of the City. Now Br. Megenness crossed with part of his family & we sold his Farm at less that the house cost him. Now by this time the mob grew bolder & was all round the city & our lives was in danger. So we endeivered to get away as fast as we could. Now I sold my hous & Lot for one hundred & 25 Twenty five dollars, it being worth \$800 Dolls at the rate of fair Value, & this we are all most all compelled to do or we cannot Sell at all.

June the 6th 1846. By George Laub

April the 6, 1843. by Joseph Smith.²³

Now concerning Spirits, First of all or in the begining the great Eloheam, in the Hebrew meaning the God of all gods, called a grand council & and they

²³On this date, a Thursday, a "Jubilee" Conference (celebrating the anniversary of the Church's founding in 1830) was held, according to Willard Richards' report, "on the platform of the temple or floor of the basement." Minutes were kept carefully by Richards in his diary and these were the basis for the account in Joseph Smith's *History of the Church* (5:327-37). Various remarks of Joseph Smith were reported by Richards, but none on the subjects contained in this report by Laub. Of course, at this time, there was no exact recording process, not even shorthand, and Laub's report may have to do with a separate, unreported speech or a part which Richards missed recording of one of the reported speeches. However, the lack of any reference by Richards, to this or the other speeches summarized by Laub for "April 1843," despite their extraordinarily significant content, raises serious questions about Laub's accuracy in this reminiscence from two years later, at the very least a suspicion about his dating. The suspicion is confirmed when we see that he remembered arriving for the first time in Nauvoo on 1 May 1843, *after* the dates he gives for this and the following four sermons. This fact and the similarity of this sermon, which Laub dates 6 April 1843, to Jo-

councild together to form this planet on which we are now, or do dwell at present. They Spake and Earth from cayus [chaos] Sprang by their workmanship, cayus being mature mater, Element, the Law till time should be no more, and they spake concerning the Redemption of this world and formed Limited Sircumstances concerning the redemption, Jesus Christ being the greater light or of more Inteligence for he loved rituousness and hated in[i]quity. He being the elder Brother Presented himself for to come and redeem this world as it was his right by inheritance. He stated he could save all those who did not sin against the Holy Ghost & they would obey the code of laws that was given. But their sircumstances ware that all who would sin against the Holy Ghost Should have noe forgiveness neither in this world nor in the world to come. For they had strove aganst light and knowledg after they had tasted of the good things of the world to come. They should not have any parden in the world to come because they had a knowledge of the world to come and ware not willing to abide the law. Therefore they can have noe fo[r]giveness there but must be most miserable of all and never can be renewed again. Referred to 6 Chapter of Hebrews. But Saten or Lucifer being the next heir and had alotet to him great power and authority, even prince of the Eir. He spake emediatly and boasted of himself Saying Send me I can save all Even those who Sined against the Holy Ghost and he accused his brethren and was h[u]rled from the council for striving to breake the law emediately and there was a warfare with Saten and the gods and they hurld Satan out of his place and all them that would not keep the law of the councill. But he himself being one of the council would not keep his or their first Estat[e] for he was one of the Sons of perdition and concequently all the Sons of perdition became devils, etc.

How came Spirits? Why, they are and ware Self Existing as all eternity & our Spirits are as Eternal as the very God is himself & that we choose to come on this Earth to take unto ourselvs tabernakles by permission of our Father that we might be Exalted Equil with God himself & therefore Jesus spake in this wise, I do as my Father before me did. Well, what did the father doo? Why, he went & took a body and went to redeem a world in the flesh & had power to lay down his life and to take it up again. This is the way we become heirs

seph Smith's King Follet Discourse, given 7 April 1844, might suggest a simple mistake in the year. But this apparent additional account of the King Follett Discourse also contains interesting material not reported in the four other accounts we have, and the following sermons do not match up with other existing reports of sermons given in April 1844. (See the three articles on the King Follett Discourse in this issue of *BYU Studies*.) It seems most likely that Laub reconstructed the sermons in 1845 from notes of actual speeches heard but not accurately dated and from memory of those speeches and other teachings he had heard; this is confirmed in part by his explicit reference, on his page 69, to transferring the prophecies of Joseph Smith into "this book from the various scraps of 1843 & 4" and his note at the end of the "6 April 1843" sermon, "memery by George Laub." Evidence that Joseph Smith was speaking on these subjects earlier than 1844 is contained in the "Minute Book of William Patterson McIntire" (MS, Church Archives), which reports that on 8 January 1840, at Joseph's office in Nauvoo, when asked the question, "Did the Lord God make the Earth out of Nothing," he answered that "as for his own knowledge the Earth was made out of sumthing for it was imposible for a sumthing to be made out of Nothing. . . . also Earth has been organized out of portions of other Globes that has ben Disorganized. . . ." At a later meeting he said that "the spirit of the inteligence of men are self Existant principles before the foundation of this Earth." Joseph Fielding Smith refers, on page 181 of his *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret News Press, 1938), to remarks and answers to questions by Joseph Smith on 5 January 1841 "at the organization of a school of instruction": "The elements are eternal. That which has a beginning will surely have an end. . . . The first step in salvation of man is the laws of eternal and self-existent principles. Spirits are eternal."

of gods and joint heirs of (with) Jesus, etc. But those who die without the obedience of the gospel while having a privilege here will have to subject to the law they are under, but those who have not had this privilege will have it in the prison of Spirits. For so long as they have not the priviledg they cannot be condemned. Therefore they must come under condemnation by this wise, etc. For they will be as they ware in torment of fire & brimstone untill the fullness of times, for they know not what will be their doom and as there are many mantions or Departments in my father's kingdom suitable for every one's condition, Jesus Said he would goe to prepare a place, That where I am ye may also come. For we are to goe from glory to glory & as one is raised, the Next may be raised to his place or Sphere and so take their Exaltation through a regular channel. And when we get to where Jesus is he will be as far ahead of us in exaltation as when we started.

Thus as one Star differs from another So does one glorry differ from another and our bodies are in like fashon as God or Jesus likewise, etc. But, says the English translation, God created all things out of nothing but there was never yet anything made of nothing. Shame to such logick. The words in the Hebrew is thus, when the gods counsiled to gether they went to work and roled this earth in existence. This the theme of the begining. The word hell Signifies prison of Spirits. This is the Signification of hell. There torment will be as with fire and Brimstone & all those that are not adopted into the kingdom by baptism are in some degree punished according to their works. For their conscience are grawing them because they know not what will become of them till some one in the flesh Proximates [does proxy work] for them and pays the utmost farthing for them, that they may live in the Spirit acording to what men do for them in the flesh, or else why are we baptized for the dead if the dead rise not at all, for if we are planted together in the likeness of his death and buerial then shall we rise again in the likeness of his resurection & burried in Baptism, put under the watter in the liquid grave. And thus do we become Saviours on mount Zion.

Memery by George Laub

Joseph Smith. Nauvoo, April 13th, 1843.²⁴ Concerning Gods Witness.

Mathew

14

24th Chapter of ~~Revelations of John 6 & 7~~ verses, & the orriginal translation Reads thus: And I will Send you a nother witness & he shall preach this gospel to all nations to the ends of the world, But woe to that man or woman who Shall lift up their or his hands against God's witness, for they are rasing their hands or arms against the power of God and they will be cursed. But in these times in the last days there will many fals prophet arise and false teachers and deceive many. They shall have many followers by their deceit. They strive to have power and by their pernitious ways lead off many—for Brother Joseph Smith was chosen for the last dispensation or Seventh Dispensation. The time the grand council set in heaven to organise this world Joseph was chosen for

²⁴The only other known account of a speech by Joseph Smith on 13 April 1843 is the one from Willard Richards' diary (published in *HC*, 5:354-57). That speech, given to the Saints newly arrived from England, is entirely different in subject matter from the one reported by Laub. This one makes many unusual, even unique, comments on the Resurrection and Second Coming, especially the relationship of the Tower of Babel to the City of Enoch.

the last & greatest Prophet, to lay the foundation of God's work of the Seventh Dispensation. Therefore the Jews asked John the Baptism if he was Elias or Jesus or that great prophet that was to come.

The Devil Lusifer also organised his kingdom in oposition to overthrow God's kingdom & he became the Son of perdition.

Also concerning the kingdoms: In my Father's house or kingdom are many kingdoms or worlds. I will goe to prepare a place for you and according to your works you shall be rewarded. These who will not obey the gospel will goe to the world of spirits, there to stay till they have paid the utmost farthing or till some person pays their de[b]ts they owe. Now all those die in the faith goe to the prison of Spirits to preach to the ded in body, but they are alive in the Spirit & those Spirits preach to the Spirits that they may live according to God in the Spirit and men do minister for them in the flesh and angels bare the glad tidings to the Spirits & they are made happy by these means. Therefore those who are baptised for their dead are the Saviours on mount Zion & they must receive their washings and their anointings for their dead, the same as for themselvs, till they are connected to the ones in the dispensation before us and trace their leniage to connect the priesthood again.

And if any other man preach any other gospel then this and the Baptism for the remision of sins and the laying on of hands for the reception of the Holy Ghost let him be anathamised or acursed. The curs of God shall be upon him or them.

Concerning Resurrection. Flesh and Blood cannot inherit the kingdom of God or the kingdom that God inherits or inhabits, but the flesh without the blood and the Spirit of God flowing in the vains in sted of the blood, for blood is the part of the body that causes corruption. Therefore we must be changed in the twinkle of an eye or have to lay down these tabernacles and leave the blood vanish away. Therefore Jesus Christ left his blood to atone for the Sins of the world that he might assend into the presents of the father, for god dwels in flaming flames and he is a consuming fire. He will consume all that is unclean and unholly, and we could not abide his presents unless pure Spirits in us. For the Blood is the corruptible part of the tabernacles.

For the resurrection is devised to take away corruption and make Man perfect or in the glory which he was created for. The body is Lower[ed] in corruption & raised in incorruption. Then we will be able to goe in the presents of God. Br. Joseph Smith was sent to remind the world of Sin, of rituousness, & of the Judgments to come. But this is that of what John says in his 14th Chapter, but he says of sin, of rituousness, and of a Judgment to come to reprove the world. This is rong Translation, for *to remind* is correct.

Concerning those who here the gospel. Now concerning those who know the gospel & do not obey, But fight against it, will be shut up in prison condemnation and shall not be visited till many days hence, Isaijah 24 chapter. Then some person has to redeem them by making a forfit of some payment for them, etc. Now the name of Adam in the Hebrew signifies Red Earth

Cain signifies Posesion.

Able denots sorrow.

Eloheam denots Gods.

Now the history of Joseph[u]s in Speaking of angels came down and took themselves wives of the daughters of men, See geneses 6 Chapter 1-2, verses. These ware resurrected Bodies, Violated the Celestial laws.

Now in the days of Noah there was a man the name of Nimrod, he being the first one that sant [?] after as of himself. After the flood god commanded the people to Spread over the earth but they would not & stayed & stayed upon the high Land for fear of a nother delluge. But Nimrod rose up and said he could withstand God. He Said Come let us Build a tower hier than the watter can rise and I will goe up and fight this God. This is the account Joseph[u]s tells us. But God confounded their languag and they ware oblided to scatter abroad over the land.

Now Bab[y]lon Signifies Confu[s]ion. Joseph Signifies another to come. Moab. Do [ditto] the daughter lay with the fathers or Fathers with Daughters. Ammon Denots one of the kinfokes. Isaac denots Lafter for when the Angel told Abraham they should have a Son Sarah Laughed. Jacob Denots weekness, Isreal the Earth. Again, 5th Chapter of 2 Corinthians, 1st Verse, a house not made with corruptable hands for there is not any house or thing made without hands as a building.

Now I will tell the designs of building the tower of Bable. It was designed to goe to the city of Enoch, for the veil was not yet so thick that it hid it from their Sight. So they concluded to goe to the City of Enoch, for God gave him place above this impure Earth. For he could breath a pure hair & him and his City was taken, for God provided a better place for him for they was pure in heart. For it is the pure in heart that causes Zion to be & the time will come again to meet, that Enoch and his city will come again to meet our city & his people, our people, & the Air will be pure & the Lord will be in our midst for Ever.

Hyrum Smith the Patriarch²⁵

The Plurality of gods. The 28th Chapter of first Samuel, 13 vers. The woman was a woman of god, possessed of the Spirit of god, & as Samuel was Sealed to his wife & family in the Everlasting Covenant of the Sealing power, therefore they all had to come with him because he was the head of the family & the woman had power with god to goe to the world of Spirits and bring him forth. Therefore She cried with a loud voice and then Said, I Saw gods ascend out of the Earth as being many. See Exodus 22 ch, 28 verse. Thou shalt not revile the gods nor curse the rulers of the people. See Psalm 28 chapter, 6 verse. I have said Ye are gods & all of you are children of the most high. See same Chapter, 1st verse. I God stand in the congregation of the mighty. He

²⁵Laub does not date this sermon of Hyrum Smith's, though it might be presumed that it occurred on the same day, "13 April 1843," as the one by Joseph which Laub records just before it. There is no reference to this speech (or the similar one Laub records as given by Hyrum on "27 April 1843") in the *History of the Church* and there is no other known account of a speech by Hyrum on "the plurality of Gods," although, as Van Hale points out in this issue of *BYU Studies*, there is some evidence that this unusual doctrine was being taught before April 1844 (for instance the letter from Sarah Scott to her brother, 1 March 1845, stating that both Joseph and Hyrum taught the plurality of gods "day and night the last two years of their earthly careers"—see Hale's footnote 46). But as Hale shows, this teaching was probably mainly to a select circle, because as late as 15 March 1844 Hyrum Smith, in a letter published in the *Times and Seasons*, was insisting that preachers in the Church must "let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone"—see Hale's footnote 64. If my earlier conjecture (footnote 23) is correct, that these sermons dated by Laub as April 1843 were actually given in April 1844, then it is quite possible that Joseph Smith's King Follet Discourse in April changed the policy stated by Hyrum in March, and they both began then to preach these matters openly.

judges among the gods. See John ch 10th, 34 & 35 verse. Jesus ansred them, Is it not writen in your law, I say ye are gods. 35, if ye call them gods unto whome the word of [God] came & the Scripture cannot be broken. See Revelations 1 Chapter, 6 Vers. And hass made us kings and Priests unto & hiss father, to him be glory & dominion for ever. this showing us of more gods then one, but as we are only to worship the one we must know how to pay reverence to him & where his abode is & what relation we sustain to him and how to aproach him, & unless he reveals himself to us we know nothing concerning him. Therefore by obedience of the commandments we are heirs of God & joint heirs of Jesus Christ. See 1 Corinthians 8 ch, 5 Vers. For though there be that are called, w[h]ether in heven or in the Earth, as there be lords meny and gods meny, but to us there is only one God the Father of whome are all things. And we in him and our Lord Jesus Christ, by whom are all things and we by him. See Joel 2 Ch, 32 Vers, & it shall come to pass that in mount Zion there shall be Del[i]verence or Redemption for your dead & in Jerusalem and those that (will) not be redeemed or do not be redeemed, the Antions [Ancients] Shall come & redeem them in their glory. Then Saviours, or in other words gods, will come on mount Zion etc.

By Joseph Smith April 20 1843²⁶

The Scripture say I and my father are one & again that the Father, Son, & Holy Ghost are one, 1 John 5 ch., 7 vers. But these three agree in the same thing & did the Saviour pray to the Father, I pray not for the world but those [w]home he gave me out of the world that we might be one, or to Say be of one mind in the unity of the faith.

But Every one being a diffrent or Seperate persons & so is God, & Jesus Christ & the Holy Ghost. Seperate persons. But they all agree in one or the self same thing. But the Holy Ghost is yet a Spiritual body and waiting to take to himself a body, as the Savior did or as God did or the gods before them took bodies. For the Saviour says the work that my Father did do I also & those are the works. He took himself as a body & then laid down his life that he might take it up again & the Scripture say those who will obey the commandments shall be heirs of God & Joint heirs with Jesus Christ. We then also took bodys to lay them down, to take them up again, & the Sperit itself bears witness with our spirits that we are the children of God & if children then heirs and Joint heirs with Jesus Christ if so be that we suffer with him in the flesh that we may be also glorified to gether. See Romans 8 ch., 16 & 17 Vers.

Bro. Hurum Smith April 27th 1843

Concerning the *plurality of gods & worlds*.

Now I say unto you that there are lords meny & gods meny. But to us there is but one God the Father & Jesus Christ the first begotten, who is made Equil with God so that he himself is a god. And now the work that the Father done did he doo also & So there is a whole trane & leniage of gods, & this world was created by faith & works. The same as if a man would build a house. He knows where the materials are & believes he could do the work of

²⁶Neither this sermon nor any reference to it appears in the *History of The Church*.

that building, for he understood the Science of building & by faith he gained the work with his own hands and compleated that Building. The Same way was this world by faith & works & by understanding the principle. It was made by the hands of God or gods. It was made of Element or in other words of cayus [chaos]. It was in cayatick form from all Eternity and will be to all Eternity, & again they held counsil together that they might ro[1]l this world into form as all others are made, Showing you by the building of a house as a sample or as figure in my Father's house are many mantions, or in my Father's world are meny worlds. I will goe & prepar a place for you, & then if there are meny worlds then there must be meny gods, for every Star that we see is a world and is inhabited the same as this world is peopled. The Sun & Moon is inhabited & the Stars & (Jesus Christ is the light of the Sun, etc.). The Stars are inhabited the same as this Earth. But eny of them are larger then this Earth, & meny that we cannot see without a telliscope are larger then this Earth. They are under the same order as this Earth is undergoing & undergoing the same change. There was & is a first man Adam and also a Saviour in the Meredien of times, the same computing times and all things in order. Meny things are to be considered that will bring knowledg to our understanding, but the foolish understand not these things for this world was paternd after the former world or after Mansions above.

By Heber C. Kimble²⁷

If we become to be kings & priests unto God we must make our children just as hapy as they can be & we must be rulers over them, to give them their inheritences. And all these Seventies must & will become presidants before Ten years from this 31st day of December 1844, for this work will rool on yet for Two Thousand years. There was much spoken concerning the times in Missouri & the time will come that we must goe forth to put our Enemys to flight by the power of the holy ghost. But the time hass not yet come for us to run through the city before it is clensed, for it is not yet time & Preserve our President & his wife for we must receive our endewments through them. But it must be done in order, every one in & at his time as it comes through the chanel comencing at the head, & be patient & wait till your time & turn comes.

By President Brigham Young²⁸

Commencing the Kingdom. At the dedication of the Seventys Hall. Now concerning the organisation of the kingdom of God is brought to pass. The Sav-

²⁷These remarks seem to have been given at the dedication of the Seventies' Hall in late December, 1844. The official minutes briefly report two speeches by Heber C. Kimball on 26 and 27 December, both of which were apparently somewhat similar to this in subject matter, but neither of which is clearly the one Laub's report is based on (*HC*, 7:335 and 339-40).

²⁸The dedication of the Seventies' Hall continued from Thursday, 26 December 1844, through Monday, 30 December. There were many lengthy and impressive speeches, new hymns presented by W. W. Phelps and John Taylor, and two dedicatory prayers, the first by Brigham Young. John D. Lee kept the minutes, which first appeared in the *Times and Seasons* (6:794-99) and then were expanded for the *History of The Church* (7:330-45). But Lee gave no indication of any speech by Brigham Young, though he does provide a summary of a similar speech on a similar subject by Orson Pratt. In the copy of this journal included in the first of his three-volume set, Laub added a summary of a speech Amasa Lyman apparently gave on 29 December (which is not similar to Lee's re-

iour told his deciples as he Seen the father do so does he, & as Joseph Smith seen Jesus doo so did Joseph do, & as I seen Joseph do so do I also, though follow me & I will lead you into the Kingdom & If I do not then my Soul for yours. All I want you to do is to obey my council to what I tell you.

The Kingdom is first organised with puting a head to it, then the various members belonging to the body, First Joseph, then the Twelve, then the High Priests, then the Seventys & Elders, then the lesser priesthood & Teachers & Deacons & members. This fills the Whole body & if we take any of these offices away the body has a vacancy or a cism [chasm?] is in the body. But Christ is the head of all, for he is our head & Elder Brother. For we was once organised before God, & Jesus was the first born or begotten of the Father & we were sent here upon this Earth to choose bodys & dwell here in the flesh as our Father who is in heaven. God sent our father Adam first & Eve. He placed them in the garden. Then he gave Adam a commandment to people this Earth, to multiply & replenish the Earth, & told him not to eat of the tree of forbidden fruit, But the devil, being one of the organised of the heavenly body, third in power, prince of the Eir, he had a Spirit like Cain. He saw that Jesus was the most [acc]epted before the Father, for he loved rituousness & hated in[i]quity. This gave a jelousy to him & he began to accuse the brethren, Which soon herld him out, Adam & Eave then being sent to this Earth. Saten then went forth & told Eve that She Should know good & evil if She Eat of the forbidden or of the tree of knowledg, & She did Eat, for he told her meny truth and some lies. But yet this was the decree of the Father. For when he sent Adam on this Earth he decreed it to that he might for get all about his former Estate, and this is the way that God first introduced Sin into the world that man might be Exalted & bring about the great purpos of God. For this was fore-ordained from before the foundation of the world, that men might be Exalted, & first to decend below all things that he or they might raise above all things as the Father did before us & be able to create worlds & goe from world to a nother. Therefore the heavens cannot contain him because he can goe where he pleases & any that are noe hier then [no higher than] himself, and this is what he wants us to doo, & the relationship we sustain to God is that we are Sons of God and heirs Joint [h]eirs with Jesus. For he came and pertook a body as we did, left the Father that he might Exalt himself & redeem this world among his brethren by establishing the priesthood after the order of Melcesadeck and was a Saviour to the Brethren, and now we are to be Saviours of men of our brethren to redeem our dead friends & the friends of those who will not save their own friends, to Exalt our selvs untill we are all linked together again. For one despensation will hand in their work after another, till the Son Jesus hath them all or our Elder Brother. And so we will return home to our Father who sent us that we may exalt ourselvs & glorify him who sent us. Then we shall have power to create worlds ourselvs & rule them as Jesus did, for Jesus when on the Earth called the twelve deciples his brethren & all who do the will of the Father in heaven, & the Scripture also tels us of the prodigal Son who left his fathers house & went a far Journey, also that there is non our Father but one who is in heaven.

port of one given by Lyman on 26 December); Laub then added reports of a speech by Kimball on the Resurrection and one by Brigham Young on Satanic power, neither of which is reported elsewhere (pp. 63-70).