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# The John Taylor

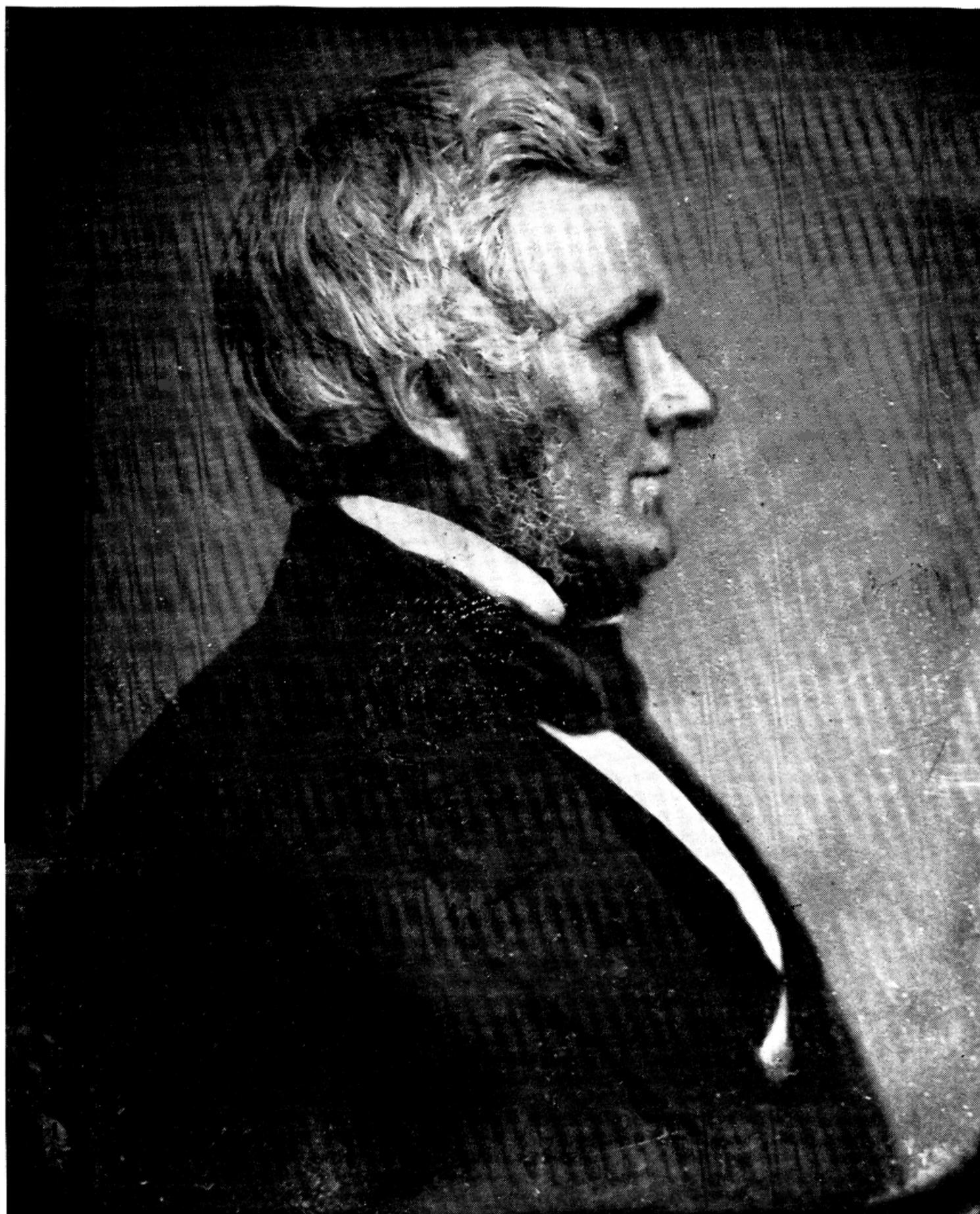
## Nauvoo Journal

January 1845 – September 1845

Introduced and edited by

Dean C. Jessee

*Courtesy of Brent Ashworth*



*Courtesy of Historical Department*  
*The Church of Jesus Christ of Latter-day Saints*  
John Taylor about 1853

# The John Taylor Nauvoo Journal

Introduced and edited by Dean C. Jessee

On 5 April 1836, Parley P. Pratt, his younger brother Orson, and their friend Freeman Nickerson left Kirtland, Ohio, on a proselyting mission to Upper Canada for the Church of Jesus Christ of Latter-day Saints. At Hamilton, Parley separated from the others and continued on to Toronto, where he arrived on the nineteenth. Prior to his departure, Parley had received a remarkable blessing from Apostle Heber C. Kimball: Parley's wife, who was ill with consumption, would be healed and bear a son; Parley should go to Upper Canada to the city of Toronto and find a people prepared for the gospel; and the branch of the Church he would establish there would bear fruit in England. Before Parley left his companions, Freeman Nickerson gave him a letter of introduction to a slight acquaintance of his in Toronto—one John Taylor.

When Parley arrived at the Taylor doorstep, he was received kindly by Mrs. Taylor, who summoned her husband from his workshop. "I made known my errand to the city, but received little direct encouragement. I took tea with them, and then sought lodgings at a public house," recalled Parley.<sup>1</sup>

Not receiving the response he had expected after visiting some of the clergy of the city, Parley reflected upon the promises that had brought him there, went to a pine grove on the outskirts of the town and prayed, and then returned to the house of John Taylor thereafter intending to leave the city. A Mrs. Walton had stopped to visit the Taylors and was told of the stranger from the United States who claimed he had been sent by God to preach the gospel. She was interested to hear what the American missionary had to say and asked him to speak that evening. This was the first of several meetings in Toronto in which Parley

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Dean C. Jessee is an associate professor of history and Church history and a senior research historian of the Joseph Fielding Smith Institute for Church History, Brigham Young University. The editor appreciates information and assistance on details provided by the following: Leonard J. Arrington, director of the Joseph Fielding Smith Institute for Church History, Brigham Young University; Ronald Esplin, also of the Smith Institute; Don Schmidt, James L. Kimball and Bill Slaughter, LDS Historical Department; Rowena Miller, Nauvoo Restoration; Noel Barton, LDS Genealogical Department; and Charles D. Tate, Linda Hunter Adams and S. Crandell Dunn, *BYU Studies*.

<sup>1</sup>Parley P. Pratt, *Autobiography of Parley P. Pratt*, ed. Parley P. Pratt, Jr. (1874; reprint, Salt Lake City: Deseret Book Co., 1938), p. 135; Parley P. Pratt to Oliver Cowdery, 26 May 1836; John Taylor, "History of John Taylor by Himself," MS, pp. 9–10, both in Library-Archives, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City (hereafter cited as Church Archives).

taught of the restoration of the gospel. It was at one of these meetings that John Taylor first seriously confronted Mormonism. "I had heard of Mormonism before, but from the various reports, thought it was anything but a religious system. I was very fearful of imposture."<sup>2</sup> A serious student of the scriptures, John Taylor wrote down several of the first sermons he heard Parley preach and carefully compared what he had heard with the Bible. He also studied the Book of Mormon and the Doctrine and Covenants. On 9 May 1836, he and his wife, Leonora, were baptized.

John Taylor was born 1 November 1808 at Milnthorpe, County of Westmoreland, a small town on the western coast of northern England. He attended school five years in Liverpool while his father was engaged in government service there. Returning to Westmoreland at about age eleven, John went to school at Beetham and worked at ploughing, sowing, reaping, and haymaking. At fourteen he was apprenticed to a cooper in Liverpool, but after a year the business failed and he went to learn the trade of turner in Penrith, Cumberland, where he stayed until at the age of twenty he returned to his home and started in business with his father.<sup>3</sup>

His parents were nominal members of the English Episcopal church. "They did not profess religion," yet young John was taught to go to church and was told that the Church of England was the true church.

I leamed and said my prayers; was taught the catechism; knew the litany and a great many of the church prayers by rote; repeated week after week. . . . I was told that I was baptised into that church when a baby, and was introduced to my Godfather and Godmother who had promised and vowed for me that I would "renounce the devil."<sup>4</sup>

As a boy John was a "naturally lively" and spirited youth. He recalled his boyish pranks as he wended his way to school with his satchel and was "indelibly impressed" with his first mishaps in horsemanship, "in the shape of sundry curious evolutions between the horses' backs and terra firma."<sup>5</sup>

Although lacking "definite ideas" of correct religious understanding, John nevertheless feared nothing more than offending God.

When quite a little boy being engaged in flying a kite, a mischievous boy pulled it down and tore it; I felt very angry and said damn. As soon as I had uttered the word I felt very much alarmed at what I had done; left my kite lying on the ground and ran home crying and told my mother what I had said, and asked her if she thought the Lord would forgive me. At another time going to church one Sunday I

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<sup>2</sup>Taylor, "History of John Taylor," p. 10. On the life of John Taylor see Brigham H. Roberts, *The Life of John Taylor* (Salt Lake City: Geo. Q. Cannon & Sons Publishing Co., 1892); Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*, 4 vols. [Salt Lake City: Andrew Jenson History Co., 1901-1936], 1:14-19; Samuel W. Taylor, *The Kingdom or Nothing: The Life of John Taylor, Militant Mormon* (New York: Macmillan, 1976).

<sup>3</sup>Taylor, "History of John Taylor," pp. 1-3.

<sup>4</sup>Ibid., p. 3.

<sup>5</sup>Ibid., p. 2.

slid upon a piece of ice and conceiving that I had broken the Sabbath, felt very great compunction of Spirit.<sup>6</sup>

Although he had been a member of the Church of England throughout his younger years, at about the age of sixteen John became attached to the Methodist faith and at seventeen was appointed an exhorter or local preacher.

I was strictly sincere in my religious faith and was very zealous to learn what I then considered the truth believing that "every good and perfect gift proceeded from the Lord." I frequently prayed to the Lord in private: in this I engaged every morning noon and night; and on other occasions, as often as opportunity permitted, in fact most of my liesure hours were spent in reading the Bible, works on theology and in prayer. For the latter purpose I went into secluded places in the fields and woods, in barns and other secret places. I also got other boys of the same age to join with me in secret prayer; but they generally soon forsook me. I enjoyed a portion of the spirit of the Lord and felt very happy, and had frequent manifestations in dreams and otherwise; frequently when alone and sometimes in company I heard sweet soft melodious music, as if performed by angelic or supernatural beings.<sup>7</sup>

One day while en route to his first appointment to preach in the town of Penrath, John received a strong premonition that he would go to America. So powerful was the feeling that when in 1832 he was sailing to America and a severe storm threatened to destroy the ship he felt no fear or danger.

He spent some time in Brooklyn and Albany, New York, before moving to Upper Canada, where his parents had already immigrated. Shortly thereafter he married Leonora Cannon. He continued his Methodist preaching although he was becoming increasingly convinced that the churches of the day were nonbiblical.

John met several times a week with other local preachers to study the Bible and to compare the existing religious philosophies to what they found in the scriptures. He became convinced that the true church was not upon the earth. It was in this setting that he met Parley P. Pratt and accepted the restored gospel. Shortly after he was baptized he was appointed to preside over the Church in Toronto.

Visiting Kirtland several times, John Taylor was the guest of Joseph Smith. When in the spring of 1837 he found the town torn by dissension and strife, he defended the Prophet vocally at a meeting in the temple where leading men were speaking out against Joseph. "This was my first introduction to the Saints collectively and while I was pained on the one hand to witness the hard feelings . . . I was rejoiced to see the firmness, faith, integrity and joy of the faithful."<sup>8</sup>

The following year, Joseph Smith received a revelation calling John Taylor to the Council of the Twelve. The duties of his new calling seemed arduous. "I felt my own weakness and littleness; but I felt determined, the Lord being my

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<sup>6</sup>Ibid., p. 4.

<sup>7</sup>Ibid., p. 5.

<sup>8</sup>Ibid., p. 16.

helper, to endeavor to magnify it. When I first entered upon Mormonism, I did it with my eyes open, I counted the cost. I looked upon it as a life-long job and I considered that I was not only enlisted for time; but for eternity and did not wish to shrink now, although I felt my incompetency.”<sup>9</sup>

En route to Missouri in 1838 John Taylor organized a branch of the Church at Indianapolis, Indiana. He arrived in Missouri at the height of the difficulties there and visited Joseph Smith a number of times in Liberty Jail. A skilled writer, he was one of the committee that memorialized the Missouri legislature and the federal government for redress of the wrongs imposed upon the Mormon community. In 1839 he with his colleagues of the Twelve answered a missionary call to England.

Two years later he was back in Nauvoo, where he edited the *Times and Seasons* and *The Nauvoo Neighbor*, was a member of the Nauvoo City Council, a regent of the university, and judge advocate of the Nauvoo Legion.

When Joseph and Hyrum Smith were imprisoned at Carthage Jail in June 1844, John Taylor accompanied them. And as the mob stormed the jail, he stood by the door beating at rifle barrels with his cane. He was severely wounded in the hail of bullets that killed the Prophet and his brother.

I made a spring for the window which was right in front of the jail door. . . . As I reached the window, and was on the point of leaping out, I was struck by a ball from the door about midway of my thigh, which struck the bone. . . . I think some prominent nerve must have been severed or injured for, as soon as the ball struck me, I fell like a bird when shot, or an ox when struck by a butcher, and lost entirely and instantaneously all power of action or locomotion. I fell upon the window sill, and cried out, “I am shot!” Not possessing any power to move, I felt myself falling outside of the window, but immediately I fell inside, from some, at that time, unknown cause. When I struck the floor my animation seemed restored, as I have seen it sometimes in squirrels and birds after being shot. As soon as I felt the power of motion I crawled under the bed, which was in a corner of the room, not far from the window where I received my wound. While on my way and under the bed I was wounded in three other places; one ball entered a little above the wrist, and, passing down by the joint, lodged in the fleshy part of my hand, about midway, a little above the upper joint of my little finger; another struck me on the fleshy part of my left hip, and tore away the flesh as large as my hand, dashing the mangled fragments of flesh and blood against the wall.

My wounds were painful, and the sensation produced was as though a ball had passed through and down the whole length of my leg. I very well remember my reflections at the time. I had a very painful idea of becoming lame and decrepit, and being an object of pity, and I felt as though I would rather die than be placed in such circumstances.<sup>10</sup>

During the exodus of the Latter-day Saints from Nauvoo in 1846, John Taylor got as far as Winter Quarters, when he was called with Orson Hyde and

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<sup>9</sup>Ibid.

<sup>10</sup>Joseph Smith, Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev., 7 vols. (Salt Lake City: Deseret Book Co., 1932-1951), 7:104-5.

Parley P. Pratt on another mission to Great Britain. Serving that mission delayed his arrival in the Salt Lake Valley until the fall of 1847.

John Taylor built one of the first sawmills in Utah, and he was one of the associate judges of the provisional State of Deseret. But in 1849, he was sent to Europe again. While there he published the Book of Mormon and other periodicals in French and German. Returning to Utah in 1852, he was elected to the territorial legislature but resigned the position to fill another mission, this time to New York, where he presided over the Church in the eastern states and published *The Mormon*, a small newspaper. He again returned to Utah and subsequently served several terms as a member of the Utah territorial legislature and was speaker of the House.

Of Taylor's abilities both as a speaker and writer, President Brigham Young said, "With regard to brother John Taylor, I will say that he has one of the strongest intellects of any man that can be found; he is a powerful man, he is a mighty man, and we may say that he is a powerful editor, but I will use a term to suit myself, and say that he is one of the strongest editors that ever wrote."<sup>11</sup>

John Taylor succeeded Brigham Young as President of the Church at a time when it faced vigorous opposition as polygamy received national attention and stringent anti-polygamy legislation forced many of the Church's leading men into hiding, including President Taylor. On 25 July 1887, shortly after the passage of the Edmunds-Tucker Act that disincorporated the Church and placed much of its property into receivership, John Taylor passed away, an exile among his own people.

#### THE NAUVOO DIARY OF JOHN TAYLOR

The diary presented here is one of two known Taylor diaries written at Nauvoo. It covers a major segment of the period between 26 December 1844 and 17 September 1845, the time of transition between the death of Joseph Smith and the migration west. The diary begins in a setting of anticipation and hope amidst the dedication of the Seventies' Hall, progress in the building of the temple and the Nauvoo House, the groundwork for construction of a dam across the Mississippi River, and the organization of the workers in a cooperative effort to build up the city—then one of the largest in Illinois.

The opposition to the Latter-day Saints which had subsided after the killings at Carthage flamed anew as the leadership of the Church shifted to Brigham Young and the Twelve. This diary chronicles the beginnings of the dissolution of the community as the state legislature repealed the Nauvoo Charter and criminal activities of the frontier were blamed upon the Mormons. It ends with the news of mob violence, the burning of outlying Mormon settlements, efforts to

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<sup>11</sup>Brigham Young, *Journal of Discourses*, 26 vols. (London: Latter-day Saints' Book Depot, 1855-1886), 4:34.

evacuate the homeless into Nauvoo, and plans to find a new gathering place in the West. The document reflects the trauma of the Carthage killings upon its author and the surviving members of the Smith family; it shows also the firm hand of the Twelve in the leadership of the community after the death of Joseph Smith.

The diary, acquired from members of the Taylor family by Brent Ashworth, a Provo, Utah, manuscript collector, was among sources used by Brigham H. Roberts for his *The Life of John Taylor*, his *Comprehensive History of the Church*, and volume 7 of the *History of the Church*. Published references suggest a possible earlier diary than the one presented here and another that continues from the close of this one on into July of 1846.<sup>12</sup> An almost total gap in the diary between 28 February and 1 June 1845 passes over the Carthage trial of those indicted for the murder of Joseph and Hyrum Smith, as well as important meetings of the Council of Fifty, of which John Taylor was a member. It appears that his total diary output may not have been as extensive as it was thought to be. B. H. Roberts noted that “the Journals of President Taylor were very incomplete, covering only fragments of his life at best.”<sup>13</sup>

The diary is written on 133 pages. It measures 12¼” x 7¾”. Except for four holograph lines, the entire work was written by George Q. Cannon, a nephew who lived in the Taylor home.<sup>14</sup>

In reproducing the manuscript here, I have retained the original spelling and punctuation except in the case of inadvertent misspellings or word usage. The few insertions and crossouts of words have not been indicated, as they are very few and have little, if any, effect upon meaning. I have also inserted additional space between entries.

Accompanying maps identify place locations in Nauvoo and in Hancock County.

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<sup>12</sup>Quotations from an 1839 John Taylor diary are published in *Times and Seasons* 3 (15 February 1842): 693–95; and extracts from an 1845–1846 diary are found on the following pages of Roberts’s *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (1930; reprint, Provo, Utah: Brigham Young University Press, 1965), 2:473, 474, 478, 512, 521–23, 528, 530; and 3:63, 80, 87–88. I am indebted to Andrew F. Ehat for drawing some of this information to my attention.

<sup>13</sup>Roberts, *Life of John Taylor*, p. v.

<sup>14</sup>Kristy Best of the LDS Historical Department provided the essential information that led to the resolution of the hand-writing question.

Thursday, December 26th, 1844. I attended the dedication of the Seventies' Hall.<sup>1</sup> The services commenced under the direction of Pres. Joseph Young,<sup>2</sup> who organized the meeting in the following order:

The stand was occupied by the seven presiding presidents of the Seventies; and the Twelve or as many of them as were present. The senior president of each Quorum was seated on the right, the choir of singers on the left, and the brass band in front. The second and third quorums in order, with their families, might in turn, participate in the privilege of the dedication, according to their respective quorums, there being fifteen quorums, whose claims were equal, two of which convened in the Hall each day, beginning with the second and third.

The excellent melody of the Choir and Band, mingled with the devout aspirations of a congregation of all saints, gave the commencement of their services an air of interest, felicity, and glory, at once feeling, touching, pathetic, grand, and sublime.

A hymn composed by Elder W. W. Phelps,<sup>3</sup> or the dedication, entitled "a voice from the Prophet: come to me," was sung; and a supplication to the throne of grace made.

The dedication prayer by President Brigham Young,<sup>4</sup> was in substance as follows:

Thou God who dwellest in the midst of thine own Kingdoms, and doeth thy pleasure in the midst of the same. We realize that we are thy children, although we have long wandered from thee. Yet we feel that it is thy good pleasure to bless us, when we come unto thee with hearts of humility. Therefore we desire to present ourselves before thee as dutiful children to an earthly parent, knowing that we are thine, and ask thee for those [p. 3] things we need. We

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<sup>1</sup>The Seventies' Hall was built during 1843-1844 as a meeting house and training center for the seventies, whose specific calling was missionary work. The main floor of the building was used for classes, lectures, and worship services. The second floor housed the town library. By 1845, thirty-three quorums of seventies had been organized in Nauvoo.

At a meeting of the high priests on 25 January 1845, Brigham Young said, "Two years ago or even one year ago we had not a public hall in this city. The room in Brother Joseph's store was the only one where a congregation could convene. A year ago last fall I said to the seventies that if I were as strong and numerous a body as they were, I would go to work and put up a building that I might have a place to worship in. They put up their building, but the plan being altered, at the suggestion of Brother Hyrum, they had to wait for timber and could not finish it that season." (Joseph Smith, Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev., 7 vols. [Salt Lake City: Deseret Book Co., 1932-1951], 7:364; hereafter referred to as *History of the Church*.)

<sup>2</sup>Joseph Young (1797-1881), an older brother of Brigham Young, was born in Hopkinton, Middlesex, Massachusetts. Joseph joined the Church in 1832. He participated in Zion's Camp and was a survivor of the Haun's Mill massacre in 1838. In Nauvoo he was senior president of the Seventies and a member of the Council of Fifty. (Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*, 4 vols. [Salt Lake City: Andrew Jenson History Co., 1901-1936], 1:187-88; D. Michael Quinn, "The Council of Fifty and Its Members, 1844-1945," *Brigham Young University Studies* 20 [Winter 1980]: 197.)

<sup>3</sup>William W. Phelps (1792-1872), printer and editor, was born at Hanover, Morris, New Jersey. He published *The Evening and the Morning Star* in Missouri. He assisted Joseph Smith as a secretary, was junior editor of the *Times and Seasons* under John Taylor, and was a member of the Nauvoo City Council and the Council of Fifty. He is well known as a writer of Mormon hymns. (Juanita Brooks, ed., *On the Mormon Frontier: The Diary of Hosea Stout*, 2 vols. [Salt Lake City: University of Utah Press, 1964], 1:15, hereafter referred to as *Hosea Stout Diary*; Quinn, "Council of Fifty," p. 195; Lyndon W. Cook, *The Revelations of the Prophet Joseph Smith* [Provo, Utah: Seventy's Mission Bookstore, 1981], p. 87.)

<sup>4</sup>Brigham Young (1801-1877) at this time was President of the Quorum of the Twelve and, as such, was presiding authority of the Church. In commenting upon the prayer Brigham gave on this occasion, the historian B. H. Roberts wrote, "It is doubtful if Brigham Young ever did anything better in oral expression" (*History of the Church*, 7:333).

feel, our Father, that we are in a world of darkness, trouble, and death, where we cannot behold thy glory; yet we come unto thee in the name of Jesus Christ, thy son, and ask thee to forgive our sins and past offences. Fill us with thy spirit, and accept our praise, while we dedicate ourselves unto thee, and as we have approximated to behold this beautiful morning, the day in which begins a new year, do thou, our heavenly Father, look down in compassion upon us, the creatures of thy care and protection, who dwell upon thy footstool. Increase our knowledge, wisdom, and understanding, that we, thy servants, may be enabled to administer salvation to thy people, even as thou hast committed a dispensation of the same unto us; and while we call on thy name we desire union in thy presence, our Father, to dedicate unto thee this Hall, the ground upon which it stands, and all things that appertain unto it. We ask thee to let thy blessing rest upon thy servant Edward Hunter,<sup>5</sup> our beloved brother, who has donated to us the ground upon which this sacred edifice has been erected. We pray thee to enrich him and his family, not only with the good things of this world, but with the riches of eternity also. We ask thee, our Father, to accept the dedication of our hearts this morning, and may we feel the prelude of that power and authority with which thy servants shall be clothed, when they shall go forth and open the door of salvation to the nations and kingdoms of the earth; even thy servants, the Seventies, upon whom the burthen of thy kingdom does rest, and to whom the keys of the same shall be committed from time to time. We now dedicate this hall unto thee, our Father, and ask thee in the [p. 4] name of thy son Jesus Christ, to sanctify it and make it holy, and may no foul spirit be suffered to enter it, but may it be filled with thy spirit that it may be called the gate of heaven, and may all who enter within its doors be made to feel thy love and power. We ask thee to pour out thy spirit upon the Presidency of the Seventies; wilt thou endow them with knowledge and understanding that they may be enabled to instruct thy servants over whom they are called to preside; and do thou let the same blessings flow freely upon each quorum, that all thy servants may be filled with thy spirit, and become mighty men before thee that they may go forth and gather the pure in heart, Zion redeemed and Jerusalem rebuilt.— Help us, O. Lord, to separate ourselves from all iniquity, that evil doers may not exist in our midst, but may this people become a holy people, peculiar to thyself, to show forth thy praise in all the world. Our Father in heaven, we humbly beseech thee to shield and protect us in this city; provide for and sustain us by thy power, that we may be enabled to accomplish the work which thou hast commanded us to do. Assist us to build the Temple<sup>6</sup> and Nauvoo

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<sup>5</sup>Edward Hunter (1793-1883), a well-to-do farmer, tanner, and currier, joined the Church in Pennsylvania at the age of forty-seven. He was bishop of the Nauvoo 5th Ward, as well as a member of the Nauvoo City Council and the Council of Fifty. (Jenson, *Biographical Encyclopedia*, 1:227-32; Quinn, "Council of Fifty," p. 194.)

<sup>6</sup>The Nauvoo Temple was the second temple built by the Latter-day Saints. It stood on an eminence near the center of the city and was built in response to a revelation to Joseph Smith dated 19 January 1841. Construction of the temple began in April that year. (Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* [Salt Lake City: Deseret News Publishing Co., 1941], pp. 563-64.)

House;<sup>7</sup> that the truth and light of the everlasting gospel may shine forth from this place, to the honor and praise of thy holy name. Regard in mercy the quorum of the Twelve, at whom the arrows of the destroyer are directed. Preserve them O Lord, by thine own omnipotent power, that they may stand in holy places and be enabled to disseminate the knowledge of thy kingdom to the inhabitants of the earth; wilt thou sustain us, our Father, that we may perform and accomplish the mighty work whereunto we are called. We feel to lament and mourn the loss of our beloved brothers, Joseph and Hyrum, the [p. 5] Prophet and Patriarch, whom thou hast suffered to be martyred for the testimony of the truth;<sup>8</sup> but we thank thee our Father, that although they have been taken from us for the present, yet that same spirit which animated their bosoms, the fruits of which is peace and charity, still remains amongst thy people.—We now commit ourselves into thy care, and ask thee to guide and control us by the council of heaven, through all the shifting and various scenes of mortality, that the number of our days may be filled up in usefulness, and we be prepared for that exalted station and rest that remains for the people of God, and the honor, praise, and glory of our salvation, we will ascribe unto thee; for thine is the kingdom, power and glory, worlds without end: Amen.

A hymn composed by me for the dedication of the Seventies' Hall, and dedicated to President Brigham Young, was sung by Elder John Kay,<sup>9</sup> assisted by the band, entitled "the Seer."

Elder H. Kimball<sup>10</sup> addressed the congregation in plain though impressive language, and in his usual philanthropic manner, used a chain as a figure to illustrate the principles of graduation, while in pursuit of celestial enjoyment in worlds to come.

Elder George A. Smith,<sup>11</sup> offered some very appropriate remarks relative to union. He referred to the Zion camp, and their expedition to Missouri, and after giving an interesting account on that subject, concluded with an exhortation to union, firmness, and perseverance. He said that if we were of one heart and

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<sup>7</sup>The Nauvoo House was a contemplated hotel commanded by revelation (D&C 124) to be built in Nauvoo. Construction began in the spring of 1841. The Nauvoo House Association was incorporated by the Illinois legislature in February 1841. George Miller, Lyman Wight, John Snider, and Peter Haws were appointed trustees to raise funds and oversee the construction. (*History of the Church*, 4:301-2.)

<sup>8</sup>Joseph and Hyrum Smith were killed at Carthage, Illinois, 27 June 1844.

<sup>9</sup>John Kay (1803-1853) was born at St. Helens, Lancashire, England. He was an iron and silversmith, a popular Nauvoo musician with a rich baritone voice, and a member of the 19th Quorum of Seventies. In May 1845 he was engaged in making a cannon for the Nauvoo Legion. (Family Group Records Collection, LDS Church Genealogical Department, Salt Lake City; *Hosea Stout Diary*, 2:728; *Journal History of The Church of Jesus Christ of Latter-day Saints*, 23 May 1845, p. 1, Library-Archives, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, hereafter cited as Church Archives.)

<sup>10</sup>Heber C. Kimball (1801-1868), a blacksmith and potter by trade, was born at Sheldon, Franklin, Vermont. He was a member of the Quorum of the Twelve, the Council of Fifty, and the Nauvoo City Council, as well as a regent of the Nauvoo University. (Jenson, *Biographical Encyclopedia*, 1:35-37; Quinn, "Council of Fifty," p. 194.)

<sup>11</sup>George A. Smith (1817-1875), cousin of Joseph Smith, was born at Potsdam, St. Lawrence, New York. He was a member of the Quorum of the Twelve and the Council of Fifty, a trustee of the Nauvoo House Association, and quartermaster of the Nauvoo Legion. (Jenson, *Biographical Encyclopedia*, 1:37-42; Quinn, "Council of Fifty," p. 196.)

mind, we might be as the angels are. Perfect union and harmony exist among them. Hence their concert of action, and consequently [p. 6] their influence and power with God; and upon the same principle (continued he) we could make a heaven wherever in the dispensation of providence, we might be placed, possessing this principle, consonant with the honors, glory, and immortality of angels.

At 12 o'clock, a recess of one hour was given each day. at 1 o'clock the house was called to order by President Joseph Young.

Elder O. Hyde<sup>12</sup> took the stand, and continued the same subject, and introduced for a comparison, the circumstance of the Asyrian King, who gave his son a bundle of arrows bound in a quiver, and commanded him to break them, which he in vain attempted to do while they were firmly bound together; but when they were unbound and seperated, the object was easily effected. This circumstance he likened to this people, and said that if we were united we would be able to stand against all the fiery darts that could be hurled upon us by the adversary of our salvation. Some having a knowledge of this fact, have used every effort to divide this people, in order to accomplish their wicked designs. Some few have been led to the North, others to the West, and some to the East. Those who have seperated may be broken;—but those who remain together firmly united can never be broken.

After speaking of authorities in the Church or Kingdom of God, he observed that apostles in the primitive age of christianity were first made witnesses to all the nations of the earth. They were afterwards made judges of that same people. Hence the saying of the Apostles, know ye not that the Saints will judge the world? that is that generation or people to whom they were sent as witnesses. (See 1st [p. 7] Corinthians, 6 chapter 2, 3, verses.) Indeed they were competent to sit in judgment upon them, having had an experimental knowledge of their course of conduct and barbarous treatment towards the servants of God that were sent to establish peace among them. Many of whom they did not only reject, but tortured and slew them in a cruel manner. This was the fate of the Prophets and Apostles who vainly attempted to restore them from their wickedness, assuring them, to use the language of the scripture: As you mete out to others so shall it be measured to you again.

The declaration of John while on the Isle of Patmous, through the spirit of God, declaring things which would come to pass, says: Give her double for all her sins. The reason is obvious. The debt was of long standing; she had exercised unceasing tyranny over the servants of God, and refused them justice and mercy. Therefore as they meted out, double measure shall be given them in return. I have no doubt, said he, but the old Scribes, and Pharisees, after scourging the saints in the most horrid manner, and causing many to seal their testimony with

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<sup>12</sup>Orson Hyde (1805–1878) was born at Oxford, New Haven, Connecticut. Traveling much of the way to the Holy Land alone, in 1841 he dedicated the land of Palestine to the return of the Jews. He was a member of the Quorum of the Twelve and also one of the Council of Fifty. (Jenson, *Biographical Encyclopedia*, 1:80–81; Quinn, "Council of Fifty," p. 194.)

their blood, would go into the Temple with all the sanctity imaginable and ask God to forgive their sins; when in reality he would have nothing to do with the matter until they had first obtained forgiveness from those whom they had injured, by making ample satisfaction to them. For proof of this fact examine the declaration of Jesus to the Apostles:—Whosoever sins ye remit on earth, shall be remitted in heaven. And if they were retained in heaven also. [p. 8]

Neither can this generation get forgiveness from God, for the great injuries that they have done us as a people, without first rendering perfect satisfaction to us whom they have injured. The elders of this Church have been swift witnesses to Missouri, and all the world. Hence in vain may they plead to have their sins remitted until the proper steps are taken.

Our Prophet has been slain, and the burthen of the kingdom has fallen upon us (the Twelve) and our lives are sought after; but while the angel that administers to man is still in attendance, his life is protected, for the guardian angel is stronger than death; but when he is withdrawn, humanity is easily overcome. Hence it was with the son of God while upon the cross, that even he, the Savior of the world, could but exclaim: My God, my God, why hast thou forsaken me! Referring to the protecting angel whom the Lord had called away, leaving Jesus in the arms of death; that he might be taken away from this world of misery and pain, to the mansions of God, where he should turn and rule the nations with a rod of Iron. For proof of my assertion I have only to call upon the same individual who exclaimed on the cross: My God why hast thou taken away my protecting angel.

At the time of his arrest he commanded Peter to put up his sword and gave him to understand that [if] it was the will of God that he should not drink of the bitter cup (death) that he could call on his Father for ten legions of angels who would eagerly fly to his assistance. But had he been delivered from the cross, how could the scriptures have been fulfilled, which says the [p. 9] saints are the salt of the earth. Another word respecting the arrows, which by the spirit of God was made manifest to me last summer. There were certain persons who endeavored to divide and draw away the saints from this place, by telling them in secret councils: I have the wink from the Twelve; their minds are to sanction our going to build up, &c. I have got my work laid out by revelation; but you must not say a word to them (the Twelve) about this matter, for if you do, you will not get any satisfaction, they will disclaim in public any knowledge of such a move; but I understand them; all is right; and thus hold them in ignorance; also, bind them by solemn oath, not to disclose the matter to any human being, not even to their wives, under the penalty of death. Through hypocrisy and false statements, a few, and but a few, have been deceived and torn from the bundle of arrows, by those who have led off from this place. This is an aspiring spirit and is from the devil; and every spirit that refuses to make manifest, is from Lucifer, the prince of darkness. Now let the Saints, from this time forth be guarded against all such secret councils or confirmations.

Elder Amasa Lyman<sup>13</sup> expressed his gratitude to God for the favorable circumstances under which we are placed at present. Said he, when we contemplate the exalted station and high calling of this august body of men, we can but associate it with their future destiny. They, as a people are only forming a character for heaven and immortal happiness. This certainly should stimulate each man of you to action, and remove every drowsy, careless, idle, feeling from their minds, while in each heart the most lively sensations of joy should spring up. [p. 10] He advised them to embrace every opportunity afforded them to improve their minds and obtain useful knowledge. Just take the saints out of the world, said he, and soon destruction would sweep the land, as was the fact with Sodom and Gomorrah.

In speaking of the Seventies Library and Institute Association, he remarked that the Seventies were designed to be messengers to every land and kingdom under heaven, and consequently they will have ample opportunity to gather many antiquities, with various books, charts, &c., to deposite in the Library for the advancement of art and science, which, with just principles, will go heart and hand unto perfection; being built upon truth, the foundation of the Apostles and Prophets, Jesus Christ the chief corner stone, which shall sound out from this voluminous Institute, and with its benign influence organize and harmonize the vast extent of terra firma.

Friday, December 27th, 1844. I attended the dedication of the Seventies' Hall, and the following is a copy of the proceedings.<sup>14</sup>

Fourth and Fifth Quorums met. Prayer by Elder G. A. Smith.

The order of the meeting was explained by President Joseph Young.

Elder H. C. Kimball then delivered a short address upon the authorities of the kingdom of God, and in passing on, he set forth the order as to endowment, and informing the saints that every man and women must stand in their proper place and station, being subject to the powers that be, in order to be exalted to glory, honor, immortality in the eternal world. It is even so in the resurrection from the dead as St. Paul [p. 11] informs us that Christ is the first fruits of the resurrection from the dead, in the primitive age, and so will Joseph Smith be in this dispensation. Joseph will be the first man who will rise from the dead, and then all men according to their proper order.

I will tell the seventies and every body else, if you cannot and will not submit to the authorities that God has placed in his church over you, you had better back out now and not attempt to proceed further; if you are ever saved it will

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<sup>13</sup>Amasa Lyman (1813-1877) was born at Lyman, Grafton, New Hampshire. He was called to the Quorum of the Twelve in 1842 and the First Presidency the following year. He was also a regent of the Nauvoo University and a member of the Council of Fifty. (Cook, *Revelations of Joseph Smith*, pp. 266-67.)

<sup>14</sup>The proceedings of the Seventies' Hall dedication recorded in the Taylor diary entries of 26-30 December 1845 were copied from the report in the "Record of the Fourth Quorum of Seventies" produced by the quorum secretary, John P. McEwan.

be by obedience to the order of God's kingdom here on the earth, and this order is in subordination to that order which is in the heavens. According to the important station the Seventies are called to fill in this last dispensation, they should be careful to walk uprightly and act justly, shunning every appearance of evil and never condescend to do any thing mean.

Adjourned one hour.

Met pursuant to adjournment.

I took the stand and proceeded to lay before them the pure principles of life and salvation, reminding them that they were the people that the Lord had chosen and set apart to accomplish the great and mighty work of the last days, which was spoken of by the prophets of old. No other people, said I, can possibly do this work, for unto us the keys of this last dispensation, with the power of the priesthood is given; consequently there is no people under the whole heaven that sustain the same relationship with God, as we do. What knowledge have the world of God's laws or his ways. They don't know enough in reality to save a musquito.

I do not mean to say that there is no learning in the world, for I am aware of the fact that there is far more of what the world calls wisdom in the midst of [p. 12] the inhabitants of the earth than can be found here; but a learned fool is no better than an illeterate one, if the apostle Paul's judgment can be admitted as proof. He told the people of his day that the wisdom of this world was foolishness with God. When I ask what knowledge the world has of God or his government, I mean to be understood as speaking of that knowledge that comes from God, communicated to us through the knowledge of revelation, for without it we know nothing correctly, no more than the brute beasts who are led by the instinct of nature. Consequently, brethren, when you go to declare the plain truth of the kingdom of God, the gospel of Jesus Christ.—You should never shrink from your calling, nor succumb to the learned because of the advantage they have over you by reason of literary attainments, for God is with you, and will give you a mouth and wisdom, by which you shall be delivered from the strong arm of violence.

Remember the race is not to the swift nor the batt[l]e to the strong; but to those who trust in the Lord. When the Twelve were called to bear the gospel of this kingdom to the inhabitants of Europe, there were not many wise among them, speaking after the manner of men; yet we believed him faithful who had chosen us, and as little children we trusted in him for wisdom and understanding to do his will; for his will was our pleasure, and in the short space of two years, about two thousand souls were given to us in the ministry. I speak of these things that you may know in whom to put your trust and confidence; for should you desire self esteem, and take the honor to yourselves, you soon would sink to shame and disgrace. You are the heralds of salvation, and through your faithfulness, obedience, and perseverance, you may be exalted [p. 13] to kings and priests unto God in the eternal worlds.

Some of you may be called to go to foreign lands to administer salvation to nations that are to you unknown. The redemption of your deceased relatives are also required at your hands. Hence you discover your relationship with God and the responsibility under which you are acting. Be faithful in him who has called you, and he will deliver you from every snare, pit, and temptation that await you. I would rather trust in God for bread, than to trust in the princes of this world. I speak of these things for your interest; then let your hearts be comforted. When we (the Twelve) left this place, on our mission to England, a journey of near five thousand miles to be accomplished without a penny in our pockets, our only resource was to trust in the disposer of all events to supply our returning wants. And our prayers were heard and answered according to the desires of our hearts.

When you go forth, lift your hands like kings and trust in the name of Israel's God; for the very hairs of your head are numbered and will not fall to the ground without notice. Remembering at all times to uphold each other by the prayer and power of faith, and God will bless you and your labors.

The following prayer was made by President Joseph Young on the fourth day of the dedication.

O God, our heavenly Father, we humbly pray thee in the name of Jesus Christ, thy Son, to bless us with the remission of all our sins and vanities; for we are subject to follies and vanities. But we thank thee, our Father, that thou hast prepared a way and provided means whereby we may be enabled to overcome, [p. 14] and to elude the grasp of the destroyer. We ask thee, our Father, to guide us by thy spirit, that we may feel thy love shed abroad in our hearts, and fully appreciate every blessing that flows from thy liberal hands. As thou hast seen fit to break the silence of heaven, and again communicated thy will to the sons of men that dwell upon the earth. We ask thee to indict our petitions as we present ourselves in thy presence to dedicate this Hall, for we dedicate it and ourselves unto thee, and ask thee to let a special blessing rest upon him who has bequeathed to us the ground upon which this Hall now stands. We remember before thee, our Father, the building committee, who were appointed to build the Temple. Let their hands be strengthened to carry on the work, and grant that the house may be finished according to thy commandment unto thy people, that thy servants may receive their endowments and be clothed upon with power and authority, to carry thy word to the scattered remnants of thy people. Let the council of the Twelve come in remembrance before thee. Bless them, O Lord, with all that pertain to them. Also the Quorums of the Seventies, who have built this house, not particularly by thy commandment, but in honor of thy name. Bless them and their families when they shall go to the Islands of the sea, to preach the acceptable year of the Lord, and declare the truth of heaven, the gospel of the son of God. Let them become mighty men in pulling down the strong holds of Satan, and bursting the prison doors of darkness, and spread the

light of the everlasting gospel to earth's remotest bounds. Bless the poor who are destitute; open the hearts of the rich, so that the principle of sympathy and charity may predominate and reign in their bosoms, that they may impart of their substance to feed the poor. Finally our Father, we ask thee to guide the destinies of this [p. 15] meeting to thy praise, for thine is the kingdom, power and glory, worlds without end: Amen.

Elder John E. Page<sup>15</sup> having arrived here a short time since with his family from Pittsburgh, being present, was requested to render an account of his stewardship, which he cheerfully assented to.

He arose and proceeded in a concise manner and gave a very interesting narrative of the events connected with his mission during his absence from this city. He also made many pertinent remarks upon the principles of the kingdom of God, and the organization of the same. He then added that the seventies were in the hands of God as a lever, by which he would turn the world upside down and establish his covenant with the inhabitants of every land; that light and truth should prevail where the powers of darkness, superstition and error, had long swayed universal dominion; and finally concluded by assuring the saints that he was one with them, and gave his testimony to the present organization of the church in the most solemn manner, and gave place.

Monday, December 30th, 1844. I attended the dedication of the Seventies' Hall, the following is a copy of the proceedings.

Elder O. Pratt<sup>16</sup> took the stand and after many appropriate remarks upon the principle of union, he made a quotation from the Book of Mormon: Adam fell that man might be—men are that they might have joy, and reasoned upon the correctness of the saying. He said that if Adam had not partook of the fruit of the tree of life, he never could have obeyed the commandment enjoined upon him and the woman, which was to multiply and replenish the earth: (as will appear in the sequel) neither could he have appreciated the blessings of Providence Par-[p. 16]adise without an experience of the opposite. The apostle Paul plainly declared that the man was not in the transgression, but the woman; hence we infer that Adam was acquainted with the penalty annexed to the law of God, and with his future destiny, before he partook of the fruit. It might be said that out of the two evils the man upon reflection chose the least. The first was the seduction of the woman, by the tempter, which evil would terminate in the banishment of the woman from the garden of Paradise, it being one of the penalties annexed to the law, for the offence already committed. Adam knowing this fact

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<sup>15</sup>John E. Page (1799–1867) was born at Trenton, Oneida, New York. He was appointed to the Quorum of the Twelve in 1838. In 1842 he was sent to organize the church at Pittsburgh, Pennsylvania. He returned to Nauvoo by December 1844. He was a member of the Council of Fifty. (Cook, *Revelations of Joseph Smith*, pp. 232–33.)

<sup>16</sup>Orson Pratt (1811–1881) was a native of Hartford, Washington, New York. Called to the Quorum of the Twelve in 1835, he was a member of the Nauvoo City Council and the Council of Fifty, as well as a professor of English and mathematics at the University of Nauvoo. (Ibid., pp. 49–51.)

chose to suffer the penalty of the law with the woman, rather than to be deprived of her society; consequently he followed her into transgression; as St. Paul remarks. The creature (Adam) was made subject to sin, not willingly, but by reason of him who has subjected the same in hope. The hope spoken of here, by Paul, must allude to the redemption of the woman and her posterity from the fall, to immortality and eternal life.

From this last quotation of the Apostle, we have reason to believe that Adam was encouraged to follow the woman into the transgression, and to people the earth. Whether Adam understood the law of redemption prior to the fall or not, I shall not decide; but shall be contented to submit the circumstance to your consideration. A word to the wise is sufficient.

It was designed at the commencement to have continued each discourse throughout the week; but as that would occupy entirely too much space, we will conclude with these brief sketches already given. Truly, this was a time and season of rejoicing with the saints. Peace and harmony, brotherly love, kindness, and charity prevails throughout. [p. 17]

The remembrance of this glorious jubilee will never be erased from the minds of those who were participants. Each family was provided with fruits, and every thing that heart could wish. Well might it be said that the Saints enjoyed a feast of fat things.<sup>17</sup>

Tuesday, December 31st, 1844. I attended the Seventies' Hall dedication.

Wednesday, January 1st, 1845. In the forenoon attended Seventies' Hall dedication. In afternoon had a party of the Printing Office<sup>18</sup> hands and their wives, in number about twenty, we had a quite a jovial time. I spoke to them on the necessity of union. Judge Phelps also gave them some good advice on this subject; after which we parted.

Thursday, January 2nd, 1845. I attended to Printing office business.<sup>19</sup>

Friday, January 3rd, 1845. Chiefly at home.

Saturday, January 4th, 1845. Went out to my farm,<sup>20</sup> in company with Bro. Bean.<sup>21</sup>

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<sup>17</sup>Hosea Stout summarized the dedication: "Today was the 5th day of the Dedication of the Seventies Hall and the day that the Tenth and Eleventh Quorums met, myself and wife went we had an agreeable time, was well entertained under the instruction of the Twelve. It was a time long to be remembered. The dedication took 7 days. Two Quorums met each day until all the Quorums were through there was then fifteen Quorums or about 1000 members belonging to the Seventies all who were heralds of salvation to the nations, to wind up the Law and seal up the Testimony. It was well calculated to awaken our minds to a sense of our duty." (*Hosea Stout Diary*, 1:13.)

<sup>18</sup>At this writing the printing office was located at the corner of Water and Bain streets in Nauvoo; in May 1845 the office was moved to new quarters at Kimball and Main. John Taylor had been appointed on 12 August 1844 to take charge of the printing of the *Times and Seasons* and *Nauvoo Neighbor*. (*History of the Church*, 7:248.)

<sup>19</sup>In the evening John Taylor was among thirty-five English Saints gathered for a party at the home of Willard Richards (*Willard Richards Diary*, 2 January 1845, Church Archives).

<sup>20</sup>John Taylor owned sixty acres in farm land on the prairie about four miles east of Nauvoo (see map).

<sup>21</sup>Possibly George W. Bean.

Sunday, January 5th, 1845. In the forenoon at home. In afternoon, engaged in writing letters to Elder Woodruffe,<sup>22</sup> England, and Elder Parley P. Pratt,<sup>23</sup> New York. In evening attended a meeting in Bro. Joseph's Store.

Monday, January 6th, 1845. Engaged with Elias Smith<sup>24</sup> in examining books belonging to Printing Office.

Tuesday, January 7th, 1845. Attended to various business in forenoon. In evening attended the Mechanic's Association meeting.<sup>25</sup>

Wednesday, January 8th, 1845. Attended a large family meeting of Elder Young's.<sup>26</sup> A great number of his relations were present, the band and choir were also in company. Much useful instruction was given; It was there Elder Kimball first preached his Bee Sermon.<sup>27</sup> The meeting was held in the Seventies' Hall. [p. 18]

Thursday, January 9th, 1845. I attended a dinner party accompanied by Mrs. Taylor; given by the Old Police at Bros. Tuft and Dunn's,<sup>28</sup> the Twelve with their wives were most of them present on the occasion.

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<sup>22</sup>Wilford Woodruff (1807–1898), a member of the Quorum of the Twelve, the Nauvoo City Council, and the Council of Fifty, was born at Farmington, Hartford, Connecticut. After joining the Church in 1833 he engaged in extensive missionary work. In August 1844 he was sent to England to preside over the Church in Europe. (Cook, *Revelations of Joseph Smith*, pp. 235–36; Quinn, "Council of Fifty," p. 196.)

<sup>23</sup>Parley P. Pratt (1807–1857), a brother and fellow Apostle of Orson Pratt, was born at Burlington, Otsego, New York. Parley was a prodigious writer and missionary. On 1 December 1844 he was appointed to supervise the Church in the eastern states, regulate Church immigration, and publish *The Prophet* in New York City. (Cook, *Revelations of Joseph Smith*, pp. 45–47.)

<sup>24</sup>Elias Smith (1804–1888), a cousin to Joseph Smith, was born at Royalton, Windsor, Vermont. In Nauvoo he worked in the printing office with John Taylor as business manager of the *Times and Seasons* and *Nauvoo Neighbor*. (Jenson, *Biographical Encyclopedia*, 1:719–22.)

<sup>25</sup>The influx of skilled artisans and tradesmen to Nauvoo and the bond of fellowship that existed among the Latter-day Saints provided the prospects for a significant manufacturing enterprise. In 1841 the Illinois legislature had chartered "The Nauvoo Agricultural and Mechanical Association," a joint-stock corporation directed by a board of twenty trustees, established to promote "agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life." (*History of the Church*, 4:303–5.) By 1845 the trade organization's structure seems to have been operating under the direction of the Council of Fifty. John Taylor played a leading role in this movement.

<sup>26</sup>The gathering was that of an extended family which included the Youngs, Kimballs, and Richardses. The purpose of the meeting as explained by Phineas Richards, who conducted, was to determine the church standing of those present and obtain instruction for the salvation of the family.

Thomas Bullock summarized the proceedings: "Phineas Richards prayed and opened the meeting. John Haven gave a description of the family. Brigham Young taught the doctrine of relationship. Joseph Young spoke as to the fruits of his ministry. Brigham Young followed and claimed all of them, taught the order of heaven, baptism for the dead, shewed Jesus King of K[ings] and Lord of Lords, its beauty, our Prophet J. Smith and his relationship to us, great power and blessings. John Taylor spoke on relationship, Heber C. Kimball on increasing and multiplying in similitude of a swarm of bees. John Smith blessed the people and Mother Smith spoke her experience. Altogether a delightful happy day." (Thomas Bullock Diary, 8 January 1845, Church Archives.)

<sup>27</sup>"I expect to go to a Kingdom of order, where every man will be in his place, . . . everything in order as God organizes his Kingdom, so we shall organize ours; . . . if you should get a large Kingdom and you think there is no room for them to multiply—I will show you a simile, when you find a swarm of bees, there is a King and Queen among them, and they are increasing all the time, when they get too full in the hive, they go and ordain another King and Queen, who go in pursuit of a place for their Kingdom, and then away they all go . . . and then they will increase again . . . and I suppose it will be so with us" (Report by Thomas Bullock, Church Archives).

<sup>28</sup>Law enforcement in Nauvoo was originally provided by the city marshal and a constable in each of the city's four municipal wards. In December 1843, to provide more substantial police protection, forty men were appointed for this service. The "old police" refers to those appointed at that time in contrast to others called for police duty after the repeal of the Nauvoo Charter in January 1845. Among the "old police" were Elbridge Tufts and Simeon Dunn. (*History of the Church*, 6:149–50.)

Friday, January 10th, 1845. I attended a meeting of the Twelve, Trustees-in-Trust, and a committee of the manufacturing Association.<sup>29</sup>

Saturday, January 11th, 1845. Attended City Council at 10 o'clock A.M., and continued in Council till 3 o'clock P.M. In the evening at my own house in company with Pres. B. Young, Willard Richards,<sup>30</sup> and Amasa Lyman; assisted to write an epistle of the Twelve to the churches throughout the world, the following of which is a copy.

An Epistle of the Twelve, to the Church of Jesus Christ of Latter day Saints in all the world. Greeting.

Beloved Brethren:—

As the purposes of God roll forth and the work of the Lord hastens to its accomplishment, it is necessary that we, as watchmen upon the towers of Zion, communicate with you from time to time, and put you in possession of such information as may be deemed necessary for your welfare, for the furtherance of the cause of God, and for the fulfilling of those great purposes which our heavenly father has designed in the rolling forth of the dispensation of the fulness of times, "spoken of by all the prophets since the world was."

The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed, and the willingness of the saints to contribute, have brought it to a state of forwardness, which has far exceeded our most sanguine expectations. You have already been informed that the capitols of the columns were all on; we have now to announce to you that by the time the spring opens we expect that every stone will be cut to complete the Temple, and it will not take [p. 19] long to lay them, when they are all prepared.

Great numbers of carpenters, masons, and other workmen are daily engaged in this arduous undertaking, so that not only is stone being prepared, but the sash, flooring, seats, and other things are progressing rapidly; and it is our design, if possible, so to rush the work forward that the building will be enclosed, and certain portions of it in that state of forwardness, so that we shall be prepared to commence giving the endowments next fall; that the elders of Israel may be prepared by the power and spirit of the great Jehovah, to fulfil with dignity and honor, the great work devolving upon them to perform.

We wish to inform you brethren that the work in which we are engaged is great and mighty, it is the work of God and we have to rush it forth against the

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<sup>29</sup>The meeting was held at Willard Richards's. Besides those indicated, the surveyors and temple committee were also present to consider a dam across the Mississippi River from the lower line of the city to the island. (Willard Richards Diary, 10 January 1845.)

<sup>30</sup>Willard Richards (1804-1854), a cousin of Brigham Young and a member of the Quorum of the Twelve, was born at Hopkinton, Middlesex, Massachusetts. He was secretary to Joseph Smith and was with the Prophet in the Carthage Jail when Joseph was killed. Willard Richards was a member of the Nauvoo City Council, Church Historian, city recorder, and clerk of the municipal court. (Jenson, *Biographical Encyclopedia*, 1:53-56.)

combined powers of earth and hell, we feel it to be an arduous undertaking, whilst you, many of you, have been enjoying ease, prosperity, and peace at home, we have had to combat mobs and to wade through blood to fulfil the work devolving upon us, and you: we have been exerting our energies, expending our money; and employing our time, our labor, our influence, and means for the accomplishment of this purpose; and feeling confident dear brethren, that you would like to share with us the labor, as well as the glory, we make the following requests:

We wish all the young, middle aged, and able bodied men who have it in their hearts to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves with, and to enable us to forward this work; to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools; and let those who are within market distance of Nauvoo bring with them provisions to sustain themselves [p. 20] and others during their stay. And let all the churches send all the money, cloth, and clothing, together with the raw material for manufacturing purposes; such as cotton, cotton yarn, wool, steel, iron, brass &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple.

There was a font erected in the basement story of the Temple, for the baptism of the dead, the healing of the sick and other purposes; this font was made of wood, and was only intended for the present use; but it is now removed, and as soon as the stone cutters get through with the cutting of the stone for the Temple, they will immediately proceed to cut the stone for, and erect a font of hewn stone. This font will be of an oval shape and twelve feet in length and eight wide, with stone steps and an iron railing; this font will stand upon twelve oxen, which will be cast of iron or brass, or perhaps hewn stone, if of brass, polished; if of iron, bronzed;— upon each side of the font there will be a suit of rooms fitted up for the washings. In the recesses, on each side of the arch, on the first story, there will be a suit of rooms or ante-chambers, lighted with the first row of circular windows. As soon as a suitable number of those rooms are completed we shall commence the endowment.

Brethren, inasmuch as you have long desired blessings, come up to the help of the Lord, and help to forward the work that we are engaged in; for we trust that these rooms will be finished by the first of December next, so that you may enter therein and receive wisdom, knowledge, understanding, and the power of the priesthood, which you have so long desired; that you may be prepared to go forth to the nations of the earth and build up the Kingdom in all parts of the world; gather up Israel, redeem Zion; rebuild Jerusalem and fill the whole earth with the knowledge of God.

While upon this we would remind the brethren of their duty in the tithing according to the laws, and command-[p. 21]ments given through Joseph the

Prophet, it is the duty of all saints to tithe themselves one tenth of all they possess when they enter into the new and everlasting covenant; and then one tenth of their interest, or income yearly afterwards. If the brethren will attend to this strictly, and send up the sum by agents appointed by us, whose names you will see in this paper, (*Times and Seasons* Vol. 6, No. 1, January 15th/45.) then we shall hold ourselves responsible for all monies and properties delivered to those agents, that the names of the several individuals who send their tithing by the legal agents may be entered up on the Book of the law of the Lord; if this is not attended to strictly by the branches of the church abroad, they may be disappointed when they find that they have sent their means by unauthorised agents, who have not made returns to the Trustees, and their names are not recorded as they would have been if they had hearkened to counsel. On the subject of regular appointed agencies we would refer you to an article written by the Trustees,<sup>31</sup> Bishops Whitney<sup>32</sup> and Miller,<sup>33</sup> and published in the *Times and Seasons* of December.<sup>34</sup>

We would further say to the brethren that if there should be any of the churches to whom these agents do not come, let them send their means by honest men whom they may select from among themselves, and in whom they can place confidence; but we cannot be responsible for the conduct of any agents that we do not send, and can only give credit for that we receive. And as the churches abroad have been much imposed upon by designing men, without authority, we would warn them against such persons, and advise them not to pay their funds to travelling elders and others without a written authority from us to which shall be attached the private seal of the Twelve and their names published as above stated. Those men that we shall [p. 22] select for agents will be men of honor, men of integrity and respectability in whom we can confide, and who are responsible, and able, and willing to enter into bonds for the faithful performance of their duty. This course will prevent those many impositions which have heretofore been practised by villains wearing the garb of saints, and place the churches in a situation that they can forward their tithings with safety.

There is now in the city eight of the Twelve all in good health and spirits; our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity.

Thus, dear brethren, we have given you, in part, some of the measures and calculations, which we mean to carry into effect for your salvation, and for the

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<sup>31</sup>Following the Martyrdom, Newel K. Whitney and George Miller were appointed on 9 August 1844, Trustees-in-Trust to handle Church property and funds (*History of the Church*, 7:247).

<sup>32</sup>Newel K. Whitney (1795-1850), a native of Marlborough, Windham, Vermont, was ordained a bishop in 1831 and first or presiding bishop in 1844. He was also a Nauvoo City alderman. (Cook, *Revelations of Joseph Smith*, pp. 102-3.)

<sup>33</sup>George Miller (1794-1856), a carpenter by trade, was born in Orange County, Virginia. He was ordained a bishop in 1841 and second bishop in the Church behind Newel Whitney in 1844. He was one of the members of the Nauvoo House Association and the Agricultural and Manufacturing Association; he was a colonel in the Nauvoo Legion and was president of the Nauvoo high priests. He headed the mission to the Wisconsin pineries to cut timber for Nauvoo construction. (Ibid., pp. 268-69.)

<sup>34</sup>The article appears under the heading "A Voice from the Temple" in *Times and Seasons* 5 (1 December 1844): 728-30.

furtherance of the salvation of the world. We have commenced a new year, and, as the Lord says; "All victory and glory is brought to pass unto you, through diligence, faithfulness and prayers of faith," so we cannot but hope, that you will renew your exertions, your prayers, and your tithings, for the benefit of Zion, that she may arise and shine, for the good of all people.

We cannot say every thing in one short epistle, therefore, from time to time, as the Lord puts into our hearts instructions, we shall give them unto you; solemnly praying that you will increase you[r] faith, double your diligence, walk by light and obedience, and be instant in season, to do the will of our Father in heaven: Beware of ungodly men, who creep among you unawares; they are clouds without water, driven about by winds, and will finally be blown into outer darkness.

Our counsel to the travelling elders abroad is for them to return to Nauvoo by the 6th of April, to Conference, or as soon as possible afterwards, and before they [p. 23] leave, it will be necessary for them to ordain good and wise men to preside over the branches during their absence.

May the grace of our Lord Jesus Christ, a veneration for the names of the first martyrs, first elders, and first prophets of the nineteenth century, inspire your hearts, to hear counsel, to keep counsel, to practice holiness, live the life of saints, and "die the death of the righteous, that your last end may be like his."

Done in council, at Nauvoo, this 11th day of January, 1845.

Brigham Young, Pres't.  
Willard Richards, Clerk.

Sunday, January 12th, 1845. I attended the Seventies Hall according to previous appointment in company with Pres. B. Young, Bro. G. A. Smith, and Bishop Whitney.

Bro. Young arose and said he wanted to make a selection of a few men to [go] out into this and the adjoining counties, to forestall our enemies in their designs to prevent the trial of the murderers of Bros. Joseph and Hyrum Smith in the spring.<sup>35</sup> They intend to charge the thefts that have been committed around here, upon the Mormons;<sup>36</sup> and the devil reigns in their hearts and in the hearts of all the children of disobedience; and they will continue to act devilish as long as we continue to receive revelations from God. His advice would be for the Saints to look out for thieves, he would like to catch such men. If they want

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<sup>35</sup>At the Hancock County circuit court that convened at Carthage on 21 October 1844, the grand jury brought indictments for the murder of Joseph and Hyrum Smith against nine men: John Wills, William Voras, William N. Grover, Jacob Davis, Mark Aldrich, Thomas Sharp, Levi Williams, and two others—Gallaher and Allen—whose first names were not given. Four of these—Allen, Wills, Voras, and Gallaher—were never arrested or tried. The trial was scheduled for May 1845. (See Dallin Oaks and Marvin Hill, *Carthage Conspiracy* [Urbana: University of Illinois Press, 1979], pp. 48–59.)

<sup>36</sup>On the charges that the Mormons were harboring criminals in Nauvoo, see the 13 January 1845 resolution drafted by the Nauvoo City Council on pages 26–28 of this diary.

a method to detect them give them a ball of lead it would show who were the theives, Mormons or Anti-Mormons. When we get power the devil loses his; those that trouble us are disembodied devils, all they want is to get a body, and to get power over men and beasts, this is the warfare we have to fight with these who seek to possess a body and when they get possession, legions of them enter as of old. [p. 24] He did not want young Elders belonging to the Seventies to go to dancing schools if they persisted in so doing, they had better come and give up their licenses; we will not bear their sins if they will not bear our scoldings. The Twelve are the scape goats that have to bear the sins, and them the Church. He wanted to select a few men to go to the adjoining counties to preach to them, and they shall succeed in their purposes. He wanted them to go to Warsaw, Morley's Settlement, Pike County, Brown County, Adams County. Thousands of people think we are thieves from the misrepresentations of our enemies. A man of the name of Brown that had been a Mormon, he had stolen on our credit, and had lately been put in jail; he stabbed a man of the name of Lawson a Mormon, in an attempt to take him. Men say they can do an injury to this Church what can they do? They can spill innocent blood; but after they have killed the body, there is no more that they can do, their power is limited; they attempted to take Bro. Joseph's head when he lay by the well; but could not.<sup>37</sup>

I arose and said Bro. Young has spoken as I would have done. I acquiesce in the statements made by him to select men to go and instruct the Church and put them on their guard; and when those in the counties round see that we are using our influence to put these things down it will have some effect on the honest. The Anti-Mormons wish to publish the thefts and charge them to the Mormons and thus raise an excitement, and to bring ruin and desolation upon this people. The following persons were then nominated:

Chas. Bird,<sup>38</sup>

Jesse C. Braley,<sup>39</sup>

Wm. Cutler,<sup>40</sup>

John Eldridge,<sup>41</sup>

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<sup>37</sup>Brigham Young's reference to an attempt to behead Joseph Smith after he had been shot and had fallen from the jail window at Carthage on 27 June 1844 stems from an eyewitness statement by William Daniels published in embellished form by Lyman Littlefield in 1845. Littlefield, claiming to report Daniels accurately, wrote that after Joseph Smith was shot "a ruffian" approached the Prophet with "a bowie knife for the purpose of severing his head" but was prevented by a miraculous light. ([Lyman O. Littlefield], *A Correct Account of the Murders of Generals Joseph and Hyrum Smith at Carthage on the 27th Day of June, 1844 by Wm. M. Daniels, an Eye Witness* [Nauvoo, Ill.: John Taylor, 1845].) Daniels later denied the part about the ruffian with a knife; however the account found its way into early publications of Joseph Smith's *History*. But when B. H. Roberts edited the work for publication in its present form he regarded the Daniels material as apocryphal, stating, "It was inevitable, perhaps, that something miraculous should be alleged as connected with the death of Joseph Smith; that both myth and legend, those parasites of truth, should attach themselves to the Prophet's career." (Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1930; reprint Provo, Utah: Brigham Young University Press, 1965], 2:332, 334; see also Dean C. Jessee, "Return to Carthage: Writing the History of Joseph Smith's Martyrdom," *Journal of Mormon History* 8 [1981]: 3-19.)

<sup>38</sup>Charles C. Bird, born in 1803 in Roxburg, Morris, New Jersey, was a president of the 13th Quorum of Seventies ("General Record of the Seventies, Book B, Commencing Nauvoo 1844," MS, p. 43, Church Archives; Early Church Information File, LDS Church Genealogical Department; hereafter cited as E.C.I.F.).

<sup>39</sup>Jesse C. Braley, born in 1810 at Danbury, Grafton, New Hampshire, was a member of the 12th Quorum of Seventies (General Record of the Seventies, p. 29; E.C.I.F.).

<sup>40</sup>William L. Cutler, born in 1821, was a president of the 11th Quorum of Seventies (General Record of the Seventies, p. 27; E.C.I.F.).

<sup>41</sup>John Eldridge, born in 1804 at Clements, Stokes, North Carolina, was a member of the 9th Quorum of Seventies (General Record of the Seventies, p. 134; E.C.I.F.).

H. B. Jacobs, <sup>42</sup>	Thos. McKenzie, <sup>43</sup>	H. Eldridge, <sup>44</sup>	Wm. Miller, <sup>45</sup>
Jacob Gates, <sup>46</sup>	B. Wilson,	Egan Holton,	Danl. Browett, <sup>47</sup>
Truman Gillett, <sup>48</sup>	W. G. Wilson, <sup>49</sup>	Alphonzo Young, <sup>50</sup>	Saml. Richards, <sup>51</sup>
Israel Barlow, <sup>52</sup>	D. D. Hunt, <sup>53</sup>	Wm. Anderson, <sup>54</sup>	John Spires, <sup>55</sup>
D. M. Repsher, <sup>56</sup>	Andrew Moore, <sup>57</sup>	Brother Sanders,	J. L. Burnham, <sup>58</sup>

[p. 25]

There was a meeting appointed for the High Priest's Quorum,<sup>59</sup> at 2 o'clock.

I arose and made a few remarks like the following. I expected Bro. Young here, he wanted to bring some business before this quorum, concerning the thefts committed by the Anti-Mormons, with the intention of bringing a stigma upon us, for the purpose of creating an excitement in the spring. It is for the purpose of quelling these things that we have organized the police. Our object is to select men to clear up the misrepresentations of our enemies. Some men go out under the cloak of Mormonism, and steal when they have a chance, and lay it to the Mormons. Some would insinuate that these are the mysteries of the kingdom, there are not any mysteries of this kind; there are indeed mysteries pertaining to the kingdom of God; and things which it would not be prudent

<sup>42</sup>Henry B. Jacobs (1817-1886), born at Manchester, Niagara, New York, was a president of the 16th Quorum of Seventies (General Record of the Seventies, p. 17; E.C.I.F.).

<sup>43</sup>Thomas McKenzie, born in 1813 in Merion, Dublin, Ireland, was a member of the 7th Quorum of Seventies (General Record of the Seventies, pp. 21, 119; E.C.I.F.).

<sup>44</sup>Horace S. Eldridge (1816-1888), born at Brutus, Cayuga, New York, was a member of the 12th Quorum of Seventies (Jenson, *Biographical Encyclopedia*, 1:196-97; General Record of the Seventies, pp. 30, 43).

<sup>45</sup>William Miller (1814-1875), born at Avon, Livingston, New York, was a member of the 15th Quorum of Seventies (Jenson, *Biographical Encyclopedia*, 1:481-85; General Record of the Seventies, p. 48).

<sup>46</sup>Jacob Gates (1811-1892), a carpenter and joiner, was born at St. Johnsbury, Caledonia, Vermont. He was senior president of the 4th Quorum of Seventies. (Jenson, *Biographical Encyclopedia*, 1:197-98; General Record of the Seventies, p. 18.)

<sup>47</sup>Daniel Browett (1809-1848), born at Dukesbury, Gloucester, England, was a member of the 14th Quorum of Seventies (Andrew Jenson, *The Historical Record* [Salt Lake City: Published by Author, 1886], 8 [December 1889]: 950; General Record of the Seventies, p. 47; E.C.I.F.).

<sup>48</sup>Truman Gillett, born at Schuyler, Herkimer, New York, was a member of the 6th Quorum of Seventies (General Record of the Seventies, p. 20; E.C.I.F.).

<sup>49</sup>This is possibly Whitford G. Wilson, born 1799 at St. Albans, Chittenden, Vermont (E.C.I.F.).

<sup>50</sup>Alphonzo Young was born 1805 in Smith County, Tennessee (ibid.).

<sup>51</sup>Samuel Richards (1824-1909), born at Richmond, Berkshire, Massachusetts, was president of the 25th Quorum of Seventies (Jenson, *Biographical Encyclopedia*, 1:718-19; General Record of the Seventies, p. 87).

<sup>52</sup>Israel Barlow (1806-1883), born at Granville, Hampden, Massachusetts, was senior president of the 6th Quorum of Seventies (Jenson, *Biographical Encyclopedia*, 4:687; General Record of the Seventies, p. 20).

<sup>53</sup>Daniel D. Hunt, born in 1792 in Rowan County, North Carolina, was a member of the 5th Quorum of Seventies (General Record of the Seventies, p. 135; E.C.I.F.).

<sup>54</sup>William Anderson (1809-1846), a native of Lewiston, Androscoggin, Maine, was a member of the 6th Quorum of Seventies. He was killed in the battle of Nauvoo. (Jenson, *Biographical Encyclopedia*, 2:585-86; General Record of the Seventies, p. 20.)

<sup>55</sup>John Speirs, born in 1822 in Worcestershire, England, was a member of the 14th Quorum of Seventies (General Record of the Seventies, p. 46; E.C.I.F.).

<sup>56</sup>Daniel M. Repsher, born in 1804 in Pennsylvania, was a member of the Nauvoo police and was named senior president of the 17th Quorum of Seventies in January 1845 (General Record of the Seventies, p. 51; E.C.I.F.).

<sup>57</sup>Andrew Moore, born in 1792 in Franklin County, Pennsylvania, was one of the 5th Quorum of Seventies (General Record of the Seventies, p. 135; E.C.I.F.).

<sup>58</sup>James Lewis Burnham, born in 1813 at Brookfield, Orange, Vermont, was a member of the 6th Quorum of Seventies (General Record of the Seventies, p. 20; E.C.I.F.).

<sup>59</sup>The Nauvoo high priests were presided over by George Miller, William Snow, and Noah Packard (*Times and Seasons* 6 [15 April 1845]: 870).

to reveal. When the commandment is to reveal these things then you shall hear them. Some say they will believe every thing the priesthood teaches if they know it to be right; but if you knew it you would not require teaching. I wonder if these doubtful characters would not disbelieve God, how do they know but what he might lead them astray. You must therefore have confidence in your teachers if you wish to be made acquainted with the things pertaining to the kingdom. If men have confidence in one another they will be respected and the blessings of God will be with them. There are no people under the heavens that have possession of the power we have. God gave Joseph the keys of the kingdom and he gave them to us. We live in a day that princes, prophets, and kings have desired to see. I would not exchange the office of a High Priest for the Crown of any nation. The troubles that we go through are not to be noticed in comparison with the things that are awaiting us, we should consider ourselves as princes, kings, and [p. 26] priests unto the most High God that will possess rule and government in this world, and in the world to come thrones, principalities, powers, and dominions.

Elder Young arose and said there were a great many High Priests came to him to see if they should go to preach now they would have an opportunity. We want to select about fifty men a portion of them we want to make agents for the Church. When the Twelve were first sent out, they had to give \$2,000 bonds for the faithful performance of their duty. Joseph done that as a precedent for us to go by, it now becomes our duty to have others enter into bonds likewise, many men have been wronged out of their property, and for this reason we have to take all precautionary measures, to prevent the saints from being imposed upon. A Natural born thief or liar will never enter the Celestial kingdom, they may try till doomsday. The following persons were then selected:

Wm. Snow,<sup>60</sup>

Lorenzo Snow,<sup>63</sup>

Benjn. Brown,<sup>66</sup>

David Pettigrew,<sup>61</sup>

Chas. C. Rich,<sup>64</sup>

Wm. Perkins,<sup>67</sup>

Wm. Hyde,<sup>62</sup>

Jacob Foutz,<sup>65</sup>

Wm. Moss,<sup>68</sup>

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<sup>60</sup>William Snow (1806–1879) was born at St. Johnsbury, Caledonia, Vermont. He was ordained a high priest about 1835. (Jenson, *Biographical Encyclopedia*, 3:519–20; E.C.I.F.)

<sup>61</sup>David Pettigrew (1791–1863), born in Weathersfield, Windsor, Vermont, was a member of the Nauvoo High Council (Jenson, *Biographical Encyclopedia*, 1:618).

<sup>62</sup>William Hyde (1818–1874) was born in 1818 at York, Livingston, New York (ibid., 1:759–63).

<sup>63</sup>Lorenzo Snow (1814–1901) was born at Mantua, Portage, Ohio. He was ordained a high priest in 1840. (Ibid., 1:26–31.)

<sup>64</sup>Charles C. Rich (1809–1883), born in Campbell County, Kentucky, was ordained a high priest in 1836. He was an officer in the Nauvoo police and the Nauvoo Legion. He was a member of the Nauvoo High Council, the Nauvoo City Council, and the Council of Fifty. He was first counselor to John Smith in the presidency of the Nauvoo Stake. (Cook, *Revelations of Joseph Smith*, pp. 271–72.)

<sup>65</sup>Jacob Foutz (1800–1848), born in Franklin County, Pennsylvania, was ordained a high priest in 1840 (E.C.I.F.).

<sup>66</sup>Benjamin Brown was born in 1794 at Queensbury, Washington, New York (ibid.).

<sup>67</sup>William Perkins (1801–1886), born at Abbeville, Abbeville, South Carolina, was ordained a high priest in 1843 and bishop at Macedonia, Hancock, Illinois, in 1845 (Jenson, *Biographical Encyclopedia*, 2:429–30; George A. Smith, *Autobiography*, MS, 1845, Church Archives).

<sup>68</sup>William Moss was born in 1796 at Barton, Lancashire, England. He was ordained a high priest by Heber C. Kimball in England in 1840. (E.C.I.F.)

Franklin D. Richards, <sup>69</sup>	A. H. Perkins, <sup>70</sup>	M. H. Peck, <sup>71</sup>
E. D. Wooley, <sup>72</sup>	David Evans, <sup>73</sup>	Jas. Newberry, <sup>74</sup>
Elisha H. Groves, <sup>75</sup>	Alexander Williams, <sup>76</sup>	J. C. Wright, <sup>77</sup>
Willard Snow, <sup>78</sup>	Wm. Gheen, <sup>79</sup>	Noah Packard, <sup>80</sup>
Alvah H. Tippetts, <sup>81</sup>	Aaron Johnson, <sup>82</sup>	Joseph W. Johnson <sup>83</sup>
E. Fordham, <sup>84</sup>	Stephen Markham, <sup>85</sup>	Jacob G. Bigler, <sup>86</sup>
J. H. Hale, <sup>87</sup>	Evan M. Green, <sup>88</sup>	Dominicus Carter, <sup>89</sup>
Erastus Snow, <sup>90</sup>	Jonathan Dunham, <sup>91</sup>	Edmund Fisher, <sup>92</sup>
Winslow Farr, <sup>93</sup>	John Pack, <sup>94</sup>	Lorenzo Young, <sup>95</sup>

<sup>69</sup>Franklin D. Richards (1821–1899), born at Richmond, Berkshire, Massachusetts, was ordained high priest in 1844 (Jenson, *Biographical Encyclopedia*, 1:115–21).

<sup>70</sup>Andrew H. Perkins was born in 1808 in Jackson County, Tennessee. In February 1845 he became counselor to Bishop William Perkins at Macedonia. (E.C.I.F.)

<sup>71</sup>Martin H. Peck (1806–1884), born in Bristol County, Massachusetts, was ordained a high priest in 1884 (ibid.).

<sup>72</sup>Edwin D. Woolley (1807–1881), born at West Chester, Chester, Pennsylvania, was ordained a high priest in 1838 (Jenson, *Biographical Encyclopedia*, 1:630–33; Nauvoo 5th Ward High Priests Record, p. 145, Church Archives).

<sup>73</sup>David Evans (1804–1883), a native of Maryland, was bishop of the Nauvoo 11th Ward (Jenson, *Biographical Encyclopedia*, 3:627–28).

<sup>74</sup>James Newberry, born in 1791 in Orange County, New York, was ordained a high priest in 1844 (E.C.I.F.).

<sup>75</sup>Elisha Groves (1797–1867), born in Madison County, Kentucky, was ordained a high priest in 1841 (ibid.).

<sup>76</sup>Alexander Williams (1803–1876), born at Little River, Putnam, Georgia, was ordained a high priest in 1843 (ibid.).

<sup>77</sup>Jonathan C. Wright (1808–1880), born at Rome, Oneida, New York, was ordained a high priest in 1844. He was a county commissioner in Scott County, Illinois, prior to his joining the Latter-day Saints. After the death of John P. Greene, Wright was named marshal of Nauvoo and also served on the Nauvoo City Council. (Jenson, *Biographical Encyclopedia*, 3:287–88; E.C.I.F.)

<sup>78</sup>Willard Snow (1811–1853) was born at St. Johnsbury, Caledonia, Vermont. He was a member of the High Council at Montrose, Iowa. (Jenson, *Biographical Encyclopedia*, 4:374; *History of the Church*, 4:12.)

<sup>79</sup>William A. Gheen (1798–1845), born at Downingtown, Chester, Pennsylvania, was ordained a high priest in 1841 (E.C.I.F.).

<sup>80</sup>Noah Packard (1796–1860) was born at Plainfield, Hampshire, Massachusetts. He was ordained a high priest in 1836 and was counselor to Don Carlos Smith and George Miller in the Nauvoo high priests quorum. (Jenson, *Biographical Encyclopedia*, 2:684–85; E.C.I.F.)

<sup>81</sup>This was possibly Alvah Tippetts, born in 1809 at Lewis, Essex, New York (E.C.I.F.).

<sup>82</sup>Aaron Johnson (1806–1877) was born at Haddam, Middlesex, Connecticut. He was a Nauvoo justice of the peace and a member of the Nauvoo High Council from 1841 to 1845. (Cook, *Revelations of Joseph Smith*, pp. 262–63.)

<sup>83</sup>Joseph W. Johnson (1815–1883) was born at Silver Creek, Greene, Ohio. He was ordained a high priest in 1843. (E.C.I.F.)

<sup>84</sup>Elijah Fordham was born in 1798 in New York City. He is listed with the Nauvoo high priests in 1841. (Ibid.)

<sup>85</sup>Stephen Markham (1800–1878) was born at Avon, Livingston, New York. He had been a bodyguard of Joseph Smith and was a colonel in the Nauvoo Legion. (Jenson, *Biographical Encyclopedia*, 3:676–77.)

<sup>86</sup>Jacob Bigler (1813–1907) was born in Harrison County, Virginia. He is listed with the Nauvoo high priests in 1844. (Ibid., 2:113–15.)

<sup>87</sup>Jonathan H. Hale (1800–1846), born at Bradford, Essex, Massachusetts, was ordained a high priest and counselor to Bishop Newel K. Whitney in 1841. Later, he was bishop of the Nauvoo 9th Ward and a recorder of baptisms for the dead. (Leonard Arrington and Davis Bitton, *Saints without Halos* [Salt Lake City: Signature Books, 1981], pp. 12–19; *History of the Church*, 5:119.)

<sup>88</sup>Evan M. Greene (1814–1882), born at Aurelius, Cayuga, New York, was ordained a high priest in 1841 (E.C.I.F.).

<sup>89</sup>Dominicus Carter (1806–1884) was born at Scarboro, Cumberland, Maine. He was a member of the Nauvoo Legion band. He had been commissary of the Kirtland Camp, the migration of approximately five hundred Latter-day Saints from Kirtland, Ohio, to western Missouri in 1838. (Ibid.)

<sup>90</sup>Erastus Snow (1818–1888) was born at St. Johnsbury, Caledonia, Vermont. He was a member of the Iowa High Council and the Council of Fifty. (Jenson, *Biographical Encyclopedia*, 1:103–15; Quinn, "Council of Fifty," p. 196.)

<sup>91</sup>Jonathan Dunham (1800–1845) was captain of the Nauvoo police, an officer in the Nauvoo Legion, and a member of the Council of Fifty (E.C.I.F.; Quinn, "Council of Fifty," p. 193).

<sup>92</sup>Edmund Fisher participated in the 1834 march of Zion's Camp, was among the first seventies, and was ordained a high priest at Nauvoo in 1840 (E.C.I.F.).

<sup>93</sup>Winslow Farr (1794–1863), born at Chesterfield, Cheshire, New Hampshire, was ordained a high priest in 1837 (Frank Eschom, *Pioneers and Prominent Men of Utah* [Salt Lake City: Utah Pioneers Book Publishing Co., 1915], p. 866).

<sup>94</sup>John Pack (1809–1885), born at St. Johns, New Brunswick, was one of the Nauvoo police and an officer in the Nauvoo Legion (Jenson, *Biographical Encyclopedia*, 4:714; *History of the Church*, 6:149).

<sup>95</sup>Lorenzo Dow Young (1807–1895), younger brother of Brigham Young, was born at Smyrna, Chenango, New York (Jenson, *Biographical Encyclopedia*, 4:724–25).

Stephen Litz, <sup>96</sup>	Henry G. Sherwood, <sup>97</sup>	Elam Luddington, <sup>98</sup>
Jesse D. Hunter, <sup>99</sup>	Ezra T. Benson, <sup>100</sup>	David H. Redfield, <sup>101</sup>
Ormus E. Bates, <sup>102</sup>	Thos. Pearson, <sup>103</sup>	Pelatiah Brown, <sup>104</sup>
Jedediah M. Grant, <sup>105</sup>	Thos. Kington. <sup>106</sup>	[p. 27]

The object in selecting a number of the Seventies was to go forth and preach, lecture, and read documents in Hancock and the adjoining counties, that we might be enabled to frustrate the designs of our enemies, who we have been informed, have entered into compacts to steal from each other and from the Mormons, in order to blame us with their evil deeds, and bring reproach upon this community, that by false statements and misrepresentations, they may be enabled to prejudice and excite the public mind, so as to prevent the execution of the law upon the murderers of Joseph and Hyrum Smith.

Monday, January 13th, 45. I attended the City Council at 10 o'clock, adjourned at quarter past 3 o'clock. I was appointed one of a committee to draft resolutions pertaining to the impositions practised by the Anti-Mormons, and to take precautionary measures to prevent thefts. Met also in council with the Twelve who were part of the City Council.

The Voice of Nauvoo!  
Proceedings of the City Council.  
Preamble.

It is with feelings of deep and inexpressible regret that we learn that the inhabitants of various parts of this state are seeking to accumulate all the real and supposed crimes of the whole community for the secret or ostensible purpose of raising a tide of influence against the Mormon Community that shall sweep them into irrevocable ruin. This course of conduct, originating with our mortal enemies and gathering in its wake, other men that would revolt at the idea of

<sup>96</sup>Stephen Litz, born in 1798 in Wythe County, Virginia, was ordained a high priest in January 1845 (E.C.I.F.).

<sup>97</sup>Henry G. Sherwood (1785-1862), born at Kinsbury, Washington, New York, was Nauvoo city marshal and a member of the Nauvoo High Council (Jenson, *Biographical Encyclopedia*, 4:717-18).

<sup>98</sup>Elam Luddington, born in 1806 at Harrington, Litchfield, Connecticut, was ordained a high priest in 1844 (E.C.I.F.).

<sup>99</sup>Jesse D. Hunter (1804-1882), a native of Kentucky, was ordained a high priest in 1844. He was an officer in the Nauvoo Legion. (Jenson, *Biographical Encyclopedia*, 4:748; E.C.I.F.)

<sup>100</sup>Ezra T. Benson (1811-1869) was born at Mendon, Worcester, Massachusetts. Ordained a high priest in 1840, he was second counselor in the stake presidency at Quincy, Illinois, and later a member of the Nauvoo High Council. (Jenson, *Biographical Encyclopedia*, 1:99-102.)

<sup>101</sup>David H. Redfield was ordained a high priest at Nauvoo in 1840 (E.C.I.F.).

<sup>102</sup>Ormus E. Bates (1815-1873), born in Wisconsin, was ordained a high priest at Nauvoo in 1844 (E.C.I.F.; Esshom, *Pioneers and Prominent Men*, p. 741).

<sup>103</sup>Thomas Pearson, born in 1817 at Whiteheaven, Cumberland, England, was ordained a high priest in 1844 (E.C.I.F.).

<sup>104</sup>Pelatiah Brown is listed with the Nauvoo high priests in 1843 (ibid.).

<sup>105</sup>Jedediah M. Grant (1816-1856), born at Union, Broome, New York, was a member of the Nauvoo high priests quorum and the Council of Fifty (Jenson, *Biographical Encyclopedia*, 1:56-62; Quinn, "Council of Fifty," p. 194).

<sup>106</sup>Thomas Kington, born in 1794 at Bodington, Herfordshire, England, was ordained a high priest in 1840 (E.C.I.F.).

lending a hand to oppress a long abused people that are struggling against foes within and foes with-[p. 28]out; is at the present time almost insupportable to our feelings. We have scarcely laid by our weeds for murdered men, whom we promptly surrendered up to the State of Illinois for an equitable trial—And now we see in embryo another campaign to spill yet more blood and effect an utter extermination and massacre. We sought to rid our city of counterfeiters and blacklegs; these together with our foes without and within, had established a printing press of unparalleled rancor and malignity.<sup>107</sup> But our efforts to obtain freedom from such viscious monsters cost us much tribulation and precious blood.

The impunity thus far granted the murderers by the Senate and other authorities of the State of Illinois, has emboldened them and their apologists to set on foot a series of other exciting causes that they hope will either destroy this community, or prevent their criminals from being brought to punishment. We have not so much fear that our enemies will succeed in their fiendish designs against us, as we have that the peace and good order of the people of this State will be disturbed, and fearful anarchy and bloody misrule will ensue among those who listen to and countenance the fell designs of those who are stealing from quiet citizens of the State and palming upon them a spurious and false currency, and charging to the Mormons their own crimes. If they shall succeed, the citizens will be involved in continual larcenies and neighborhood broils, and crimes the end of which cannot now be foreseen. We deprecate such evils and calamities because we desire the good of all mankind, as the gratuitous labors of the greater portion of our citizens in spreading truth throughout the world under much poverty and suffering, abundantly prove.

As for us, our course is fixed, and while we are peaceable and loyal to the constitution and laws [p. 29] of our country, and are ever willing to join hands with the honest, virtuous, and patriotic in suppressing crime and punishing criminals, we will leave our enemies to judge, whether it would not be better to make Nauvoo one universal burying ground, before we suffer ourselves to be driven from our hard earned and lawful homes, by such high-handed oppression, and it may yet become a question to be decided by the community, whether the Mormons will, after having witnessed their best men murdered without redress, quietly and patiently, suffer their enemies to wrench from them the last shreds of their constitutional rights; and whether they will not make their city one great sepulchre, rather than be the humble devotees at the shrine of mobocracy. But for the satisfaction of all concerned, we reiterate in the following resolutions, sentiments that we have always expressed in all places as occasion demanded:

Resolved, That the greater part of the thefts which have been complained of, are not in our opinion, true in fact, but have been trumped up by inimical

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<sup>107</sup>This is a reference to the destruction of the *Nauvoo Expositor* in June 1844. The destruction of the press led to the imprisonment and death of Joseph and Hyrum Smith. (See Oaks and Hill, *Carthage Conspiracy*, pp. 14–23.)

persons, in order to cover their aggressive doings, with plausibility, and entice honest and unwary citizens to unite with them in the same uncompromising hostility against this people.

Resolved, That we defy the world to substantiate a single instance, where we have concealed criminals, or screened them from justice; but, on the contrary, always have been, and now are, extremely anxious that they should be ferretted out and brought to justice; and to this end would esteem it a favor, that if any person should lose property, or have good and sufficient reason to suspect any place of containing apparatus for making bogus or counterfeit money, that such person would follow up, trace out, and make diligent search, for all such property and apparatus, and if [p. 30] they can trace it into this City, we pledge ourselves to assist them legally, to the extent of our abilities in so laudable an undertaking.

Resolved, that it is our opinion that very many scoundrels, such as thieves, robbers, bogus makers, couterfeiters, and murderers, have been induced from reports published in the Warsaw Signal, to flock into this county in order to carry on their evil practices, knowing that it would be immediately charged upon the Mormons, and thereby they escape— and although we think that the reports of thefts have been very much exaggerated, yet we know from dear bought experience that such things do exist, and further we doubt not there may be some such characters prowling in and about our city.

Resolved, That we are extremely anxious to ferret out and bring to justice, all such persons, if any, that are within the limits of our city, and for this purpose we have authorised our Mayor to enlarge the police, to any number, not exceeding five hundred, and we also pledge ourselves to double our diligence, and call upon our citizens to assist in ridding our city and country of all such infamous characters.

Done, in Council, this 13th day of January, 1845.

D. Spencer, Mayor.<sup>108</sup>

W. Richards, Recorder.

Tuesday, January 14th, 1845. Attended a meeting at the stand at 2 o'clock, to read preamble and resolutions, and to nominate members for the City Council.<sup>109</sup> they following were then nominated:

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<sup>108</sup>Daniel Spencer (1794–1868) was born at West Stockbridge, Berkshire, Massachusetts. A member of the Nauvoo City Council and the Council of Fifty, Daniel Spencer was elected by the council on 10 August 1844 to fill the unexpired term of Joseph Smith as mayor of Nauvoo. (Jenson, *Biographical Encyclopedia*, 1:286–89; *History of the Church*, 7:248; Quinn, "Council of Fifty," p. 196.)

<sup>109</sup>On 8 January 1845, the Twelve, the High Council, and the city officers held a caucus in the Seventies' Hall to nominate officers for the next city council. At this meeting "the Twelve spoke at length on the subject and unanimously declined serving in any capacity in the City Council, because they were anxious to attend to the affairs of the Church and not be brought under the persecuting hands of their enemies untill the Temple was finished and we had our endowment." Those selected on that occasion were presented to the public on the fourteenth and accepted. (*Hosea Stout Diary*, 1:14–16.)

Mayor, Orson Spencer;<sup>110</sup> Aldermen, Danl. Spencer, N. K. Whitney, G. W. Harris,<sup>111</sup> C. C. Rich; Councillors, David Fullmer,<sup>112</sup> John Pack, Saml. Bent,<sup>113</sup> W. W. Phelps, Geo. Miller, Phineas Richards,<sup>114</sup> Jas. Sloan,<sup>115</sup> Jonathan C. Wright, E. Hunter. [p. 31]

### Meeting of the Citizens.

At a large meeting of the citizens of Nauvoo, convened at the stand, on the 14th day of January, 1845; Daniel Spencer, Mayor of the city, was called to the chair, and James Sloan appointed secretary; and Samuel Bent, Alpheus Cutler,<sup>116</sup> C. C. Rich, Phineas Richards, and David Fullmer; were appointed a committee, to draft a preamble and resolutions, expressive of the sense of this meeting on the proceedings of the City Council, and for the action of this meeting. The committee retired and in a short time, returned the following, which were adopted unanimously:

### Preamble.

Whereas, The city council of the city of Nauvoo, have presented to this meeting, a preamble and sundry resolutions setting forth the fact, that enemies to the people of this City, and as we believe, enemies to the common welfare of the people of this State, are attempting to get up an extensive popular excitement, prejudicial to this people and the country at large; and whereas, said resolutions set forth an unqualified reprobation of all unlawful and villainous conduct whether under the false color of Mormonism, or the real guise of mobbers, blacklegs, bogus-makers, thieves, wolf-hunters, or murderers; therefore, we hereby express our perfect concurrence in the said preamble and resolutions.

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<sup>110</sup>Orson Spencer (1802-1855) was born at West Stockbridge, Berkshire, Massachusetts. Converted to Mormonism by his brother Daniel in 1841, Orson was one of the best-educated members of the early Church. He was a Nauvoo city councilman, chancellor of the university, and a member of the Industrial Committee. (Jenson, *Biographical Encyclopedia*, 1:337-39.)

<sup>111</sup>George W. Harris (1780-1857), a carriage and wagon maker, was born in Berkshire County, Massachusetts. He had been a Nauvoo city councilman and alderman. He was a member of the Nauvoo House Association, the Nauvoo Agricultural and Manufacturing Association, and the Council of Fifty, as well as being associate justice of the municipal court. (Cook, *Revelations of Joseph Smith*, p. 260.)

<sup>112</sup>David Fullmer (1803-1879) was born at Chillisquaque, Northumberland, Pennsylvania. He was a member of the Nauvoo High Council, the Nauvoo City Council, and the Council of Fifty. (Ibid., pp. 257-58.)

<sup>113</sup>Samuel Bent (1778-1846) was born at Barre, Worcester, Massachusetts. He was a member of the Nauvoo High Council, the Nauvoo City Council, the Nauvoo Legion, and the Council of Fifty. (Ibid., p. 254.)

<sup>114</sup>Phineas Richards (1788-1874), the father of Franklin D. Richards, was born at Hopkinton, Middlesex, Massachusetts. He was a member of the Nauvoo High Council and was on the Nauvoo City Council at the time of this nomination. (E.C.I.F.; Esshom, *Pioneers and Prominent Men*, p. 1130.)

<sup>115</sup>James Sloan was born in 1792 in Tyrone, Ireland. In 1841 he was elected Nauvoo city recorder and the same year was appointed general church clerk to replace Robert B. Thompson after Thompson's death. A talented penman, he was also secretary of the Nauvoo House Association and the Nauvoo Legion. Sloan had recently returned from a Church mission to Ireland and had demanded his old job back as city recorder at the 11 January 1845 session of the Nauvoo City Council but was refused. (E.C.I.F.; Jenson, *Historical Record*, pp. 508, 755; *History of the Church*, 4:424; Nauvoo City Council Proceedings, 11 January 1845, Church Archives.)

<sup>116</sup>John Alpheus Cutler (1784-1864), born at Plainfield, Cheshire, New Hampshire, was a member of the Nauvoo High Council, the Nauvoo Temple committee, and the Council of Fifty (Cook, *Revelations of Joseph Smith*, p. 255).

And whereas, The Warsaw Signal, the Alton Telegraph, and the Quincy Whig, have been as we believe industriously engaged in circulating falsehood; disseminating discord, and the principles of mobocracy; and whereas, Mormon extermination, pillage, robbery, and murder, have received both countenance and apology in these scurrilous prints, as we believe; and whereas, the pen of murderers [p. 32] as we believe, has occupied the columns of these papers in order to deafen the cries of innocent blood that ascends to heaven for vengeance; and whereas, a large share of the thefts spoken of and blazed abroad, are wholly without existence when traced out, as appears not only from the instance recorded in the Governor's Message concerning horse stealing, but from other similar instances, too numerous to mention; and whereas, it has been zealously reported, that much stolen goods could be traced to Nauvoo, and that no citizen could enter our city to search for thieves, and stolen goods, because the thief and goods would be screened from detection by the Mormon fraternity, and the person in search, would be in jeopardy of his life; and whereas, thieves and counterfeiters have in some instances fled to our city, either under the mistaken apprehension that we would screen them, or from a malignant design to palm upon us their own crimes, and thereby draw us under the lash of persecution. And whereas, it can be proved that individuals, in order to swell the list of Mormon depredations, have reported property to be stolen, which at another time they have acknowledged, they sold the same property and received pay. And whereas, beeyards have been robbed, the hives left at the Mormon doors, to palm the theft upon us, when the honey has been found in the houses of our enemies; and whereas, an innumerable number of such infamous tricks have been played upon us, by our enemies, as we believe, for the purpose of blackening our character in the eyes of honest men; and whereas, our city is nightly infested with a set of outlandish men, who, we believe, visit us for no good purpose, who do not appear to have any lawful business, but rather as we believe, are endeavoring to scatter amongst us their bogus and counterfeits, prostitute the virtue of the place, [p. 33] deposite stolen goods, or steal from us, and by every means in their power, sow the seeds of discord, strife, confusion, mobocracy, and murder, that in the end, they may uproot our beautiful city; and whereas, that in some instances, when the ministers of Justice, have visited our city, at the dark hour of midnight, for the purpose of making legal arrests, as they say; we believe what is reported to us, that they have employed runners to steal the saddles and bridles from their own horses, while in our city, for the purpose of damning us in the eyes of the community.

And whereas, the Chief Magistrate of this State, after a second and protracted visit to this city, and much pains taken to investigate the charge of promiscuous stealing, reports to the legislature as follows:

"Justice, however, requires me here to say, that I have investigated the charge of promiscuous stealing, and find it to be greatly exaggerated. I could not

ascertain that there were a greater proportion of thieves in that community, than in any other of the same number of inhabitants; and perhaps if the city of Nauvoo, were compared with St. Louis, or any other western city, the proportion would not be so great.”<sup>117</sup>

And whereas, the printing office of our open and avowed enemy, Dr. Foster,<sup>118</sup> was set on fire, in this city by himself, or by his instruction as we believe, to fan the flame of mobocracy, which fire was only prevented by our vigilant police.

And whereas, We firmly believe, that our enemies in this city, have several times attempted to fire their own buildings and have only been prevented by the diligence of our officers.

Therefore, be it resolved, unanimously, That we will use all lawful means in our power to assist the public to prevent stealing and bogus making, and bring the offenders to justice. [p. 34]

Resolved, that to prevent further depredations in our city, by lawless desperadoes from abroad, we approve the raising of 500 police by this city.

Resolved, unanimously, That we invite all honest men to watch closely their property, and arrest all thieves; and if they shall catch a thief in the act of stealing, challenge him to stand, and if he refuses so to do, and flees, so far as the Mormons are concerned, we will be satisfied if the owners of the property shall speedily send after him a writ of Habeas Corpus sealed with lead to arrest his progress, but after all, should the thief prove to be a mobocrat, alas! alas!! O what a pity!

Resolved, unanimously, That fifty delegates be sent to the surrounding country to inform the people of the designs of our enemies now concocting in their secret and public meetings, so that the honest part of the community, may unite with us, to prevent stealing and secure peace.

Resolved, That these proceedings be published in the papers at Nauvoo, with a request that other papers copy them.<sup>119</sup>

Daniel Spencer, Ch’n.

James Sloan, Sec’y.

In the evening attended a meeting of the Mechanics,<sup>120</sup> at Bro. Gully’s Store.<sup>121</sup> It had been thought advisable for the Mechanics to adopt a system of

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<sup>117</sup>One object of the 14 January meeting was to counteract anti-Mormon charges that Nauvoo was a base of criminal activity in western Illinois. On 17 January, Joseph A. Kelting, a Hancock County deputy sheriff, investigated the charges and found that a criminal element was using Nauvoo as a waystation for transporting stolen goods from points east into Iowa “in order that the Mormons may bear the blame” (*Times and Seasons* 6 [17 January 1845]: 775–76).

<sup>118</sup>Robert D. Foster was born in 1811 at Braunston, Northampton, England. He had accompanied Joseph Smith to Washington, D.C., in 1839 to present Missouri grievances before Congress. He had been a regent of the Nauvoo University, a member of the Agricultural and Manufacturing Association, and an officer in the Nauvoo Legion before his disaffection in 1844. He participated in the publication of the *Nauvoo Expositor*. (Cook, *Revelations of Joseph Smith*, p. 257.)

<sup>119</sup>The 13 January 1845 proceedings of the Nauvoo City Council, including the resolutions, and the meeting of 14 January were published in the *Times and Seasons* 6 (15 January 1845): 773–75.

<sup>120</sup>See n. 25.

<sup>121</sup>Samuel Gully, born in 1809 in Smithfield, Johnston, North Carolina, was the owner of a Nauvoo store that also served as a meeting house, located on the corner of Parley and Hyde streets (E.C.I.F.).

working in companies every trade separate and distinct; knowing that we had as good mechanics here as any city in the world, we thought we could manufacture articles and export them, instead of importing every thing we needed, impoverishing the city and mechanics. In consequence of this resolution we met once a week, to regulate all business connected with the associations. The following is a history of these meetings up to the present time. [p. 35]

October 9th, 1844. A meeting was called for the purpose of discussing the propriety of manufacturing, instead of importing articles of common use in Nauvoo. I was appointed Chairman, and addressed the meeting, and was followed by Judge Phelps, Mayor Spencer, P. Richards, and O. Spencer Esqrs., and others, in which it manifested itself, that we possessed the power of workmen—(the efficient capital, labor) to produce all the dry goods, hardware, cutlery, crockery, or any other commodity, that a community needs for comfort or convenience. A general committee with special committees among the trades, to devise ways and means, was proposed; whereupon the meeting was organized by appointing W. W. Phelps Secretary, I having been appointed Chairman.

Orson Spencer, Phineas Richards, and myself were appointed a general committee to devise plans, and confer with the special committees of the several trades.

A meeting of the several trades was appointed for Saturday, the 12th Inst., at 2 pm., at the Temple for the purpose of choosing said committees, reporting the various trades, means, and such other information as could readily be elicited, said meeting of trades was again to assemble on Monday evening at such place and time as may be agreed on, on Saturday and prepare their committees to report to the general committee, which will meet at the Masonic Hall on Tuesday the 15th Inst., at early candle light for that purpose.

On Tuesday evening the 15th Inst. The trades committees had a meeting at the Masonic Hall and I was appointed Chairman. I addressed them on the best method of carrying on business for the benefit of the whole without creating monopolies; after which there were some satisfactory reports from the different trades showing that we could manufacture cheaper than we could import. [p. 36]

On Tuesday evening, November 12th/44, the Masonic Hall was filled with a meeting of the various trades of this city; and was addressed by Gen. Young, Alderman Spencer, and myself and others. The drift of our discourses were to go ahead and carry out the prospect of sustaining and building up Nauvoo, by its own mechanical and manual labor.

I read a letter from a gentleman of Peterboro, N. H., by the name of Livingston, relative to building a factory here; and a committee consisting of Messrs. Scovil,<sup>122</sup> Repsher, and Adams,<sup>123</sup> were appointed to answer said

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<sup>122</sup>Lucius N. Scovil (1806-1889), born at Middlebury, New Haven, Connecticut, was warden of the Nauvoo Masonic lodge (ibid.).

<sup>123</sup>Possibly George J. Adams.

communication and make suitable arrangements for erecting a building for said factory.

Another meeting was held on Tuesday, November 19th, 1844. I was appointed to the chair. The meeting was opened by prayer by Bro. P. Richards.

I called for the report of the committee on Factories.

Mr. Scovil gave a report from the committee on Factories, relative to the erection of a building for a manufacturing establishment, which stated that twelve hundred dollars could be obtained; that it should be built of stone; it would be finished by June so that it could be occupied at an early period.

I arose and addressed the meeting, and stated the advantages we would have over the English in the manufacture of pottery, the amount of expense they have in getting material to make it, and the exchange of hands, which must necessarily make it very dear in its importation to this country, and strongly urged upon the citizens of Nauvoo to enter into the manufacture of this article, inasmuch as we have all the necessary materials and a number of hands to engage in the business.

The committee from the weavers stated that they would shortly be able to have twelve looms ready for operation; that others were engaged in making spindles. They were waiting [p. 37] for cotton to commence.

I stated that the Church had engaged to receive cotton and other raw material, as tithing, which shall be manufactured in this place.

A motion was made and carried that a committee be appointed to investigate the best measures to be adopted, whereupon, I appointed Orson Spencer, Judge Phelps, and Edward Hunter as said committee.

A meeting was held January 7th, 1845 at Bro. Gully's store; to hear the report of the committee concerning the dam to be erected on the Mississippi river.

This report as far as was made was highly satisfactory; but it was deemed advisable to add Newel Knight<sup>124</sup> to the committee, and give them further time to report; and also to confer with the Trustees in Trust &c. and report at the next meeting.

There was a meeting appointed for Tuesday, January 14th, 1845. I was appointed Chairman. A committee was appointed to confer with the owners of the land near the site of the dam, and to make arrangements for lands for the erection of buildings for machinery and stone for the dam.

One thousand one hundred and fifty dollars were subscribed in shares of fifty dollars, for a commencement of the dam, it was deemed advisable that the work commence soon, if the weather continues as favorable as it now is.

Wednesday, January 15th, 1845. In the forenoon transacted business with the collector of taxes. In the evening attended a meeting of the quorum of High

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<sup>124</sup>Newel Knight (1800–1847), born at Marlborough, Windham, Vermont, was a member of the Nauvoo High Council (Cook, *Revelations of Joseph Smith*, pp. 78–79).

Priests, when a number of persons were selected to go forth in the United States to act as agents to collect funds for the Temple.<sup>125</sup> [p. 38]

Thursday, January 16th, 1845. In the forenoon at home. At Brother Major's<sup>126</sup> in afternoon. In evening at Brother A. C. Brewer's.<sup>127</sup>

Friday, January 17th, 1845. In forenoon in company of Bro. B. Young at Dr. Richard's House. In afternoon at the Temple. In evening, at Bro. B. Young's in company with Bros. H. C. Kimball, and Geo. A. Smith. On Church business all day.

Saturday, January 18th, 1845. I went to preach a funeral sermon at Squire Wells',<sup>128</sup> on a young man of the name of Duzett.<sup>129</sup> In the afternoon at Bro. Major's having my likeness taken. In the evening went to the Coach and Carriage making association to hear the constitution and bye laws read.

Sunday, January 19th, 1845. In forenoon preached at Bro. Gully's Store. In the evening preached at Bro. Joseph's store.

Monday, January 20th, 1845. On Printing Office business.

Tuesday, January 21st, 1845. In the forenoon at the office. In the evening at supper at Bro. G. A. Smith's.

Wednesday, January 22nd, 1845. In council with the Twelve at Bro. Richards'.<sup>130</sup> In evening at supper at Bro. Woodward's.<sup>131</sup>

Thursday, January 23rd, 1845. In company with Bros. Smith, Hyde, and Major, at the engravers and helped Bro. Major to draw a design for a seal for the Twelve, designed by Bro. Young and myself.<sup>132</sup>

Friday, January 24, 1845. Attending to getting seal engraven.

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<sup>125</sup>This meeting of the high priests was held at the Seventies' Hall for the purpose of instructing those who had been called on 12 January.

<sup>126</sup>William W. Major (1804-1854), painter and photographer, was born in Bristol, England. He lived across from the Mansion House on the corner of Main and Water streets. (Jenson, *Biographical Encyclopedia*, 3:674.)

<sup>127</sup>Azariah C. Brewer, born in 1817 at Phelps, Ontario, New York, worked in the printing office (E.C.I.F.).

<sup>128</sup>Daniel H. Wells (1814-1891) was born at Trenton, Oneida, New York. He was a non-Mormon living at Commerce when the Latter-day Saints moved into the area in 1839, and he donated to the newcomers land that became the main part of the city, including the temple lot. A man of integrity, he was elected constable and justice of the peace in Nauvoo. He also served as alderman, a member of the Nauvoo City Council, a regent of the university, and a brigadier general in the Nauvoo Legion. He was baptized in 1846. (Jenson, *Biographical Encyclopedia*, 1:62-66.)

<sup>129</sup>The funeral was for Sylvester Duzett, seventeen-year-old son of Edward Duzett, leader of the Nauvoo Legion Band (*Nauvoo Neighbor*, 29 January 1845, p. 3).

<sup>130</sup>Willard Richards noted that at 2:00 P.M. Brigham Young, Heber C. Kimball, and John Taylor were in his office preparing "a draft for a private seal for the 12" (Willard Richards Diary, 22 January 1845).

<sup>131</sup>Probably George Woodward, born in 1817 in Monmouth County, New Jersey (E.C.I.F.).

<sup>132</sup>The seal design consisted of a crown over an all-seeing eye, encircled by the capital letters, P S T A P C J C L D S L D A O W, which stood for "Private Seal of the Twelve Apostles, Priests of the Church of Jesus Christ of Latter-day Saints in the Last Dispensation All Over the World" (see illustration).

Saturday, January 25th, 1845. do. do. do. [ditto.] In evening at a party at Bro. Rowley's.<sup>133</sup>

Sunday, January 26th, 1845. In forenoon preparing documents for the elders to take along with them. In the evening met with the Twelve in the High Quorum.<sup>134</sup>

Monday, January 27th, 1845. At home. [p. 39]

Tuesday, January 28th, 1845. On Printing Office business. In evening at a meeting of the Mechanic's Association. I was appointed Chairman, and made some remarks in relation to the best manner of proceeding in building the dam,<sup>135</sup> and particularly insisted upon having every [donation?] that might be put into the company fund for that purpose, reduced to its Cash value.

There was a plan exhibited of the dam, which would consist of fifty three piers, each forty feet long, ten feet wide, and fifteen feet apart, and averaging twelve feet in depth, planks to be put down between the piers, and the spaces covered with plank also, the whole forming a permanent dam, and a bridge forty feet wide and eighty rods long.

Mr. Turley,<sup>136</sup> of the Agricultural and Manufacturing Association made some remarks, respecting the union of the two Societies, but said he had no plan to propose.

I said I had formed no particular plan, suggested the propriety of having a meeting appointed to discuss the best plan of union. I made some general remarks respecting the nature of the Association of which I had in the commencement of the meetings been chosen chairman, said no constitution had as yet been prepared—felt averse to any thing of the kind—there might be an organization, something like the priesthood, &c.

I spoke on the impropriety of the Coach and Carriage Maker's Association being connected with the charter of the Nauvoo Agricultural and Manufacturing Association; and I had as little confidence as any one in the stability of the charter, not that they can take it away legally, this they cannot do; no dependance

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<sup>133</sup>Probably William Rowley, born in 1798 at Lichfield, Staffordshire, England (E.C.I.F.).

<sup>134</sup>The "High Quorum" referred to by John Taylor is also designated in Nauvoo sources as "The Holy Order" and "Quorum of the Anointed." The term refers to those who had received the highest priesthood ordinances. The purpose of the meetings, which commenced in 1842 and were presided over by Joseph Smith prior to his death, was for prayer, instruction, and the introduction of others to the ordinances. (See Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question" [Master's thesis, Brigham Young University, 1981]; and Quinn, "Latter-day Saint Prayer Circles," pp. 79-105.) Heber C. Kimball and William Clayton also attended the 26 January meeting: "In the evening the Holy order met over Parley P. Pratt's Store. Elder Page received his admittance in to the holy order." (Heber C. Kimball Diary, 26 January 1845, Church Archives.) "Evening met with the quorum. John E. Page & J. C. Kingsbury were received also Sara Ann Whitney, Hellen M. Kimball, Eliza R. Snow, Page, Pratt, Olive G. Frost, Lucy Seeley, Louisa Beaman." (William Clayton Diary, 26 January 1845.)

<sup>135</sup>See n. 29.

<sup>136</sup>Theodore Turley (1801-1871), born at Birmingham, Warwickshire, England, was the proprietor of a gunsmith shop in Nauvoo. He was one of the original trustees of the Nauvoo Agricultural and Mechanical Association at the time of its inception in 1841. (*History of the Church*, 4:303; E.C.I.F.)

can be placed on the actions of the legislature of Illinois in granting charters, for they will grant them, and then cry for them again as little boys do marbles, when they have given them away. There is not [p. 40] so much confidence to be placed in them as in a common man.

They granted us a city charter with perpetual succession, and took it away again in about four years. They have violated their word and the faith of the State, and have shouldered the murder of the prophets at Carthage jail by receiving into their midst and screening from public justice by the exercise of the legislative prerogative one of the men indicted for murder<sup>137</sup>—upon the old supposition that the king can do no wrong, therefore I thought we had better have nothing to do with it, for it would be a curse rather than a blessing to us, and if I had my way, I would go in for repealing it, for this we could do legally and the legislature could not.

It was moved that the charter of the Nauvoo Agricultural and Manufacturing Association be repealed.— Carried unanimously.<sup>138</sup>

I presented a plan of organization for the Trades Union, as follows.— First, twelve men to be appointed, forming a living constitution, with President, Secretary, &c., to take the lead in the concern.

2nd.— Separate Trustees to organize themselves, and have their own laws, and be subject to the others, which was appointed unanimously.

Elder Lyman and myself were appointed a committee to select the names of twelve men and present them to the next meeting for adoption or rejection.

Wednesday, January 29, 1845. On business concerning office.

Thursday, January 30th, 1845. At meeting with the City Council and other citizens, to take into consideration the best measures for us to adopt concerning the City Charter.<sup>139</sup> High Council and leading members of the Church in Council. [p. 41]

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<sup>137</sup>See n. 169.

<sup>138</sup>This marked the dissolution of the Nauvoo Agricultural and Mechanical (or Manufacturing) Association, chartered by the Illinois legislature in 1841 (see n. 25). On 31 January 1845, at a meeting in the Seventies' Hall, a "Mercantile and Mechanical Association" was formed for the purpose of "protecting home industry and prevent[ing] the importation into Nauvoo of such articles of merchandize as can be manufactured in the place, also to prevent the evils which we labor under from the merchants who seek our injury and disadvantage and carry away our money without patronizing their customers." The Association was to be governed by twelve trustees constituting the Board of Control: Samuel Bent, Daniel Carn, Shadrach Roundy, John D. Lee, Lucius N. Scovil, Joseph Worthan, Joseph Horne, Hosea Stout, Edward Hunter, Gustavius Williams, Charles C. Rich, and Charles A. Davis. (See "Minutes of the Proceedings of the Stock Holders and Board of Controll of the Mercantile and Mechanical Association of Nauvoo Illinois," MS, pp. 3-5, Church Archives.)

<sup>139</sup>The Illinois legislature had just repealed the Nauvoo Charter, which formed the legal basis for the city's government. Hosea Stout, who also attended the 30 January meeting, added this detail: "At two o'clock P.M. met with a General Council of the Authorities of the City & Church, held at the Mason Hall, for the purpose of consulting the best method for us to pursue in relation to the course the Legislature has taken in repealing our Charter, which they had granted to us for the term of perpetual succession the repeal of which was not only cruel and tyrannical but unprecedented in all civilized nations it was thought best to hold on to the Charter and if necessary appeal from them to the Supreme Courts of the United States And to this end there was a committee appointed to confer with the most able and Learned legal men on the subject." (*Hosea Stout Diary*, 1:18.)

Friday, January 31st, 1845. According to appointment met at Elder Richards' in company with Elders Phelps, Richards, and Lucian R. Foster,<sup>140</sup> as a committee<sup>141</sup> to write to several leading men to get legal advice concerning the City Charter, when the following document was drawn out:

Nauvoo, Ill., Feby. 1st, 1845

Honorable Sir,

At a meeting of the City Council and other authorities of the City of Nauvoo, January 30th, 1845, the undersigned were appointed a committee to confer with you upon the subject mentioned below.

We have just learned through the medium of the public journals that our City Charter, which was granted to us by the Legislature of Illinois about four years ago, with perpetual succession, has just been repealed by the Legislature sitting at Springfield—by which act the inhabitants of the largest city in the State of Illinois will be thrown into almost inextricable difficulty.

We believe the repeal to be altogether unconstitutional and illegal, but we are not well enough versed in national jurisprudence to be able to decide what course to take in order to test the constitutionality of the act, or in which of the United States Courts it would be best to commence legal proceedings.

Believing you to be a man of erudition, and of legal attainments, we have thought it advisable to address you on the subject, asking for your opinion as to the most expedient course to be taken—which Court would be the most proper tribunal—whether there is any precedent to be found in this or any other civilized nation—and for any other information you may please to communicate.

Your early answer will very much oblige

Your most obedient servants, [p. 42]

Letter sent to Stephen A. Douglass,<sup>142</sup>

John Q. Adams,<sup>143</sup>

Daniel Webster,<sup>144</sup>

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<sup>140</sup>Lucien R. Foster was born in 1806 at New Marlboro, Berkshire, Massachusetts. Between 1841 and 1843 he had been president of the branch of the Church in New York City and in 1844 was one of the central committee involved in the nomination of Joseph Smith for the U.S. presidency. (E.C.I.F.; *History of the Church*, 4:344, 6:389.)

<sup>141</sup>Heber C. Kimball was also a member of the committee (Willard Richards Diary, 31 January 1845).

<sup>142</sup>Stephen A. Douglas (1813–1861) was born at Brandon, Rutland, Vermont. He moved to Illinois in 1833, opened a law office, was elected attorney general for the 1st judicial district, and was a judge of the Illinois Supreme Court. In 1840 he was appointed secretary of state and in 1843 was elected to the U.S. Congress. He subsequently became a U.S. senator and candidate for the U.S. presidency. (Allen Johnson and Dumas Malone, eds., *Dictionary of American Biography* [New York: Charles Scribner's Sons, 1932], 3:397–403.)

<sup>143</sup>John Quincy Adams (1767–1848) was born in Braintree, Norfolk, Massachusetts, the son of the second U.S. president. He was U.S. minister to Russia and helped negotiate the peace in the War of 1812. He became the sixth president of the United States, 1825–1829. He was defeated for a second term by Andrew Jackson but served in the House of Representatives from 1831 to 1848. (Ibid., 1:84–93.)

<sup>144</sup>Daniel Webster (1782–1852) was born at Salisbury, Merrimack, New Hampshire. A skilled lawyer, he attracted national attention in defense of the Bank of the United States in *McCulloch v. Maryland* (1819). He was a member of the U.S. House of Representatives from New Hampshire, 1813–1817; from Massachusetts, 1823–1827; and U.S. senator from Massachusetts, 1827–1841, 1845–1850. (Ibid., 10:585–92.)

Joseph P. Hoge, <sup>145</sup>	
Andrew Jackson, <sup>146</sup>	Brigham Young,
John Wentworth, <sup>147</sup>	Willard Richards,
John C. Spencer, <sup>148</sup>	John Taylor,
Wm. C. Rives, <sup>149</sup>	George Miller,       Committee
Silas Wright, <sup>150</sup>	W. W. Phelps,
	Orson Spencer,
	L. R. Foster,

Saturday, February 1st, 1845. Went on a visit to Bro. Benbow's<sup>151</sup> on the prairie.

Sunday, February 2nd, 1845. Preached at Bro. Benbow's.

Monday, February 3rd, 1845. Preached at Bro. Russell's.

Tuesday, February 4th, 1845. Attended Mechanic's meeting.<sup>152</sup>

Wednesday, February 5th, 1845. Attended to Printing office and other business.

Thursday, February 6th, 1845. In Forenoon attending to business at home. In afternoon at Jas. Ivins'.<sup>153</sup> In evening at party at Bro. Yearsley's.<sup>154</sup>

<sup>145</sup>Joseph P. Hoge (1810–1891) was born at Steubenville, Jefferson, Ohio. He moved to Galena, Illinois, in 1836 and represented the Illinois 6th District, which included Hancock County, in the U.S. House of Representatives, 1843–1847. Hoge, a Democrat, had profited from the Mormon support in western Illinois. (William Clayton, *Illinois Fact Book* [Carbondale: Southern Illinois University Press, 1970], p. 103.)

<sup>146</sup>Andrew Jackson (1767–1845), seventh U.S. president, was born in Waxhaw, Lancaster, South Carolina. The hero of the battle of New Orleans (1815), and U.S. senator from Tennessee, 1823–1825, Jackson was elected U.S. president in 1828. (*Dictionary of American Biography*, 5:526–34.)

<sup>147</sup>John Wentworth (1815–1888) was born in Sandwich, Carroll, New Hampshire. In 1836 he moved to Illinois where he became the editor and owner of the *Chicago Democrat*. In 1843 he was elected to the U.S. House of Representatives from Chicago. (*Ibid.*, 10:657–59.)

<sup>148</sup>John C. Spencer (1788–1855) was born at Hudson, Columbia, New York. He was appointed secretary of war in John Tyler's cabinet in 1841 and secretary of the treasury in 1843, but resigned the following year. (*Ibid.*, 9:449–50.)

<sup>149</sup>William C. Rives (1793–1868) was born at Union Hill, Amherst, Virginia. He served in the U.S. House of Representatives from Albemarle County, 1823–1829, and was U.S. minister to France, 1829–1832, 1849–1853. Between 1832 and 1845, he served three terms as a U.S. senator. In 1835 he was a strong candidate for U.S. vice-president. (*Ibid.*, 8:635–37.)

<sup>150</sup>Silas Wright (1795–1847) was born at Amherst, Hampshire, Massachusetts. After moving to New York in 1815 where he practiced law, he was elected to Congress in 1827 and resigned in 1829 to become comptroller of New York, 1829–1833. He served in the U.S. Senate, 1833–1843, and was regarded as the manager of Martin Van Buren's political interests—his "most effective lieutenant." He was chairman of the Senate Finance Committee, 1836–1841. He became governor of New York in 1844. (*Ibid.*, 10:565–67.)

<sup>151</sup>John Benbow was born in 1800 at Grendon Court, Herefordshire, England. He was baptized by Wilford Woodruff in 1840 and contributed freely of his means for the benefit of the Church. John Benbow was among those who "went security to the full extent of their property" to provide bail for Joseph Smith and his associates at Carthage, Illinois, on 25 June 1844. (*History of the Church*, 6:568; E.C.I.F.)

<sup>152</sup>On 4 February the Council of Fifty, of which John Taylor was a member, met for the first time since the death of Joseph Smith. However, John Taylor was absent, attending a meeting of the Mercantile and Mechanical Association. (See Minutes of the Mercantile and Mechanical Association, 4 February 1845, and William Clayton Diary.)

<sup>153</sup>James Ivins, a Nauvoo merchant, was born in 1797, probably in New Jersey (Nauvoo Masonic Lodge Minutes, 2 June 1842, Church Archives).

<sup>154</sup>David D. Yearsley (1808–1849) was born at Thombery, Chester, Pennsylvania. He was a member of the 14th Quorum of Seventies and the Council of Fifty. (General Record of the Seventies, p. 47; E.C.I.F.; Quinn, "Council of Fifty," p. 197.)

Friday, February 7th, 1845. In Forenoon attended City Council.<sup>155</sup> In afternoon at Bro. Major's. In evening at Bro. H. C. Kimball's.

Saturday, February 8th, 1845. Attending to office, and other business.

Sunday, February 9th, 1845. In Forenoon preached at the stand.<sup>156</sup> In afternoon I went to lay hands on some sick persons; and from there went to Bro. Orson and Sister Parley Pratt's.

Monday, February 10th, 1845. Sundry kinds of business.

Tuesday, February 11th, 1845. Met with the Twelve in conference to prepare an instrument for the Trade's meeting. In the evening met with the Mechanic's Institute.<sup>157</sup> [p. 43]

Wednesday, February 12th, 1845. Chiefly at home.

Thursday, February 13th, 1845. do. do.

Friday, February 14th, 1845. do. do.

Saturday, February 15th, 1845. do. do.

Sunday, February 16th, 1845. do. do.

Monday, February 17th, 1845. In the afternoon delivered a lecture to an audience of several thousands on the mechanical operations.

Tuesday, February 18th, 1845. In forenoon met with a society who wished to be organized among the Trades.<sup>158</sup> In afternoon met with the living constitution.<sup>159</sup>

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<sup>155</sup>John Taylor's reference to attending the city council may be an inadvertent error. Actually he attended a meeting of the Council of the Trades Association. The new city council elected after the repeal of the Nauvoo Charter met for the first time on 8 February. (Nauvoo City Council Proceedings, 8 February 1845.)

<sup>156</sup>John Taylor and George A. Smith "preached on the necessity of the people sustaining themselves by home productions and their industry; manufacturing their own clothing and being united and keeping such good order that the repeal of the city charters would be no injury to the community" (*History of the Church*, 7:371-72).

<sup>157</sup>At the meeting of a committee of the Agricultural and Manufacturing Society a plan was displayed for the anticipated dam across the Mississippi River; "it was proposed that the citizens be invited to subscribe twelve thousand days work" for its construction (*ibid.*, 7:372).

<sup>158</sup>At a meeting of the board of control of the newly formed Mercantile and Mechanical Association on 4 February 1845 (see nn. 138, 152), John Taylor had stated that the organization was not properly structured, and the meeting was adjourned until the matter could be reviewed. On 18 February, he and Theodore Turley met with the board of control of the Mercantile and Mechanical Association and explained "the true nature of organizing Associations of this kind." John Taylor pointed out that inasmuch as three members of the board were also members of the Council of Fifty, or the "Living Constitution,"—Samuel Bent, Charles C. Rich, and Edward Hunter—it was best for them to resign, since the board of the Mercantile and Mechanical Association was under the jurisdiction of the "Living Constitution." Thereupon, the three were replaced by Erastus Snow, Levi Hancock, and James Mendenhall. (See Minutes of the Mercantile and Mechanical Association, pp. 6-10; also *Hosea Stout Diary*, 1:21-22.)

<sup>159</sup>Conceived as the inception of a world government for the Millennium, the Council of Fifty was organized by Joseph Smith on 11 March 1844 "for the maintenance, promulgation and protection of civil and religious liberty." In Nauvoo, the council was involved in preparations for a gathering place in the West and, after the repeal of the Nauvoo Charter in January 1845, in the organization of the city. In this respect, there is some evidence that the council was involved in supervision of the trade organizations. "Living Constitution" was a title applied to the council, denoting that the organization's government and direction transcended any written document. (See Quinn, "Council of Fifty," pp. 163-97; also, Andrew F. Ehat, "'It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God," *BYU Studies* 20 [Spring 1980]: 253-79.)

Wednesday, February 19th, 1845. Chiefly at home.

Thursday, February 20th, 1845. Met with the shareholders of the dam. In the evening at a party at Sister Hyrum Smith's.<sup>160</sup>

Friday, February 21st, 1845. I met with the living constitution of the Trade's meeting. In evening at a party at Judge Phelps's.

Saturday, February 22nd, 1845. Chiefly at home.

Sunday, February 23rd, 1845. Preached at Masonic Hall in evening.

Monday, February 24th, 1845. In company with Elder Page and others.

Tuesday, February 25th, 1845. Chiefly at home.<sup>161</sup>

Thursday, Feby. 27th, 1845. In company with some of the principal men at the site of the dam.<sup>162</sup>

Friday, Feby. 28th, 1845. Chiefly at home.

A writ was issued from Augusta, Hancock County, for the purpose of arresting Benjn. Brackenbury,<sup>163</sup> (our witness of the murder,) for perjury; it was made returnable to Captain Dunn of Augusta. An officer arrived here on the 10th of March, 1845, and brought three other men with him, to help [p. 44] take Brackenbury. He attempted to arrest Brackenbury, who refused to go with him to Augusta;<sup>164</sup> but said he would go with him to the nearest justice. The officer refused to do this and travelled back. Brackenbury is a young man whose mother belongs to the Church; he (Brackenbury) was employed by a man near Warsaw, to drive a team for him; and requested by him, to go with these men with his team; and he not knowing the object of the journey went. He was witness of the

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<sup>160</sup>Mary Fielding Smith (1801–1852) was an English emigrant to Canada who was converted in 1836 by Parley P. Pratt. Following the death of Hyrum Smith's wife Jerusha, Hyrum married Mary Fielding in Kirtland in 1837. (Kenneth and Audrey Godfrey, and Jill M. Derr, *Women's Voices* [Salt Lake City: Deseret Book Co., 1982], pp. 58–60.)

<sup>161</sup>On 24 February Brigham Young and others had gone to visit Church members at Macedonia, twenty-two miles southeast of Nauvoo. The next day rumors came to the Nauvoo police that a mob was being formed in the county to waylay the Mormon leader as he returned home that day. The police had given orders for men to arm and prepare to ride to Macedonia when John Taylor arrived on the scene with information that the Brigham Young party did not intend to return to Nauvoo that night but advised Hosea Stout to take a few men and ride to Macedonia as a precaution. (See *Hosea Stout Diary*, 1:23–24.)

<sup>162</sup>At 10 A.M. Brigham Young, George A. Smith, John Taylor, John E. Page, and about a hundred others went to the lower part of the city where the dam was to be built. John Page consecrated the ground for building the dam, and Brigham Young spoke briefly. (Willard Richards Diary, 27 February 1845.)

<sup>163</sup>Benjamin Brackenbury, an eighteen-year-old non-Mormon resident of Nauvoo who had driven a Warsaw militia unit baggage wagon to Carthage the day Joseph and Hyrum Smith were killed, had been a prospective prosecution witness against the murderers (Oaks and Hill, *Carthage Conspiracy*, pp. 66–69, 150–54).

<sup>164</sup>Convinced that Brackenbury's life was in danger, a crowd gathered and freed him from the custody of the officer (Oliver B. Huntington Diary, 1:55, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University).

murder of Bros. Joseph and Hyrum Smith, and bore testimony against several of the murderers; and for this reason they wished him out of the way; and issued a writ for him to appear at Augusta, a distance of forty miles from this place, for the purpose of having him in their power. A council was called to see what had better be done, when it was thought advisable for him to repair to Augusta and answer the charges and six men were appointed to accompany him as a guard. When they arrived there Dunn postponed the trial on the excuse of the witnesses not having arrived, (he being a mobocrat and wishing to detain and injure him.)

On the day appointed for the trial about fifty mobbers went to Augusta for the purpose of injuring Brackenbury; and were disappointed in not finding him there; he having procured a writ of Habeas Corpus to appear at a court in Fulton county. That Court having broke up he repaired to Quincy for trial; and was there acquitted.<sup>165</sup>

Gen. Deming<sup>166</sup> arrived here from Carthage, who informed me in the course of a conversation with him, that a man in Carthage a constable named Bettersworth<sup>167</sup> had writs for me. I told him he might rest contented on that ground, for I never would go for a writ. It was no use any one coming with a writ for me, for I will not go. Gen. Deming you know that I am an innocent man; and that I have never [p. 45] injured them; but they have me. I have never broken any law of this State nor of any other; and I defy any man to show that I have injured him. You know that this prosecution is got up for the purpose of destroying the innocent and clearing the murderers. He answered "I do." Now Mr. Deming no man but a scoundrel would serve a writ of that kind; and if any man comes to me with a writ of that kind, and does not immediately depart; he or I have to bite the dust, for I carry the instruments with me; and will blow him through as quick as I can; and I have a number of good fellows who will back me up in it. We have been a people oppressed all the day long; we have been stript of every constitutional right; our best men have been shot down in a manner that would have disgraced the most degenerate barbarians, I myself had my blood spilt on that occassion; and I am not willing to submit any longer to such devilish proceedings. I am not willing to place myself nor any other innocent man in their hands; and if any of them meddle with me I will send them to destruction as quick as I can.

Engaged in writing a document to the Governors of the different states,<sup>168</sup> the following is a copy:

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<sup>165</sup>A summary of the Brackenbury affair is in Oaks and Hill, *Carthage Conspiracy*, pp. 68-69.

<sup>166</sup>Minor R. Deming was a brigadier general in the Illinois State Militia and was sheriff of Hancock County. The conversation reported here probably took place when Deming came into Nauvoo on 12 March "with writs for several of the brethren." (*History of the Church*, 7:380.)

<sup>167</sup>David Bettisworth was the Carthage, Illinois, constable who had arrested Joseph Smith on the riot charge for the destruction of the *Expositor* in June 1844 (*ibid.*, 6:453-54).

<sup>168</sup>A committee consisting of Willard Richards, Lucien Foster, William W. Phelps, and Orson Spencer was appointed on 4 March to draft a letter to be sent to the governors of all the states except Missouri and Illinois. The letters were dated between 24 and 30 April and sent about 10 May. (Willard Richards Diary, 4 March, 30 April, 10 May 1845.) A 27 May response from Governor Thomas Drew of Arkansas—probably the only governor to respond—is found in Roberts, *Comprehensive History*, 2:525-26.

Nauvoo, Illinois, March 1845.

Honorable Sir,

Suffer us, sir, in behalf of a disfranchised and long afflicted people to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Some of us have [p. 46] long been loyal citizens of the State over which you have the honor to preside; while others claim citizenship in each of the States of this great confederacy. We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls: still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and the State of Illinois with impunity.

You are doubtless somewhat familiar with the history of our extermination from the State of Missouri; wherein scores of our brethren were massacred; hundreds died through want and sickness occasioned by their unparalleled suffering, some millions of our property were confiscated or destroyed; and some fifteen thousand souls fled for their Lives, to the then hospitable and peaceful shores of Illinois;— and that the State of Illinois granted to us a liberal charter, for the term of perpetual succession, under whose provisions private rights have become invested, and the largest City in the State has grown up numbering about twenty-thousand inhabitants.

But sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State, with the Executive at their head to coerce and surrender up our best men to unparalleled murder, and that too under the most sacred pledges of protection and safety. As a salve for such unearthly perfidy and guilt, she told us through her highest Executive officer, that the laws should be magnified, and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign state pounced upon two defenceless servants of God; our Prophet and our Patriarch, before the Senate of that [p. 47] State rescued one of the indicted Actors in that mournful tragedy, from the Sheriff of Hancock county and gave him an honorable seat in [the] Hall of Legislation.<sup>169</sup> And all others who were indicted by the Grand Jury of Hancock county for the murder of Generals Joseph and Hyrum Smith, are suffered to roam at large watching for further prey.

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<sup>169</sup>Reference is made here to the arrest of Jacob C. Davis, one of those indicted for the murder of Joseph Smith, by Sheriff Minor Deming at Springfield, Illinois, on 26 December 1844. The arrest so outraged the Illinois Senate that they compelled Deming to release his prisoner. (See Oaks and Hill, *Carthage Conspiracy*, p. 65.)

To crown the climax of these bloody deeds, the state has repealed all those chartered rights by which we might have defended ourselves against oppressors. If we defend ourselves hereafter against violence, whether it comes under the shadow of the law or otherwise, (for we have reason to expect it both ways,) we shall then be charged with treason, and suffer the penalty; and if we continue passive and non-resistant, we must certainly expect to perish, for our enemies have sworn it.

And, here, Sir, permit us to state that General Joseph Smith, during his short life was arraigned at the bar of his country about 50 times, charged with criminal offences, but was acquitted every time by his country, his enemies almost invariably being his judges: And we further testify that as a people, we are law-abiding, peaceable, and without crime; and we challenge the world to prove the contrary: And while other less cities in Illinois have had special courts instituted to try their criminals, we have been stript of every source of arraigining marauders and murderers who are prowling around to destroy us, except the common magistracy.

With these facts before you, sir, will you write to us without delay, as a father and friend, and advise us what to do? We are many of us, citizens of your State, and all members of the same great confederacy. Our fathers, nay some of us, have fought and bled [p. 48] for our country; and we love her constitution dearly.

In the name of Israel's God, and by the virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much to ask you to convene a special session of your State Legislature, and furnish us an asylum where we can enjoy our rights of conscience and religion unmolested? Or will you in a special message to that body when convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation, as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal influence, and by your official rank?

Or will you express your views concerning what is called the Great Western Measure, of colonizing the Latter-day Saints in Oregon, the North Western Territory or some location, remote from the States, where the hand of oppression shall not crush every noble principle, and extinguish every patriotic feeling?

And now Hon. Sir, having reached out our imploring hands with deep solemnity, we would importune with you as a father, a friend, a patriot, and a statesman; by the constitution of American liberty;— by the blood of our fathers, who have fought for the independence of this republic; by the blood of the martyrs which has been shed in our midst; by the wailings of the widows and orphans; by our murdered fathers and mothers, brothers and sisters, wives and children; by the dread of immediate destruction, from secret combinations now forming for our overthrow, and by every endearing tie that binds men to men



believed in revelation and the healing of the sick through faith and prayer; but we were wrong in many things, we had no prophet nor priesthood. This year (1816) we found we were mistaken in many things. At this time I felt very anxious to know whether there were any people on the earth whose principles were right in all things; for I was tired of all orders unless they had the true principles of God: I believed we might receive revelation for ourselves: I believed if we lacked wisdom and humbled ourselves before God in mighty prayer, and asked in sincerity he would give us; I did so with all my heart, and he answered my prayer. The Lord revealed to me in a vision of the night an angel, I thought if I could ask him, he could tell me all I wanted to know. I accordingly asked him if we were right. He said not one of us were right, and that there were no people on earth that were right; but that the Lord would in his own due time raise up a church, different from all others, and he would give power and authority as in the days of Christ; and he would carry it through, and it should never be confounded; and that I should live to see the day, and know the work when it came forth; and that great persecution should follow, and much more after this he told me. I proclaimed it to the world and all people what I had seen and heard; [p. 51] and that all denominations on earth were as John said constituted the great whore of all the earth.

Somewhere about the time that Joseph Smith found the record of the Book of Mormon, I began to feel as though the time was nearly come, that had been made known to me by the angel. I made some inquiries through the country if there was any strange work of God, such as had not been on the earth since the days of Christ. I was then living on the Erie Canal forty miles below Rochester; I had occasion to go on a visit to Canada. I took [a] boat for Lockport; when the boat came to Palmyra, I felt as if some genii or good spirit told me to leave the boat, and go or travel a south course; I did so for about three miles. (I had not yet heard of the gold bible so called at that time, nor any of the Smith family, I was an entire stranger in that part of the country.) Here my guide told me I must put up for the night; and I heard of the Smiths and the gold bible for the first time. I was now within half a mile of Joseph Smith's father's house where my guide had brought me.— In the morning the woman asked me if I had heard of the gold bible. I told her I had not; and there was something began on the top of my head and went to my toes like electricity: I said to myself I shall soon find why I have been led to this place in this singular manner. It only being about half a mile from there across lots to Father Smith's. I soon arrived at the house, and found Hyrum walking the floor; as I entered the room, I said peace be to this house; he looked at me and said "I hope it will be peace." I then said is there any one here that believes in visions and revelations. He said yes, we are a visionary house. I then said I will give you one of my pamphlets, (which was visionary and of my own composition) and if you are a visionary house, I wish you would make [p. 52] known some of your discoveries, I think

I can bear them. They then began to make known to me, that they had obtained a gold record, and had just finished translating it. Here I staid, and they instructed me in the manuscripts of the Book of Mormon; after I had been there two days, I went with Hyrum and some others to Palmyra printing office, where they began to print the Book of Mormon; and as soon as they had printed sixty-four pages I took them and started for Canada; and I preached to all that I saw, high and low, rich and poor, and all that I knew concerning the work. I had but few to oppose, they had not made up their minds, and they knew not what to think of it. I did not see any one in travelling six or seven hundred miles, that had ever heard of the gold bible so called. When I returned from Canada, I went to Massachusetts, and preached the work to all both great and small; and told them to prepare for the great work of God, that was now coming forth, that would never be confounded nor be brought down; but would stand for ever and be like unto the apostolic church. As soon as the books were printed, I took eight or ten of them, and started off to sell and to preach; for you could not sell one without a great deal of preaching. I labored hard for eight days and sold one book on which I made twenty-five cents, and bore my own expenses. I carried them to the reform Methodist Conference, there I found Phineas and Brigham Young with whom I had been acquainted before. I thought I could soon convince the whole conference of the truth of the Book of Mormon, but I soon found my mistake, for after laboring with them for two days, they rejected me. Phineas and Brigham Young used me well. I returned home and on the way preached it to the Free Will Baptist Church, and they received it, and soon after the Church was established a number of them were baptized. Soon after this I was bap-[p. 53]tized by Joseph Smith in the waters of Seneca Lake, and emigrated to Ohio. In the fall of 1831 I with my family emigrated to Jackson County, Missouri; had my houses burned there and was broke up by the mob. Settled again Clay County, and again lost my property. I then settled in Far West about the year 1837; and was finally driven from there, with the loss of almost every thing I had, and was forced to leave my house, in common with all the brethren, in the midst of snow storms and the most severe weather we had that winter. We had to make shanties and tents wherever we could find places. There were three died within about half a mile of me with cold and hunger, all belonging to one family. Many were our sufferings while in Missouri, and many times have mobbers drawn their pistols to shoot me, and I have told them to shoot away, for I thought it would be a pleasure to die; at another time I was knocked down and lost some of my heart's blood; and I have seen much of the sufferings of others.— From Missouri I have came here, and have lived here since.”

Sunday, April 13th, 1845. I preached at the stand. A United States officer, the U. S. Deputy Marshall for the district of Illinois, came to Nauvoo with a writ with near twenty signatures attached to it and against whom process was

issued. The debt was contracted about eight years ago, and property as I have understood, had been turned out to pay it; but whether it had been settled finally or not, I have not ascertained. A great many threats having been thrown out, by many of the mobbers around, we were jealous of him; and it was reported, that he stated at Bro. Young's he being out of town, that if President Young did not give himself up, that he would employ other means. [p. 54]

In my discourse I spoke plainly on these things, and said that he was a mobber, or he never would have used such language, and stated that the saints would defend themselves and not suffer themselves to be imposed upon; and that if any mobbers came here, they came here at their own risk; that they had shed innocent blood, and the murderers were still prowling around; but in the name of Israel's God, they should not do it again with impunity; and all the congregation said Amen. There was Captain Smith<sup>171</sup> of the Carthage Greys, he was one of the greatest of the mobocrats; it was him that drew his company up within view of the jail, at the time of the murder, and went up to the murderers and saluted them. It was this man in the capacity of magistrate that made out a false mittimus to detain Bro. Joseph and Hyrum in Carthage. Also a man of the name of Betterworth a constable, who was so very impatient to have Bro. Joseph and Hyrum secured, that he would scarcely wait, while I went to raise a guard to escort them to jail; and I had to use a great deal of exertion to muster a company;<sup>172</sup> if this man comes to town, I want to be apprised of it, I have been told he has been in town since then. I am prepared to meet such men, I carry the instruments with me.

A man of the name of James Ivins had considerable property, and wished to part with it, for the purpose (as he said) of placing his sons at some business, not having an opportunity in this place; the conclusion I came to, from his actions, was, that he was disaffected. He leaned towards Law<sup>173</sup> when he was cut off; when Rigdon<sup>174</sup> went the same way he had such another leaning. In consequence of these the people lost all confidence in him, and he knowing it, was desirous of leaving. He had a first rate large brick house, brick store, and large pine board barn, on a half acre of land on Main street, corner of Kimball, which he had offered to me for three [p. 55] thousand two hundred dollars although

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<sup>171</sup>Robert F. Smith was the Carthage, Illinois, justice of the peace before whom Joseph and Hyrum Smith were brought on the riot charge in the *Expositor* case on 25 June 1844. He was also commander of the Carthage Greys militia unit stationed near the jail the day of the killings. (*History of the Church*, 6:567; 7:17.)

<sup>172</sup>Reference is made to the events of the evening of 25 June 1844 at Carthage involving the jailing of Joseph and Hyrum Smith by Constable Bettisworth (see *ibid.*, 6:569-73).

<sup>173</sup>William Law (1809-1892) was born in Tyrone County, North Ireland. He was appointed counselor to Joseph Smith in the First Presidency in 1841. His opposition to the practice of plural marriage led to his disaffection. He was a prime mover in the publication of the *Nauvoo Expositor*. (Cook, *Revelations of Joseph Smith*, pp. 265-66; Lyndon W. Cook, "William Law, Nauvoo Dissenter," *BYU Studies* 22 [Winter 1982]: 67-70.)

<sup>174</sup>Sidney Rigdon (1793-1876) was born at St. Clair Township, Alleghany, Pennsylvania. He was a member of the Nauvoo City Council, postmaster of Nauvoo, a member of the Council of Fifty, and counselor in the First Presidency. (Cook, *Revelations of Joseph Smith*, pp. 52-53.)

the buildings had cost twice that sum. I asked the brethren what their counsel was upon the subject; they said go ahead and get it. I took measures forthwith to procure it, not that I wanted to build myself up; but my idea in getting it was to keep it out of the hands of our enemies, as it was offered so cheap; and I thought the store would suit us for a Printing office. My feelings after I had traded for this were the same as ever, I felt like sacrificing all things when called upon, my heart is not set upon property, but the things of God: I care not so much about the good things of this life, as I do about the fellowship of my brethren, and to fulfilling the work the Lord has called me to do; and the favor of the Lord, and securing to myself, my family, and friends an inheritance in the Kingdom of God. Moved into the house May 10th, 1845.<sup>175</sup>

On Saturday evening, May 10th, 1845, a shocking murder was committed in Lee County, Iowa, some three or four miles from West Point. A Dutchman from Pennsylvania, by the name of Miller<sup>176</sup> and his son-in-law Hizen, had recently moved into the county, and it was currently reported through the neighborhood that the old man had brought a large sum of money into the place. The murderers entered the house (supposed to be three in number) with their hands and faces blacked, and demanded what money there was; and struck the old man over the head as he lay in bed, he immediately jumped up and seized a gun, struck one of the villains over the head, and felled him, while engaged in this, another one stabbed him in the breast, cutting the heart; he fell and died on the spot. The son-in-law on hearing the scuffle jumped up, and grappled one of them, and knocked him down, and received a pistol ball through his right breast, and a cut over the left eye which fractured [p. 56] his skull; he also received a stab on the left side of his back. He has since died.

Some men immediately started in search of the murderers and traced two to Nauvoo; some of our citizens went immediately to the house where they were, (they were two of a family named Hodges<sup>177</sup> notorious for thieving; the Father and Mother had joined Rigdon, and had gone to Kirtland, one of the sons named Amos,<sup>178</sup> was one of the Presidents of the Seventies, he was the only Mormon in the family.) they made a desperate resistance and swore they would shoot any one who attempted to enter; they went in and took Amos, William, and Stephen into custody. They kept them in custody two days, there was great excitement round. The Grand Jury for Lee County being in session indicted

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<sup>175</sup>After John Taylor moved from his Water and Bain streets location to Kimball and Main, the first issue of the *Times and Seasons* printed from the new office was the issue of 1 June 1845.

<sup>176</sup>John Miller, a German or Dutch Mennonite, had built a home near Montrose, Iowa (*Hosea Stout Diary*, 1:43).

<sup>177</sup>The father, Abraham C. Hodge, is listed with those added to the Nauvoo police 29 December 1843. In November 1845 he was in Nauvoo preparing for the emigration west. (*History of the Church*, 6:149; 7:513; sources that treat the Hodge murders are listed in *Hosea Stout Diary*, 1:39, 43–44.)

<sup>178</sup>Amos C. Hodge had been a member of Zion's Camp and was one of the guard that accompanied the bodies of Joseph and Hyrum Smith to Nauvoo after the killing at Carthage. He was president of the 13th Quorum of Seventies until he was expelled on 6 July 1845. (*History of the Church*, 7:135; General Record of the Seventies, pp. 43, 107.)

William and Stephen for the murder. They were brought before Squires Johnson and Higbee,<sup>179</sup> (there being no evidence against Amos he was released,) who surrendered them to the Sheriff of Lee County, who immediately secured them in the penitentiary at Madison.

On the 15th of May, I with some others of my brethren had to secrete ourselves, to escape the hands of mobbers, who would have murdered us, if they had had us in their power; they with the design of entrapping us, had made out writs against us to appear at this session of the Court to answer to charges preferred against us. We went to Brother Hunter's, and afterwards to Bro. Pierce's<sup>180</sup> to hide; and were employed in correcting and preparing Church history for the press.<sup>181</sup>

On the morning of Saturday, May 24th,<sup>182</sup> 1845, we repaired to the Temple with great secrecy, for the purpose of laying the corner stone, there were but few that knew about it; the band playing on the walls and the people hearing it, hurried up. [p. 57] About six o'clock A. M., the brethren being assembled, we proceeded to lay the stone; at quarter past six the stone was laid; after which Bro. Young prayed, his voice being heard distinctly, by the congregation below; and the congregation shouted Hossanna, Hossanna, Hossanna to God and the Lamb, Amen, Amen, and Amen. Bro. Kay sung a song composed for the occasion by W. W. Phelps, called the capstone.<sup>183</sup> Although there were several officers watching for us to take us; yet we escaped without their knowledge; when the singing commenced we left unnoticed, and they had not an opportunity of seeing us.

A hole being made in the stone for the reception of several articles, I sent 5 volumes of the Times and Seasons, (1st volume commencing November 1st,

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<sup>179</sup>Isaac Higbee (1797-1874) was born at Gallaway, Gloucester, New Jersey. He was a Nauvoo justice of the peace and bishop of the Second Ward. (Jenson, *Biographical Encyclopedia*, 1:480-81.)

<sup>180</sup>Robert Pierce, born in 1797 at Concord, Delaware, Pennsylvania, was a member of the Nauvoo high priests quorum (E.C.I.F.).

<sup>181</sup>At this time Joseph Smith's "History" was running serially in the *Times and Seasons*.

<sup>182</sup>Between this and Taylor's previous entry of 15 May, the case of the *People v. Levi Williams*, the trial of the assassins of Joseph and Hyrum Smith, commenced with the spring term of the Hancock County Circuit Court on 19 May. On 30 May the five defendants—Levi Williams, Thomas Sharp, Mark Aldrich, Jacob Davis and William Grover—were acquitted. (The best treatment of the subject is Oaks and Hill, *Carthage Conspiracy*.)

<sup>183</sup>Thomas Bullock was among those who recorded the event of laying the temple capstone: "Having heard confidentially that the corner Stone was to be laid at 6 a.m. I called on C. W. Wandell to go with me to the Ceremony. On our arrival, there were great numbers present. We were privileged of ascending to the top of the Temple, and after the band had played two merry airs President Brigham Young laid the S.E. Corner Stone of the Temple of the Lord at 27 minutes past 6. In the presence of Willard Richards, Heber C. Kimball, G. A. Smith, John E. Page, Orson Hyde, John Taylor, Orson Pratt, A. Lyman and a vast concourse of people. Prest. Young, after prayer, led off with waiving his hat and shouting Hosanna, Hosanna, Hosanna, Amen, Amen, Amen, which I have no doubt was heard several miles. It was then repeated. The band struck up the 'Capstone March,' then sang, 'We are a band of brethren.' The band again played a lively air. It must have been a beautiful sight to the passengers on board the 'Osprey' which was coming up the River. It was a splendid morning, a glorious occasion; and the only thing that marred the whole ceremony, was some illbred, insulting backwoodsmen, laughing, talking, chattering like a rookery so that but little could be heard 3 yards from the Speaker. Prest. Young in his little speech remarked that as the Lord had completed his work in six days and on the seventh day he rested from his labors, so with us. We have finished the Temple, and now we complete it. This is the Sabbath day, and now brethren I do not require any man to work on the Temple, or any where else, but you may do as you please. You can now go home and pray that God may bless the labors on the Temple that you may get your endowment and exaltation." (Thomas Bullock Diary.)

1839) and seven numbers of the sixth volume, ending April 15th, 1845. A file of Neighbors from January 1st, 1845, to May 28th, 1845, inclusive; also a copy of my history of the Missouri persecutions; and three pamphlets I printed in the Isle of Man, one entitled Methodism weighed in the balance and found wanting; the other two entitled Calumny refuted and Truth defended.

Sunday, June 1st, 1845. Attended a meeting at the stand. Bros. Kimball, Young, and myself preached on the present prospects of the Saints.<sup>184</sup> In the evening attended a meeting of the priesthood.<sup>185</sup>

Monday, June 2nd, 1845. In council with the Twelve.

Tuesday, June 3rd, 1845. Went out to the farm with family.

Wednesday, June 4th, 1845. Went on to the prairie with Bro. Jennings and several other brethren.

Thursday, June 5th, 1845. This afternoon we spent at Bro. Pierce's, where we hid part of the time, with Bro. [p. 58] Young, Kimball and their wives. In evening at a meeting of the priesthood.<sup>186</sup>

Friday, June 6th, 1845. In forenoon attending to business. In afternoon went to the funeral of a child of Bro. Richard Harrison's, with whom I had formerly boarded in Liverpool, England;<sup>187</sup> it was their only child, and they were very much afflicted on account of its loss.

Saturday, June 7th, 1845. Choosing an assortment of type and printing press, to publish the Church History.

Sunday, June 8th, 1845. In morning at meeting at the stand, Bro. O. Pratt and Bro. Serrine, from Michigan where he has been presiding, preached.<sup>188</sup> In the afternoon at meeting of the Priesthood, at Bro. Willard Richards'.

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<sup>184</sup>This was the first time any of the Twelve had attended a public meeting in three weeks, as they had been in hiding. According to Heber C. Kimball, "There was much joy among the saints" (Heber C. Kimball Diary). In his remarks John Taylor said, among other things: "Joseph has laid down a foundation that all the powers of earth and hell cannot prevent. . . . There is a great work to be done, the salvation of vast generations to be saved. God has laid it upon us to do and we must do it by the power of the Holy Priesthood." (Bullock Minutes.)

<sup>185</sup>This was a prayer meeting of the Holy Order.

<sup>186</sup>Ibid.

<sup>187</sup>Richard Harrison (1808-1882) lived at 72 Burlington Street, Liverpool. The child, Lavinia, was born 18 September 1843 and died 5 June 1845. An older child, Zipporah, had died in Liverpool in 1841. (Family Group Records Collection.)

<sup>188</sup>On 7 June two children had been found buried in the sand south of the temple; Mephiboseth Serrine's discourse at the stand was a funeral sermon for the two (Willard Richards Diary, 8 June 1845).

Monday, June 9th, 1845. Met in council with the Twelve and Trustees at Bishop George Miller's, to consult about making a tabernacle; it was decided to send for four thousand yards of canvas for that purpose.<sup>189</sup>

Tuesday, June 10th, 1845. Attending to business with Bro. Rowley and Bro. Jennings;<sup>190</sup> they being about to start to Cincinnati for three thousand dollars worth of type and material. In a council it was agreed that we should send for this type and other stock, to print the Church history and other things, our present limited means not being sufficient. It was left to me whether I would furnish materials for printing it; and make a charge, or they (the Church) should furnish means, and me to make my charge as counsel should direct. The latter was finally agreed upon.<sup>191</sup>

Wednesday, June 11th, 1845. With Bro. Rowley and Jennings preparing them for their journey. In afternoon on other business, pertaining to building an additional office for printing. [p. 59]

Thursday, June 12th, 1845. This day was appointed for a fast day. I had went with some others security for the payment of damage sustained by the Expositor; and to avoid being entangled in the law at the present time, I had to hide up and not be present at the fast meeting; they having acted dishonorably I thought it best to let it lie over, for some other Court, where we would have justice done us.

Friday, June 13th, 1845. In afternoon at a meeting of Coach and Carriage Making Association, at the Seventies Hall, to regulate some difficulties that existed, they having had some disagreement; two men of the names of Burr Frost<sup>192</sup> and David De Vol<sup>193</sup> having manifested a wrong spirit, and stirred up the others into commotion. I reprimanded them on their folly, and told them such things were not worthy of men's notice; that men who were aiming at eternal glory and expected to be kings and priests unto the most High God, and to possess principalities and powers, thrones and dominions, ought not to condescend to such trifles; that it was worse than child's play; and they of all others ought to possess more exalted feelings; and as they had the priesthood, ought to honor the priesthood; that there was order in the Kingdom of God, and that

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<sup>189</sup>The previous afternoon, Orson Hyde had been selected to go east to purchase canvas for a proposed tabernacle (*History of the Church*, 7:426).

<sup>190</sup>These were possibly William Rowley and Chauncey Jennings.

<sup>191</sup>One subject of the prayer meeting on the afternoon of the eighth was that "Elder Taylor be prospered in sending for press type & paper to print the History" (Willard Richards Diary). Although Joseph Smith's "History" was being published serially in the *Times and Seasons* at this time, a separate publication of the complete "History" was evidently contemplated.

<sup>192</sup>Burr Frost (1815-1878), born at Walcott, New Haven, Connecticut, was a member of the 16th Quorum of Seventies (Jenson, *Biographical Encyclopedia*, 4:703-4; General Record of the Seventies, p. 49).

<sup>193</sup>David DeVol was born in 1805 at Chatham, Columbia, New York (E.C.I.F.).

also in the temporal things, as well as spiritual; that they had a President who stood in high standing in the Church, and who was every way competent to teach them; and if they would only listen to his teaching, there would be no difficulty and all things would go on well.— Before meeting was dismissed, I left with Mrs. Taylor to go to Bro. Fullmer's<sup>194</sup> on the prairie, we staid all night there, we had quite a pleasant time.

Saturday, June 14th, 1845. We went from Bro. Fulmer's to Bro. Benbow's on a visit, and returned home on Sunday afternoon; we had an agreeable time while we [were] there. [p. 60]

Monday, June 16th, 1845. Attending to some business at home.

Tuesday, June 17th, 1845. Went to Mother Lucy Smith's, by her request to read some of her history, to see if it was fit or ready for publication.<sup>195</sup> I had an interesting conversation with the old lady; wherein she related many things concerning the family that pleased as well as instructed me; though now quite an aged woman, the power of her memory is surprising, she is able to relate circumstances connected with the family, with great distinctness and accuracy; she is an honor as well as an ornament to the family she belongs.

Wednesday, June 18th, 1845. Engaged with President Brigham Young, H. C. Kimball, and G. A. Smith, in reading Church History.<sup>196</sup> This night I had the following dream:

I dreamt that I stood by the Temple and looked up, and saw that it was finished. I admired the elegance and symmetry of the building, and felt animated in my spirits and rejoiced to see the building finished. I remarked to a person standing by, what a beautiful structure this is, how elegant the design, and how well it is executed. I then said it is only a very short time since we laid the topstone; and now it is finished. I knew that a great deal of the wood work was prepared, but did not anticipate that the building would be so soon completed. I felt at the same time filled with the spirit of God, and my heart rejoiced before the Lord.

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<sup>194</sup>John S. Fullmer (1807–1883) was born in Luzerne County, Pennsylvania. Fullmer had assisted Joseph Smith as a secretary and in the Smith store. He was an officer in the Nauvoo Legion and had accompanied the Smiths to Carthage in June 1844. He was admitted to the Council of Fifty in April 1845. (E.C.I.F.; John S. Fullmer to Wilford Woodruff, 18 October 1881, Church Archives; Quinn, "Council of Fifty," p. 194.)

<sup>195</sup>Lucy Mack Smith (1775–1856), mother of the Prophet Joseph Smith, at this time was engaged in producing the history that was published by Orson Pratt in England under the title *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations* (Liverpool, 1853). Details of production of the history are given in Richard L. Anderson, "His Mother's Manuscript: An Intimate View of Joseph Smith," BYU Forum Address, 27 January 1976.

<sup>196</sup>The "History" of the Church that bears Joseph Smith's name, was started under his direction and had been completed to August 1838 by the time of his death. Thereafter, the writing continued under the supervision of the Church Historian, Willard Richards, and by June 1845, the manuscript had been completed to February 1842. As the manuscript of the "History" was written, it was read in the presence of members of the Quorum of the Twelve for their input, since they had witnessed much that had transpired. (Dean C. Jessee, "The Writing of Joseph Smith's History," *BYU Studies* 11 [Summer 1971]: 439–73.)

While I stood gazing with pleasure at the Temple, I saw another tower rising like unto the one that is on the west end of the Temple, and immediately exclaimed to the person that I had before conversed with, why there is another tower; and said I pointing my finger, still further there is another, and yet another; we have not yet began to see the whole; the scenery gradually changed, and a [p. 61] temple very much larger in dimensions, than the one which we are building, stood before me; there were a number of towers, placed apparently at equal distances on the outside, each of which were supported by buildings as large as this temple, and yet were united with, and were a part of the great temple; they were of as large dimensions as that which is on this Temple, from the midst of these towers and in the centre of the building arose in majestic grandeur an immense large dome, that seemed to tower as high above the towers, as the towers were from the earth; it was not quite finished at the top, and there were some workmen employed near the top of the dome, who in consequence of the extreme height of the building appeared very small. I was much delighted with the scenery that presented itself to my view, and soon after awoke retaining for some time afterwards the same pleasing sensation that I had enjoyed during my dream.

Thursday, June 19th, 1845. Engaged in business connected with the office, and in preparing building materials for a new office. In afternoon attended meeting of the priesthood.

Friday, June 20th, 1845. It being very wet in the forenoon I was occupied with business in the office. In afternoon rode out with Mr. Joseph Cain,<sup>197</sup> one of my clerks, to attend to some business, among others I called upon Bro. Maring<sup>198</sup> who had been talking of buying some land of me; but as he had not altogether made up his mind, I borrowed one hundred dollars of him, to assist in purchasing some materials that we needed in the Printing Office.

Saturday, June 21st, 1845. A man of the name of Amos Hodges was taken up on a charge of theft. I am afraid he is connected with a gang of villains that are lurking about, stealing on our credit. It seems when our enemies [p. 62] are quiet abroad, the devil is exerting himself in our midst;— some of the friends of this man, were anxious to have him liberated; but we thought it best to have him remain in custody, and if guilty suffer the penalty of the law; or if innocent be acquitted.

Sunday, June 22nd, 1845. In the morning being unwell I remained at home. In evening attended a meeting of the priesthood, where we have been in the

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<sup>197</sup>Joseph Cain (1824–1857), brother-in-law of John Taylor, was born at Douglas, Isle of Man, Great Britain. He was converted in England in 1840 and arrived in Nauvoo in 1844. He was a member of the 2d Quorum of Seventies and assisted John Taylor in the printing office. In 1847 he and John Taylor married Whittaker sisters. (Jenson, *Biographical Encyclopedia*, 2:750–51; General Record of the Seventies, p. 16.)

<sup>198</sup>This was probably Henry Mehring (1796–1860).

habit every Sunday and Thursday afternoon of meeting together according to the holy order of God, to offer up our oblations, and pray according to the divine pattern,<sup>199</sup> for such things as the Church and ourselves stand in need of; and we know that God hears our prayers, and bestows upon us those things, that we ask at his hands, and therefore we have confidence and come to God as our chief source of comfort, blessings, security, and protection in all times of trouble; and our souls are feasted on the good things of God, for we are one, and God is with us.

Monday, June 23rd, 1845. Engaged in writing an editorial article for the *Times and Seasons*, and *Neighbor* the following is a copy:

### Patriarchal.

Since the publication of the last *Times and Seasons*, we have frequently been interrogated about the meaning of some remarks made by Elder Wm. Smith in an article headed patriarchal, and also concerning some expressions in the editorial connected therewith:<sup>200</sup> and as the nature of the office of Patriarch, does not seem to be fully understood, we thought a little explanation on this point might not be amiss.

So far as the editorial is concerned it was written rather hastily by our junior editor, W. W. Phelps, and did not come under our notice until after it was published.— [p. 63] There are some expressions contained in it, which might have been worded better and have rendered it less subject to criticism; but he assures us that no such intention was intended to be conveyed as that which is conceived by some. And concerning Brother Wm. Smith we are better acquainted with him and with his views, than to believe that he intended to convey any such idea as the one which some persons would put upon, or gather from his sayings.

In regard to the office of Patriarch, William Smith has been ordained Patriarch to the Church; but he is not the only Patriarch, but would act as a senior Patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the Church in Zion; and he would take the lead, priority, or presidency of the Patriarchal office in this place; and in this capacity if there should be a council of Patriarchs, he as a matter of course would preside by right of office. But every legally ordained Patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has as much right

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<sup>199</sup>See n. 134.

<sup>200</sup>William Smith (1811-1893), the younger brother of Joseph Smith, was a member of the Quorum of the Twelve. He had served in the Illinois legislature in 1842-1843. Outspoken and headstrong, he had several times estranged himself from his family and the Church. On 24 May 1845 he was ordained Patriarch to the Church, but in subsequent weeks claimed a primacy that he did not possess. William's article, with accompanying editorial, is in *Times and Seasons* 6 (15 May 1845): 904-6. (On his life, see Calvin P. Rudd, "William Smith: Brother of the Prophet Joseph Smith" [Master's thesis, Brigham Young University, 1973].)

to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess the authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the before-mentioned persons, or as that of the President of the Church.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by [p. 64] any Patriarch of the Church; in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouthpiece.

A Patriarch to the Church is appointed to bless those who are orphans, or have no father in the Church to bless them. Not as stated inadvertently, in the editorial above alluded to, "to bless all, and such as have not a father to do it," for this he could not do, where the Church is so extensive; the burthen would be too onerous; hence other Patriarchs have been ordained, both in this country, and in England, to assist the Patriarch to the Church, and hence the provision made in the Book of Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the Church, to ordain evangelical ministers, (Patriarchs) as they shall be designated unto them by revelation." Page 104. And should any of those Patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the Patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother Wm. Smith however, "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the Church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, or from their fathers, might be tempted to think they were of no avail, and also, to set at rest this agitated question. [p. 65]

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch over the whole Church" place Brother William Smith at the head of the whole church as president?

Ans. No. Brother William is not patriarch over the whole church; but patriarch to the Church, and as such he was ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the Church of Jesus Christ of Latter-day Saints. The Twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them, the patriarch? No. Those who ordained them, and to

whom is committed the power and authority to regulate all the affairs of the churches abroad. And who has the charge of the whole priesthood here? Ans. The presidency of the church; and not the patriarch.

But does not the Book of Doctrine and Covenants say,

“First, I give unto you Hyrum Smith to be a Patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise whereby ye are sealed up unto the day of redemption, that ye may not fall.”

Yes. But that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, “I give unto you my servant Joseph to be a presiding elder over all my church.” In page 110, D. C. we read “the duty of president of the office of the high priesthood, is to preside over the whole church, and to be like unto Moses.” And from this it is evident that the president of the Church, not the Patriarch, is appointed by God to preside. [p. 66]

But does not the Patriarch stand in the same relationship to the Church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake of our junior, and one that may be very easily made inadvertently. Adam was the natural father of his posterity, who were his family and over whom he presided as Patriarch, Prophet, Priest, and King. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the Church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring Patriarchal blessings, to hold the Keys of this priesthood and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like other ordinances in the Church, this had been neglected; and must needs be restored. But Father Joseph Smith was not president of the Church, nor the President’s counsel. Nor was Hyrum Smith either president or President’s counsel. He was once counsel but when he was ordained Patriarch he gave it up and another was ordained in his stead, (Wm. Law) and in all probability if Bro. William magnifies his calling he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his Brother Hyrum did. Not as President of the Church; but as Patriarch to it. [p. 67]

The President of the Church presides over all Patriarchs, Presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Br. William was in the Quorum of the Twelve during his

brother's lifetime, nor [and] since; and if being ordained a Patriarch would make him President of the Church, it would have made Father Joseph Smith, and Hyrum Smith, Presidents over the church instead of Joseph.

Br. William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A Patriarch is what is termed in Scripture an evangelist, and Brother William acts in that capacity, and God placed in the church "first apostles," not first evangelists, but the president stands in the same relationship to the Church as Moses did to the children of Israel, according to the revelations.

Again who ordained Father Smith to the office of Patriarch? His son Joseph: and Father Smith ordained Hyrum, and the Twelve (of whom Bro. Wm. is one) ordained him. Who are appointed to ordain evangelical ministers? (See page 104 D. C.) Can a stream rise higher than its fountain? No. Says Paul, "verily the less is blessed of the better."

We think that every one will see that Bro. William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the Twelve; but will rather change the nature of his office.

But will it take anything from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Bro. William will still retain the same power, priesthood, and authority that he [p. 68] did before, and yet will hold in connexion with that [of] the Patriarchal office and the keys of that priesthood, and as one of the Twelve must maintain his dignity as one of the presidents of the Church, of whom President Brigham Young is the president and head, and presides over all Patriarchs, Presidents and councils of the Church.

The article referred to in the above was headed Patriarchal, and published No. 9 Volume 6 of [the] Times and Seasons, May 15th, 1845.

In the evening about half past ten o'clock, there was an alarm given that a man had been stabbed below my house in a cornfield. I had gone to bed when the alarm was given and did not hear about it until next morning;— some of our young men ran down to see him, and to help find the assassin. The man's name that was stabbed was Irvine Hodges a brother of the Hodges that had been arrested for thieving and murdering. Two policemen of the names of John Scott<sup>201</sup> and Allen J. Stout,<sup>202</sup> who were on guard at Bro. Brigham Young's, stated that they were outside the house conversing with Sister Young, when they heard two or three blows seemingly struck with a club, and directly afterwards a

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<sup>201</sup>John Scott (1811–1876) was born in Ireland. In addition to his occupation with the Nauvoo police, Scott was an officer in the Nauvoo Legion. (E.C.I.F.)

<sup>202</sup>Allen J. Stout (1815–1889) was born at Wilmington, Mercer, Kentucky. He was a member of the Nauvoo police, an officer in the Nauvoo Legion, and in February 1845 was appointed president of the 19th Quorum of Seventies. (E.C.I.F.; Allen J. Stout Journal, Church Archives; General Record of the Seventies, p. 61.)

succession of shrieks; John Scott told Allen Stout to remain at his post, and he would run and see what the cause of the noise was; and immediately ran in the direction of the cries, running up to the fence he met Hodges climbing over, and asked him who he was, (it being dark he could not distinguish any thing,) he told him his name was Irvine Hodges and begged him not to kill him, stating at the same time he was a murdered man. Scott asked him if he did not know him; and who it was that stabbed him. He said he knew him, he was Scott; and he knew who had stabbed him. Scott then asked him who they were, he said they were men whom he took to be friends, from the river. Scott asked their names; this he could not tell his strength [p. 69] having failed him. He grasped Scott's arm, and ran in the direction of Brother Brigham's; when opposite the door he fell on the ground, and seemed to be in great agony. Scott ran to Main Street, to raise the alarm; he told Mr. Clapp and several other men not belonging to the Church, to hurry up and see him. When Mr. Clapp arrived, he asked Hodges if he knew him. He said he did; and told him to give him his hand. Clapp asked him if he knew the perpetrators. He answered; he did. Clapp asked him who they were, this question he repeated several times; the only answer he received was; he could not tell. He was very anxious to be taken home. John Scott had gone for Dr. Bernhisel;<sup>203</sup> while he was gone, Hodges gave a few struggles and expired. Brother William Smith, (he having been in company with him a short time before,) and several other brethren soon arrived, and immediately instituted a search for the murderers, and the place of murder, but it was of no avail. The coroner not being in the county two Justices of the Peace Squires Johnson and Higbee, acted in his place; and immediately proceeded to select a jury. The jury after hearing and interrogating the witnesses, (Gen. Deming Sheriff of the county, and several other strange gentlemen being present at the time,) returned the following verdict, to wit:

"That the deceased came to his death by violence; but by some person or persons unknown to the Jury; and the said body has upon it the following marks and wounds inflicted by some person or persons unknown to the Jury, and which this Jury find to have been the cause of his death; to wit: with two or three cuts and bruises on the head supposed to have been inflicted by a club; also four cuts on his left side measuring from one inch to one inch and a quarter, supposed to have been inflicted by a bowie knife." [p. 70]

This man had a wife and family at Mechanicsville in this county, about thirty miles from this place, and had sustained a poor character for uprightness. It was reported he had said; if his brothers were hung Brother Brigham Young would die next; he had also threatened Bro. Elbridge Tufts,<sup>204</sup> one of the old

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<sup>203</sup>John M. Bernhisel (1799-1881), a medical doctor, was born at Tyrone, Cumberland, Pennsylvania. He had presided as bishop of the Church in New York City and in February 1845 was appointed traveling bishop to visit branches of the Church. He was also a member of the Council of Fifty. (Jenson, *Biographical Encyclopedia*, 1:723-24; Quinn, "Council of Fifty," p. 193.)

<sup>204</sup>Elbridge Tufts was born in 1812 at Farmington, Kennebeck, Maine (E.C.I.F.).

Police, for acting against his brothers at Burlington. In his case is exemplified the justice of God against transgressors, and the misery connected with iniquity. At the time this took place, two of his younger brothers were sentenced to be hung; and one of his elder brothers, (a President in the Seventies, since cut off,) bound to appear on a charge of thieving. These men had been frequently warned to forsake their evil practices; but this good counsel they would not hearken to. It is truly said the way of the transgressor is hard.

Tuesday, June 24th, 1845. In morning engaged in writing. In afternoon in council with the Twelve at Dr. Richards. This evening a report came from Carthage, to the following effect: that Gen. Deming, sheriff of the county, had shot Dr. Marshall, a mobocrat, in the breast, in the Court House at that place.<sup>205</sup> The circumstances as near as could be gathered were these: they had a dispute about some land, wherein Marshall struck him, and also used very abusive language. Deming told him to desist; but he still persisted in this course of conduct; this aggravated Deming to such a degree that he drew a pistol and shot him. Several of the bystanders arrived in the city with the news; who thought Deming perfectly justifiable. Deming has always acted the part of a gentleman and a man of honor while in this city, and has so far been a friend to this people; he has taken an independant and straight forward course since his election. There are two parties existing at this time in the county, termed Jack-Mormons or men favorable to us, knowing the justice of our cause; and [p. 71] Anti-Mormons or men who oppose us and desire our expulsion. Appearances at this time indicate that they will quarrel among themselves, and cease to molest us. I am sorry that Gen. Deming should have been concerned in this, not that it was wrong; because this man was a mobber and a wicked man; but on account of his family. Deming's influence being about equally balanced between the two parties; and Marshall being a mobocrat; it will be very likely to cause a contention between the two parties, and they will in all probability let us alone.

Wednesday, June 25th, 1845. In the morning the council of the Twelve met together and a letter was read of which the following is a copy: The letter was from Bro. William Smith to President Brigham Young:

Nauvoo, June 25th, 1845.

President Young:—

I feel that my life is in danger, news has come to me that certain men are forming a conspiracy to put me out of the way in this city. I am not safe in the hands of the Police that will insult me to my face and draw their canes over my head. I claim protection from your hands, I have moved in all things by your

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<sup>205</sup>Following his election as sheriff of Hancock County, Minor Deming was viewed as an enemy by anti-Mormons because of his adherence to law and order. On 24 June 1845, the day set for the trial in the murder of Hyrum Smith, as Deming entered the Carthage courthouse he was attacked by Samuel Marshall and in the struggle shot Marshall in the stomach. (Oaks and Hill, *Carthage Conspiracy*, pp. 192-93.)

counsel and I am your friend till death, and any man that says to the contrary is a damned liar and God Almighty will damn him; some have turned against me, because I had the audacity to get married.<sup>206</sup> I also took upon me to advise the Hodges to leave Nauvoo and never return, thinking it the best course in regard to them, to this end I volunteered my council to Bro. Tuft who appeared to be taking an active part in getting rid of these men—Tuft said he did not care a damn for what I said and further insulted me; he had his council from others and should follow it &c. &c., charging me falsely, I [p. 72] would not bear it, took him by the collar; he drew his cane. I do not believe it is your council to Police to run over me. Since this time this man Tufts is surrounded by groups of men threatening me, and I am not safe Bro. Young, and something must be done. I will not risk my life in the hands of such men, they must either give me satisfaction or quit the Police, for to be murdered in cold blood in my bed, cut to pieces and my friends not to be the wiser for it and no redress; it has been already said, if I did not look wild, I would step out once too many; and this the City Police, what can be done Bro. Young? I know you will approve of the course took in regard to the Hodges when I tell you the right side of the question. I want to feel safe, and if I cannot be protected by the present authorities of this city, I must know who will protect me, and who are willing to see me murdered in this City. The deacons that pass my house nightly say in the streets that it is no more harm to raise a cane over an apostle's head and beat him for a crime &c. &c., men came to me last evening and said Bro. Smith your life is in danger, take care of yourself, what shall I do? must I call on friends to protect me, or will you, who I look upon as a friend, regulate this matter, the thing must be clipped in the bud. I will not be watched and guarded by such men, and something is necessary, an action on the subject immediately for protection I will, or die.

Respectfully

[Address]<sup>207</sup> President B. Young, Nauvoo. Wm. Smith.

Our mind was that the Policeman was doing his duty, and Bro. Wm. Smith was in the wrong; and his life was not in jeopardy. The Twelve were very sorry in the midst of the excitement that was around them, at the course William had taken, whilst the desire of our hearts was to promote peace and union among the saints and [p. 73] to prevent the enemy from taking any advantage; for the accomplishment of this purpose, we appointed a meeting of the Twelve and the Police in the Masonic Hall in the evening and that things might be overruled by the spirit of the Lord, we appointed a meeting of the Quorum of the Priesthood

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<sup>206</sup>Caroline Amanda Grant (1814–1845), wife of William B. Smith, died at Nauvoo on 22 May 1845. One month later William married Mary Jane Rollins. (Cook, *Revelations of Joseph Smith*, pp. 276–77.)

<sup>207</sup>Brackets are in the original.

at which however few but the Twelve were present; we there prayed for William that God would overrule every evil principle; that his violent spirit might be curbed by the spirit of God, and that we might be enabled to save him, that he might be an honor to his father's house, and a blessing to the Church; we also prayed for his Mother, Sisters, and all his Father's family; we at the same time prayed for Gen. Deming, that inasmuch as he had been our friend; and had rashly shot a man in self defence that things might be overruled for his good; and that his enemies might not be allowed to injure him. We met William together with the Police at the time appointed. He was invited by President Brigham Young to speak and make a statement of his feelings.

"He arose and made some explanations in regard to the course he had taken to counsel the Police, to let a Prisoner who was in their custody go, who was one of the brothers of the Hodges condemned for murder, [and who we had every reason to believe was implicated in the same thing.]<sup>208</sup> He furthermore stated he had some altercation with Brother Tufts, one of the Police, who he had heretofore considered as a good brother, and did now; that a scuffle had ensued, wherein he attempted to strike Tufts, in consequence as he said of Tufts rejecting his counsel; that he considered he had a right to counsel him; and wanted to know of the Twelve and the Bishops, whether they would or would not sustain him in that position; for if the people here did not [p. 74] want him, he would go away in to the wilderness or to some more convenient place, where his life and interests would be regarded; that he would go quietly and let the people here remain in peace; that he was one of the last remnants of the Smith family to whom the priesthood had come;<sup>209</sup> and that if he went away, he would take along with him, his sisters, his mother, and the last remains of the family; and that where he and they went, there the priesthood, authority, and the Church would be; he made many other remarks of an unpleasant nature."

"Elder Young arose and said he did not wish to enter into all the particulars that had been spoken of by Brother William, inasmuch as we had come to settle a case of difficulty between him and police; but he did want to make a remark or two on one or two subjects that had been alluded to by William; he knew as much about the power and authority of the priesthood as William Smith or any other man in the Church. He stated that he did not receive his priesthood from William Smith but from his brother, and he understood the power of that priesthood; neither is this Church indebted to William Smith for the priesthood; that Joseph had made some expressions about a year ago upon the stand, that they did not know him; there were certain principles connected with the priesthood, genealogy, and blood which would be unfolded in their proper time; that Hyrum although he was older than Joseph, had no right to the presidency,

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<sup>208</sup>Brackets are in the original.

<sup>209</sup>The Twelve had ordained William Smith as Patriarch to the Church on 24 May 1845 (*History of the Church*, 7:418).

neither had Samuel, Don Carlos, William or any of the brothers but Joseph; that had we never received the priesthood until we received it through William Smith, we should have been without it till the day of Judgement. As William Smith says that if he goes away from here and takes his Father's family along, the priesthood and authority would go. I say it will not go [p. 75] the priesthood and authority is in the church and cannot be taken from it without transgression. I have counselled this Church in connection with my brethren, in all the turbulent scenes that have taken place since Joseph's death, and I appeal to all present if the spirit of God has not been with us. They all answered "yes, it has." I ask if the cause has not increased as rapidly since his death as before, and if there has not been more peace and unity since his death than before. They all answered "yes." William Smith had no right to counsel those men to let the Hodges go; they were men acting under the town police, fulfilling the law, having men in their custody, who I believe to be murderers, and who had threatened my life. They came to me asking what they should do. I told them to fulfil the law; and that when the Twelve act as counsel, they act unitedly, and not separately; and I am their mouthpiece. We could live in peace here before William Smith came; and since he came there has been the devil to pay; he has been throwing out hints all the time, that the presidency belonged to him, producing discord. I have reason to believe, and before we get through with this matter, think I can prove, that he told General Deming that I was the instigator of that murder (Hodges) I will not stand such things, nor will I be nosed about by Wm. Smith; but while he remains one of the counsel like my-self and the rest of the brethren, he shall be subject to that counsel; and I will have an investigation into these matters; and I will not sustain William Smith in any principle of unrighteousness; neither shall any of these Police be put out of their office on his account for they are good men, and have done their duty." [p. 76]

Brother William arose and seemed to be humbled under the influence of what Brother Brigham had said; he having spoken with great power; and made the following remarks:

"Brother Brigham had misunderstood him; he did not mean that he would take the priesthood away with him; but that he would take his family away; and that he had not said, that he had a right to the presidency;— but that he always said that Brother Brigham was the head of the church; and that he did not wish any of the Police to be dismissed, he only wished to know if he would be safe."

Brother Brigham said, if that was all that was wanted it could be soon done. He did not wish to harrow up any person's feelings; and this investigation would not be necessary. He called upon the Police to know if they would stand by Brother William, and support him. They all answered, "yes." He then called upon Brother William to know if he would support the Police. He answered, "yes."

Thursday, June 26th, 1845. In forenoon attending to business concerning the new office. In evening a few friends called in to see Mrs. Taylor, in consequence I remained in the house all the evening.

Friday, June 27th, 1845. This was the anniversary of the day that Brothers Joseph and Hyrum were killed and myself shot. We met together (the Quorum of the Priesthood,) to pray, several of the Twelve were present; when I returned in the evening, Mrs. Taylor showed me a copy of a vision that Mother Lucy Smith had, stating that her son William was head over the Church; the following is a copy:<sup>210</sup> [p. 77]

Brothers and Children, I was much troubled and felt as if I had the sins of the whole world to bear, and the burthen of the Church; and I felt that there was something wrong. I called on the Lord to show me what was wrong, and if it was me. I called upon him until I slept. I then heard a voice calling on me saying awake, awake, awake, for thy only son that thou hast living, they for his life have laid a snare. My aged servant Joseph who was the first patriarch of this Church, and my servant Hyrum who was the second patriarch, my servant Joseph who was Prophet and Seer, and my servants Samuel, William, and Don Carlos they were the first founders, fathers, and heads of this Church, raised up in these last days, and thou art the mother, and thy daughters have helped, and they are the daughters in Israel, and have helped raise up this Church. Arise, Arise, Arise, and take thy place you know not what has been in the hearts of some; but he said thou shalt know. He told me what it was; but I shall not tell. (I saw William in a room full of armed men and he having no weapons. They would have crushed him down, if it had not been for the power of God; and many of the family would have been cut off, the Lord having softened their hearts. Two amongst them had blacker hearts than the rest, and I know who they were, and I will tell them if they will come to me. Brigham Young and Heber C. Kimball know it is so, and dare not deny it.) Call upon the Twelve, let all things be set in order, and keep their hearts pure from this time henceforth, the voice saith be merciful, and then Zion shall arise and flourish as a rose. What I was told I cannot tell. [p. 78] Thou art the mother in Israel, and tell thy children all to walk uprightly. Thy son William he shall have power over the Churches, he is father in Israel over the patriarchs and the whole of the Church, he is the last of the lineage that is raised up in these last days. He is patriarch to regulate the affairs of the Church. He is President over all the Church, they cannot take his apostleship away from him. The Presidency of the Church belongs to William, he being the last of the heads of the Church, according to the lineage, he having inherited it from the family from before the foundation of the

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<sup>210</sup>The Taylor diary copy of the Lucy Smith vision may have been taken from an extant Thomas Bullock manuscript of the same. B. H. Roberts published the Lucy Smith statement in his *Succession in the Presidency* (Salt Lake City: Geo. Q. Cannon & Sons Publishing Co., 1894), pp. 19-23.

world. Thou art a mother in Israel. Thy spirit arose and said in eternity, that it would take a body to be a mother to [the] Prophet who should be raised up to save the last dispensation. And, the spirit said unto me be faithful (and that I had been faithful.) And tell the Church to be faithful. And the spirit said I should live until I was satisfied with life.

Brothers and Children, I want you to take notice the burthen of the Church [rests on William.]<sup>211</sup>

2nd Vision. Joseph came to me and said "that day is coming when I shall wave the sceptre of power over my enemies. Be patient my brothers and sisters, the day is coming when you shall have eternal life and be rewarded for all your troubles."

3rd Vision. Father came to me and I said Father have you come. And he said "Yes." I said tell me where you have been? And he said "I have been all around here. I have come to you again to tell you one thing certain, which I have told you many times before. It is my prayers and the prayers of our sons that you live to take care of William and my daughters, and see that they have their rights and standing where they ought to have it. He turned to [p. 79] go away, and I said I will go with you. He said you must stay.

The following persons were present at the time this vision was related:

William Smith,	Mrs. Taylor, <sup>212</sup>
A. Milliken, <sup>213</sup>	Mrs. Milliken,
W. J. Salisbury, <sup>214</sup>	Mrs. Salisbury,
David Elliott, <sup>215</sup>	Mrs. McLery,
Robt. Campbell, <sup>216</sup>	Mrs. Kelly,
Elias Smith,	Mrs. Sherman. <sup>217</sup>
Joseph Cain,	
Bro. Stringham, <sup>218</sup>	
Chas. Kelly, <sup>219</sup>	
Bro. McLery, <sup>220</sup>	

<sup>211</sup>Brackets are in the original.

<sup>212</sup>Leonora Taylor, wife of John Taylor and daughter of George Cannon and Leonora Callister, was born in 1800 at Peel, Isle of Man (Family Group Records Collection).

<sup>213</sup>Arthur Milliken (1817-1882) married Lucy Smith (1821-1882), youngest daughter of Lucy and Joseph Smith, Sr., in June 1840. In Nauvoo he was scribe for William Smith in recording patriarchal blessings. (*Utah Genealogical and Historical Magazine* 26 [July 1935]: 152; Family Group Records Collection.)

<sup>214</sup>Wilkins Jenkins Salisbury (1809-1853) married Katherine Smith (1813-1900), sister of Joseph and William Smith, in January 1831 (*Utah Genealogical and Historical Magazine* 26 [July 1935]: 151-52).

<sup>215</sup>David Elliott (1799-1852) was born at Charleston, Montgomery, New York (E.C.I.F.).

<sup>216</sup>Robert Campbell (1825-1872) was born at Kilbarchan, Renfrewshire, Scotland (Jenson, *Biographical Encyclopedia*, 3:613-14).

<sup>217</sup>This was probably Delcena Johnson Sherman, widow of Lyman R. Sherman.

<sup>218</sup>This was possibly William Stringham (1788-1868).

<sup>219</sup>Charles Kelly was a participant in Zion's Camp and a member of the 1st Quorum of Seventies (*History of the Church*, 2:184, 203).

<sup>220</sup>William McCleary married Sophronia Smith (1803-1876), sister of Joseph Smith, following the death of her first husband, Calvin Stoddard, who died in 1836 (Family Group Records Collection; *Utah Genealogical and Historical Magazine* 26 [July 1935]: 151).

Saturday, June 28th, 1845. The brethren had been requested to change the place of meeting with the stand, to the grove in front of the Temple. I went up with the Twelve to inspect their work, also to see the Arsenal and the font in the Temple, its foundation having just been laid. In the afternoon Brother Pack came to me informing me, that a lawyer who had lately come to town, had been making use of language, wherein he wanted to implicate Elder Young in the murder of Hodges; this lawyer Hall, had lately come to town for purposes of no good. I suppose he is a blackleg and in connection with several others in this town. I am inclined to think so from what Dr. A. Young had told me; he stated that Dr. A. B. Williams<sup>221</sup> had said the same things of Brother Young, and we know him to be a blackleg, and a very wicked, bad man. Brother Pack and I went in search of Brother Young, to inform him of the situation of things, and ask counsel at his hands, but did not find him till evening. [p. 80]

Sunday, June 29th, 1845. In morning attended meeting. Brother Benson preached he having just returned from a mission to the east, where he had been presiding over a number of churches; he possessed a good spirit and gave general satisfaction.<sup>222</sup> In the afternoon I addressed the congregation at the stand, the following is the discourse as taken by our reporter G. D. Watt:<sup>223</sup> [p. 81]

Monday, June 30th, 1845. Engaged in business about my building and the office, in the morning. In the afternoon went to Mother Smith's with a number of the Twelve and the Bishops, according to previous appointment, at the request of Mother Smith to settle some misunderstanding and difficulty that existed in her mind in relation to a vision that she had had. When we were there, i.e. Elders Young, Kimball, O. Pratt, John E. Page, Willard Richards, George A. Smith, and myself of the Twelve together with Bishops Whitney and Miller, and Elder Cahoon<sup>224</sup> one of the Temple committee, and some of her own family were present.<sup>225</sup> We conversed freely with her, she stated however that she

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<sup>221</sup>Andrew B. Williams was born in 1818 in Jefferson County, New York (E.C.I.F.).

<sup>222</sup>Ezra T. Benson had recently returned from Boston, leading a large company of eastern Saints. In addition to Benson's remarks, Brigham Young also spoke. (*History of the Church*, 7:433; Jenson, *Biographical Encyclopedia*, 1:101.)

<sup>223</sup>George D. Watt (1815-1881) was born in Manchester, Lancashire, England. He was one of the first to be baptized in England. In 1845 he was teaching phonography (shorthand) in Nauvoo as president of the Phonographic Society. (Ronald G. Watt, "Sailing 'The Old Ship Zion': The Life of George D. Watt," *BYU Studies* 18 [Fall 1977]: 48-65.) At this point in the manuscript, 2¾ pages were left blank, probably for intended recording of the Taylor discourse.

<sup>224</sup>Reynolds Cahoon (1790-1861) was born at Cambridge, Washington, New York. He was a member of the Nauvoo Temple committee charged with pushing the construction to completion; he was also a member of the Council of Fifty. (Cook, *Revelations of Joseph Smith*, p. 73.)

<sup>225</sup>On 28 June, Bishop George Miller had made arrangements with Mother Smith for an interview with Brigham Young and other Church leaders, and she had agreed that her revelation or vision should be read at the stand on Sunday the twenty-ninth. Later on the twenty-eighth, when George A. Smith and his father, John, visited William to invite him to the interview, they found William in an antagonistic mood. On Sunday the twenty-ninth, Mother Smith had requested that her vision not be read publicly, "as it was not written down correctly, and . . . was only for her own children and not for the Priesthood or Church." In his Sunday morning remarks Brigham Young discussed the vision but did not read the text. With these preliminaries, the interview took place on 30 June. (George A. Smith Diary, 28, 29 June 1845, Church Archives; and Thomas Bullock Minutes, 29 June.)

thought that we had not a correct copy of her vision; however we know that it is; but supposed that the old lady was feeble and excited, and perhaps might not fully recollect what she had said. Elder Young told his mind freely about William, and stated that he was aiming at power, and authority, and priesthood that did not belong to him. That the statement that was published in the paper concerning Patriarchs was correct; that he would sustain William in his office and calling; but would not allow him to tread upon his neck or any other man's. That if the Church wanted to have William Smith they would mention it to them, and they should have their choice, this however the Church neither would the Twelve consent to it; for if it had been put to them, I do not suppose twenty would have voted for him out of the many thousands there [p. 85] are in the Church. Mother Smith said he did not want it, she did not profess to be a revelator only for herself and family, that she wanted peace, union, and harmony. The twelve all expressed the same feeling and manifested the greatest kindness to Mother Smith together with the Bishops. William did not meet with us; but we received from him the following letter:

Nauvoo, June 30th, 1845.

Elder Young,

It has been my purpose from the first to do all I could for peace. I said in a short note to you the other day, that I would stand by you till death; but it might be asked upon what principle? I will answer on the principle that I am dealt justly by in the Church. The next morning after our meeting I notice an article that appears under the head of Patriarchs. It is not so much the doctrine that I care about, it is the spirit of the article, a disposition that appears in the brethren to butt and shove me down to the last cent, hour, and minute in the day. I do not like it and again why was not the article shown to me, as it was an article touching my standing and office in the Church, nothing was said to me on the subject. This with other like circumstances since my return from the East, and for my hard labor there, have received no favor nothing but hints of abuse, whilst other men can be applauded to the skies, and that too for the fruits of other men's labors. I am sick and tired of such partiality, only give me my just dues, that in truth, justice and honor [p. 86] demands and all is well. I have often said, and sufficient to satisfy all the saints, that I was willing it was my wish that you should stand as President of the Church; but I claim to be Patriarch over the whole Church, this gives me my place and proper standing and what I inherit; and as to works I am ready to measure arms with any man, give me what is due. Then you know the understanding and the conversation we had on this subject when we met at Brother Taylor's that I was Patriarch over the whole Church; this is what I claim and must have: and now to conclude as I understand you are to meet at Mother Smith's to day, the Twelve, &c., &c.

My proposition is my share of the kingdom, and if you will publish in the Neighbor and Times and Seasons the true state of the case in regard to my office as Patriarch over the whole Church, this will give me a right to visit all branches of the Church and intrude on no man's rights and further to attend to all of the ordinances of God, no man being my head I will reconcile all difficulties and Elder Young can stand as the President of the Church and by my most hearty wish and consent; this will settle all difficulties and restore peace and good order and farther than this I cannot say, only that I want all men to understand that my Father's family are of the royal blood and promised seed and no man or set of men can take their crown or place in time or in eternity. Brother Young the above is my proposition and will settle all difficulties at once and these are my avowed sentiments and no equivocation.

William Smith.[p. 87]

Which we answered as follows:

Nauvoo, June 30th, 1845.

Dear Brother William,

A majority of the Quorum of the Twelve, Bishops Whitney and Miller, and Brother Cahoon one of the Temple Committee have met to hold a little conversation with Mother Smith at her house. We expected to have had your company but were disappointed. We however have received a note from you which we feel to answer before we separate so that it may be sanctioned or rejected by Mother Smith. We have had considerable talk with Mother Smith, and find her possessing the best of feelings towards the whole Church. As to your requests in your letter we would say we are perfectly willing, and wish to have all things right, but there are some ordinances in the Church that cannot be administered by any person out of this place at present, but must be done here. As to your having the right to administer all ordinances in the world and no one standing at your head, we could not sanction, because the President of the Church, and each one of our Quorums are amenable to the Quorum of which you are a member. But as to your right to officiate in the office of Patriarch, we say you have the right to officiate in all the world wherever your lot may be cast, and no one to dictate or control you excepting the Twelve, which body of men must preside over the whole Church in all the world.

We hope and trust there will be no feelings. Say nothing about matters and things. If [p. 88] you want peace so do we, and let us walk together in peace, and help to build up the kingdom. If this does not meet with your feelings Brother William write me again, or come and see me, and we will make all things right for we surely want peace and the salvation of the people.

We remain as ever

Your brethren and well wishers,

"Brigham Young"

P. S. We have read this to Mother Smith, Catherine, Lucy, and Arthur and they express their satisfaction with it, as well as those of the council who are present.

"B. Y."

We prayed with Mother Smith before we left her; and she and the family manifested good feelings. I am sorry the old lady should be troubled, she is a good woman and has past through much trouble for the cause of truth, and has the respect and confidence of the whole Church.

Tuesday, July 1st, 1845. According to previous invitation, attended a concert given by the old police, in company with Mrs. Taylor. We had a pleasant time and a good deal of amusement.

Wednesday, July 2nd, 1845. About home all day.

Thursday, July 3rd, 1845. About office in morning. In afternoon at meeting of the Priesthood.

Friday, July 4th, 1845. Had a visit from Bro. Richard Harrison and Sister Harrison, who I formerly boarded with in Liverpool. Two or three [p. 89] boats arrived here from Quincy, Burlington &c. on pleasure trips. As for us we did not feel like celebrating this day,<sup>226</sup> feeling that we had not been treated as independent citizens.

Saturday, July 5th, 1845. Making arrangements about building; and on office business.

Sunday, July 6th, 1845. At meeting in morning, Brother Kimball preached.<sup>227</sup> In afternoon preached myself, the following of which, is a copy: as taken by G. D. Watt:

I have been requested, to address you, this afternoon, and I do so with pleasure, for I feel at home among the Saints of God, and delight in speaking to them of the things of the kingdom, and unfolding to them the principles of eternal truth. Since I have sat here some ideas have occurred to my mind, upon which I thought to make a few remarks. There have been certain ideas advanced on the stand, that seems to puzzle the minds of many of the Saints, and as truth, light, and intelligence is what we are all in search of, and a knowledge of correct principles is of importance, it may be well to attempt to throw light on a subject

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<sup>226</sup>As a silent protest against the murders of Joseph and Hyrum Smith and the failure to bring any of the assassins to justice, Independence Day was not celebrated at Nauvoo in 1845 (*Hosea Stout Diary*, 1:51).

<sup>227</sup>William Smith and Brigham Young also spoke at the morning meeting (Historian's Office Journal kept by Thomas Bullock, Church Archives).

that seems now to many to be wrapped in obscurity and involved in mystery. It has been remarked frequently that we are in eternity and that we have now begun to live for ever. A great many are at a loss to understand, how it is that we have begun to live for ever, and how we are counted with eternity. The remarks are certainly novel and in order to get at the subject, it will be necessary for us to investigate in some measure the meaning of the word Eternity. I do not know but that on entering upon this subject I should have to take notice of certain [p. 90] remarks made by me last Sabbath in relation to the everlasting unchangeable principles of the gospel; but as every principle pertaining to the gospel of Jesus Christ is eternal it all has a relevancy to the subject about which we are now speaking. The same principles that now exist in relation to the gospel, existed in the various dispensations that have been in being, in the different ages of the world. They existed in the days of Moses, and in Enoch's day, and in the days of Adam, and they existed in Eternity, in the mind of God, before this world rolled into existence or the Morning Stars sung together, or the Sons of God shouted for joy. When we speak of these things, we have reference not so much to our existence here on the earth, as we have with regard to principle; principle relative to our coming into existence in this time, to live upon the face of the world a few years. But although we came into existence here, we existed thousands of years before we came here, we only came here to live on this stage of action, wherein we are to work out our probation, and to prepare ourselves for the Eternal courts of glory and a Celestial Kingdom of God. Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease; and so did we. It takes the body and the spirit to make the soul of man, or make a "living soul." Jesus existed thousands of years before he came here, and so did we, a body was prepared him, and a body has been prepared for us; and although the body may be killed or die, the spirit cannot, and as Jesus lived before he had a body; he lived also after his body was slain and inanimate; he had power to lay down his life or body and power to take it up again, and where did his power exist [p. 91] if he was dead? Our Savior spoke on a certain occasion, on the last great day of the feast, and said, "I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me, shall never die." But what has become of those that were then in existence, who heard and believed these things, and to whom he did then address himself? Are they living in their tabernacles here upon the earth? Or have they not long since slept with their Fathers, and their bodies have mouldered with their mother earth, to wait for the resurrection of the dead. This is the precise situation of those individuals, and yet our Savior made use of the same kind of language with regard to Eternity, or living for ever, says he "He that liveth and believeth in me, though he were dead yet shall he live and he that liveth and believeth shall never die." There is faith and power connected with the gospel of Jesus Christ, whereby the sleeping dead, shall burst

the barriers of the tomb, as Jesus did. "He that liveth, and believeth in me shall never die." They have begun to live a life that is eternal; they have got in possession of Eternal principles. They have partaken of the Everlasting Priesthood which is eternal; without beginning of days or end of years. They have become familiar with eternal things, and understand matters pertaining to their future destiny, and are in possession of an exalted glory. They have become familiar with all these things and consequently their life is hid with Christ in God; Christ lives and he in them, and they in him. Though he is dead, he ever liveth to make intercession for us, and all who partake of the same spirit live to him and for him and [p. 92] to and for eternity, or in eternal glory; and if other bodies should die as his did, they will be where Abraham, and Isaac and Jacob are waiting for the resurrection of their bodies. "For God is not the God of the dead but of the living, for all live unto him."

There is something peculiar in regard to these things, and something that is difficult, to convey right ideas of to man. It is not an easy task, to define, or unfold to man the relationship we have to God, and how it is that our life is hid with Christ in God, as we exist in the glory of the eternal world.

When our bodies moulder in the dust, what is it but a sleep for a little while, what says the scriptures, they speak of the sleep of death, the body seems to be worn out, the weary wheels of life stand still, and the body crumbles to the dust; but the spirit possesses life, and mingles with those intelligences that exist in the eternal world, these persons having the everlasting priesthood still continue to exist and roll forward the great designs of Jehovah. Abraham died so says the scriptures, yet Abraham lives, and long after the time his body moulder in the dust, we find that Lazarus was seen in his bosom.

We read of Adam or Michael if you please, of Gabriel and some others. Who was Michael? and who Gabriel? They were those who had existed in this world, these persons, having the everlasting Priesthood, and who now exist in the eternal world to administer in offices pertaining to man on earth. [p. 93]

Who was it that came to our Savior to administer unto him when he was on the mount with Peter, James, and John? We read that Moses and Elias were seen with him. What were they doing there; if they were dead long ago? They had long existed in the eternal world. Who was with John on the Isle of Patmos? He was in the spirit on the Lord's day, and had the heavens opened unto him, and the glories of the eternal world unveiled to his astonished vision. He gazed upon the future purposes of God, and wrapped in prophetic vision described the designs of Jehovah down to the latest age. A glorious personage stood before him, who unfolded to him many great events. John fell down to worship him; but he said, see thou do it not, for "I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God." John might have said, You were dead long ago. No, but says Jesus, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. Michael, Gabriel,

Moses, Elias, and thousands of men who had the everlasting priesthood on the earth and officiated in it here, existed or lived still to perform the work they had commenced upon the earth. They had the everlasting priesthood, while upon earth and officiated in it, according to the eternal purposes of God, and the laws that govern the eternal world, while they were upon this earth and when they left this earth they still lived, in another sphere; their names were not blotted out of existence, they had the everlasting priesthood that administers in time and eternity. This was the [p. 94] situation of these individuals, as far as the other world is concerned.

There is a curious expression made use of by one of the apostles. He says, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The fact of the matter is, the whole world lies in the arms of the wicked one. The whole world with all their religion, honors, pride, and philosophy, are ignorant of God and his purposes. They know nothing of God, nor of the laws which govern his kingdom. They know not how to save themselves, or their friends; they are unacquainted with the principles of the eternal plan of salvation, for "darkness has covered the earth, and gross darkness the minds of the people." But let those who are ignorant of the eternal principles of heaven, and the laws that govern the eternal world, and the kingdom of Jehovah, their understandings once enlightened by the spirit of God, let the intelligence of heaven once beam upon their hearts and their capacities be expanded by the power of eternal truth, and by the word of salvation, and they will awake out of slumber exclaiming what have I been doing all my life long? I have been searching for intelligence, for honor, and glory. I have been searching after truth; but find that I know nothing of God, of spirits, of angels, of Heaven, of Hell, or of eternal life. I have been in a sleep which is worse than the sleep of death. Let such individuals be once awakened and understand by the teachings of the spirit of Jehovah, the knowledge which he imparts to those who begin to awake to the knowledge of his kingdom; the spirit of God beams upon their minds [p. 95] with resplendant glory, and life at once springs up. Yea, they are born again, not of flesh, or of the word of man but of God; they are born again of the spirit, and are made new creatures in Christ Jesus; thus being born again of the spirit of God they can rejoice with joy unspeakable, and full of glory.

We do not expect that our bodies are going to live to all eternity, for we know the scriptures say, that "it is appointed for man once to die."— And another scripture says, "he that liveth and believeth in me, shall never die." A man that liveth and believeth in Jesus Christ, has the principles of everlasting life within him, and hence says Jesus, "If any man thirst let him come to me and drink," and says he, "I will be in him a well of water springing up unto everlasting life, and the water that I shall give him, shall be in him, a well that shall spring up unto everlasting life," do you believe it? So said Jesus, and the principles that he taught, were the eternal truths of Heaven, they were true before he

uttered them, they existed in eternity; they were true after he uttered them, and they are true now. It has the principle of life in itself, and is so true that all those, who participate in the fulness of the gospel, will receive eternal life, or in other words, shall have in them, "A well of water, springing up unto eternal life," hence it is, that the gospel embraces eternal covenants, eternal principles, and eternal laws, that will hold in eternal bonds, things back, and things to come, and as Judge Phelps says, in one of his hymns, it is

"Eternity now and Eternity then" [p. 96]

We have began to have a relationship with eternity and eternal things. We knew nothing of these things, while we were associated with the christian world. If a man took any steps with regard to anything, formerly, it was considered only in regard to time, and at death every thing ended. If a man should have a friend drop out of existence and not be converted, his doom was to go down, down, down, to the bottom of the bottomless pit, to be bound in the flames of liquid fire and brimstone, for ever and ever.— In those days, every body were unacquainted with the great principles of salvation; but we are in possession of principles revealed from heaven, of a gospel that will save men; and if they cannot be saved they must go down to hell, until the prison doors be opened, and the captives set free. Our Savior was put to death in the flesh and yet he was quickened by the spirit, and by that spirit he went to preach to the spirits in prison, who had been held in confinement since the days of Noah. He preached that they might have liberty, that they might from henceforth be snatched from the jaws of the devil, and having suffered enough for their crimes he came to open the prison doors, and preach the acceptable year of the Lord. He was put to death in the flesh, and quickened by the spirit, and so will every believer be, and be put in possession of the same eternal principle, for if the same spirit dwell in us, it will also quicken our mortal bodies, so that we shall [p. 97] not only exist in spirit, but our bodies will exist upon the same principle. How different is this to the religion of the world. Theirs is full of gloom and misery and death; ours of life and immortality. All the wisdom of the religion or of the nations of the earth, is but to be prepared to meet death. When I went to the Methodist class meeting, it used to be asked me: well, brother are you prepared for death? I don't think anything about death. I don't believe in meeting Christ at death.— I believe that Christ is our life, and that when he who is our life shall appear, we shall appear like unto him in glory, he is our life, our living head, and by the power that dwells in him, we may be raised to immortal bloom, and grasp eternity itself. What is eternity? It is duration. It had no beginning, and it will have no end. What is the gospel? It is everlasting; it had no beginning and it will have no end. What is matter? It is eternal. What is spirit? It is eternal. God did not make this world out of nothing;— that would be impossible. But the Christians say, nothing is impossible with God. He made the world out of matter that

existed before he framed it. He spake; chaos heard; and the world rolled into existence. There is no end to the works of the Almighty, but we may soar among the knowledge of God, forever. We can do the works that he did, and greater; because he has gone to the Father, for we are told, all things were created by [p. 98] him, and for him, principalities, powers, things present, and things to come; and if we ever should get to such a state, as to be like him, we might be able to do such kind of business as he did; the same as carpenters, or any other mechanics know how to make the various utensils that are used by man. They do not make them out of nothing; the trouble is to get the material. It troubles them sometimes to get stock to commence business, or to drive business ahead, and I expect we shall want some one to counsel us, and shall have to covenant to abide by his counsel, and walk to the mark. It is also necessary that we should learn the principles of order and government; but first we must learn to govern ourselves; next, how to govern our families, and, in the next place, learn how to be governed, which is the hardest lesson that can be set us: it is worse than to govern somebody else. Jesus was not prepared to govern, until he was placed in circumstances that gave him experience. The scriptures say, it is necessary to the bringing of many souls to glory, that the Captain of our salvation should be made perfect through sufferings. So, he was not perfect before, but he had to come here to be made perfect; he had to come here to pass through a multitude of sufferings, and be tempted and tried in all points like unto us, because it was necessary. Had it not been necessary he would not have been placed in those circumstances, and this is the reason why we are here, and kicked and cuffed round, and hated and despised, by the world. The reason [p. 99] why we do not live in peace is because we are not prepared for it. We are tempted and tried, driven, mobbed, and robbed;— apostates are in our midst, which cause trouble and vexation of spirit, and it is all to keep down our pride and learn us to honor the God of Jacob in all things and to make us appear what we really are. The gospel turns us inside out and makes manifest every good and every evil way. When we were Methodists, we would say is not that brother so and so? what a holy man so and so is; he is a pattern of piety; but when the gospel appears among them, they lose all their false religion and pretended piety in one day, and are guilty of as much foolery as any body else, though they would seem to be more righteous than the angels who are on high, or the intelligences that surround the throne of God. The trials to which they are exposed drag into daylight their follies, tear away their mask and false covering and make them appear in their true colors. This is just the situation that we are placed in and it is necessary that we should be tried and kicked, and cuffed, and twisted round, that we may learn obedience by the things we suffer. You would never whip your boy if you could make him good without whipping. I will tell you how it is with me, if I had sinned against God, I would go to him and confess my fault and ask for forgiveness. If

I have sinned against the brethren I will go to them<sup>228</sup> [p. 100] and ask them to forgive me. I would not have any charge brought against me for I should be sure to get a flogging, and I would rather humble myself and ask forgiveness before I got it. If you transgress against the law of God, and do not find it hard to kick against the prick's, I do not nothing about it; but says one, it is almost impossible for me to endure it. You had better however endure it than endure a worse thing, for it is the intention of God to try you. Some of the brethren talk a great deal about their trials and troubles. They say I can hardly endure it. I am not sorry that you are tried; but I am glad of it; and some of the sisters will put on a pitiable face, and look so mournful; you would think they were going to give up the ghost; I am glad of it. I am glad to see people in trouble when I know that it is for their salvation. Do you feel sorrowful? I do not know that I do, and if I did, I would not tell anybody about it. I feel just like the Methodists sing "there is a better day a coming, praise the Lord." I believe in that scripture that says: We have sorrow in the night but joy cometh in the morning. I am willing to bear it, and say roll on you proud billows, and take your own course. I pray that I may not swerve to the right or to the left, and do nothing against my brother or my sister or against God, but act all the time with reference to eternity. I will tell you what it is, I know before God, that if we were only prepared to receive greater blessings, we should have them roll upon our heads; until there was no room to contain them: blessings of every kind; blessings temporal, spiritual, [p. 113] and eternal, and as we have began to live for eternity, and as God is our eternal Father, and has taught us eternal principles, and as we are obtaining an eternal relationship with God, and with each other, we shall understand, by and by, when that house [The Temple]<sup>229</sup> is completed, all things that are taking place.

What have we to fear? What fear have we of mobs, beasts, or anybody else? We fear nothing but God. We fear God and know no other fear. We are in the hand of God, and know the will of God, and are acting with reference to eternity, to make provisions for our dead and our posterity to come. Well, says some, "we do not all understand this." You will understand it, and what you do not know now, you will know hereafter, for there are those that understand it perfectly. There are those who know how to save themselves, and those that are dead. They know what step to take; what course to pursue, and what ordinances to administer in, and how to administer them; and all about it, and how to place you in a relationship to God and angels, and to one another, and you will know more about eternity and eternal life than you do now. These are some of the feelings that I have in relation to this subject; and when I speak on living forever, and being in eternity; I will tell how I feel:— I feel surrounded with eternal

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<sup>228</sup>At this point in the diary, the text of the Taylor discourse is marked for continuation on page 113. For convenience of reading, the detached portions are joined.

<sup>229</sup>"The temple," written at the bottom of the page, is marked for insertion at this point.

principles; I feel like being united with an eternal covenant to God and my friends, which I will understand, by and by, and being in possession of eternal principles, the necessity of an eternal covenant, and to hold a relationship with those who have [p. 114] gone before, for without them we cannot be made perfect. What have we to fear? All things are ours; the Kingdom is ours; all things are ours;— and ye are Christ's, and Christ is God's, and when he who is our life shall appear, we shall appear with him in glory.

Persecution is for our good, and if we have hard things to endure let us round up our shoulders and bear them in the name of the Lord, and not murmur. The pattern has been set before us by some of the ancients; at the time that Job's sons were slain, by the falling of the house;— and the taking away of the earth &c. All the time he was deprived of every thing, and his body was covered over with scabs and putrifying sores, and at the time his [friends] forsook him and his enemies tantalised him. Did he begin to find fault with any of those people that had stolen his oxen, sheep and camels &c? No, he never opened his head about it. He knew they were under the guidance of the Almighty. He did not complain, nor wish his enemies to be cursed; but he said, "the Lord gave, and the Lord taketh away, blessed be the name of the Lord." Do not find fault if we have a few apostates among us here, for they are mean, damnable, and pitiable characters. They were made for that purpose, and have got to magnify their calling. How mean and contemptible and devilish they are; they would not fulfil the measure of their creation if they did not do it. Do not find fault with them, but let them do their own business, and pursue their own course, and if they come across you, cuff their ears and send them over the river; but not too [p. 15] many at a time, lest by cutting off too many branches, you spoil the growth of the seed. It is necessary we should have such things to meet with that we may be made perfect through suffering. Let us, then, love and fear God and keep his commandments.

I do not know that I have explained this eternal life to the mind of every individual so that they can understand. I will try again to do it. Before we were acquainted with this gospel, we knew nothing about eternal principles, for it was not until we became acquainted with it, and embraced it, that we had in our possession eternal life; before that, we were ignorant of God, angels, spirits, heaven, and hell; but when we embraced this gospel, we embraced the everlasting covenant, the laws of which gives us a right to the throne of Jehovah, to as many as believe, to them gave he power to become the sons of God; before they were born they were not sons; but being born, we become sons; children;— young men, and after that men. It is necessary that men should be acquainted with eternal principles, that the seed should be sown, to produce the blade, then the ear, then the full corn in the ear, to accomplish the purpose for which it was sown. If the seed was never sown it could never grow, and we shall not reap good seed except good seed shall grow. The everlasting gospel or the everlasting

priesthood was not known till the Lord revealed it from the heavens, by the voice of his angel, and when we receive these principles and they abide in us, we shall then have the principles of eternal life. It was small [p. 116] when it first began; but you see the spirit of God has caused it to grow and become a mighty tree, and its branches cover the whole earth. Without the principle of eternal life, the principle of eternal knowledge never could be imparted as a blessing to the human family; and when once the key was turned, when the door was unlocked, and the seed once sown, truth began to grow, and the communication opened between the heavens and the earth, which placed men in a situation to converse with beings that surround the throne of God. The Melchisedek Priesthood, holds the keys that unfold the purposes of Jehovah, and drags into day light the secret of God, the mystery of godliness, as well as the secret abominations of the wicked:— Yea, "Life and immortality is brought to light through the gospel." If we can see life and immortality let us hide ourselves under it; make a mantle of it: imbibe it in our spirit; become inoculated with it; and we shall live forever, it will spring up to everlasting life, to eternal glory; and salvation; and whoever is in possession of it, is in possession of salvation; and whoever is in possession of salvation, is in possession of eternal life. It emanated from God; yea, it is God. Do you believe it? What saith the scriptures? Know ye not that Christ dwelleth in you, except ye be reprobates, and in Christ is life, and that life is the light of men; and it shineth in darkness, but the darkness comprehendeth it not; but when it is comprehended, it is life, salvation, and eternal glory.

Is it not a glorious subject to dwell upon; the principles of eternal life, the idea of being in God, of having him about us, to control, sustain, and bless us. I tell you these are glorious themes; [p. 117] themes, that angels delight to dwell upon; and that cheers the hearts of the intelligences around the throne of God; the principles of eternal life with them, is a delightful subject; and you will understand more about it, shortly, after you get more teaching upon the subject. The scriptures could not tell all things, nor never can, because there are times and seasons, laws, principles, and authorities, that regulate, govern, control, and put in order. We have got to come according to order, and not disorder; suffice it to say, then, that we understand something of the principle of eternal life. God is in all things. "He is the light that lightens all things; he is in the moon, and the light of the moon, and the power by which it was made. He is also in the sun, and in the light of the sun, and the power by which they are made, and the same light that lighteneth our understanding, even the spirit of the most High God, is in all things, and round about all things, and through all things. To some men God is a consuming fire; but to the saints eternal life, and glory. Let us be patient, and submit to the authorities of God in all things, and be governed by the authority of the eternal priesthood, and you shall understand all things pertaining to your salvation. Trust in God, and the authorities of his

church; do not be fearful and unbelieving, for the fearful and unbelieving go outside of the city. Do not be troubled about anything.— I should be ashamed of telling anybody I was troubled. Talk about your troubles, for God's sake let me never hear it again; talk about peace and the principles of eternal life; about God, angels, &c. We [p. 118] want peace and the fellowship and the spirit of God, in our midst, and all will be well. I am surprised to hear anybody talk about troubles, poor creatures; you have a little soul. I never had much trouble myself: I have no time to be troubled for taking care of other people; I do not know that I ever had any trouble; I am looking forward to eternal life. When trouble comes upon you I would recommend the course Bunyan took in the Pilgrim's Progress; he put his fingers in his ears, and cried life, life, eternal life. So when you hear any one talk about their troubles, put your fingers in your ears, and cry life, life, eternal life.— God bless you for ever and ever; Amen. [p. 119]

Monday, July 7th, 1845. Attending general business about home.

Tuesday, July 8th, 1845. With Bro. Ballantyne<sup>230</sup> making arrangements for brick to build my office.

Wednesday, July 9th, 1845. In forenoon in company with several of the brethren, at Bro. Willard Richard's administering to Sister Richards she being very sick. Shortly after I arrived home news was brought me that she was dead.<sup>231</sup> In afternoon at a party, with Mrs. Taylor, where the Smith family were invited, the Twelve, and the Temple Committee. Mother Smith, William and all the connections of the Smith family, between one hundred and one hundred and fifty were present.<sup>232</sup>

Thursday, July 10th, 1845. This day was appointed for a fast day. Mrs. Taylor being unwell I staid at home with her.

Friday, July 11th, 1845. About Printing Office business in morning. In evening at the funeral of Jeannette Richards wife of Willard Richards, who died July 9th, 1845. We had a wedding party at our house when we returned, and I could not help remarking what a transition from a house of mourning, almost instantaneously to a house of music and rejoicing; emblematical of the things of this life.

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<sup>230</sup>Richard Ballantyne (1817–1845), brother-in-law of John Taylor, was born at Whitridgebog, Roxburgshire, Scotland. At Nauvoo he was manager and bookkeeper of the Coach and Carriage Association and worked in the printing office with John Taylor, who married Ballantyne's sister, Jane, in February 1844. (Jenson, *Biographical Encyclopedia*, 1:703–6.)

<sup>231</sup>Jennetta Richards (1817–1845), an English convert baptized by Heber C. Kimball in 1837, met and married Willard the following year (E.C.I.F.; Family Group Records Collection).

<sup>232</sup>The party was sponsored by the trustees for Mother Smith and her family. The proceedings of the gathering appear in the *Nauvoo Neighbor*, 16 July 1845.

Saturday, July 12th, 1845. Chiefly at home.

Sunday, July 13th, 1845. Rained, and prevented me from attending meeting. In evening attended meeting of the Priesthood. I meet with many things in the world that have a tendency to depress me; but when I meet with my brethren, I feel well, for there is the spirit of God, the spirit of Peace, and the spirit of union.

Monday, July 14th, 1845. Attending to office and other business. [p. 101]

Tuesday, July 15th, 1845. Attending to Office and other business.

Wednesday, July 16th, 1845. Went out to lay hands on Bro. Mehring's daughter,<sup>233</sup> and to my farm.

Thursday, July 17th, 1845. Forenoon at Bro. Major's having my portrait taken. In afternoon in Council and Quorum meeting<sup>234</sup> with the Twelve.

Friday, July 18th, 1845. About office business.

Saturday, July 19th, 1845. do. do. do.

Sunday, July 20th, 1845. At meeting in forenoon Elder Orson Pratt spoke; after which Elder Young made some remarks. I made some remarks on the impropriety of the Hodges the murderers,<sup>235</sup> being buried in our grave yard, there being a great deal of dissatisfaction expressed by the people in general.

Bro. Wm. Smith arose and said we ought to show mercy to them after they were dead; from what he had heard of the evidence, it was not sufficient to hang them, and he thought they might be innocent.

Elder Young said he knew them to be murderers and not innocent men; and he would not want them buried in his lot; he said he would sooner buy a piece of ground remotely situated for that purpose.

I called a vote to know whether they should be moved, or not. It was carried that they should be moved. In afternoon at Quorum meeting.

Monday, July 21st, 1845. On the prairie in morning sent for to lay hands on

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<sup>233</sup>Catherine Elizabeth (1826–1880), daughter of Henry Mehring (1796–1860), married Samuel A. Woolley in 1846 (Family Group Records Collection).

<sup>234</sup>Another meeting of the Holy Order. (See n. 134.)

<sup>235</sup>The two Hodges accused of the murder of John Miller were hanged at Burlington, Iowa, on 16 July 1845 (*Hosea Stout Diary*, 1:52).

a sick person, and at my farm. In afternoon came on wet and I went to see some wild beasts that were exhibited here.<sup>236</sup>

Tuesday July 22nd, 1845. Out on the prairie doing some business with Bro. Mehring and Bro. Orr;<sup>237</sup> and engaged with business at home. [p. 102]

Wednesday, July 23rd, 1845. Attended to office and other business.

Thursday, July 24th, 1845. Attending to office business. Went to visit the Temple, in company with Mrs. Taylor, Elias Smith, and his sister Martha. It is progressing with great rapidity. In afternoon went to visit Hiram Kimball; he was not at home. He is a singular man and has not much faith; his wife is a good woman and strong Mormon. We had a pleasant visit.<sup>238</sup>

Friday, July 25th, 1845. About business pertaining to office.

Saturday, July 26th, 1845. We met for the purpose of selecting County officers.<sup>239</sup> We selected Miner R. Deming as Sheriff because we thought he was as good a man as we could get. Henry W. Miller<sup>240</sup> we selected for Coroner, we chose him so that if anything happened to Deming he was an efficient man, and would act in his place. Daniel H. Wells, County Commissioner. Chauncy Robinson,<sup>241</sup> School Commissioner. Ethel B. Rose,<sup>242</sup> Treasurer.

Sunday, July 27th, 1845. In morning at meeting on stand, Pres. B. Young preached. In afternoon at meeting; and at 4 o'clock at Quorum meeting. In evening with company at Bro. Pierce's.

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<sup>236</sup>The show was the "Hopkins and Company menagerie of wild beasts." Hosea Stout adds this detail: "This day there was an exhibition of animals in town & the Police were invited to go free it commenced at one o'clock. . . . about the time the Show was to commence there came a hard north wind which blew down the canvass and completely frustrated the calculations of the Show men. it was followed by rain. There was a large concourse of people assembled to See the Show the Seventies Hall was crouded to over flowing during the storm and the Street was still full of people who still remained So anxious were they to See. after the winds had somewhat subsided the Show men began to regulate the waggons to still make an exhibition as well as they could. there were crouds of people who. without respect to order or decency who crouded on to the canvass &c of the Show men and rendered it impossible to do any thing for them when the police took it up and tried to inforce order which they did after having first to nock down some three or four which raise a great excitement about it some for & some against the police at length the Show commenced and we had a tolerable time though it was raining most of the time." (Ibid., 1:53.)

<sup>237</sup>This was probably Thomas Orr, born in 1802, a native of Scotland (E.C.I.F.).

<sup>238</sup>Hiram S. Kimball (1806–1863), born at West Fairlee, Orange, Vermont, was a non-Mormon resident at Commerce prior to the arrival of the Mormons in 1839. He was one of the Nauvoo City aldermen commencing in 1841 and an associate justice of the municipal court. He was baptized in 1843. His wife, Sarah, was a daughter of Oliver Granger. (Jenson, *Biographical Encyclopedia*, 2:372; *History of the Church*, 4:442.)

<sup>239</sup>The meeting, held at Willard Richards's, included Almon Babbitt, William Smith, Lorenzo Young, Orson Pratt, Newel K. Whitney, Daniel H. Wells, George Miller, Heber Kimball, Amasa Lyman, Alpheus Cutler, John Taylor, Charles Rich, Brigham Young, Samuel Bent, George A. Smith, and Willard Richards (Willard Richards Diary, 26 July 1845).

<sup>240</sup>Henry W. Miller (1807–1885) was born in Lexington, Green, New York. He was selected in 1840 to preside over the Freedom Stake, near Payson, Adams, Illinois. (E.C.I.F.; *History of the Church*, 4:233.)

<sup>241</sup>Chauncey Robinson, postmaster and county recorder at Carthage, Illinois, was the first mayor of Nauvoo after the departure of the Latter-day Saints in 1846 (Jenson, *Historical Record*, 8 [March 1889]: 843).

<sup>242</sup>Ethel B. Rose, a non-Mormon resident of Hancock County, was forced by a mob to leave Carthage in September 1845 (Journal History, 25 September 1845).

Monday, July 28th, 1845. At home.

Tuesday, July 29th, 1845. About office business.

Wednesday, July 30th, 1845. do. do. do.

Thursday, July 31st, 1845. do. do. do. in morning. In afternoon, attending council meeting in company with the Twelve, Bishops, &c. In evening in Quorum meeting.

Friday, August 1st, 1845. About home.

Saturday, August 2nd, 1845. do. do. [p. 103]

Sunday, August 3rd, 1845. In morning at meeting. In afternoon at 4 o'clock, at Quorum meeting.

Monday, August 4th, 1845. In morning at council at Pres. B. Young's, where there was two Indians, who had been baptized the night before by Pres. Young, who are going out to see some of their friends in the west they were of the Mohawk tribe; their names are Joseph Herring,<sup>243</sup> and Moses [Otis] Bro's. Daniel Spencer, and Charles Shumway<sup>244</sup> accompanied them on a mission to the Indians, from whence Bro. Shumway, and Bro. Phineas Young<sup>245</sup> had a short time ago returned. Immediately after this council was over we, (the Twelve and others,) met in council at Dr. Richard's to take into consideration the case of Bro. Emmet,<sup>246</sup> who about twelve months ago had taken off a company of

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<sup>243</sup>Joseph Herring.

<sup>244</sup>Charles Shumway (1806–1898) was born at Oxford, Worcester, Massachusetts. He was a president of the 19th Quorum of Seventies, a member of the Nauvoo police and the Council of Fifty. Shumway and his companions carried letters of recommendation "to the Chiefs and all the Honorable men among the Senecas and all the tribes" among whom they would travel. (General Record of the Seventies, p. 61; Eschom, *Pioneers and Prominent Men*, p. 1159; Lawrence Coates, "Refugees Meet: The Mormons and Indians in Iowa," *BYU Studies* 21 [Fall 1981]: 506; Quinn, "Council of Fifty," p. 195.)

<sup>245</sup>Phineas H. Young (1799–1879), brother of Brigham Young, was born at Hopkinton, Middlesex, Massachusetts. Phineas, along with Charles Shumway, had returned from a similar mission among the Lamanites on 18 June, having been absent from Nauvoo about two months. (Jenson, *Biographical Encyclopedia*, 4:511, 725; *History of the Church*, 7:428.)

<sup>246</sup>James Emmett (1803–1852) was born in Boone County, Kentucky. He was a member of the Nauvoo high priests quorum and the Council of Fifty but was dropped from the latter in February 1845.

In August 1844, contrary to the counsel of Church leaders, Emmett had led a group of approximately one hundred Latter-day Saints from Hancock County to the West under the pretension that he was carrying out the program of Joseph Smith. In February 1844, when the Prophet had called for volunteers to go west to investigate a possible site for a gathering place, Emmett had been one of those who had volunteered.

Emmett led his followers to a point on the Missouri River approximately two hundred miles north of Council Bluffs and six hundred from Nauvoo, to a French trading post at Fort Vermillion in what is today South Dakota. For his insubordination he was cut off from the Church. Recognizing that many of those with Emmett had been deceived, the Twelve sent Amasa Lyman and Daniel Spencer to contact the Emmett Company and read a letter urging their return. Lyman and Spencer returned to Nauvoo on 15 March, and on 2 August Emmett himself appeared before the council. He stated that the letter read by Lyman had "weighed upon his mind" and that he now sought a reconciliation with the Church. (The letter to James Emmett & Company is reproduced in *History of the Church*, 7:377–78. Emmett's speech at the 4 August council was reported in detail by Thomas Bullock.)

men and their families west, contrary to counsel; and in consequence had been cut off from the Church; he had now returned however and wished to be reunited, and said he was willing to abide by the counsel of the Twelve because he believed they were the only legal authority under the heavens. I made the following remarks, that if he had pursued that course some time ago, it might have been better for him and would have saved much difficulty for himself, his friends, and the Church. He had rejected counsel when it was plainly given to him, and that he knew he was going contrary to counsel, when he took the course he did, he seemed to think that he would go as far as he could without being cut off from the Church; but he had gone too far, and the tie had been severed; that he seemed to think that he had great power and authority, and was independent of the counsels of the Church and the Priesthood, but that no man is exempt from that authority, not excepting Pres. Young; but that we did not [p. 104] wish to oppress him since he now manifested a disposition to do what was right.

Bro. Amasa Lyman, went on to corroborate what I had said, as well as others of the Twelve.

It was then proposed and agreed to, that some men be sent out along with him under the direction of the Twelve to take charge of the company. Bro. Emmet said he was willing to abide the counsel of the Church in all things. It was then directed that he should be baptized and ordained again.<sup>247</sup>

Tuesday, August 5th, 1846 [1845]. We went out on the prairie to Bro. Benbow's in a company of about sixty, consisting of Bro. Brigham Young and family, Bro. Kimball and family, Bro. Richards and family, Bro. G. A. Smith and family, Bishop Miller and family and Bro. Wm. Smith and family. We rode around on the prairie a little and called there and took dinner, and returned about four o'clock. We had a very pleasant time.

Wednesday, August 6th, 1846 [1845]. In morning on office business. In evening at Bro. Major's.

Thursday, August 7th, 1845. Out on the farm and various other places. In morning Brother Elias Smith and Miss Lucy Brown were married and sealed in the new covenant by Pres. Brigham Young. Lucy had lived with us about eighteen months as help; and Elias nearly two years.

Friday, August 8th, 1845. Attending to business about home.

Saturday, August 9th, 1845. This day Bro. Miller arrived at my house; he entertained me, while journeying from Upper Canada to Far West, six weeks in

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<sup>247</sup>According to Bullock's minutes of the meeting, John E. Page was directed to rebaptize James Emmett.

Indiana. He had been up in Missouri and from there had went into Iowa; and had not been very strong in the faith [p. 105] but he came here and manifested a desire to do right, I acted kindly to him as he had before done to me; he, and his wife and child staid at our house.— About house all day; my daughter Mary Ann was taken sick and remained very bad all night.<sup>248</sup>

Sunday, August 10th, 1846 [1845]. I baptized my mother,<sup>249</sup> and my nephew, John Rich<sup>250</sup> and his sister Elizabeth<sup>251</sup> for their health; and John<sup>252</sup> and Jerusha<sup>253</sup> Smith, son and daughter of the late Bro. Hyrum Smith, Patriarch, for their sins. After which attended meeting at stand, Bro. Phelps spoke, after which I addressed the people.— In afternoon, at 2 o'clock attended meeting at Seventies' Hall where I preached for some time to the Quorums, and gave them some instruction.<sup>254</sup> After which George A. Smith made some remarks on [the] Nauvoo House and other items.

Monday, August 11th, 1845. Mary Ann still continued sick, having Inflammation in the bowels. I was about home all day.

Tuesday, August 12th, 1845. In morning at Council at Dr. Richards, wherein two men were appointed to go in company with Bro. Emmett five or six hundred miles west into the wilderness to take charge of Bro. Emmett's company. Elder Sherwood and John S. Fullmer were the persons appointed.<sup>255</sup>

Wednesday, August 13th, 1845. In morning went in company with Pres. B. Young and Elder Kimball to the Nauvoo House to make some arrangements about the architectural design; the late architect Bro. L. Woodworth<sup>256</sup> having been found incompetent Bro. Weeks<sup>257</sup> had been appointed. From thence went to the Temple and was in council with the architect and Bishops; took dinner at Bishop Miller's. [p. 106]

Thursday, August 14th, 1845. At home in morning. In afternoon in council

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<sup>248</sup>Mary Ann was nine years old at this time.

<sup>249</sup>Agnes Taylor (1787–1868) was born at Pooley, Barton Parrish, Westmoreland, England (Family Group Records Collection).

<sup>250</sup>John Taylor Rich (1840–1897) was the oldest son of John Taylor's sister Agnes and her husband John Rich (ibid.).

<sup>251</sup>Elizabeth Taylor Rich (1841–1891) was born at Galena, Jo Daviess, Illinois (ibid.).

<sup>252</sup>John Smith (1832–1911) was born at Kirtland, Lake, Ohio (E.C.I.F.).

<sup>253</sup>Jerusha Smith (1836–1912) was born at Kirtland, Lake, Ohio (ibid.).

<sup>254</sup>The Taylor speech is recorded in the General Record of the Seventies, pp. 116–17.

<sup>255</sup>The men carried a letter from Brigham Young explaining the action of rebaptizing Emmett and the sending of Sherwood and Fullmer. The three men left Nauvoo on 13 August. (Fullmer's account of the mission is in *History of the Church*, 7:495–98.)

<sup>256</sup>Lucien Woodworth (1799–1867) was born in Orange County, Vermont. He was replaced as architect of the Nauvoo House on 9 August because he "neglected to furnish a draft." (Willard Richards Diary.)

<sup>257</sup>William Weeks was born in 1813 at Martha's Vineyard, Duke, Massachusetts. He was a member of the 2d Quorum of Seventies. William Weeks was the architect of the Nauvoo Temple. (E.C.I.F.; *History of the Church*, 5:353; General Record of the Seventies, p. 17; J. Earl Arrington, "William Weeks, Architect of the Nauvoo Temple," *BYU Studies* 19 [Spring 1979]: 337–60.)

with the Twelve and Bishops.<sup>258</sup> Also in quorum meeting, where we prayed for a good many that were sick.

Friday, August 15th, 1845. Chiefly about home.

Saturday, August 16th, 1845. do. do. do.

Sunday, August 17th, 1845. In morning at meeting at the Stand<sup>259</sup> [p. 107]

I felt pained and distressed when William [Smith] was speaking so did a great many of the congregation, and many of the people left, being disgusted at the remarks he made; it was not so much on account of some of the principles advanced by him as the manner in which they were stated, and the unfitness of the congregation to receive such teaching, in the crude manner in which it was thrown forth; it was calculated to lead astray many of the young men, elders and women, and to lead to corruption, adultery and every other wicked thing both in men and women letting loose the reins of government; if not exactly licensing such things, throwing out such insinuations as to encourage them; whatever his intentions might be this must necessarily be the result of such teaching. After he got through, as none of the rest of the twelve were present I felt that it was a duty devolving upon me to make some remarks on that subject. I felt exceedingly pained at being under the necessity of doing so as he was one of the Twelve my brother in the Quorum, and the brother of Joseph; if Elder Young had been there it would have been his place necessarily to have corrected him, or if any of the rest of the Twelve had been there I could have counselled with them; but as there was none of them there but me, I had to undertake it myself unpleasant as it was. I therefore arose and without appearing to advert to him, wishing to leave him out of the question as much as possible; and told the people I must preach from William's text as he had not neglected to preach from it himself and made some few pleasant remarks not to leave any feeling and read over a verse or two in Isaiah and then referred to things more particularly and said, I believed many of the things advanced by Bro. [p. 109] William were true that [so far as] they were contained in the scriptures was concerned it could not be objected to, but who will say that this doctrine will apply to us, because Jacob had four wives and David had several hundred can we say that we can have a number of wives.

Bro. William then arose and said he did not wish me to comment, to criticise or to make any remarks upon his doctrine or preaching, that if I did he

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<sup>258</sup>One of the subjects discussed at this council was that of "moving to a healthy climate after we have done the work appointed to us in Nauvoo, & that Phineas H. Young and Lorenzo Snow go immediately to Ohio and gather up oxen and sheep on Tithing and drive to this place" (Willard Richards Diary).

<sup>259</sup>In the manuscript at this point  $1\frac{3}{4}$  of a page has been left blank.

should reply to me. I paused until he got through, and again commenced speaking, when he again interrupted me; and said as often as he thought proper to rise he would answer any thing that I might advance. I then stated that Bro. William misunderstood me, that I did not arise to interfere especially with his doctrine or with what he had been advancing, but rather to speak on principles and to guard the people against drawing wrong conclusions from what he had advanced. When he again arose and said, that I had no business to qualify his remarks and that in so doing I was implicating him and teaching principles that were incorrect. I again waited until he got through when I felt constrained by the Spirit of God, which rested upon me in power to proclaim with energy that God had called me to be a watchman upon the towers of Zion and that when I saw any danger or evil approaching I would lift up my voice and warn the people in the name of Israel's God and that no man should shut my mouth, when I had spoken these words the congregation cried with a loud voice,—Amen. I then stated whatever the opinion of Bro. William might be, I knew that there was a great deal of hypocrisy and deception wherein the innocent were led away by false pretences, and that I [p. 110] had been called upon to expose the corruptions of some men who were in secret publishing the doctrines contained in a book written by Udney H. Jacobs which was a corrupt book;<sup>260</sup> they state that it was Joseph's views, published under a cloak of another man's name and the character of Joseph Smith was implicated in the matter and whether [he] addressed the congregation on these things or not I should have spoken on that subject. That I respected William as a Latter Day Saint, as one of the Quorum of the Twelve, and as the brother of the Prophet Joseph; and that I had never directly or indirectly, in public or in private, said anything that was prejudicial to his character, and I call on the congregation here present, to answer me that; and if there was any one that had ever heard me, I wanted them to speak. That I was Bro. William's friend and I knew that if he only heard me through, he would acquiesce in the principles I advanced.

He then arose and made an apology for what he had said, and stated that he knew nothing of this book that had been spoken of and did not know anything of the principles advanced in it. He had always been my friend and was my friend still, says he, "Bro. William and Bro. Taylor are right, I expressed it different, and meant no harm by what I have said."

Monday, August 18th, 1846 [1845]. In council with Twelve and Bishops at Pres. B. Young's. It was counselled that Bro. Benjamin Johnson<sup>261</sup> from

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<sup>260</sup>Udney Hay Jacob, *An Extract, from a Manuscript Entitled The Peacemaker, or the Doctrines of the Millennium* (Nauvoo, 1842). Immediately after its publication Joseph Smith denounced the work as "nonsense, folly and trash" (*Times and Seasons* 4 [1 December 1842]: 32).

<sup>261</sup>Benjamin F. Johnson (1818-1905), born at Pomfret, Chatauqua, New York, was a member of the Council of Fifty and operated a tavern at Ramus (B. F. Johnson, *Autobiography*, Church Archives; Quinn, "Council of Fifty," p. 194).

Macedonia, should take the Mansion House, or the Masonic Tavern. I also counselled with my brethren about sending two men, Bro's. Saml. Bent [p. 111] and Charles C. Rich, in the counties around to collect subscriptions for the papers and the support of the press. This morning they commenced laying brick on the Nauvoo House. I was present when they commenced. Elder Kimball made a prayer on the occasion; there were a great number of bricklayers on hand ready to commence and all seemed to enjoy good spirits.

Tuesday, August 19th, 1845. About business pertaining to office.

Wednesday, August 20th, 1845. do. do. do.

Thursday, August 21st, 1845. This day had been appointed for the hands belonging to the office, to go out on the prairie to my farm, to eat dinner and have a melon feast to celebrate Bro. Elias Smith's marriage.<sup>262</sup> In the morning there was a general assemblage of carriages at the office, in number about twelve, containing between forty or fifty persons. About 9 o'clock there was a general movement; we drove out on Mulholland St., and after a pleasant ride we arrived there about half past ten. There was an ample provision of melons and other eatables. All seemed to enjoy themselves, and after strolling round the farm, we prepared to start again; we tendered our thanks to Bro. Alex. Wright,<sup>263</sup> (the person who has charge of the farm,) for his hospitality and attention, and started.— We drove over to Bro. Benbow's, where we stopped to rest and refresh ourselves; after which we started home and arrived there about six o'clock, after an excursion of nearly twenty miles, where we partook of some wine and cakes. After which we escorted the bride and bridegroom home.

Friday, August 22nd, 1845. On prairie at Bro. Kelly's and Bro. Babcock's.<sup>264</sup>

Saturday, August 23rd, 1845. Went to a feast of the Fourth Quorum; Er's. Joseph Young, H. C. Kimball, Amasa Lyman and Geo. A. Smith were present. There was a good deal of instruction given. The band were also present. While we were speaking we saw the cupola put on the Temple.<sup>265</sup> After meeting, I went up to the Temple, and ascended to the top of the tower, while there I partook of some melons they had there, I returned thanks to God, who had enabled

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<sup>262</sup>"To celebrate Bro. Elias Smith's marriage" was written at the bottom of the page and marked for inclusion at this point.

<sup>263</sup>Alexander Wright was born in 1804 in Marnoch Parish, Banffshire, Scotland. He had been baptized by John Taylor in 1836 and was a member of the 22d Quorum of Seventies. (Jenson, *Biographical Encyclopedia*, 3:571; General Record of the Seventies, p. 80.)

<sup>264</sup>Adolphus Babcock (1800–1872) was born at Middlefield, Hampshire, Massachusetts (E.C.I.F.).

<sup>265</sup>Both Heber C. Kimball and John Taylor spoke to the Seventies. While Heber C. Kimball was speaking, Willard Richards interrupted him "while the facts were recorded that the dome of the temple was raised and a man was standing on top of it. Bro. Goddard . . . stood on his head on the top of the spire post." (Willard Richards Diary; Minutes of the 4th Quorum of Seventies.)

us to do so great a work, and have it so [go] forward. Mrs. Taylor being on a visit to Sister O. Pratt's I called there and spent the evening.

Sunday, August 24th, 1845. In morning attended a meeting at the stand, after meeting I went to Bro. A. O. Smoot<sup>266</sup> and eat dinner with him. In afternoon attended a Conference of the different Quorums; there was a good deal of business [p. 119] transacted pertaining to the Temple and Nauvoo House<sup>267</sup> and a good many Elders chosen. A subscription was also raised for the benefit of the Nauvoo House, which amounted to \$150. In the evening, in council with the Twelve; after which we had Quorum meeting and prayers; we remained until about eight o'clock.

Monday, August 25th, 1845. Transacted some business with Mr. Kelly, and procured \$500 of him, on a mortgage on the store, it came to me very opportunely, as I had to make a payment of \$400.

Tuesday, August 26th, 1845. About general business.

Wednesday, August 27th, 1845. In council with the Twelve. Bro. Parley P. Pratt was present, he had just returned from the East. I [was] much gratified to meet with him again, he being my father in the gospel.<sup>268</sup>

Thursday, August 28th, 1845. In council with the Twelve, wherein we made arrangements, and voted for an expedition of a number of people to go to California in the ensuing spring.<sup>269</sup> After which we had our Quorum meeting.

Friday, August 29th, 1845. Chiefly about home.

Saturday, August 30th, 1845. At Temple and other places.

Sunday, August 31st, 1845. At meeting in morning. In afternoon at Quorum meeting.

Monday, Sept. 1st, 1845. Chiefly at home, attending to office matters.

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<sup>266</sup>Abraham O. Smoot (1815–1895) was born in Owen County, Kentucky. A high priest, he was also a member of the Nauvoo police. (Jenson, *Biographical Encyclopedia*, 1:485–87; *History of the Church*, 6:150.)

<sup>267</sup>The purpose of the meeting was to urge the completion of the temple and the Nauvoo House. The quorums voted to suspend construction on all Nauvoo buildings until the Nauvoo House was completed. (Willard Richards Diary.)

<sup>268</sup>Parley P. Pratt had returned the previous day from presiding over the Church in the eastern states and gave a report of his mission.

<sup>269</sup>It was voted that a company of three thousand be sent to California the next spring "and begin preparing immediately" (Willard Richards Diary).

Tuesday, September 2nd, 1845. General business, laying hands on the sick &c. [p. 120]

Wednesday, September 3rd, 1845. About general business. This evening we had a very severe hail storm, hail stones fell nearly as large as hen's eggs, breaking the windows in the North and East, of all the houses in the City.<sup>270</sup>

Thursday, September 4th, 1845. I was at Council with the Twelve at Dr. Richards'; after which had Quorum meeting.<sup>271</sup>

Friday, September 5th, 1845. At a meeting at the Big Field.<sup>272</sup> "The Twelve, Bishop Miller, and a few others from Nauvoo, were among the number that partook of the rich bounties of the season, provided by the inhabitants of the 11th ward, under Bishop Evans, and the proprietors of the "Big Field."

"The Big Field is organized according to the laws of the state and covers six sections, or three thousand eight hundred and forty acres of land. We understood from the officers of the company, that about thirty thousand bushels of corn, and nearly the same amount of wheat had been raised the past season. Sixty thousand bushels of wheat and corn, without wanting an abundance of oats, barley, buck wheat, potatoes, and other vegetables, do not indicate indolence, poverty and famine, but rather carries an idea that 'God helps them that helps themselves.' This public demonstration of the bounty of providence, goes to show that the people of that section are willing to make others happy as well as themselves."

"It is a fine thing for the bishops of the several wards to remember the poor: and we think this 'feast upon the prairies,' was a kind of token of times to come."

"It is also worthy of remark that this band of brethren, under the 'broad canopy,' spent [p. 121] the day most happily, without 'strong drink,' or swearing, or gambling; feasting, as all honest people ought to, to be healthy, upon the simple luxuries that sustain life, with pure water, peace and union, praying and praising God who hath so liberally rewarded their labor and begun to make the prairies blossom as the rose."

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<sup>270</sup>Willard Richards wrote: "A storm of wind . . . commenced from the north. hail commenced & beat in every pane of glass in the north end of my house except 1.—the hail stones were  $\frac{3}{4}$  of an inch diameter some of them—& were driven in to the corners of the lots, about stumps [of] trees &c so as to look like snow that had been driven by the wind.—the hail abated about dusk. the rain continued in the eve. the hail continued about  $\frac{3}{4}$  of an hour. (hail stones are reported to have fell in the city  $1\frac{1}{4}$  &  $1\frac{1}{2}$  inches long—of a spheroid, flatened form.)" (Willard Richards Diary, 3 September 1845.)

<sup>271</sup>At this meeting it was voted that the trustees let the Nauvoo House committee have 150 cords of wood, enough to finish burning the brick for the building. Also, Brigham Young proposed calling a meeting of the Council of Fifty for the following Tuesday. (Ibid., 4 September 1845.) Willard Richards refers to it as "the Council of 50,000."

<sup>272</sup>The "Big Field" was an agricultural association located southeast of Nauvoo. The officers of the association were Elam Meacham, Phineas Richards, Levi R. Chase, Francisco Durphy, Isaac Houston, John Wait, Gardner Clark, and Thomas Corbitt. (*History of the Church*, 7:437-38.)

Saturday, September 6th, 1845. Principally about home.

Sunday, September 7th, 1845. In morning at meeting. Bro's. Kimball and Smith preached. In afternoon in council with Twelve; after which at Quorum meeting.

Monday, September 8th, 1845. At Bro. Benbow's on prairie.

Tuesday, September 9th, 1845. At a meeting of the council of Fifty, where there was some conversation held concerning California.<sup>273</sup>

Wednesday, September 10th, 1845. About various business.

Thursday, September 11th, 1845. This morning we received information from Lima,<sup>274</sup> that the mobs were burning houses there; the first report was that there was one burnt; next report that came was, there was four burnt; and finally we heard that there were three burnt. We (the Twelve) held a council<sup>275</sup> and thought it advisable as we were going West in the Spring to keep all things as quiet as possible and not resent anything.

After the trouble we had had to finish the Temple to get our endowments, we thought it of more importance than to squabble with the mob about property, seeing that the houses were not of much importance, and no lives were taken.<sup>276</sup> Thinking by these pacific [p. 122] measures that they would be likely not to molest us; and to show the surrounding country that we were orderly disposed people, and desirous of keeping peace. It was also counselled that the brethren from the surrounding settlements should come into Nauvoo with their grain.<sup>277</sup>

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<sup>273</sup>Joseph Smith stated that the Council of Fifty was organized "to take into consideration the . . . best policy for this people to adopt to obtain their rights from the nation and insure protection for themselves and children; and to secure a resting place in the mountains, or some uninhabited region, where we can enjoy the liberty of conscience guaranteed to us by the Constitution of our country, rendered doubly sacred by the precious blood of our fathers, and denied to us by the present authorities, who have smuggled themselves into power in the states and Nation" (ibid., 6:261).

According to the Smith "History" at the 9 September meeting it was resolved "that a company of 1500 men be selected to go to Great Salt Lake valley and that a committee of five be appointed to gather information relative to emigration" (ibid., 7:439; however, no available manuscript source is this specific).

William Clayton noted that "the subject of sending a company of Saints to the West next spring was talked over, and on . . . motion by W. W. Phelps" it was "moved that the President select such a portion of this Council as he may choose to remove west, and they select and organize the company subject to the final revision of the President." The vote on the resolution was unanimous, and it was further proposed "that a committee of five be appointed to gather all information relative to emigration and impart the same to this Council and those about to emigrate when called upon." (William Clayton Diary.)

<sup>274</sup>Lima, Adams County, Illinois, was located just across the Hancock County line 25 miles south of Nauvoo. Isaac Morley presided over the Saints residing in the area. (Jenson, *Encyclopedic History*, p. 434.)

<sup>275</sup>At this council President Young selected those of the fifty designated to go west in the spring according to the previous day's resolution.

<sup>276</sup>This sentence is at the bottom of the page and marked for inclusion at this point.

<sup>277</sup>Brigham Young explained this pacific policy: "The object of our enemies [in burning the settlements] is to get opposition enough to raise popular excitement but we think it best to let them burn up our houses while we take care of our families and grain. Let the sheriff of Hancock county attend to the mob, and let us see whether he and the Jack-Mormons, so-called, the friends of law and order, will calmly sit down and watch the funeral procession of Illinois liberty; if so, they will fall under the same condemnation. At a future day our course will be plain." He stressed calmness but requested that detailed records of burnings and witnesses be kept. (*History of the Church*, 7:440-41.)

Friday, September 12th, 1845. Reports came in about their further mobbing. We sent a number of teams off for grain to the settlements.<sup>278</sup>

Saturday, September 13th, 1845. I went to the Seventies' Hall to a festival given by the 11th Quorum, we had been invited several days previous to hearing an account of the mobbing. It was repulsive to my feelings to attend a meeting of that kind at a time when the brethren were in distress, and to rejoice when others were in trouble, indeed my heart did not feel to rejoice; but I felt sorrowful when I reflected that a number of the brethren were rendered houseless and homeless by a few reckless desperadoes in consequence of their adherence to the gospel. What rendered it more trying for them was, that they had it in their power to destroy their persecutors, and yet in consequence of our counsel endured it patiently, and looked tamely on to see their houses and property destroyed for the gospel and the kingdom of heaven's sake; they are good and faithful men or they would not have done it.

We had a pleasant time at the Seventies' Hall, and every thing moved off well.

Sunday, September 14th, 1845. We were informed that the mob were still continuing the work of destruction. One of the brethren deputed by Col. Williams the Chief Mobocrat,<sup>279</sup> came in to inform us that if we would leave the County in the spring, they would [not] burn any more [p. 123] houses. We however paid no attention to him. This we know, that they are hastening on their own destruction and heaping up to themselves wrath against the day of wrath, and that justice will speedily overtake them, and they will be taken in their own snare.

Met in council with the Twelve and a number of others at nine o'clock in [the] morning; there were messengers there from all parts of the County wishing to obtain counsel,<sup>280</sup> and also to give information relative to the proceedings of the mob. We received the following letter from Bro. Solomon Hancock.<sup>281</sup>

"Yelrome, Ills. Sept. 13th, 1845

"Dear Brother,

I will agreeably to your request send you some of the particulars of what has been done, on the other side of the branch, it is a scene of desolation. On

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<sup>278</sup>A notice issued on the twelfth urged all the "Brethren in and about Nauvoo" who owned teams to "go immediately" to assist in "removing the sick, the women, children, goods and grain to Nauvoo" (ibid., 7:441).

<sup>279</sup>Levi Williams, one of those indicted for the murder of Joseph Smith, at thirty-four resided with his wife and five children at Green Plains, south of Nauvoo. He was a colonel in the Illinois militia and an inveterate Mormon hater. (Oaks and Hill, *Carthage Conspiracy*, pp. 58-59.)

<sup>280</sup>Among those who came seeking counsel was Sheriff Jacob Backenstos. He said that he could not raise a sufficient force to quell the mob and he had come to request two or three hundred men for a posse to stop the depredations in the outlying areas. The council decided "that he had better issue a proclamation from Carthage calling on all law abiding citizens to help him & let the Mormons alone." (Willard Richards Diary, 14 September 1845.)

<sup>281</sup>Solomon Hancock (1793-1847) was born at Springfield, Hampden, Massachusetts. In February 1845 Hancock had been appointed to preside over the branch at Yelrome, near Lima. (E.C.I.F.; Journal History, 14 February 1845.)

Wednesday the 10th all of a sudden, the mob rushed upon Edmund Durfee<sup>282</sup> and destroyed some property, and set fire to both of his buildings, they then dispersed; Bro. Durfee with his family then put the fire out. The same day in the evening they shot at our guard and missed them, the mob then fled a small distance and soon set fire to the house of John Edmondson,<sup>283</sup> and in a few minutes the house was in flames. On the morning of the 11th they again set fire to the buildings of Edmund Durfee, and fired upon some of his children without hitting them; they then proceeded to the old shop of Father Morley's<sup>284</sup> and set fire to both his shops, firing at the same time upon J. C. Snow,<sup>285</sup> as they supposed, and thought they had killed him, it proved however to be [p. 124] Clark Hallett<sup>286</sup> who escaped unhurt; they then set fire to J. C. Snow's house, and fled home to Lima. In the afternoon the mob came on again and set fire to Father Whiting's<sup>287</sup> chair shop, Walter Cox,<sup>288</sup> Cheney Whiting<sup>289</sup> and Azariah Tuttle's<sup>290</sup> houses, at evening they retreated back again. On the morning of the 12th we held a council and selected two men to go and make proposals to sell, but got no particular answer. Last evening they set on fire three buildings, near Esq. Walker's; and this morning we expect them to renew their work of destruction. Williams and Rosevelt were in Lima yesterday. The mob is determined to destroy us; some of the teams have arrived. Do for us, what you think is best; we will do as you tell us."

To Pres. Brigham Young.

Yours in Haste,  
"Solomon Hancock"

The Sheriff, (J. B. Backenstos),<sup>291</sup> came into our Council and wanted to raise a company of the brethren to suppress the mob; but we would not consent to it; we advised him to call upon the law abiding citizens of the county, and see if there were any who were willing to sustain their own laws, whereupon he issued the following proclamation:

<sup>282</sup>Edmund Durfee (1788-1845) was born at Tiverton, Newport, Rhode Island (E.C.I.F.).

<sup>283</sup>John Edmondson was born in 1821 in Pennsylvania (ibid.).

<sup>284</sup>Isaac Morley (1786-1865), born at Montague, Hampshire, Massachusetts, was a member of the Council of Fifty. He had been a counselor to Edward Partridge, first bishop. In 1840 he was appointed president over the stake at Lima, and in July 1845 he was appointed second counselor to John Smith in the Nauvoo Stake presidency. (Jenson, *Biographical Encyclopedia*, 1:235; Quinn, "Council of Fifty," p. 195.)

<sup>285</sup>James C. Snow (1817-1884) was born at Chesterfield, Cheshire, New Hampshire. He was a member of the high council and also clerk of the branch at Lima. (E.C.I.F.; *History of the Church*, 5:427.)

<sup>286</sup>Clark Hallett was born in 1810 at Yarmouth, Barnstable, Massachusetts. He was a counselor to Gardiner Snow, bishop of Lima. (E.C.I.F.; *History of the Church*, 5:427.)

<sup>287</sup>Edwin Whiting (1809-1890), born at Lee, Berkshire, Massachusetts, owned a chair shop at Yelrome. He was a counselor to Isaac Morley, president of the branch. (E.C.I.F.; *History of the Church*, 5:427.)

<sup>288</sup>This was probably Frederick Walter Cox (1812-1865), born in Plymouth, Chenango, New York. He was ordained a high priest at Lima in 1841. (E.C.I.F.; Jenson, *Biographical Encyclopedia*, 2:563.)

<sup>289</sup>Chauncy Whiting was born in Ohio in 1820. He married Editha Ann, daughter of Isaac Morley. He was a member of the 20th Quorum of Seventies. (E.C.I.F.; *Times and Seasons* 2 [15 October 1841]: 581; *General Record of the Seventies*, p. 95.)

<sup>290</sup>Azariah Tuttle, born in 1810 in New York City, was a member of the 20th Quorum of Seventies (E.C.I.F.; *General Record of the Seventies*, p. 96).

<sup>291</sup>Jacob B. Backenstos, a non-Mormon, had defended the Nauvoo Charter before the Illinois legislature earlier in the year. He represented Hancock County in the 14th General Assembly, 1844-1846. (Clayton, *Illinois Fact Book*, p. 212.)

Proclamation.

To the Citizens of Hancock County, Ill.

Whereas a mob of from one to two hundred men under arms have gathered themselves together in the S. W. part of Hancock County and are at this time destroying the dwellings and other build-[p. 125]ings, stacks of grain and other property, of a portion of our citizens, in the most inhuman manner compelling defenceless children and women from their sick beds, and exposing them to the rays of the parching sun there to lay and suffer without the aid and assistance of a friendly hand to minister to their wants in their suffering condition.

The rioters spare not the widow nor the orphan, and while I am writing this proclamation the smoke is rising to the clouds and the flames are devouring four buildings, which have just been set on fire by the rioters. Thousands of dollars worth of property has already been consumed; an entire settlement of about sixty and seventy families laid waste, the inhabitants thereof are fired upon, narrowly escaping with their lives, and forced to flee before the ravages of the Mob.

By the revised laws of our State under the criminal code, sixth division 58 Section, Page 181, the crime of Arson is defined as follows: "Every person who shall wilfully and maliciously burn, or cause to be burned any dwelling house, kitchen, office, shop, barn, stable, storehouse, &c., &c., shall be punished by imprisonment in the penitentiary for a term not less than one year nor more than ten years and should the life or lives of any person be lost in consequence of any such burning as aforesaid, such offender [p. 126] shall be guilty of Murder, and shall be indicted and punished accordingly."

And whereas the laws of this State make it my duty as a peace officer of this county to suppress all riots, routs, &c., &c., and all other crimes.

Therefore I Jacob B. Backenstos, Sheriff of the County of Hancock and State of Illinois in the name of the people of said state and by the authority vested in me by virtue of my office, hereby solemnly command the said rioters and other peace breakers to desist forthwith, disperse and go to their homes, under the penalty of the laws. And I hereby call upon all the law abiding citizens as a posse comatatus, of Hancock County to give their united aid in suppressing the riotors, and maintain the supremacy of the law.

J. B. Backenstos.

Sheriff of Hancock County, Ills.

P. S. It is part of my policy that the citizens of Nauvoo remain quiet and not a man from that city leave as a posse until it be made manifest that the law and order citizens without the city, will not have force sufficient to suppress the riotors of this disgraceful outrage; but that 2,000 effective men hold themselves in readiness to march at a moments warning to any point in Hancock County.

J. B. Backenstos,  
Sheriff &c.

Green Plains, Hancock County, Ills.

Sept. 13th, 1845. [p. 127]

There was counsel given to the brethren in general, those living at a distance from this place, to bring in their grain.

In the morning went to meeting Bro's. H. C. Kimball, Amasa Lyman, and Father Morley spoke on these subjects.

In the afternoon the brethren met at the stand, when Elder Young addressed the congregation for some time on the subject of the disturbances, and the policy for us to pursue; which was to be as quiet as possible under existing circumstances until the proper time came which time would be made known to us, [to] open our houses for the brethren who were turned out of doors and to send out our teams to haul in the grain into the City, to drive in their cattle that all our property might be taken care of, that we might have peace in this City.

A call was then made upon the people to furnish teams to assist in hauling the grain belonging to the brethren<sup>292</sup> to the city where a great number offered to go. I suppose most of those persons who owned teams. At five o'clock, met with the brethren in the quorum at Dr. Richards, where after we attended to various matters of counsel I stated to the brethren<sup>293</sup> that I had had some thoughts of disposing of my house, stores, barn &c., providing I could get a purchaser, which I expected I could; and after using part of the means that I should need to liquidate some debts that I was owing turn in the remainder towards assisting in this expedition<sup>294</sup> under the direction of counsel. After some deliberation it was thought best to do so if practicable and as I supposed that probably five or six thousand dollars could be obtained for it, it might be of essential service in that way. I feel that I am the Lord's and that I and everything I have [is] at his disposal at all times. After which there were some general remarks made, pertaining to P. P. Pratt's property and others, whether it would be advisable to dispose of property that was eligibly situated [p. 128] in the City of Nauvoo, or not. Whereupon it was generally agreed to and a resolution passed that we would send an agent or agents, to Quincy, St. Louis, Cincinnati, and also to New York and other Eastern Cities, to propose to business men to sell out to them; for we considered that we had a perfect right so to do, that we had been driven from and despoiled of our property long enough, and that we should be justified in taking a course of that kind, that the City and Temple would be more likely to be preserved in safety by wealthy and influential men purchasing property and settling here, than by Apostates and half hearted Mormons having charge of affairs during our absence, and that if we should return we should again inherit our places, and if we do not inherit them in Time, we and our children will inherit them hereafter. There was one thing which I stated to the Council that I wished to be distinctly understood, I wanted it recorded in a

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<sup>292</sup>The entire diary to this point is in the handwriting of George Q. Cannon.

<sup>293</sup>From note 292 to this point is the only holograph portion of the Taylor diary; the remaining pages of the diary continue in the handwriting of George Q. Cannon.

<sup>294</sup>"I suppose to California" was inserted in pencil by another hand at this point in the manuscript.

Church Record, for a special reason that I had of my own, that I did not wish to dispose of anything that I had here for ever; but that I should like what property I owned here in town to be recorded so that I could claim it and possess it at another time, and my children after me or with me. It was then said, that they supposed that was what Joseph had his eye upon in getting out a City Record; and that it would of necessity be the case that we should own these places in Eternity, as this was Joseph's City, when we were here we should have our habitations. And moreover in regard to these things, in disposing of our property we were not doing it of our own free will and accord, but in consequence of mobocracy, and was of no more validity than signing away our property by deed of trust as we did in the State of Missouri at the point of the bayonet.

Monday, Sept. 15th, 1845. In morning going out with Bro. B. L. Clapp,<sup>295</sup> I ascertained that there was an officer with writs for me and some others, in the City; and the Counsel was to keep out of the way.<sup>296</sup> I went to Bro. Ballentyne's and stayed awhile, and from there I went to Bro. Simmons<sup>297</sup> where I stayed till nine o'clock in the evening when I heard that the officer had left town and I returned home. I did not keep out of his way on account of any fear that I had but because it was considered policy to evade him that there might not be any pretext of us resisting when they brought their illegal writs.

Tuesday, Sept. 16th, 1845. I here copy a few affidavits showing the proceedings of the mob:

State of Illinois,            S.S  
County of Hancock

Be it remembered that on this 16th day of September, A. D. 1845, personally came before me, Daniel H. Wells, a Justice of the Peace in said County, William H. Fellows,<sup>298</sup> who being duly sworn according to law deposes and says, that on the night following the fifteenth inst., a number of men came to the house where he resided and carried the [p. 129] furniture and things out of the house, and ordered the family to leave forthwith, whereupon so soon as the house could be cleared, they set it on fire they also set the barns on fire, all of which were burned to the ground. The fire also consumed about five hundred bushels of thrashed wheat, and two stacks, one of oats and one of straw, the barns were full of hay and grain.

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<sup>295</sup>Benjamin L. Clapp (1814–ca. 1860) was born in Alabama. In December 1845 he became one of the seven presidents of the Seventy. (Jenson, *Biographical Encyclopedia*, 1:195–96.)

<sup>296</sup>Carthage constable Michael Barnes and his brother were the officers who came into the city (*History of the Church*, 7:444).

<sup>297</sup>This was probably William Simmons.

<sup>298</sup>William H. Fellows was a native of Wayne County, Michigan.

And this deponent further states that one Michael Barnes, and Thomas L. Barnes were two of the persons concerned in this crime of arson, and this deponent says that the said Michael and Thomas L. Barnes are guilty of the facts charged, and further this deponent saith not.

William H. Fellows.

Subscribed to and sworn to before me this 16th day of September, A. D. 1845.

Daniel H. Wells, J. P.

State of Illinois,        S S  
County of Hancock

Be it remembered that on the seventeenth day of September, A. D. 1845, personally came before me, Daniel H. Wells, an acting Justice of the Peace within and for said county, Sarah Ann Everts, who, being duly sworn according to law, deposeth and saith that on the night of the fifteenth inst., a number of men came to the residence of this deponent about the hour of midnight, and ordered this deponent, who was laying sick at the time with the ague and fever, together with the balance of the family including five persons, two of whom, besides myself, being sick, to get up immediately and leave the house, and immediately commenced carrying the furniture and things [out] of the house. She remonstrated with them; told them she was sick; that she could not safely get up and go out; but all to no purpose; they assisted her out and immediately set fire to the house, and also the barn which were burned to the ground; also about four hundred bushels of wheat thrashed out and stacks of grain were burned; and this deponent further states that one Micha[e]l Barnes, was one of the persons concerned in the said crime of arson, and this deponent further states that the said Michael Barnes is guilty of the fact charged, and further this deponent saith not.

Sarah Ann Everts.

Sworn to and subscribed before me this 17th day of September, A. D. 1845.

Daniel H. Wells, J. P.

These are a few out of the many instances of outrages committed by the Mob upon our people; they are however not the only sufferers. E. A. Bedell, Esq., Post Master and Justice of the Peace at Warsaw, and Chancy Robinson, Esq., Post Master and County Recorder, at Carthage, have been forcibly expelled from their offices and homes, and others [p. 130] are ordered to leave, or take up arms against the Mormons.

Proclamation No. 2.

To the Citizens of Hancock Co'y., Ill., and the surrounding country.

It is truly painful that my first proclamation did not have the desired effect of quelling the mob in Hancock Co'y.; I was strong in the hope that when men,

engaged in such fiendish and wicked purposes, come to reflect, after the excitement of the moment, would create, and go to their homes.

The burning and destruction of houses and other property was commenced on the 10th of September inst., by a body of armed men, who gathered in the south west part of this county, headed, as it is said by the notorious Levi Williams: the mob is spreading itself in different directions: some of the mob have been in pursuit of me since Wednesday afternoon about 3 o'clock; they have pursued me on the public road and have threatened my life; they levelled their arms at me, and desisted only when fired upon and the fear of death put them in mind of their illegal mob proceedings. On yesterday, an armed force undertook to take me, I became apprised of their intentions—evaded them, and fled to Bear Creek, where I had a posse comitatus, and from thence I repaired, for the second time, to Warsaw, to ascertain if any reliable force could be procured in that place. I became satisfied that I could get no aid from that place. I became further satisfied that my life was sought by some of the mobbers, lurking about that town. This information was communicated to me by some personal friends who had free intercourse with, and the confidence and secret intentions of those desperadoes. My friends of Warsaw considered my life in danger and advised me not to go out, but to remain secreted in some safe place; but my business as an officer of the peace demanded my departure from that place. I procured the aid of a personal friend to guard me out of that place into the prairie some three or four miles. All my friends advised me that should I meet or see men with arms, that I had better evade them, and under no considerations get into their hands. After parting with the gentleman who so kindly escorted [me] thus far, I had travelled about a mile and a half when I discovered an armed body of some twenty or more men on the Warsaw and Carthage road two or three miles eastward of me and going towards Warsaw. I watched them, and on discovering that four men of the force, mounted on horses, left the main body, apparently to strike a point in advance of me, with all the speed of their horses, and finding they were in pursuit of me, I put the whip to my horse, as I was travelling in a buggy, they taking a near cut evidently gained on me.

The chase lasted for a distance of about two miles, when I fortunately overtook three men with teams. I immediately informed them that armed men were pursuing me, evidently to take my life. I summoned [p. 131] them as a posse to aid me in resisting them. I dismounted and took my position in the road, with pistol in hand. I commanded them (the mobbers) to stop, when one of them held his musket in a shooting attitude, whereupon one of my posse fired, and, it is believed, took effect on one of the lawless banditti.<sup>299</sup> We remained and

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<sup>299</sup>Backenstos refers here to the killing of Frank Worrell, one of the Carthage Greys, in charge of the guard at the jail the day Joseph Smith was killed. The man who shot Worrell—one of the three deputized by Backenstos to assist him—was Orrin Porter Rockwell, who had been a close friend and bodyguard of Joseph Smith. A graphic description of this incident is in Harold Schindler, *Orrin Porter Rockwell: Man of God, Son of Thunder* (Salt Lake City: University of Utah Press, 1966), pp. 136–47.

stood our ground, prepared for the worst, for about ten minutes. The mobbers, retreating some little distance, made no further assault, but finally retreated. I then made my way to the City of Nauvoo, where I am at this time. Knowing the plans and designs of the mob faction in our county, I am induced to be thus full and minute in detailing the particulars of those seeking my life, because I dare take steps as a peace officer, to put an end to the proceedings of the most lawless, disgraceful, and inhuman banditti that ever infested our state. Inasmuch as I have in vain applied to the citizens of this county, without the limits of the City of Nauvoo, therefore,

I, Jacob B. Backenstos, Sheriff of the County of Hancock and State of Illinois, in the name of the people of said State and by the virtue of the authority in me vested, hereby again solemnly command the mobbers and rioters throughout this County to disperse, desist, and forthwith go to their homes under the penalty of the laws of our country, and such other consequences as may follow:

And I hereby call upon, and likewise command every able bodied man throughout the County, to arm themselves in the best possible manner, and to resist any and all further violence on the part of the mob, and to permit no further destruction of property, and to arrest all those engaged in this wicked proceeding and destruction of property, and threatening of lives, and I further command that the posse comitatus repair to the nearest points invaded by the rioters, and to defend at the point of the bayonet, and all hazards the lives and property of the peaceable citizens, and again reinstate the supremacy of the laws.

J. B. Backenstos,

Sheriff Hancock Co'y. Ill.,

Sept. 16th, A. D. 1845,  
½ past 3 o'clock P. M.

P.S. It is but proper to state that the Mormon community have acted with more than ordinary forbearance—remaining perfectly quiet and offering no resistance when their dwellings, other buildings and stacks of grain &c., were set on fire in their presence, and they have foreborne until forbearance is no longer a virtue.

The notorious Col. Levi Williams, who is at the head of the mob, has ordered out the Militia of this Brigade, comprising Hancock, McDonough and [p. 132] Schuyler Counties, but it is to be hoped that no good citizen will turn out and aid him or others in the overthrow of the laws of our country, and it is certain that no good citizen will cross the Mississippi river with the design to aid the rioters.

J. B. B. Sheriff.

Wednesday, Sept. 17th, 1845. The Sheriff issued another proclamation, the following is a copy:<sup>300</sup>

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<sup>300</sup>The diary ends here. The proclamation was never recorded in the diary. For a copy of Proclamation No. 3, see *Nauvoo Neighbor* 3 (17 September 1845).



*Courtesy of Historical Department  
The Church of Jesus Christ of Latter-day Saints*

View of Main Street, Nauvoo, looking toward the Mississippi River, 1908, with Nauvoo House on the left

Thursday, December 26th, 1844. I attended the dedication of the Seventies' Hall. The services commenced under the direction of Pres. Joseph Young, who organized the meeting in the following order:

The stand was occupied by the seven presiding presidents of the Seventies; and the Twelve or as many of them as were present. The senior president of each Quorum was seated on the right, the choir of singers on the left, and the brass band in front. The second and third quorums in order, with their families, might in turn, participate in the privilege of the dedication, according to their respective quorums, there being fifteen quorums, whose claims were equal, two of which convened in the Hall each day, beginning with the second and third.

The excellent melody of the Choir and Band, mingled with the devout aspirations of a congregation of all saints, gave the commencement of their services an air of interest, felicity, and glory, at once feeling, touching, pathetic, grand, and sublime.

A hymn composed by Elder W. W. Phelps, for the dedication, entitled "a voice from the Prophet: come to me," was sung; and a supplication to the throne of grace made. The dedication prayer by President Brigham Young, was in substance as follows:

Thou God who dwellest in the midst of thine own kingdoms, and doest thy pleasure in the midst of the same. We realize that we are thy children, although we have long wandered from thee. Yet we feel that it is thy good pleasure to bless us, when we come unto thee with hearts of humility. Therefore we desire to present ourselves before thee as dutiful children to an earthly parent, knowing that we are thine, and ask thee for those

Courtesy of Brent Ashworth

Page of the John Taylor Nauvoo Journal

There was counsel given to the brethren in general, those living at a distance from this place, to bring in their grain.

On the morning week to meeting Bro. H. H. Kimball, Amasa Leman, and Father Morley spoke on these subjects.

In the afternoon the brethren met at the stand, when Elder Young addressed the congregation for some time on the subject of the disturbances, and the policy for us to pursue, which was to be as quiet as possible under existing circumstances until the proper time came which time would be made known to us, to open our houses for the brethren who were turned out of doors and to send out our teams to haul in the grain into the city, to drive in their cattle that all our property might be taken care of, that we might have peace in this city.

A call was then made upon the people to furnish teams to assist in hauling the grain belonging to the brethren to the city where a great number offer to go. I suppose most of those persons who owned teams. At five o'clock met with the brethren in the quorum at Dr. Richards, where after we attended to various matters of counsel I stated to the brethren that I had had some thoughts of disposing of my house, stores, barn &c, providing I could get a purchaser, which I expected I could; and after using part of the means that I should need to liquidate some debts that I was owing, turn in the remainder towards assisting in this expedition, <sup>I suppose to Paris for France</sup> under the direction of counsel. After some deliberation it was thought best to do so if practicable and as I supposed that probably five or six thousand dollars could be obtained for it, it might be of essential service in that way. I felt that I am the Lord's and that, and everything I have at his disposal at all times. After which there were some general remarks made, pertaining to F. G. Walker's property and others, whether it would be advisable to dispose of property that was eligible

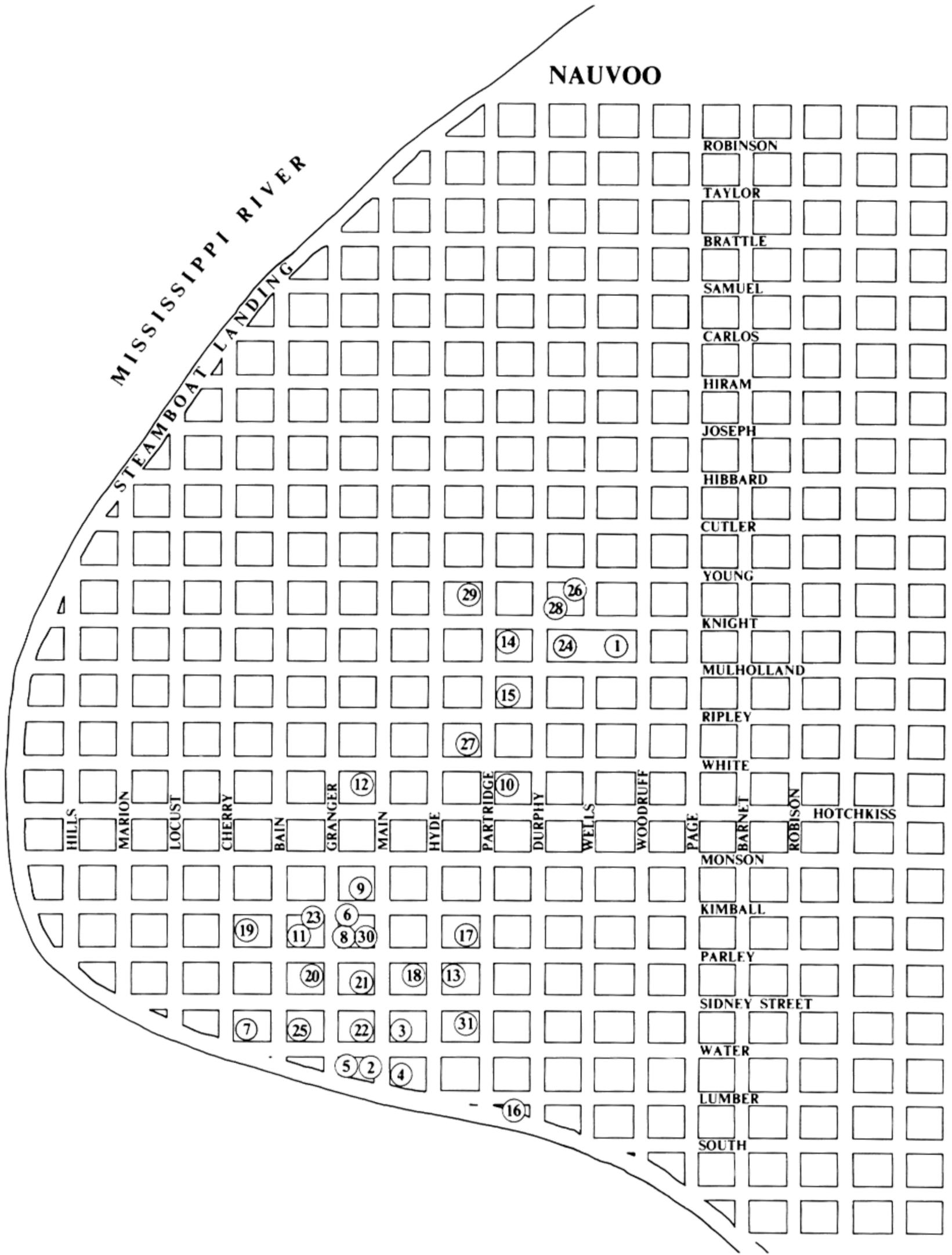
Courtesy of Brent Ashworth

Page 128 of the John Taylor Nauvoo Journal showing John Taylor's handwriting



*Courtesy of Historical Department  
The Church of Jesus Christ of Latter-day Saints*

The earliest view of Nauvoo and the temple is this 1846 daguerreotype.



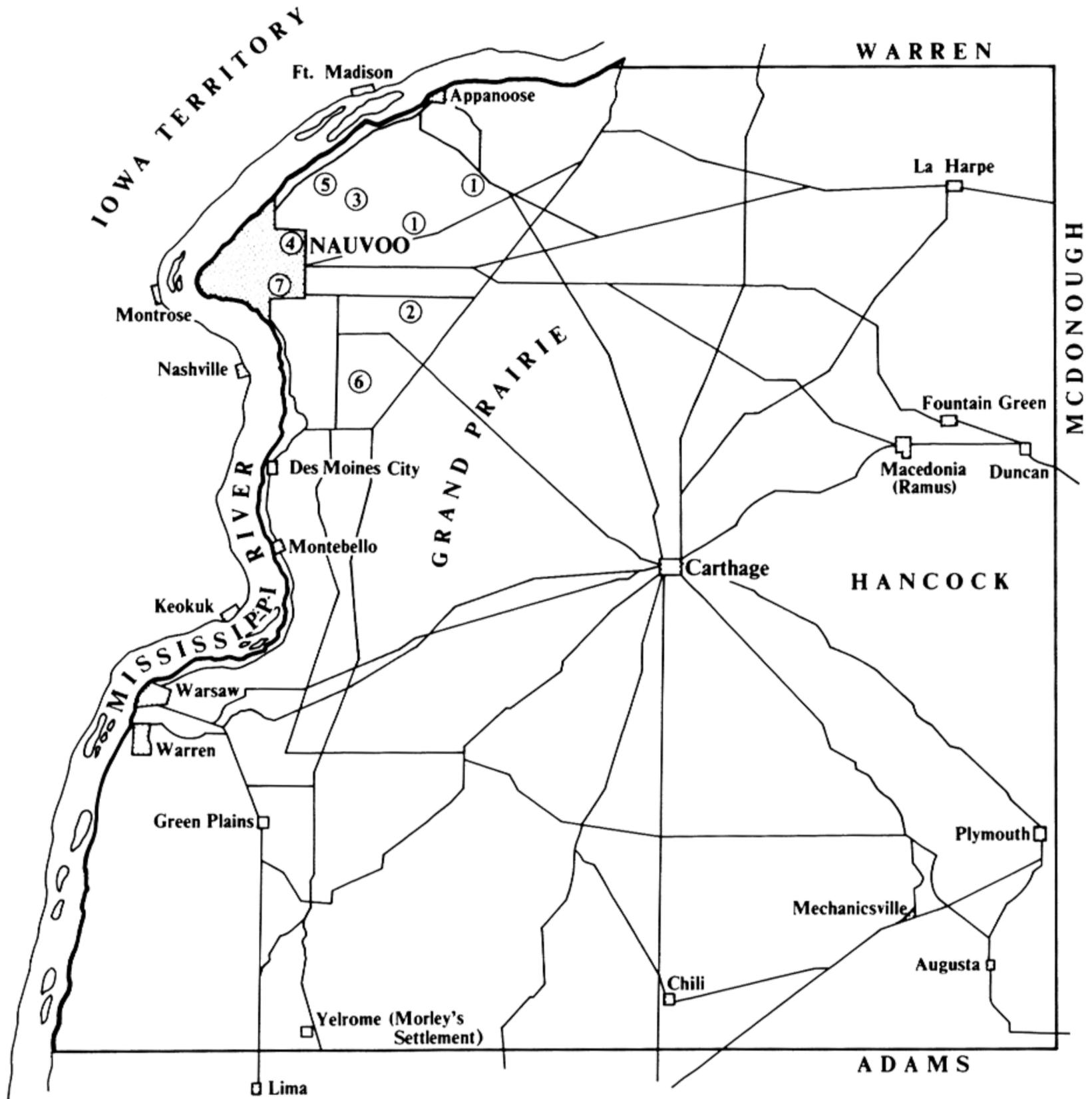
- |                                |                          |                        |
|--------------------------------|--------------------------|------------------------|
| 1. Nauvoo Temple               | 12. Masonic Hall         | 22. Joseph Cain's      |
| 2. Joseph Smith Homestead      | 13. Samuel Gully's store | 23. William Rowley's   |
| 3. Mansion House               | 14. Edward Hunter's      | 24. The Stand          |
| 4. Nauvoo House                | 15. Robert Pierce's      | 25. Hyrum Smith's      |
| 5. Joseph Smith store          | 16. Knight's Mill        | 26. Orson Pratt's      |
| 6. Brigham Young's             | 17. Elbridge Tufts's     | 27. David Yearsley's   |
| 7. Times and Seasons office #1 | 18. Simeon Dunn's        | 28. The Arsenal        |
| 8. John Taylor's               | 19. Richard Ballantyne's | 29. Abraham O. Smoot's |
| 9. Times and Seasons office #2 | 20. William Simmons's    | 30. George Woodward's  |
| 10. Willard Richards's         | Thomas Orr's             | 31. Uriah Brewer's     |
| 11. Seventies' Hall            | 21. Masonic Tavern       |                        |



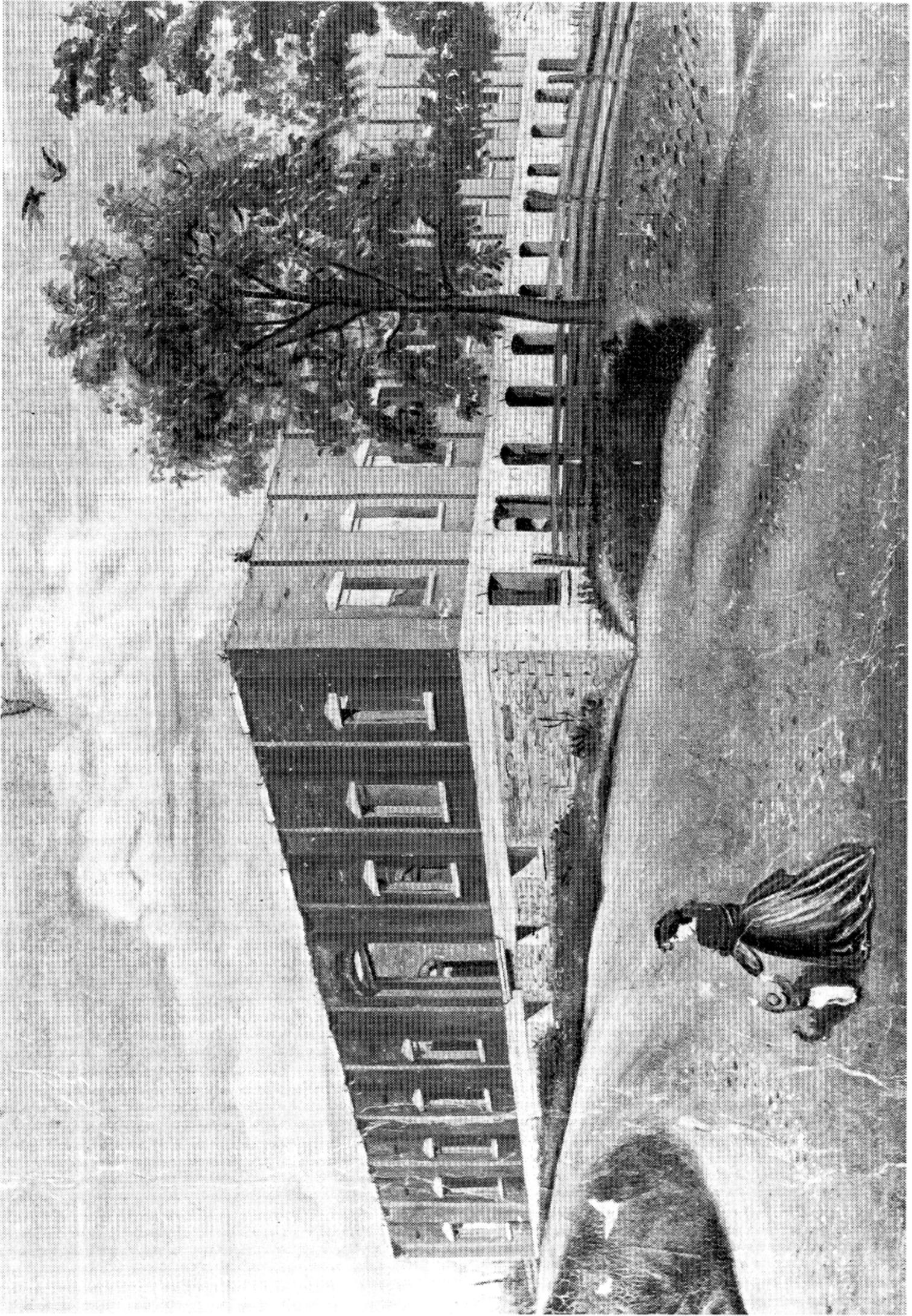
Daguerreotype of Nauvoo Temple ca. 1846.

*Courtesy of LDS Church Historical Department*

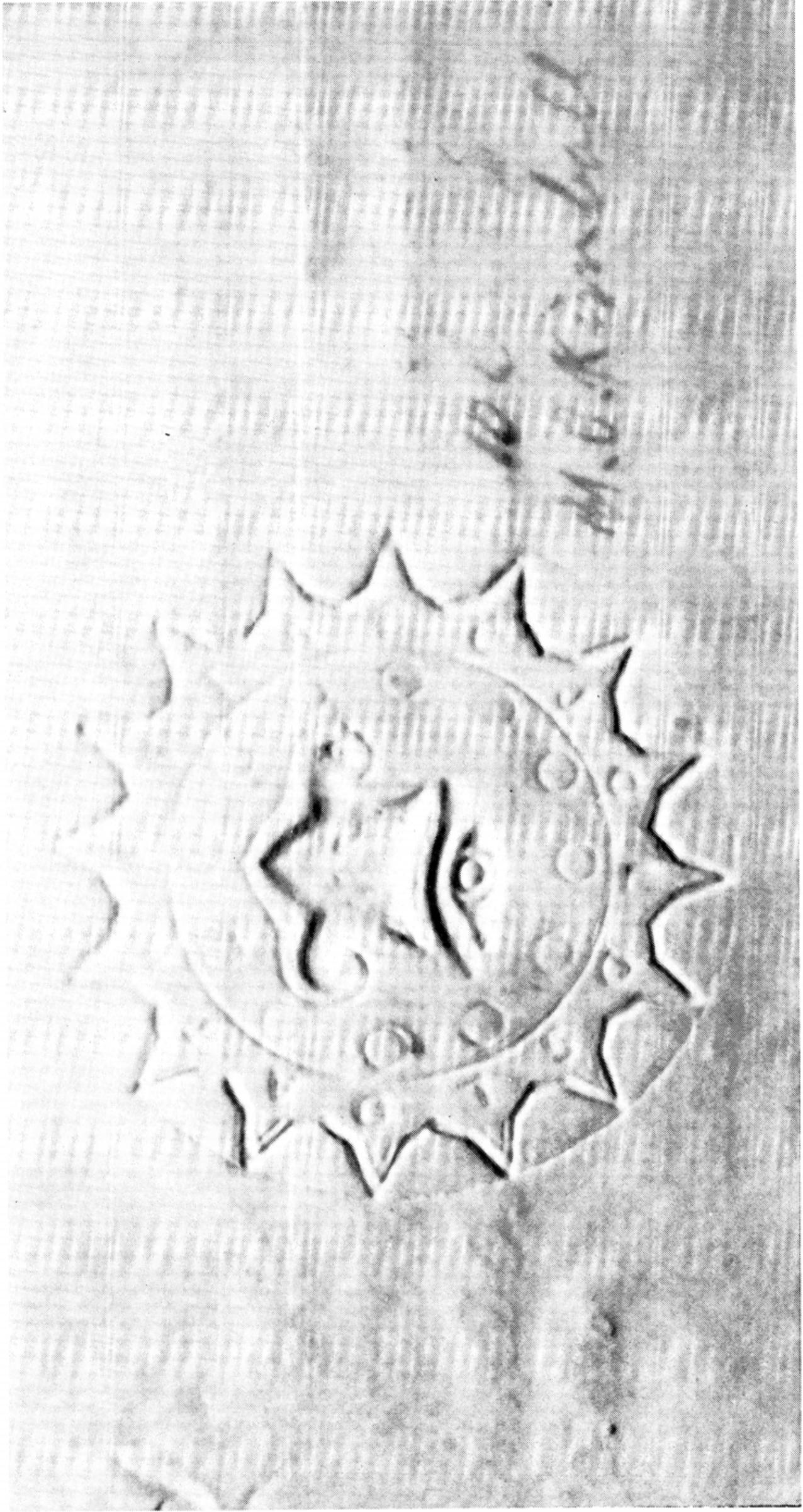
## HANCOCK COUNTY, ILLINOIS



1. John Taylor Farm
2. John Benbow's
3. John S. Fullmer's
4. Charles Kelly's
5. Adolphus Babcock's
6. The Big Field
7. Daniel H. Wells's



"The Nauvoo House," by David H. Smith. Courtesy of the Audio-Visual Department, Reorganized Church of Jesus Christ of Latter-day Saints.



Seal of the Twelve Apostles



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Volume 23, No. 3

Compiled by  
Linda Hunter Adams  
Managing Editor of *BYU Studies*

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