John TAYLOR *FILE*-24005

17 Jan 2008

<table>
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<tr>
<th>Event</th>
<th>Date(s)</th>
<th>Place</th>
<th>Description</th>
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<td>Born</td>
<td>1 Nov 1808</td>
<td>Milnthorpe, Westmorland, England</td>
<td></td>
</tr>
<tr>
<td>Christened</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Died</td>
<td>25 Jul 1887</td>
<td>Kaysville, Davis, Utah, USA</td>
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<tr>
<td>Buried</td>
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<tr>
<td>Baptized</td>
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<tr>
<td>Endowed</td>
<td>10 Dec 1845</td>
<td>NAUVO</td>
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<td>SealPar</td>
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Nickname:          AKA:                               Married Name:  
Sex:  M                                  ID:                        AFN:                     
Last Changed: 7 Dec 2007

Parents

<table>
<thead>
<tr>
<th>MRIN</th>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>9227</td>
<td>James TAYLOR <em>FILE</em>-23989</td>
<td>Agnes TAYLOR <em>FILE</em>-26787</td>
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</table>

Marriages

<table>
<thead>
<tr>
<th>MRIN</th>
<th>Spouse</th>
<th>Marriage Date/Place</th>
<th>Sealed Date/Place</th>
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</thead>
<tbody>
<tr>
<td>3027</td>
<td>Leonora CANNON <em>FILE</em>-33471</td>
<td>28 Jan 1833, Toronto, York, Ontario, Canada</td>
<td></td>
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<tr>
<td>9232</td>
<td>Elizabeth KAIGHIN <em>FILE</em>-25997</td>
<td>12 Dec 1843, Nauvoo, Hancock, Illinois, USA</td>
<td>14 Jan 1846 NAUVO</td>
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<tr>
<td>4715</td>
<td>Jane BALLANTYNE <em>FILE</em>-10855</td>
<td>25 Feb 1844, Nauvoo, Hancock, Illinois, USA</td>
<td></td>
</tr>
<tr>
<td>9233</td>
<td>Mary Ann OAKLEY <em>FILE</em>-24031</td>
<td>14 Jan 1846, Nauvoo, Hancock, Illinois, USA</td>
<td></td>
</tr>
<tr>
<td>1443</td>
<td>Ann HUGHLINGS <em>FILE</em>-26776</td>
<td>7 Jan 1846, Nauvoo, Hancock, Illinois, USA</td>
<td></td>
</tr>
<tr>
<td>13752</td>
<td>Sophia WHITAKER <em>SEB</em>-40588</td>
<td>23 Apr 1847, Winter Quarters, P, Iowa, USA</td>
<td></td>
</tr>
<tr>
<td>13753</td>
<td>Harriet WHITAKER <em>SEB</em>-30530</td>
<td>4 Dec 1847, Salt Lake City, Salt Lake, U, USA</td>
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<tr>
<td>9211</td>
<td>Margaret YOUNG <em>SEB</em>-2529</td>
<td>27 Sep 1856, Westport, Fairfield, C, USA</td>
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<tr>
<td>9087</td>
<td>Mary Amanda UTLEY <em>FILE</em>-23397</td>
<td>17 Jan 1846</td>
<td></td>
</tr>
</tbody>
</table>

Notes

Family Group Records by Nauvoo Land and Records

PROPERTY:
- Nauvoo: Block 117, Lot 4 part
- Nauvoo: Block 148, Lot 4 part
- Nauvoo: Block 18, Lot 3
- Nauvoo: Block 126, Lot 3
- Nauvoo: Block 150, Lot 4 SE corner
- Kimball 1st: Block 3, Lot 14, 15
- Kimball 1st: Block 5, Lot 59 part of N part

Kimball 2nd: Block 14
Kimball 2nd: Block 20, part of Lot 1
Harringshaw & Thompson: Block 10
Joseph Smith: Block 5, Lot 4
Joseph Smith: Block 6, Lot 3
T7 R8, Sec 27
T7 R7, Sec 19

NAUVOO RECORDS:
- Nauvoo Temple Endowment Register, p 2
- Members, LDS, 1830-1848, by Susan Easton Black, Vol 42, pp 729-745
- Nauvoo Legion, John Sweeney

HISTORIES:
Pioneers and Prominent Men of Utah, Frank Esshom, p 1201
Our Pioneer Heritage, DUP, 1963, pp 213-233

BIOGRAPHIES:
  John Taylor Diary, 57 pgs
  Desert News Copy - Moments with the Prophets
  Selections from Discourses & Writings of John Taylor, 19 pgs

OTHER SOURCES:
  Land Deed for T7R7, Sec 19 E/2, NW/4, NE/4, 2 pgs
  John Taylor Marker and Printing Complex, 3 pgs
  Internet Research:
    Rootsweb: World Connect: Family Group
# Family Group Record - 3027

<table>
<thead>
<tr>
<th>Husband</th>
<th>John TAYLOR <em>FILE</em>-24005</th>
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<tbody>
<tr>
<td>Born</td>
<td>1 Nov 1808</td>
</tr>
<tr>
<td>Place</td>
<td>Milnthorpe, Westmorland, England</td>
</tr>
<tr>
<td>Died</td>
<td>25 Jul 1887</td>
</tr>
<tr>
<td>Place</td>
<td>Keysville, Davis, Utah, USA</td>
</tr>
<tr>
<td>LDS ordinance dates</td>
<td>Temple</td>
</tr>
<tr>
<td>Married</td>
<td>28 Jan 1833</td>
</tr>
<tr>
<td>Place</td>
<td>Toronto, York, Ontario, Canada</td>
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<tr>
<td>Other Spouse</td>
<td>Elizabeth KAIGHIN <em>FILE</em>-25997</td>
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<td>Married</td>
<td>12 Dec 1843</td>
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<tr>
<td>Place</td>
<td>Nauvoo, Hancock, Illinois, USA</td>
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<tr>
<td>Other Spouse</td>
<td>Jane BALLANTyne <em>FILE</em>-10855</td>
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<tr>
<td>Married</td>
<td>25 Feb 1844</td>
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<td>Place</td>
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<td>Other Spouse</td>
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<td>Married</td>
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<tr>
<td>Other Spouse</td>
<td>Sophia WHITAKER <em>SEB</em>-40586</td>
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<td>Married</td>
<td>23 Apr 1847</td>
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<td>Place</td>
<td>Winter Quarters, Pottawattamie, Iowa, USA</td>
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<tr>
<td>Other Spouse</td>
<td>Harriet WHITAKER <em>SEB</em>-30530</td>
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<td>4 Dec 1847</td>
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<td>Other Spouse</td>
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<td>27 Sep 1856</td>
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<td>Mary Amanda UTLEY <em>FILE</em>-23397</td>
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<tr>
<td>Husband's father</td>
<td>James TAYLOR <em>FILE</em>-23989</td>
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<td>Agnes TAYLOR <em>FILE</em>-26787</td>
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<table>
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<tr>
<th>Wife</th>
<th>Leonora CANNON <em>FILE</em>-33471</th>
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<tr>
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<td>6 Oct 1796</td>
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<td>, , Peel, Isle Of Man</td>
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<td>Died</td>
<td>9 Dec 1868</td>
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<td>Place</td>
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<td>George CANNON <em>FGR</em>-25510</td>
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<tr>
<td>Wife's mother</td>
<td>Leonora CALLISTER <em>FGR</em>-4197</td>
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### Children

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<td>Lenora A TAYLOR <em>NDR</em>-6130</td>
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<tr>
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<td>Pratt, Mary Ann</td>
<td>14 Jan 1809</td>
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<td>Mary Ann Frost in sig</td>
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<td>Lyman, Amasa</td>
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<td>25 Nov 1794</td>
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<td>Miller, Mary Catherine</td>
<td>29 Jan 1801</td>
<td>10 Dec 1845 10 Dec 1845</td>
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<td>Taylor, John</td>
<td>1 Nov 1808</td>
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<td>Taylor, Leonora</td>
<td>6 Oct 1796</td>
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<td>1 Oct 1805</td>
<td>10 Dec 1845 10 Dec 1845</td>
<td>Agnes Wolton Coolbrith</td>
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</tbody>
</table>

1. sig record only. 2. Compiled list of endowments only. 3. Jensen, Andrew J. M. Biographical Encyclopedia. Salt Lake City, Utah.
Taylor, John  Male  #  Print-Date: 9-23-87

Reference: Family Group Sheet-Self

Dictionary of American Portraits
Page: 611

Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Autobiography of John Taylor

Our Prophets and Principles: writings on our articles of
faith and prophets who made them live
Page: 129

Our Pioneer Heritage. Carter, Kate. 1958
Volume: 7  Page: 113

Pioneers and Prominent Men of Utah. Eschom, Frank. 1913
Page: 1201

Profiles of the Presidents
Page: 102-123

Page: 234-235

Utah's Distinguished Personalities

Stories of Our Mormon Hymns
Page: 280

A Century of Mormon Activities in California
Volume: 1  Page: 7

Mormon Manuscripts to 1846. Andrus, Hyrum. 1977

The Presidents of the Church
Page: 68

Biographical Record of Salt Lake City, Utah
Page: 394

The Ensign of the Church of Jesus Christ of Latter-day Saints
Volume: 1  Page: 18-19

Heart Throbs of the West. Carter, Kate
Volume: 3  Page: 75, 286, 291

The Historical Record: A Monthly Periodical
Volume: 5  Page: 59

The History of Utah
Volume: 4  Page: 80-85

Improvement Era. 1897-1970
Volume: 61  Page: 830

Interviews with Living Pioneers
Page: 53

LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 1  Page: 14
Volume: 4  Page: 332, 336, 330, 334

Life of Brigham Young or Utah and Her Founders
Page: 76-78

Mighty Men of Zion. Flake, Lawrence R.
Page: 21

Mormon Trail Blazers
Volume: 39  Page: 178

The New Era
Volume: 2  Page: 25-26

Oil for their Lamps: Characteristics of the master portrayed
in the lives of great men and women
Birth-Data
Birth-Date: November 1, 1808
Reference: Family Group Sheet-Self
Nauvoo Temple Endowment Register 1845-46
Page: 234
Book of Patriarchal Blessings Index
Volume: 3  Page: 143
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 1  Page: 14
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Journal History of the Church
Journal of John Taylor

Birth-Place: Milnthorpe, Westmoreland, ENG
Reference: Family Group Sheet-Self
Nauvoo Temple Endowment Register 1845-46
Page: 234
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 1  Page: 14
Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Book of Patriarchal Blessings Index
Volume: 3  Page: 143
Journal History of the Church
Journal of John Taylor

Parents-Data
Father's-Name: Taylor, James
Reference: Family Group Sheet-Self
Pioneers of 1847. Easton, S.
Book of Patriarchal Blessings Index
Volume: 3 Page: 143
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
Page: 234

Mother's-Name: Taylor, Agnes
Reference: Family Group Sheet-Self
Book of Patriarchal Blessings Index
Volume: 3 Page: 143
Pioneers of 1847. Easton, S.
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
Page: 234

Marriage-Number: 1
Spouse's-Name: Cannon, Leonora
Reference: Nauvoo Temple Endowment Register 1845-46
Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
Page: 234
Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Journal of John Taylor

Marriage-Date: January 28, 1833
Reference: Family Group Sheet-Self
Pioneers of 1847. Easton, S.
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
Page: 234
Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Journal of John Taylor

Marriage-Place: Toronto, Ontario, CAN
Reference: Family Group Sheet-Self
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201
Page: 234
Family-Reference for Children: Family Group Sheet-Self
Pioneers and Prominent Men of Utah.
Esshom, Frank. 1913
Page: 1201
Revelations of Joseph Smith.
Cook, Lyndon. 1981
Page: 234

Children's-Data:
Child-Number: 1
Taylor, George John
Birth-Date: January 31, 1834
Birth-Place: Toronto, Ontario, CAN

Child-Number: 2
Taylor, Mary Ann
Birth-Date: January 23, 1836
Birth-Place: Toronto, Ontario, CAN

Child-Number: 3
Taylor, Joseph James
Birth-Date: June 8, 1838
Birth-Place: Indianapolis, Marion, IN, USA

Child-Number: 4
Taylor, Leonora Agnes
Birth-Date: June 1, 1842
Birth-Place: Nauvoo, Hancock, IL, USA

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Marriage-Number: 2
Spouse's-Name: Kaighin, Elizabeth
Reference: Family Group Sheet-Self
Page: 234

Marriage-Date: December 12, 1843
Reference: Family Group Sheet-Self
Page: 234

Marriage-Place: Nauvoo, Hancock, IL, USA
Reference: Family Group Sheet-Self

Family-Reference for Children: Family Group Sheet-Self
Revelations of Joseph Smith.
Cook, Lyndon. 1981
Page: 234

Children's-Data:
Child-Number: 1
Taylor, Josephine
Birth-Date: March 1, 1846
Birth-Place: Nauvoo, Hancock, IL, USA

Child-Number: 2
Taylor, Thomas Edward
Birth-Date: November 7, 1849
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Taylor, Arthur Bruce
Birth-Date: October 9, 1853
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Marriage-Number: 3
Spouse's-Name: Ballantyne, Jane
Reference: Family Group Sheet-Self
Page: 234

Marriage-Date: February 25, 1844
Reference: Family Group Sheet-Self
Page: 234

Marriage-Place: Nauvoo, Hancock, IL, USA
Reference: Family Group Sheet-Self

Family-Reference for Children: Family Group Sheet-Self
Page: 234

Children's-Data:
Child-Number: 1
Taylor, Richard James
Birth-Date: February 4, 1848
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Taylor, Annie Maria
Birth-Date: October 21, 1849
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Taylor, David John
Birth-Date: August 8, 1853
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Marriage-Number: 4
Spouse's-Name: Oakley, Mary Ann
Page: 234
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Spouse's-Name-Variant: Oakley, Mary Anne
Reference: Family Group Sheet-Self

Marriage-Date: January 14, 1846
Reference: Family Group Sheet-Self

Marriage-Place: Nauvoo, Hancock, IL, USA
Reference: Family Group Sheet-Self

Marriage-Date-Variant: 1845
Page: 234

Family-Reference for Children: Family Group Sheet-Self
Page: 234
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1201

Children's-Data:
Child-Number: 1
Taylor, Henry Edgar
Birth-Date: November 26, 1849
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Taylor, Mary Elizabeth
Birth-Date: January 30, 1854
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Taylor, Brigham John
Birth-Date: August 8, 1858
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 4
Taylor, Ida Oakley
Birth-Date: September 6, 1860
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 5
Taylor, Ezra Oakley
Birth-Date: May 20, 1863
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Marriage-Number: 5
Spouse's-Name: Whittaker, Sophia
Reference: Family Group Sheet-Self

Spouse's-Name-Variant: Whitaker, Sophia
Reference: Family Group Sheet-Self
Page: 234

Marriage-Date: April 23, 1847
Reference: Family Group Sheet-Self
Page: 234

Marriage-Place: Winter Quarters, Douglas, NE, USA
Reference: Family Group Sheet-Self
Page: 234

Family-Reference for Children: Family Group Sheet-Self
Page: 234

Children's-Data:
Child-Number: 1
Taylor, Harriet Ann Whitaker (Whitaker)
Birth-Date: December 7, 1847
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Taylor, James Whitaker (Whitaker)
Birth-Date: March 2, 1850
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Taylor, Hyrum Whitaker (Whitaker)
Birth-Date: January 10, 1854
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 4
Taylor, John Whitaker (Whitaker)
Birth-Date: May 15, 1858
Birth-Place: Provo, Utah, UT, USA

Child-Number: 5
Taylor, Helena Whitaker (Whitaker)
Birth-Date: May 21, 1860
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 6
Taylor, Moses Whitaker (Whitaker)
Birth-Date: March 9, 1862
Birth-Place: Salt Lake City, Salt Lake, UT, USA
Child-Number: 7
Taylor, Frederick Whittaker (Whitaker)
Birth-Date: July 18, 1866
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 8
Taylor, Janetta Jones
Birth-Date: June 12, 1864
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Marriage-Number: 6
Spouse's-Name: Whittaker, Harriet
Reference: Family Group Sheet-Self
Page: 234

Marriage-Date: December 4, 1847
Reference: Family Group Sheet-Self
Page: 234

Marriage-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Family Group Sheet-Self
Page: 234

Family-Reference for Children: Family Group Sheet-Self
Page: 234

Children's-Data:
Child-Number: 1
Taylor, Sophia Elizabeth
Birth-Date: July 14, 1849
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Taylor, William Whittaker (Whitaker)
Birth-Date: September 11, 1853
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Taylor, John
Birth-Date: March 19, 1855
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Marriage-Number: 7
Spouse's-Name: Young, Margaret
Reference: Family Group Sheet-Self
Marriage-Date: September 27, 1856
Reference: Family Group Sheet-Self

Marriage-Place: Westport, Fairfield, CT, USA
Reference: Family Group Sheet-Self

Marriage-Date-Variant: September 26, 1856
Page: 234

Marriage-Place-Variant: Salt Lake City, Salt Lake, UT, USA
Page: 234

Family-Reference for Children: Family Group Sheet-Self
Revelations of Joseph Smith.
Cook, Lyndon. 1981
Page: 234

Children's-Data:
Child-Number: 1
Taylor, Ebenezer Young
Birth-Date: February 25, 1860
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 2
Taylor, Frank Young
Birth-Date: November 4, 1861
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 3
Taylor, Leonora Young ("Lennie")
Birth-Date: March 25, 1864
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 4
Taylor, Robert Young
Birth-Date: March 2, 1866
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 5
Taylor, Margaret Young ("Maggie")
Birth-Date: March 15, 1870
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 6
Taylor, Nephi Young
Birth-Date: October 25, 1872
Birth-Place: Salt Lake City, Salt Lake, UT, USA
Child-Number: 7
Taylor, Mary Young
Birth-Date: December 6, 1874
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 8
Taylor, Abraham Young
Birth-Date: December 12, 1878
Birth-Place: Salt Lake City, Salt Lake, UT, USA

Child-Number: 9
Taylor, Samuel Young
Birth-Date: November 20, 1881
Birth-Place: Salt Lake City, Salt Lake, UT, USA

|s10| Death-Date:
Death-Date: July 25, 1887
Reference: Family Group Sheet-Self
Page: 235

Death-Place: Kaysville, Davis, UT, USA
Reference: Family Group Sheet-Self
Journal History of the Church
Page: 235

Burial-Date: July 29, 1887
Reference: Family Group Sheet-Self

Burial-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Family Group Sheet-Self

|s11| Church-Ordinance-Data:
Baptism
Baptism-Date/Place: May 9, 1836; Toronto, CANADA
Officiator: Parley P. Pratt
Page: 1201
Family Group Sheet-Self
Journal History of the Church
Page: 234
Far West Record by Don Cannon
Page: 292
Guide to Mormon Diaries & Autobiographies
Bitton, Davis
Journal of John Taylor

Elder
Officiator: Parley P. Pratt
High-Priest
High-Priest-Date/Place: August 21 or 31, 1837
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1201
Journal History of the Church
Guide to Mormon Diaries & Autobiographies
Bitton, Davis
Journal of John Taylor
Page: 234

Apostle
Apostle-Date/Place: December 19, 1838; Far West, Caldwell, MO, USA
Officiator: Brigham Young, Heber C. Kimball
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1201
Journal History of the Church
Page: 23
Page: 234

First-Presidency
Date/Place: October 1880
Reference: Pioneers and Prominent Men of Utah. Esshom, Frank. 191
Page: 1201

Patriarchal-Blessing
Patriarchal-Date/Place: July 23, 1843; Nauvoo, Hancock, IL, USA
Officiator: Hyrum Smith
Reference: Book of Patriarchal Blessings Index
Volume: 3 Page: 143
Pioneers of 1847. Easton, S.

Temple-Ordinance-Data:
Endowment
Temple: Nauvoo, Hancock, IL, USA
Date: December 10, 1845
Reference: Family Group Sheet-Self
Nauvoo Temple Endowment Register 1845-46

Sealing-to-Spouse 2
Temple: Nauvoo, Hancock, IL, USA
Date: December 12, 1843
Reference: Family Group Sheet-Self
Sealing-to-Spouse 3
Temple: Nauvoo, Hancock, IL, USA
Date: January 14, 1846
Reference: Family Group Sheet-Self

Sealing-to-Spouse 4
Temple: Nauvoo, Hancock, IL, USA
Date: January 14, 1846
Reference: Family Group Sheet-Self
Page: 234

Sealing-to-Spouse 5
Temple: Winter Quarters, Douglas, NE, USA
Date: April 23, 1847
Reference: Family Group Sheet-Self
Page: 234

Sealing-to-Spouse 6
Date: June 29, 1861
Reference: Family Group Sheet-Self
Page: 234

Sealing-to-Parents
Date: October 31, 1919
Reference: Family Group Sheet-Father

Residency-Data:
Salt Lake City, Salt Lake, UT, USA; 1860
Reference: Utah Federal Census; Year: 1860

Far West, Caldwell, MO, USA
Nauvoo, Hancock, IL, USA
Carthage, Hancock, IL, USA
Reference: Mormon Manuscripts to 1846. Andrus, Hyrum. 1977

Vocation-Data:
LDS Minister, 1860
Reference: Utah Federal Census; Year: 1860

Editor of Times and Seasons, and the Nauvoo Neighbor
3rd President of LDS Church
Reference: Family Group Sheet-Self
Far West Record by Don Cannon
Page: 292

Comments: #1
1. At the age of fourteen John became a cooper's apprentice in Liverpool, England, and subsequently learned the turner's trade at Penrith, England.
Cumberland, England. He received his first schooling at the village of Hale, Westmoreland, where his parents lived on a small estate bequeathed to the head of the house by an uncle. In 1830 John emigrated to America, following his parents, who were then residing at Toronto, Upper Canada. Shortly after being baptized and ordained an elder (1836) John was set apart to preside over the Church in Upper Canada. In March, 1837, he visited Kirtland, Ohio, where he first met the Prophet Joseph Smith, and was his guest while sojourning there. He attended a meeting in the temple, at which Warren Parrish made a violent attack upon the Prophet. Elder Taylor defended the absent Prophet and endeavored to pour oil upon the troubled waters.

In 1838 John removed to Kirtland, proceeding thence in the general exodus of the Saints to Missouri. At DeWitt, Carroll Co., Missouri, he and his party of 24 were confronted by an armed mob of one hundred and fifty, led by Abbott Hancock and Sashiel Woods, the former a Baptist, the latter a Presbyterian minister. After some parleying the armed mob retired and permitted them to continue on to Far West, Missouri. John was a witness to the outrages perpetrated by the Missourians upon the new settlers, and a participant in the scenes of peril and disaster ending in the imprisonment of the Prophet and other leaders and the expulsion of the Mormon community from the state. John bravely and unflinchingly bore his part of the general burden of sorrow and trial; he knew no fear and shirked no responsibility or sacrifice that his duty entailed.

In the fall of 1837 John was told by the Prophet that he would be chosen an apostle, and at a conference in Far West, October, 1838, it was voted that he fill the vacancy occasioned by the apostasy of John S. Boynton. The High Council at Far West took similar action and on December 19 John was ordained an apostle. He was one of the committee appointed to memorialize the Missouri Legislature for redress of grievances, and was also appointed with Bishop Edward Partridge to draft a similar petition to the general government. John assisted President Young to superintend the exodus of the Saints from Missouri, and was with him and others of the Twelve when they made their famous ride from Quincy, Illinois, to Far West, Missouri, prior to starting upon their mission to Great Britain. John started upon this mission August 8, 1839. At Nauvoo, Illinois he was joined by Wilford Woodruff, and these two were the first of the Twelve to sail. They landed at Liverpool, England, on January 11, 1840, and at a council held at Preston, it was decided that John Taylor should labor in Liverpool with Elder Joseph Fielding. He was appointed a member of the committee to select hymns and compile a hymn book for the Latter-day Saints. In July, 1840, he passed over to Ireland and preached in the court house at Newry, County Down. This was the introduction of Mormonism in the Emerald Isle, the first convert being Thomas Tate. John next went to Glasgow. After preaching to the Saints in that city he returned to Liverpool and delivered a course of lectures at the music hall in Bold street. On September 16th, he, with Elders Hiram Clark and William Mitchell,
sailed for the Isle of Man. He delivered a course of lectures, baptized a goodly number, organized a branch, and then returned to Liverpool. He returned to America with President Young and other apostles, arriving at Nauvoo on July 1, 1841.

At Nauvoo, John was a member of the city council, one of the Regents of the University, Judge Advocate with the rank of Colonel in the Nauvoo Legion, associate editor and afterwards chief editor of the "Times and Seasons." He was also editor and proprietor of the "Nauvoo Neighbor," in the columns of which paper, in February, 1844, he nominated Joseph Smith for the Presidency of the United States.

John, with Willard Richards, voluntarily shared the imprisonment with the Prophet and Patriarch. While in prison he sang a hymn to raise their drooping spirits, and soon after the jail was assaulted by the mob who shot to death the Prophet and Patriarch. In the midst of the melee John stood at the door with a heavy walking stick, beating down the muskets of the assassins that were belching deadly volleys into the room. After Joseph and Hyrum were dead, John was struck by a ball in the left thigh while preparing to leap from the window whence the Prophet had fallen. Another missile from the outside, striking his watch, threw him back into the room. This was all that prevented him from descending upon the bayonets of the mob. In his wounded state he dragged himself under a bedstead that stood near, and while doing so received three other wounds—one a little below the left knee, one in his left hip, and another in the left forearm and hand. The Prophet's fall from the window drew the murderers to the yard below, which incident saved the lives of John Taylor and Willard Richards, the latter the only one of the four prisoners who escaped unharmed. As soon as practicable John, who had been carried by Doctor Richards for safety into the cell of the prison, was removed to Hamilton's hotel in Carthage, and subsequently to Nauvoo.

John accompanied the exodus, February 16, 1846, to Council Bluffs, Iowa, from where he was sent with Parley P. Pratt and Orson Hyde to set in order the affairs of the British mission. After accomplishing their purpose they returned, arriving in 1847. Apostle Taylor brought with him a set of surveying instruments, with which Orson Pratt, a few months later, laid out Salt Lake City.

After the departure of President Young and the pioneers in April, Parley P. Pratt and John Taylor exercised a general superintendency over the affairs at Winter Quarters, Nebraska. With Isaac Morley and Newel K. Whitney they organized the immigration that crossed the plains that season. It was about the 21st of June when these apostles, with six hundred wagons and upwards of 1500 people began the journey from the Elk Horn. John Taylor's division arrived at Salt Lake City on October 5, 1847.

In 1849 John was called to head a mission to France. In company with Lorenzo Snow, Erastus Snow, and Franklin D. Richards, who were
on their way to Italy, Denmark, and England, respectively, he set out on October 19 to re-cross the plains. After a very successful mission, where he organized a branch and made arrangements for translating the Book of Mormon into Gallic, John returned. He arrived at Salt Lake City August 20, 1852. He brought with him the machinery for the beet sugar plant, manufactured in Liverpool at a cost of $12,500. He also brought with him the busts of Joseph and Hyrum Smith, prepared under his personal direction by one of the artists of England.

Two years later John was called to preside over the Eastern States mission and to supervise the emigration. Resigning as a member-elect of the legislature, he, accompanied by his son George J. Taylor, and by Elders Jeter Clinton, Nathaniel H. Felt, Alexander Robbins and Angus M. Cannon, set out in the fall of 1854 for New York City, where the first number of "The Mormon" was issued February 17, 1855. In 1857, at the outbreak of the "Utah War," John returned to Salt Lake City.

John Taylor was a member of the Utah legislature, 1857-76. For the first five sessions of that period he was speaker of the house. From 1868 to 1870 he was probate judge of Utah county. In 1869 he held his celebrated controversy with Vice-President Colfax through the columns of the New York press. From 1871 to 1875 he published a series of letters in the "Deseret News," reviewing the situation in Utah, denouncing territorial government as un-American and oppressive, but warning the people against violent resistance to Judge McKean's high-handed and exasperating course. In 1877 John was elected territorial superintendent of schools, and served as such for several years.

The next important event in his history was his elevation to the leadership of the church, to which he virtually succeeded at the death of President Young, August 29, 1877. He had been serving as President of the Twelve Apostles. He continued to act in that capacity until October, 1880, when the First Presidency was again organized with John Taylor, George Q. Cannon, and Joseph F. Smith as its personnel.

President Taylor's last appearance in public was on Sunday, February 1, 1885, when he preached his final discourse in the tabernacle at Salt Lake City. He had just returned from Mexico and California, after a tour through the settlements of the Saints in Arizona. That night he went into retirement and was never again seen in life except by a few trusted friends. He died July 25, 1887, at the home of Thomas F. Rouche, in Kaysville, Davis, Utah. His funeral was held four days later at the tabernacle in Salt Lake City.


Comments: #2
1. In 1860 John had a household of seven, a real wealth of $2,000,
and a personal wealth of $2,000.
Reference: Utah Federal Census; Year: 1860

Comments: #3
1. John emigrated to Canada where he was converted to the Gospel. He presided over the Saints in Upper Canada. He visited the Prophet Joseph in Kirtland, Ohio, moved to Missouri in 1838; was called by revelation July 8, 1838 to be one of the Twelve Apostles. He filled a mission to England in 1839-41, after which he filled a number of missions for the Church. He crossed the Plains in 1847 and came to Utah. He filled a mission to France and Germany in 1849-52, and later presided over the mission in the Eastern States where he published the "Mormon" in the interest of the Church. After President Brigham Young's death in 1877, he presided over the Church, first, as President of the Twelve and later as the third regular President of the Church. He filled a successful mission to Great Britain, after preaching in Illinois, Indiana, Ohio, and New York. He introduced the Gospel into Liverpool, England, the Isle of Man and Ireland.
Reference: Journal History of the Church

Comments: #4
1. Taken from the Journal of John Taylor—Family background.
   Schooling. Apprenticed to cooper in Liverpool, 1822-23.
   Apprenticed to a turner in Cumberland, 1823-28. Rest of family emigrated to Upper Canada, 1830. Author followed them, 1832.
   Religious background. Became a Methodist because it "seemed to me more of a matter of fact, personal thing than the church of England," 1824. Methodist exhorter or local preacher at age seventeen. Continued preaching in Toronto area. More interested in teaching "the leading doctrines of the christian religion, rather than the peculiar dogmas of Methodism." Belonged to group seeking after true church. Missionary visit of Parley P. Pratt. Wrote first letter to minister in England on the subject of Mormonism.
   Presiding elder in the district. Experiences with Sampson Avard in Canada, 1837. Made three visits to Kirtland. Spirit of apostasy there. Presiding elder again. Raised funds to "relieve the Presidency in their embarrassment." Informed by letter that he had been called to Quorum of Twelve and should proceed to Far West via Kirtland, 1838.

"President John Taylor's Dictation." A sort of oral history done in 1884. Answers questions about trip across the plains to Utah, crime in Utah ("we were a good deal imbued with the old Hebraic ideas—a good deal like the Puritans, yet we never enacted blue laws, neither had we witches to kill, even if we had been disposed to do so"), early voting practices, manufacture of liquor, a trip to England in 1846, city planning, Kirtland Bank bills and the Danites.
Journal of John Taylor

Comments: #5

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MEMBERS OF THE NAUVOO LEGION


SMITH, JOSEPH, JR. -- LIEUTENANT GEN -- FEBRUARY 4, 1841 -- NAUVOO LEGION

SMITH, SAMUEL -- 3RD LIEUTENANT -- MAY 11, 1843 -- 6TH COHORT, 4TH REGIMENT, 2ND COMPANY

SMITH, SAMUEL H. -- MARCH 9, 1841 -- GUARD

SMITH, WARREN -- 2ND LIEUTENANT -- SEPTEMBER 24, 1842 --, 1ST COMPANY

SMITH, WILLIAM -- MAJOR -- JULY 3, 1841 -- ASSISTANT CHAPLAIN

SNIDER, JOHN -- MARCH 9, 1841 -- GUARD

SNOW, J. C. -- 2ND LIEUTENANT -- SEPTEMBER 17, 1842 --, 1ST COMPANY

SNOW, JAMES -- 3RD LIEUTENANT -- 1ST COHORT, 1ST BATTALION, 2ND REGIMENT, 1ST COMPANY

SNOW, JAMES C. -- 3RD LIEUTENANT -- JULY 3, 1841 -- 1ST COHORT, 1ST BATTALION, 2ND RÉGIMENT

SNOW, LORENZO -- CAPTAIN -- MAY 6, 1843 -- 6TH COHORT, 4TH REGIMENT, 2ND COMPANY

SNOW, WARREN -- 1ST LIEUTENANT -- APRIL 10, 1842 --, 2ND COMPANY

SNYDER, JEPE -- 4TH SERGEANT -- 1ST COHORT, 4TH REGIMENT, 2ND COMPANY

SOBY, T. -- BREVET BRIGADIER GENERAL -- MAY 1, 1841 -- QUARTERMASTER GENERAL

SPENCER, W. -- 1ST LIEUTENANT -- AUGUST 5, 1842 --, 1ST REGIMENT, 2ND COMPANY

SPRADUE, GAD -- PIONEER -- OCTOBER 6, 1843 --

SRAFFORD, AUGUST -- CAPTAIN -- SEPTEMBER 14, 1844 -- 8TH COHORT, --

ST. JOHN, L. M. -- 3RD LIEUTENANT -- SEPTEMBER 17, 1842 --, 1ST COMPANY

STANFORD, E. M. -- 3RD LIEUTENANT -- JULY 3, 1841 -- 2ND COHORT, 2ND BATTALION, 2ND REGIMENT

STAPP, WYATT B. -- BRIGADIER GENERAL -- MAY 28, 1842 --

TAYLOR, ALLEN -- 2ND LIEUTENANT -- MAY 1, 1841 -- 1ST COHORT, 2ND BATTALION, 1ST REGIMENT

TAYLOR, JOHN -- JULY 3, 1841 -- ASSISTANT CHAPLAIN

TAYLOR, JOHN -- NOVEMBER 6, 1841 --

TERRY, ASAHEL -- 2ND LIEUTENANT -- 2ND COHORT, 2ND BATTALION, 2ND REGIMENT, 2ND COMPANY

TERRY, JOEL -- AUGUST 19, 1843 -- QUARTERMASTER

THATCHER, GEORGE H. -- MAY 7, 1842 -- ASSISTANT BRIGADIER GENERAL

THATCHER, GEORGE W. -- MAY 4, 1842 -- ADJUTANT
PIONEERS AND PROLIFIC MEN OF UTAH


Member Provo City council. Founded of Taylor Bros. Co.; president and director of Provo Commercial and Savings Bank.


TAYLOR, GEORGE HAMILTON (son of Samuel Taylor and Nancy Hamilton). Born March 14, 1829, West Bloomfield, N. J. Came to Utah in September 1859.

Married Elmina Shepard Aug. 31, in New York state (daughter of David Shepard and Rosalia Bailey of Madison, Wis. Came to Utah 1871). She was born Sept. 12, 1839. Their children: George S., m. Christine Smoot; Frank D., m. Phoebe Clawson; Rosella, d. aged 3; Minnie L., d. infant; Clarence W., d. infant; Frederick D. and Eugene A., d. infant. Family home Salt Lake City, Utah. Bishop 14th ward; president Young Men's Pioneer Superintendents' college; missionary to England 1878-80. President Taylor, Romney and Armstrong Lumber Co. Died April 11, 1867.

TAYLOR, JOHN (son of James and Agnes Taylor of Hale County, Alabama). Eng. Came to Utah Oct. 5, 1847, captain of his company. Married Leonora Cannon Jan. 28, 1855, Toronto, Canada (daughter of Novels M. and Mary A. Smith). Their children: John W. b. Dec. 17, 1854, m. Jane Taylor; Mary Young; Mary Ann Oakley. Among their children was: Henry Edgar b. Dec. 26, 1849. Having become a cooper's apprentice in Liverpool, and subsequently learned the turner's trade at Penrith, in Cumberland, he designed his first article, and at the age of 16, Westmorland, where his parents lived on a small estate bequeathed to the head of the house by a colonel who emigrated to America. His parents were then residing at Toronto, Upper Canada. He was baptized into the Mormon Church May 9, 1856, at Toronto, Canada, at the age of 16, by Elder John Taylor. He left for America in June of the same year, the first of a large company, to the west of the Mississippi, under the direction of the Church. He reached Salt Lake City in August 1857. After the settlement of the territory and the pioneers, in April, Parley P. Pratt and John Taylor exercised a general supervision over the liquidation of the Church creditors, and on one occasion, he was paid in the sum of five hundred dollars; also the busts of Joseph and Hyrum Smith, prepared under his personal supervision. After the organization of the legislature, he accompanied by his son, George J. Taylor, and by Elders Jeter Clinton, Nathaniel H. Felt, Alexander F. Abbot and Angus B. Kimball. He also was present in the New York City, where the first number of "The Mormon" was issued Febr. 17, 1855. In 1857, at the funeral of the deceased, he was elected territorial superintendent of schools, and served as such for several years.

The next important event was his elevation to the leadership of the Church, to which he virtually succeeded at the death of John Taylor. He was chosen for some years President of the Twelve Apostles. He continued to act in that capacity until October 1887, when, in consequence of his health, he was succeeded by John Taylor, George Q. Cannon and Joseph F. Smith as his president.

John Taylor's last appearance in public was on Sunday, Feb. 1, 1888, when he preached his final discourse in the tabernacle. He then moved to San Francisco and California, after a tour through the settlements of the Saints in Arizona. That night he went into conference and was taken by a few trusted friends. He died July 25, 1887, at the home of Thomas F. Fouche, in Kayville, Delaware. The funeral service was held four days later, at the tabernacle in Salt Lake City. The Saints in that city, returned to Liverpool and delivered a course of lectures at the music hall there. On September 16th, he entered a hospital in Liverpool, and then returned to Liverpool. He returned to America with President Young and other apostles, arriving at Nauvoo, July 31, 1841.

At Nauvoo he was a member of the city council, one of the Regent of the University, Judge Advocate with the rank of colonel, a member of the board of editors and afterwards chief editor of the "Times and Seasons." He was also editor and proprietor of the "Deseret News." In 1844 he married Eliza Shepherd, who was born Feb. 14, 1844, at Nauvoo. She died Feb. 14, 1844, who was the President of the United States. In 1844 he married Sarah Wilcox, who was born Feb. 14, 1844, at Nauvoo. She died Feb. 14, 1844, who was the President of the United States. In 1844 he married Sarah Wilcox, who was born Feb. 14, 1844, at Nauvoo. She died Feb. 14, 1844, who was the President of the United States.

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lish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up His jewels; and no power on earth or in hell can prevail against you.

The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Sion or "Mormon," or a Campbellite, or a Catholic, or Episcopalian, or Mahomedan, or even pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth.

We ask no pre-eminence; we want no pre-eminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God that do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity.

Come, then, ye Saints of Latter Day, and all ye great and small, wise and foolish, rich and poor, noble and ignoble, exalted and persecuted, rulers and ruled of the earth, who love virtue and hate vice, and help us to do this work, which the Lord hath required at our hands; and inasmuch as the glory of the latter house shall exceed that of the former, your reward shall be an hundred fold, and your rest shall be glorious. Our universal motto is, "Peace with God, and good will to all men."

Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23rd, 1847, in behalf of the Quorum of the Twelve Apostles.

Willard Richards, Clerk.

BRIGHAM YOUNG, President.

COURAGEOUS PIONEERS

PRESIDENT JOHN TAYLOR AND HIS WIVES

John Taylor, third president of the Church of Jesus Christ of Latter-day Saints, son of James and Agnes Taylor was born November 1, 1808, at Milnthorpe, Westmorland County, England. His parents owned a small estate in the village of Hale, in that county. They were members of the Church of England and he was brought up in the doctrines of that church until he was about fifteen years old. He then joined the Methodists, and soon after was appointed a local preacher, continuing as such until he left England about the year 1828 or 1829.

His father's family had gone two years previously to the neighborhood of the city of Toronto, upper Canada. After a short residence in New York, Brooklyn and Albany, he visited his parents in Canada and took up his residence at Toronto.

In that city he married Leonora Cannon, daughter of Captain Cannon of the Isle of Man, who was a member of the Methodist society, to which John Taylor had attached himself on his arrival at Toronto. Here he united with a few sincere and well educated gentlemen, some of whom belonged to the Methodist Society, in the search of the Scriptures. In the course of their research they became convinced of many important truths, such as the gathering of Israel, the restoration of the ten tribes, and the personal reign of Jesus on earth. They also believed in the necessity of revelation; of men being called of God to preach as they were formerly; of the gifts of prophecy, tongues, healings and other gifts of the Holy Ghost.

They came to the conclusion that the churches of the day had departed from the order of God, and were consequently corrupt and fallen, and that if the Bible was true, the religions of the day were false. With these convictions they fasted and prayed much, that if God had a church on the earth, He would send a messenger to them. John Taylor heard, investigated and rejected Irvingism, and shortly after was visited by Elder Parley P. Pratt, with a letter of introduction from a merchant of their mutual acquaintance.

Having heard many of the stories current about the Book of Mormon and Joseph Smith, he received Elder Pratt cautiously. After a rigid scrutiny, however, John Taylor and several of his friends be-
lieved the doctrines of the Church of Jesus Christ of Latter-day Saints and were baptized in 1836. He was ordained an Elder by Elder Pratt, and later was set apart by Parley P. Pratt and Orson Hyde, as presiding Elder in upper Canada. He paid several visits to the Temple in Kirtland, Ohio, and was Joseph Smith’s guest while there.

From Canada Elder Taylor moved to Kirtland by request of the Prophet, then to Missouri, joining the body of the Church at Far West in 1838. During his migration he preached the gospel and organized a branch of the Church near Indianapolis, Ind. Before reaching Far West, he and a little company of twenty-four people encountered a mob, led by two ministers, Abbot Hancock, a Baptist, and Sashiel Woods, a Presbyterian.

At a conference in Far West, October 5, 1838, he was sustained by the vote of the Saints, and ordained an Apostle December 19, 1838, by Apostles Brigham Young and Heber C. Kimball. Elder Taylor entered immediately upon the duties of his new calling. While a resident of Missouri he shared in all the persecutions heaped upon the Saints. He was so bold and powerful in his defense of their rights and so terrible in his denunciations of the wicked, that he was designated “The Champion of Right,” and this title was ever after accorded him by the Latter-day Saints.

On the 8th of August, Elder Taylor left Nauvoo for England, leaving his family in the old military barracks at Montrose, Iowa, in very poor circumstances. Most of the Twelve and many of the Saints were sick, having just passed through the persecutions and hardships attending their residence in and their exodus from Missouri. Elder Taylor believed thoroughly in preaching the gospel “without purse or scrip.” When traveling to a certain destination, if he had but a pittance, he would purchase transportation in the best conveyances attainable, thus placing himself among the most educated people in his travels. When his means were exhausted, with an inexhaustible store of faith he would stop and preach the gospel. The Lord would raise up friends who would give him money, with which he would proceed on his journey. In doing this he would never ask a human being for help. He asked the Lord, and his prayers never went unanswered.

When they were about to sail from New York to Liverpool, he and two other brethren were almost destitute of means, not having sufficient to pay one passage, much less three. Notwithstanding their predicament, a very short time before the vessel was to sail, Elder Taylor told one of his companions to go and engage passage for all three to Liverpool. His fellow-laborers were non-plussed and asked where on earth could they get means in so short a time. Elder Taylor answered that there was plenty of means in the world and the Lord would send them enough before the vessel sailed to pay their way. His words were most remarkably fulfilled.

He arrived in Liverpool January 11, 1840, and immediately commenced his missionary work, preaching, baptizing, organizing branches and with his brethren regulating the Church throughout the British Isles. He introduced the gospel into Ireland and the Isle of Man, extending his labors into Scotland. He published several tracts, setting forth principles of the gospel and refuting falsehoods. He corrected the proof sheets of the Book of Mormon, and with President Young and Elder Parley P. Pratt prepared and published the first edition of the Latter-day Saints’ Hymn Book. While laboring on the Isle of Man he had secured the printing of some tracts, which he wrote in reply to the falsehoods circulated by ministers and others regarding the character and doctrines taught by the Prophet Joseph Smith.

After a very active and successful mission he returned to America arriving in Nauvoo July 1, 1841, to find his wife seriously ill and very near death. He called to his aid about twenty elders, who administered and prayed for her and she was restored to health. In October 1841, John Taylor and Elias Higbee were appointed a committee to petition Congress for a redress of the wrongs heaped upon the Saints in Missouri. Elder Taylor was appointed by the Prophet to present the petition. He edited the last three volumes of the Times and Seasons, and also edited and published the Nauvoo Neighbor. As well as attending to his high calling in the Apostleship, he was a city councilman, one of the regents of the University, and Judge Advocate of the Nauvoo Legion, all of which positions he filled with ability and distinction.

When Joseph and Hyrum were taken to Carthage and lodged in jail on false charges, but promised by the governor of the state protection from mob violence, and a fair trial, Elders John Taylor and Willard Richards accompanied them as friends, and were in the prison when the tragedy occurred that resulted in the martyrdom of Joseph and Hyrum Smith. Just before the assault was made upon the prisoners, Elder Taylor sang the hymn, “A Poor Wayfaring Man of Grief.” By request of Hyrum Smith he sang it a second time, although he expressed himself as not feeling in a very favorable mood to sing. Between 4 p.m. and 5 p.m. June 27, 1844, an armed mob rushed up the stairs leading to the room in the Carthage jail where the brethren were confined. They shot through the door, and a ball pierced the face of the Patriarch, Hyrum Smith. While the mobbers were forcing the door open and pushing their guns through the opening, Elder Richards held the door the best he could, while Elder Taylor parried their guns off with his walking cane. Of a sudden the Prophet Joseph sprang to the window and leaped out. His motive in doing this could not have been to save his own life, for he sprang into the open fire of his enemies. It must have been, as believed by
Courageous Pioneers

was challenged to a discussion with several clergymen, the proceedings of which were published in pamphlet form in Liverpool and subsequently in Orson Pratt's works.

After his return to Salt Lake Valley August 20, 1852, he labored with his hands, and traveled much, preaching the gospel among the Saints. In 1854 he was elected a member of the Territorial Legislative Council, but subsequently resigned this position to fill a mission in New York, and to preside over the Church in the Eastern States. At that time heavy attacks were being made upon the Latter-day Saints through the newspapers. Elder Taylor published a paper called The Mormon in New York City, establishing his headquarters near the office of the noted writer and editor, James Gordon Bennett, to whose attacks Elder Taylor replied in such a vigorous manner as to surprise the anti-Mormon element in that city. He continued The Mormon until 1857, when he was called home on account of the threatened war against the Saints under the administration of President Buchanan. From this time on, for many years, his time was occupied in traveling, preaching, organizing and regulating the Church in the various settlements of the Saints.

At the death of President Young in 1877, Elder Taylor was president of the Twelve Apostles, and in October 1880, was sustained as President of the Church of Jesus Christ of Latter-day Saints and Prophet, Seer and Revelator to the Church in all the world. Apostles George Q. Cannon and Joseph F. Smith were chosen as his counselors. During the thirty-three years the Saints had lived in Utah, many had been emigrated from distant countries by the perpetual emigration fund and many of them were very much in debt to that fund. The year 1880 being the fiftieth or jubilee year since the organization of the Church, President Taylor was moved to forgive the people their debts to this fund, and thus, as in olden times, make the captive free. This was hailed with delight by the Saints, and is remembered by the grateful with a sense of love and esteem toward President John Taylor.

During the life of President Taylor he traveled thousands of miles for the gospel's sake without purse or scrip, baptized many people, organized numerous branches of the Church, published many tracts and several larger works and introduced the gospel to new countries. He was author of many choice hymns and poems. Before the Prophet Joseph Smith was martyred he said to President Taylor: "Elder Taylor, you have received the Holy Spirit, if you heed His teachings He same will become within you a constant stream of revelation." Among the striking prophecies uttered by Elder Taylor was one concerning Governor Ford, of Illinois, who had virtually betrayed Joseph Smith into the hands of a howling mob. President Taylor prophesied that Governor Ford would live until the flesh had well nigh withered from his bones; that he would lose his property and die a pauper, the subject of charity. A non-Mormon lady who heard

Elders Taylor and Richards, to save the lives of the two last named brethren by calling the attention of the mob from the inside to the outside of the building. His action had the desired effect, for instantly the mob rushed from the stairway of the jail to the ground below, and concentrated their murderous fury upon the Prophet, as he fell, a martyr, by the curb of the old well by the side of Carthage jail. Elder Taylor ran to the window and was shot in and near the thigh with four balls. He was about to fall out from the window when a bullet struck the watch in his vest pocket and forced him back. He fell upon the floor, not knowing at first what had forced him back, and thus providentially saved his life. Elder Richards, who escaped unhurt, dragged him to a small room and covered him with an old bed. The mob soon dispersed in confusion, and as soon as convenient thereafter Elder Taylor was removed to Nauvoo, where he recovered but carried one or more bullets in his body until his death, forty-three years later.

He was a man of wonderful vitality and nerve, bearing all physical pains as he did trials and tribulations of another kind, with fortitude unexcelled. Upon his restoration to health he resumed the performance of his duties, and was one with President Young and his brethren of the Twelve Apostles in presiding over the Church. He assisted in the completion of the Nauvoo Temple, and suffered the trials of another great exodus when the Saints were driven from their homes in Nauvoo. He journeyed with the first company of the brethren to Winter Quarters, assisted in organizing the Mormon Battalion, and from this point was called with Elders Orson Hyde and Parley P. Pratt on a mission to Great Britain. He responded cheerfully, again leaving his family in the wilderness in tents and wagons. He arrived in England October 3, 1846, and performed, in company with his associates, an excellent work, regulating the affairs of the mission.

After the departure of President Young and the pioneers, in April, Parley P. Pratt and John Taylor exercised a general superintendency over affairs at Winter Quarters and with Isaac Morley and Newel K. Whitney organized the immigration that crossed the plains that season. It was about the 17th of June when these Apostles, with six hundred wagons and upwards of fifteen hundred souls, began the journey from the Elk Horn. John Taylor's division met and feasted the returning pioneers at the upper crossing of the Sweetwater, and continuing westward entered Salt Lake Valley September 29, 1847.

He was ingenious in mechanics and withal truly a philosopher under all circumstances. He built one of the first saw mills in Utah, and worked in it himself. March 12, 1849, he was chosen one of the associate judges of the provisional State of Deseret. In October, 1849, he was called on a mission to France and performed this duty with marked ability and success. Upon his arrival in Boulogne, 1850, he
this prophecy attended the funeral of Governor Ford and testified that President Taylor's prediction was fulfilled to the very letter.

President Taylor was a man of fine appearance; he stood about six feet high, his countenance was heavenly, and whoever went into his presence, either in private or in public, felt intuitively that he was in the presence of a great man, a man of honor and merit. His abilities were varied, and though pre-eminently spiritual, he had a strong liking for good literature. In pioneer exodus life, across the weary plains afoot and with teams, under trying ordeals, as in all other experiences, John Taylor was master of the situation. He cheered the Saints by faith-promoting anecdotes of past experience and history; with prophetic inspiration he pointed them to a future of long respite from mob violence. He could compose and sing hymns and pleasant songs with high moral sentiment embodied in them. There was nothing in his nature of a pettish or groveling character. He spurned every sentiment that was low or dishonorable in thought, word or deed. His language and manner of address was always chaste and dignified to the very extreme. He left a family of wives, sons and daughters to whom he bequeathed, as a rich legacy, his noble virtues of honor, self-denial, integrity, purity, faith and devotion to God. He lived, labored and died the perfect exemplification of his favored motto, “The Kingdom of God or nothing.”

—From the writings of Matthias F. Cowley

Leonora Cannon was born October 6, 1796 in Peel, Isle of Man, off the coast of Great Britain. She was the oldest child of Captain George Cannon and Leonora Callister. While yet in her girlhood Leonora lost her father, who met a violent death at sea. After reversal of the family fortune as a result of the father's death, Leonora's brother, George, went to Liverpool for work, while Leonora went to London to serve as a companion to a lady of rank. Here she was presented at court. Later she returned to her native Isle and became an inmate of the family of the governor, residing in Castle Rushen, Castletown. Through her acquaintance there she became the most intimate friend of the daughter of a Mr. Mason. Lord Aylmer, the newly appointed Governor of Canada, insisted upon Mr. Mason going with him to the New World as his private secretary. Mr. Mason refused to go unless his family could accompany him and his daughter would not consent to go without Leonora as one of the family. Leonora at first declined but later had a dream which she believed directed her to accept the offer. And thus she was brought to the land to which had emigrated the young Methodist preacher John Taylor.

Leonora Cannon's voyage across the Atlantic and later events are told as recorded in a diary which she kept during part of her life. "I have thought for some days I should never live to see land, if it is my Father's will may I be resigned to it, if He is with me all shall be well, it matters little what becomes of the body. But the Lord is good unto me, an unworthy worm, I find it is not in vain to call upon Him, praised be His name for ever, Amen." Leonora was deeply religious, a devout Methodist, and during the journey on the sea also tells of giving out "tracts" which indicates her early desire for and an understanding of missionary work. An interesting bit is related in her diary while on board ship. "27th, Sunday I got up early, it was a fine morning. I took my Bible on deck, the passengers were all there sitting talking, I went and got my tracts and testaments and gave them ... they all began reading and a good many fetched their Bibles. It was a very pretty sight to see children and all as quiet as possible. About twelve the Clergyman read prayers and the deacons were on deck. Oh! the way the precious Sabbaths are spent, how different to Douglass. Lord help me to be thankful that I am what I am and whom I am." The diary also tells of the landing in New York Harbor, the journey north, crossing Lake Ontario, and into Canada, always remarking about the beauty of the countryside, events that transpired, and praising the Lord for His goodness. Leonora's character shows forth in her own words, "I want more love, more gratitude and more humility." These words from her diary show her understanding of the scriptures, "Sunday July 29, 1832, I thank God for the kindness I meet with from the family he hath placed me in, I want to beg of the Lord that He would shine upon their Souls, and Bodies, and bring them to the knowledge of Himself whom to know is life eternal."

After arriving in Canada she began attending services regularly at the Methodist Church, where John Taylor was also a member. Through this attendance and their unsatisfied search for truth, a friendship was formed followed by his offer of marriage. This she refused until, again influenced by a dream, she accepted his renewed proposal. They were married January 28, 1833 in Toronto, Canada. A note in their Bible states: "Married in the Episcopal Church, Toronto, U.C., Jan. 28, 1833, by Revd. Mr. Lockheart."

John Taylor had confided in Leonora a revelation of his youth through which he knew he would preach the gospel in America, and in that it was a message of greater import and power than he then had. And even though his life had been one constant quest for truth, he did not recognize Parley P. Pratt as having the true gospel, until, after once turning him away, he was persuaded by his wife, Leonora, to give Elder Pratt a second hearing.

The Taylors were baptized May 9, 1836. Two children had been born to them prior to this time; George John, January 31, 1834, and Mary Anne January 23, 1836, both born in or near Toronto, Canada. From the John Taylor and Leonora Cannon Taylor Bible we read: "John and Leonora Taylor were baptized the 9th of May 1836, by Parley P. Pratt, near the house of Joseph Fielding; at what was then known as Charlton settlement — now (1875) Weston.
County, York, Ontario. About 8 miles from the city of Toronto, Canada."

John and Leonora followed the Church through their tribulations in Ohio, Missouri and Illinois. From Leonora’s diary we find they “moved to Missouri in 1838, Joseph James was born in Indiana June 8, 1838, left the 12th of August 1838, for Missouri. Moh — had to leave in Sept. 1838 — stopped at Quincy.”

While John Taylor was on his mission to Great Britain, Leonora endured many hardships with her children. From her diary: “Mr. Taylor returned 3rd of July, I had gone through all but death during his absence, lived in an old barracks room twenty square with one small window, the back door off the hinges and walls so open that a skunk came in every night. One winter, twice, I found a large snake in the room, naturally nervous and timid my sleep nearly left me — twice when my children were sick and I had a light in the middle of the night, drunken Indians came to the door and there quarreled, some to get in, others keeping them back, and I alone with three small children. I had many privations and many mercies. I never saw one of Mr. Taylor’s relatives in my house the two years he was away. I was a stranger in a strange land without a friend or relative near me. My Heavenly Father who has ever watched over me did not forsake me in the day of my adversity but inclined the hearts of my neighbors to be kind to me for which I give Him thanks — moved over the river 2nd of Oct. Mr. Taylor had flu, Mary Ann fever. Leonora Agnes born 1st day of June 1840, (in Nauvoo, Ill.). 1st of May cut my finger with glass — it got very bad, my dear child took sick, my sweet baby died on the 9th of Sept., buried the 10th. On the 14th I had the middle finger of my left hand taken off and buried with my baby, I had many trials about this time but I am yet alive. The Brethren were taken to Carthage, Brother Joseph and Hyrum killed, Mr. Taylor was wounded very badly, but the Lord mercifully spared his life. Doctor Richards was in the prison at the time.” And from the back page of her diary: “The Lord has often led me by a way that I knew not and in a path that I naturally did not wish to go. Every sweet has had its bitter; the way seemed to narrow every day, without His Almighty power to help me I cannot walk in it. To whom shall I go or look for succor but unto Thee, my Father and only Friend. Nauvoo Jan. 28, 1845, — 12th anniversary of my marriage.”

Leonora Taylor’s lot was that of other early members of the Church — hard but rewarding — they became strong under persecution. She, with her family crossed the plains in 1847, also bringing her brother George’s two children who were now orphans, and made their home in Salt Lake City where her history follows that of the Church. Of her children: George John never married; Mary Anne Taylor Redfield has descendants living mostly in California and Hawaii; Joseph James has quite a large posterity situated for the most part in Utah and Southern Alberta, Canada; and Leonora Agnes who died in infancy. Leonora Cannon Taylor passed away December 9, 1868.

Refined both by nature and education, gentle and lady-like in manner, witty, intelligent, gifted with rare conversational powers, possessed of a deeply religious sentiment, and withal, remarkable for the beauty of her person, she was a fitting companion to John Taylor. — Elizabeth Taylor Morgan-Louise C. Taylor

Elizabeth Kaighin, the second wife of President John Taylor, was descended from a long line of sturdy Celts, or Manxmen, who inhabited the Isle of Man, a beautiful island situated in the Irish Sea halfway between England and Ireland, and about twenty miles south of Scotland. Elizabeth’s family lived in Peel, a city on the west coast of the 212 square mile island. The chief seat of the family was Balla Kaighin in Kirk German where the old castle of Mona still stands. The name Kaighin means “horseman,” and it is interesting to note that the spelling of the name has changed seventeen times since 1414.

Elizabeth was born Sept. 11, 1811, the eldest child of Thomas Kaighin and Elizabeth Garrett. There were six younger children in the family, five sons and one daughter, Jane Leonora, who died in infancy. Three of her brothers, John, Philip and Thomas, went to Australia. Elizabeth was trained and disciplined as an instructress for the Royal House of England. As a young woman she moved to Canada where she met relatives and friends from the Isle of Man, among whom was a cousin, Leonora Cannon, the first wife of John Taylor. At this time Mr. Taylor was a Methodist minister. He and a small group of very sincere, educated gentlemen in Toronto had become dissatisfied with the churches of the day, and had fasted and prayed that if God had a true church on the earth, He would send a messenger to them. Elder Parley P. Pratt came in answer to that prayer. John Taylor, his wife, Leonora, and her cousin Elizabeth Kaighin, after a rigid scrutiny of the doctrines laid before them, believed, and were baptized on the 9th day of May, 1836. With members of the Church, Elizabeth moved to Nauvoo. She became the second wife of John Taylor on December 12, 1843.

In Nauvoo on the 15th of March, 1846, her daughter Josephine, was born. The exodus of the Saints from Nauvoo had begun. John Taylor and Parley P. Pratt directed the westward migration of about 1100 Saints who followed the Pioneer company. This company left Nauvoo June 17, 1847. John Taylor’s family consisted at this time of five wives — Leonora, Elizabeth, Jane, Mary Ann, and Sophia, and four children, George John, now 14 years of age; Mary Ann, age 12; Joseph James, age 10 (children of Leonora), and Josephine about one year old. The Taylor family traveled in the second hundred with Captain Edward Hunter and arrived in the Valley of the Great Salt Lake on Sept. 29, 1847. In this pioneer settlement Elizabeth’s second
children, Thomas Edward was born Dec. 11, 1849, and Arthur Bruce was born Oct. 9, 1853.

Elizabeth was accustomed to the finer things of life and the rough pioneer existence was most difficult for her. She was by nature and training a woman of refinement, fastidious, tall and aristocratic in appearance. She was very precise and dignified, which perhaps caused some to think of her as being cool and stern, when in reality she was gracious and kind. She demanded and held the respect of her children and later her grandchildren, a grandmother who had a place of great importance in the family.

When her son, Thomas Edward married Emma Harris, he brought his wife to live in his mother's home at 49 S. 1st West. Elizabeth loved the fifteen children who came to grace this home, and took great pride in their accomplishments. She enjoyed teaching them and coaching them in matters of deportment, insisting they come to her room for inspection before going to Sunday School. She loved beautiful objects and gave her grandchildren their first lesson in art by teaching them to appreciate beauty. They always remembered her collection of cut glass, miniature cups and saucers, the lovely trays for serving, also the little caps of imported lace and the paisley shawl she often wore.

She had her own coach and horses, as well as coachman. On occasions when her husband came to take her for a drive, a grandson was allowed to ride beside the coachman, usually Mr. Green or John Clark, who lived in the Fourteenth Ward. Sometimes they visited the Taylor farm in Taylorsville, at other times they drove to Pres. Woodruff's home, or visited at the home of her cousin, George Q. Cannon.

On the 31st of August 1895, Elizabeth passed away at her residence in Salt Lake City at the age of eighty-four years. Impressively formal services were held for her September 3rd.

—Helen Taylor Ballstaedt

'Jane Ballantyne Taylor's family can well be proud of their ancestry; a respectable Scottish family which produced its share of farmers, clergymen, judges, schoolmasters, merchants, civil servants and physicians. Two members of the family, James and John, built a publishing house, mostly with Sir Walter Scott's money, and engaged in printing his novels. Others were interested in fur trading and some became weavers. Of this family, a son David married Ann Bannerman, one of whose ancestors was the bearer of the royal banner of the Scottish kings from which, it is said, the name originated. To David and Ann were born seven children of whom Jane was the third.

Tragedy struck this proud family when David signed for the debts of a friend who defaulted, and overnight he lost the accumulated wealth of a lifetime. He was reduced to working as a laborer until his death, after which the family burden fell largely upon the eldest son, Peter. But with worry and over-work Peter's health soon broke and the mother carried on alone with such help as the smaller

children could give. Jane entered domestic service to a gentleman named Crawford, and Richard was employed in a bakery, which he bought, after several years, for $25.00. Since he was not married, Jane came to keep house for him and to help in managing his new enterprise. He prospered and for the first time in his life felt he could soon free himself and his mother from the bonds of poverty. At the age of 21 he became an elder in the Relief Presbyterian Church, and soon became "Ruling Elder."

During this period the Ballantyne family began to hear rumors of a new prophet raised up in America, and soon there appeared in Scotland an apostle of this new church by the name of Orson Pratt. This was in the year 1841. After investigating for some time, Richard was converted and baptized. Shortly afterward his mother, brothers and sisters joined, and he was able to settle his business affairs, pay his debts, and emigrate some of his father's family to Zion.

The ocean trip was long and tiresome. They had lived on the water more than two months, when finally the riverboat churned up the Mississippi River and they landed at Nauvoo. Quoting from Mr. Sonne: "Jane and Annie tied their hair, donned gay bonnets with bright ribbons, and appeared in crisply starched gingham. The family was excited and anxious. They had pulled up their roots, traveled thousands of miles for a new religion in which they had complete faith — and now they were to find out for themselves." As the boat pulled into the docks at Nauvoo, they were met by the Prophet Joseph Smith, whom they thought was all and more than they had expected. He looked like a prophet, spoke like a prophet, and any apprehension in the minds of the Ballantyne family melted away.

Richard was now 26 years of age. He said, "The first counsel I received after reaching Nauvoo, was from John Taylor." Some time later he was ordained a High Priest by John Taylor who in turn sought Richard's permission to marry his sister, Jane. This marriage took place February 25, 1844. In the weeks that followed, persecution and hostility against the Church rose to fever pitch. Then came the assassination of the Prophet and his brother, and the critical wounding of John Taylor. Under the leadership of Brigham Young, the Church began preparation for the journey to the Rocky Mountains. In February 1846, the first company crossed the Mississippi on ice. Jane Ballantyne Taylor was in this group. Her mother, brothers and sister remained — Richard to wind up the printing business for John Taylor, and to build wagons for a future pilgrimage.

John Taylor and his family joined the Camp of Israel in Iowa. For those with him he had eight wagons and a carriage with teams. There they endured bad weather while only a short distance away, in a beautiful city, were their comfortable homes worth more than $10,000. The story of the hardships of this young wife and the family she had joined, is a long one. Trouble in England, 1846, made it necessary for the husband, with Orson Hyde and Parley P. Pratt, to re-
turn there to settle the difficulties, and he left his family in the wilderness, returning too late in 1847 for them to start with the first pioneers. However, after much preparation and many hardships, John Taylor’s company reached Salt Lake Valley in October, and immediately set about building houses, some with adobes, some with logs.

There is little recorded of Jane Taylor during those years. It may be assumed she passed through the same trials as other women of that period, and that she bore them with fortitude. A story is told that her daughter Annie (later Mrs. A. E. Hyde) was born in a covered wagon while John Taylor was on his way east to fill one of his many missions. He had waited as long as he possibly could for this event, and finally had to leave. The child was born the next day. Much of her life was spent without her husband because he was continually called to perform duties which called him away from home. After his death, she spent the last years of her life at the home of her daughter, Annie Taylor Hyde, where the family gathered frequently for reunions and where she presided as the “matriarch” of her family. Her grandchildren remember her with the greatest affection. She taught them courtesy and kindness, and enjoyed having them visit her in her home.

Jane Ballantyne Taylor had three children and 16 grandchildren. She passed away in 1900 at the age of 87 years.

—Mrs. Gordon Taylor Hyde

Mary Ann Oakley was born to Ezra and Elizabeth DeGroot Oakley March 20, 1826, at Flat Lands, Long Island, New York. Theirs was a comfortable home on the shores of the Atlantic Ocean. One of Ezra’s occupations was to sail down large barrels of chadfish and to catch large quantities of shellfish, such as oysters and clams. He also raised chickens and had a garden from which the family obtained their fruits and vegetables. As they kept cows they had butter and cheese. They were able to set a bounteous table, the result of their daily work.

Elizabeth DeGroot Oakley ran the household, doing all the sewing, washing, and ironing by hand. Candles were used for lights. Stockings were knit by hand and were done in spare time. There were three boys and two girls in the Oakley family. Mary Ann was the eldest of the girls by ten years. Every advantage that the times afforded was given these children. Mary Ann’s education was completed at a finishing school in New York where she was taught speech, writing, sewing, dancing, courtesy and hospitality. She taught her nine-year-old sister, Margaret, much of what she learned in school. In their home, the training of the children was paramount; belief in God, honesty in the highest sense, and the living of the Golden Rule were taught. Mary Ann’s father said later, “I have not raised a child whose word I cannot take.”

Ezra Oakley served in the War of 1812. He was not particularly interested in religion until he embraced the gospel in 1841. In 1843 he moved his family to Nauvoo where he conducted a general store until 1846. He became a very dear friend of the Prophet Joseph Smith who often visited him in the store, and who said of Ezra, “I love that man. Peace and rest be to his worn body while his spirit mingleth with the spirits of the just men made perfect.”

While living in Nauvoo, Mary Ann met Apostle John Taylor. At this time polygamy was introduced and Apostle Taylor was asked by the Prophet Joseph Smith, to enter into this principle. He walked the floor all night pondering this request, but when morning came he had the confidence to comply. Elizabeth Kaighin and Jane Ballantyne became his second and third wives, then in April, 1845, he and Mary Ann Oakley were married in the Nauvoo Temple. Their marriage was kept secret at the time because polygamy was so foreign to the beliefs of the world. John Taylor lived this principle honorably and beautifully. He treated all seven of his wives with love and respect and did his best to provide for them. He was a loving and loyal husband and father, and served the Church faithfully throughout his life. His wives also were loyal and faithful.

After crossing the plains with the second company of pioneers, the Taylor family entered the Salt Lake Valley on October 1, 1847, under the leadership of Captain Hovey, and made their home in the Old Fort, now Pioneer Park. Later, homes were built for the families. Before Mary Ann’s home could be erected, her husband was called on a mission to France, and her first son, Henry, was born. At this time they were living in a wagon box. Her husband’s sister, Elizabeth Boyce, who lived in Cottonwood, south of Salt Lake City, invited Mary Ann and her son to come and live with her until John returned from his mission. During this time she made Elizabeth’s clothes, and earned her living sewing for others. She had worked for a seamstress and was a talented dressmaker. She received only fifty cents a day for this exacting work, which was finished at night by candlelight. Some of the dresses had fifteen yards of material in them, and the men’s shirts had fine tucks in the front. This eye strain and an injury to the eyeball caused by a thimble is thought to have resulted in the cataract which covered one of her eyes for the last twenty years of her life.

After an absence of three years the family joyously welcomed their husband and father home from France. An adobe home was built at 47 South 1st West in Salt Lake City where Aunt Sophie lived in the north side and Mary Ann lived in the south side. They were happy to have a place of their own, though they had little with which to furnish their homes.

Mary Ann had five children: Henry, who later helped build the famous Salt Lake Tabernacle pipe organ; Mary, who lived only until she was five years old; Brigham, who was a dentist by profession;
Ida, who blossomed into a beautiful and talented young lady; and Ezra, who became one of the finest dentists in the city. When John Taylor became President of the Church following the death of Brigham Young, he moved his family into the beautiful Gardo House which was put at his disposal for his residence and as a place to entertain friends and noted travelers. Aunt Agnes Swartz, another of John Taylor’s sisters, was the matron there for some time. The family lived there until the polygamy law went into effect, which made it unlawful for a man to live with more than one wife. After that all the wives but one returned to their respective homes. Later Mary Ann Oakley Taylor made her home with her daughter, Ida Taylor Whitaker. The home was built with two wings, so that she could have her own bedroom and parlor and could entertain her relatives and friends.

Mary Ann had pretty brown eyes and hair, and would never leave her room without being immaculately dressed. In her youth she was considered so beautiful that her portrait was painted by a noted artist in New York. She was always dignified in her bearing. Out of her allowance she would take one-tenth, saying: “That belongs to the Lord.” Night and morning she knelt and humbly prayed for blessings and guidance. It can be truthfully said that Mary Ann Oakley Taylor was loyal and true to her religion, her husband, her family, and friends. It took great courage and strong character to meet the tests that were put to her, but she met each one unflinchingly. For her splendid example, as wife and mother, she was well-loved by all, and was deeply mourned at her passing on August 21, 1911.

—Ruth C. Smith

Sophia Whitaker was born of goodly parents, Thomas and Sophia Turner Whitaker, April 21, 1825, at Blakedown, a small town about three miles from Kidderminster, Worcestershire, England. She was the seventh of nine children whose names were, in the order of their birth: Mary Ann, Thomas, Harriet, Moses, George, William and a younger brother and sister, Elizabeth and John. Her parents, though not religiously inclined, were good moral people and taught their children to do what was right.

At the age of fifteen we find Sophia residing in Liverpool, England, staying with her sister, Mary Ann, who had married Richard Harrison. It was here she heard the gospel preached and became a member of the Church of Jesus Christ of Latter-day Saints, going into the waters of baptism on April 28, 1840, three days after her sister Mary Ann and her husband, Richard, were baptized. It was here also that she received her patriarchal blessing from Peter Melling. The following year on July 4, 1841, Sophia’s mother died and her father sent for her to come and keep house for him. She was a fine housekeeper, wanting things “just so,” liked to get up and have her washing out before anyone else, and was a wonderful cook.

Sophia returned to her home in Blakedown and told other members of her family about the gospel. At this particular time her brother, George, was greatly interested in religion and the story she had to tell him. Some months later the missionaries came to Blakedown and were invited to preach at the Whitaker home. In the fall of 1842 her brother Moses, sister Mary Ann and her husband, Richard Harrison, emigrated to the gathering place of the Saints in Nauvoo, Illinois. Her brother, George, became a member of the Church in 1841, and her sister, Harriet, was baptized Feb. 3, 1842. It wasn’t until 1845 that George decided to follow his brother and sister to Nauvoo.

About this time word of transgression came from the English Mission, and John Taylor, Orson Hyde and Parley P. Pratt were sent to England to try to correct the situation. Sophia’s father had remarried and his new wife was opposed to the principles of the gospel, so when the three missionaries had completed their assignment in the various branches of the Church in England, Sophia and her two sisters, Harriet and Elizabeth, joined a small company of Saints going to Council Bluffs with John Taylor. Three days after their arrival in Council Bluffs, on April 23, 1847, Sophia Whitaker, a lovely, typically English girl with brown eyes and dark brown hair, a young lady of a highly spiritual nature, patient, industrious and God-fearing, was married to John Taylor as his fifth wife. This was two days after her 22nd birthday.

On the 21st and 22nd of June a large company of Saints, which included John Taylor, his new wife, Sophia, and his family members, began the journey toward the Salt Lake Valley. Those who had survived the rigors of the trip arrived at their destination on October 5, 1847. Sophia was now with child, and after such a long and tedious journey, would have welcomed a few days’ rest, but there was no time for that. Preparations for the winter began immediately.

Sophia had passed through many trials during the trip over the desert and she showed unswerving integrity in her allegiance to the cause she had espoused in her youth. Due to the rigorous conditions of travel and of living in the Valley before the completion of her first home, her baby was born prematurely on Dec. 7, 1847, a lovely daugh- ter whom they christened Harriet Ann Whitaker Taylor. Two days after this event, John Taylor married Sophia’s older sister Harriet. By Christmas they had put up, enclosed and covered about ninety feet of a building which was to be their first home in Salt Lake. It was made of split logs, out of which was taken a four-inch plank. The plank was used for partitions.

Sophia’s hospitality must have been felt when New Year’s Day rolled around and an excellent supper was served to sixty-nine family members, friends, and associates. She took her place in the Patriarchal family with full faith and courage; she was a good homemaker and a strict disciplinarian, as her five sons and two daughters testified. Following her daughter, Harriet Ann, came James Whitaker,
kind of disease... I mention these things in the hopes that it will afford some consolation to Aunt Sophia and to you, her friends...

Sophia Whitaker Taylor passed away two months later, February 27, 1887. Her husband could not be with her, as a guard was placed around her home from the time she became ill until after the funeral, in the hope that President John Taylor could be apprehended. Sophia's funeral was held March 1, 1887, in the Fourteenth Ward Assembly Hall, which was filled to overflowing and many of her friends were denied admission because of the limited capacity of the building. This was a real tribute to the life of this good woman. —Florence T. Miller

Harriet Whitaker, third child of Thomas and Sophia Turner Whitaker, was born July 30, 1816, in Blakewold, Worcestershire, England. Following her birth, six more children were born to this couple. It is reported that though her parents professed membership in the Church of England they were not very active members. They were good moral people who tried to rear their children in the fear of God, according to the best light they had. This caused their children to investigate various religions, as they were not satisfied with the philosophies of the Church of England, yet felt they should affiliate with some church. With this frame of mind, they proved to be eager recipients of the message of the Restoration when presented to them by Latter-day Saint missionaries. Six of the nine children of Thomas and Sophia Whitaker joined the Church and emigrated to Utah.

Thomas was a scythe-grinder, and his sons followed his profession. During the period they were investigating Mormonism, their mother died rather suddenly of heart disease, on July 4th, 1841. Their father remarried some time later, and the fact that his second wife was antagonistic toward the Church, helped to crystallize their determination to go to America. The eldest son, Moses, and eldest daughter, Mary Ann and her husband, Richard Harrison, emigrated first and settled in Nauvoo in 1842; George followed and joined them there in 1845. Harriet, Sophia and Elizabeth and her husband Joseph Cain, whom she had married just prior to leaving Liverpool crossed the ocean in 1847, only to find most of the Saints had been expelled from Nauvoo. They followed them into exile, catching up with the main body at Winter Quarters, just a few days after April Conference, 1847.

Harriet and the Cains lived in a recently vacated dugout, and began making preparations to follow Brigham Young to the Rockies. They pooled their "treasures" with others of the group and the men took six wagons and went 150 miles to St. Louis, Missouri, to trade for grain, oxen, shovels, etc. Harriet had brought enough household linens, silver and other items that the exchange netted her a wagon. While the men were on this expedition, the women took care of the chores, and Harriet burst a blood vessel while chopping wood. Through
the administration of the elders and the kindness of the Lord, she was quickly healed, though they had despaired of her life for a time.

They left Winter Quarters to begin the long trek on June 10th, traveling 10 miles out onto a large open plain, where they spent two or three days organizing into companies. Parley P. Pratt and John Taylor took the lead in the planning. They set up hundreds, divided into fifties, and the fifties were divided into tens. To each of these divisions a captain was assigned. Bishop Edward Hunter was captain of the hundred in which the Whittakers traveled. Joseph Horne was the captain of their fifty, and Abraham Hoagland captain of the ten, the other nine heads of families being: John Robinson, Joseph Harker, Samuel Bennion, Joseph Cain, George Whitaker, Ezra Oakley, Thomas MacKay and Thomas Tarbett. John Taylor traveled in their fifty. There were over 600 wagons. First plans called for them to go six wagons abreast, so the train would be only 100 wagons long. This proved disagreeable because of dust clouds and the closeness of other wagons, so they dropped to four wagons abreast, and after a few weeks, to two abreast. Much of the journey lay through hostile Indian country, so they tried to keep as close together as comfort would allow. However, so many wagons proved very cumbersome, and some dissatisfaction was expressed, as well as the fear that they could never reach the Rockies at such a slow pace. After consultation, it was decided to assign a blacksmith, a carpenter and a wheelwright to each fifty, and move each company of fifty as a single unit, the fastest going first. All men who could bear arms were assigned to do so. This method of travel proved much more agreeable and more miles were covered each day. At night the wagons were drawn into a circle, with the oxen and cows inside. Occasionally at night dancing and singing helped relieve the weary travelers from their monotony. No traveling was done on Sunday. Through the plains country grass was abundant and the stock thrived on it. They reached buffalo country in July. A few animals were slaughtered to provide meat. George Whitaker wrote: "Buffalo beef is not as good as tame beef, being hard and tough. There were tens of thousands of buffalo, the hills were perfectly black with them."

They traveled the route of the original pioneers, seeing the markings left at each mile, and sometimes finding a message telling the date the pioneers were there. Late in August they met Ezra T. Benson and another brother who had been sent back to tell them the pioneers had found the place in the valley of the Great Salt Lake. They did not reveal that it appeared as a great barren wasteland, so the company rejoiced. They were then 400 miles from the valley. This, the largest company to reach the valley in 1847, got their first glimpse from Emigration Canyon on October 2nd.

Harriet married Apostle John Taylor two months later, December 4, 1847. Of this union were born three children: John W., who died in infancy, William W., who at the time of his death at the age of 32, was one of the First Council of Seventy, and secretary of the Territorial Legislature, and Sophia, who became the wife of John Nut-tall. While John Taylor was in Europe on a mission, Harriet worked to support her family, which she did without complaint. Toward the latter part of her life she was a semi-invalid, and a girl was hired to help in the home. She died on July 16th, 1882, just two weeks short of her 66th birthday.

The high tributes paid at her funeral spoke of the selfless devotion she had given her family, her loved ones, and those in need. She died in full faith in the gospel that had drawn her from the quiet little English village of her birth across the ocean, and over the plains and Rocky Mountains to cast her lot with the Saints. To her many descendants she is a revered and noble example of one willing to lay down her life for the cause of truth. May they be worthy of that heritage.

—Blanch S. Fox

Margaret Young Taylor was born April 24, 1837, in Westport, Connecticut. Her parents were Ebenezer Russell Young, 2nd, born Nov. 14, 1814, at Staten Island, New York, and Margaret Holden Young, born April 17, 1813, in Crossmore, England, whose parents had brought her to America when she was a child. Ebenezer and Margaret were married in Westport, Conn. on May 1, 1836, and were baptized into the Church of Jesus Christ of Latter-day Saints in the Passaic River, Patterson, New Jersey, on Oct. 5, 1840. Eight children were born to them, Margaret being the eldest, then Mary, Ebenezer 3rd, John, Esther A., who died at the age of 18 months, Esther E., Robert and George, all in Patterson, where their parents had lived since 1838, and where Margaret was baptized in November, 1852.

Ebenezer Young, II, was the owner of the Star Cotton Mills, had a fine home and provided well for his family. All the elders and missionaries who visited in that area were made welcome at their hospitable home, where everything was done for their welfare. He was president of four different branches of the Church at various times, and was one of the original Quorum of Seventies. The lives of his family were always associated with Church activities. In 1854 the cotton mill burned, after which he moved the family to Westport, Connecticut, purchasing a cotton factory and later a silk mill, both of which he sold at a great sacrifice before leaving with his family for Great Salt Lake City, four years later. Previous to their departure, a testimonial was given on July 12, 1858, for Elder Young of the Westport and Norwalk Branches of the Church over which he had presided. The members expressed their great love and gratitude for his faithful ministry, his wise and judicial counsel, and for the peace, prosperity and unity they had experienced under his guiding hand. Many people had been converted to the gospel through his efforts. The Young family arrived in Zion October 6, 1858, happy
to have given up their material possessions for the work of the Lord. This fine family was indeed blessed in having a wonderful and faithful mother who loved the gospel dearly, who lived the commandments and taught them to her children, and who was loyal and devoted to her husband.

Elder Young was an energetic, enterprising and successful business man. He built a large home between 2nd and 3rd West on North Temple Street, close to the homes of Elder John Taylor, an Apostle of the Church, and his son-in-law. The Youngs shared their means with others, and generously contributed to the Church all their lives. In 1863 they purchased a grist mill and other property in Wanship, Utah, built a large home and remained there. Their children were well educated and Margaret, having received her education at a Young Ladies Seminary in Patterson, had, when 18 years old, become a school teacher in Westport.

In the fall of 1854, John Taylor arrived in New York from Utah to preside over the Eastern States Mission, and to edit a paper in the interest of the Church, which he titled, "The Mormon." Margaret Young's family came in contact with Elder Taylor many times during the next two years at various Church conferences, and when he was a guest in their home. Margaret was a beautiful, brown-eyed, dark-haired, refined and gentle young woman, and John Taylor admired her not only for her beauty, but for her great love of the gospel which she accepted and lived without reservation. On Sept. 27, 1856, in Westport, Elder George A. Smith united this choice couple, John Taylor and Margaret Young, in marriage. This intelligent, spiritual woman became a plural wife because she knew this to be the law of God, and because of John Taylor's belief that it was His commandment, and of his great purity of heart and soul. This noble servant of God later became the third President of the Church. Upon completion of his labors in the East in May, 1857, they left on their journey to Utah. Arriving August 7, 1857 they took up residence in one of the homes he had previously built on First West between First and Second South. Margaret taught school for two years.

She was a great reader, and brought with her from the East, a fine library, as well as many pieces of lovely silks from her father's mill. Her sewing was a work of art, when later these fabrics were fashioned into beautiful gowns for her three daughters, and the scraps made into attractive quilts. She was an excellent homemaker, a tender-hearted, wise mother, and a perfect helpmate to her husband. She was beloved by the children of the other wives of Pres. Taylor, and was continually doing charitable work in a quiet, unpretentious manner. Her thoughts were always for the benefit and welfare of others. She was secretary and then counselor in the 14th Ward Relief Society, and later became a Temple worker. In 1880, upon the organization of the first Young Women's Mutual Improvement Association, she was chosen first counselor to President Elmina S. Taylor of the General Board. She resigned these positions after the death of her husband, in order to give more time to her family. She never punished her children physically and they loved and respected her. She was unostentatious, unaffected, and a genuine, sincere and true friend.

Upon completion of the Garo House on the southwest corner of South Temple and State Street, the Church voted that President Taylor be given the use of this beautiful mansion as his home, and his families moved in December 1881. A large reception was given for his friends on Jan. 2, 1882, and more than 2,000 people called during the day. Margaret Young Taylor was a gracious hostess to the many prominent visitors during the years that followed. Her eldest son, Ebenezer, was married to Maria Jones Colbrook, and her second son, Frank, was married to Elizabeth Campbell, by President Taylor on May 21, 1884, in the Logan Temple, the first marriages to take place there. President Taylor had dedicated this Temple just four days previous, May 17, 1884. A large wedding reception was given for them in the Garo House a few days later, where her eldest daughter, Leonora, was also given a reception upon her marriage to Daniel Harrington, March 17, 1886.

President Taylor's death occurred July 25, 1887, in Kaysville, Utah, with Margaret Young Taylor, his seventh wife, at his bedside. His body was removed to the Garo House on the night of July 26th, and in the early morning of the 29th, the day of his funeral, the family assembled to pay their last respects to this beloved prophet before he was taken to the Tabernacle, where for four and one-half hours people filed by and gazed in sadness upon the countenance of this noble man of God. It is estimated that 25,000 people viewed their beloved leader.

Margaret Young Taylor lovingly cared for her family, the youngest being six years of age, and she enjoyed them as they married and raised families of their own. She loved to visit with her father and relatives in Wanship and Coalville. Her mother's death occurred Oct. 19, 1881, and her father died Nov. 23, 1890. She lived to the age of 82 years, her death taking place May 3, 1919, in Salt Lake City. She was survived by seven of her nine children, 33 grandchildren and 14 great-grandchildren. Following are the names of her children: Ebenezer Y. Taylor, Frank Y. Taylor, Leonora Taylor Harrington, Margaret Taylor Gibbs, Nephi Y. Taylor, and Samuel Young Taylor. Robert Y. Taylor died at the age of 18 months, and Mary Y. Taylor was 23 years old at her death April 7, 1898.

It was Margaret Young Taylor's privilege to have known and associated with all of the Latter-day Prophets, including President David O. McKay, the General Authorities, their wives and most of their families. —Mary Gibbs Merrill
NAUVOO DIARY OF JOHN TAYLOR

Thursday, December 26th, 1844. I attended the dedication of the Seventies Hall. The services commenced under the direction of President 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 service: an air of interest, felicity, and glory, at once feeling, touching, pathetic, grand and sublime.

A hymn composed by Elder W. W. Phelps, 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, 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 things we need.

We 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 offenses.

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, 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.

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1 Diary (1844-1845) of John Taylor, in possession of Brent Ashworth and published in Dean C. Jessee, ed., "The John Taylor Nauvoo Journal," in BYU Studies 23 (Summer 1983):1-96. Pagination is according to BYU Studies article and paging of manuscript is in brackets with "p." designation.
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 burden 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 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 and Nauvoo [page 9] House; 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; 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, assisted by the band, entitled "The Seer."

Elder H. Kimball 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, 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 [page 10] 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 took the stand, and continued the same subject, and introduced for a comparison, the circumstance of the Assyrian 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 separated, 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 separated 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 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 Patmos, 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 [page 11] 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 burden 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, etc. 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.

[page 12] Elder Amasa Lyman 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, etc., to deposit 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.

Fourth and fifth quorums met. Prayer by Elder G. [George] 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 everybody 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 [page 13] 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 the last dispensation, they should be careful
to walk uprightly and act justly, shunning every appearance of evil and never condescend to do
anything 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 day's, 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 mosquito.

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 illiterate 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 [battle] 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.

[page 14] 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 communicate thy will to the sons of men that dwell upon the earth. We ask thee to indite 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 strongholds of Satan, and bursting the prison doors of darkness, and spread the [page 15] 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 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. [Orson] Pratt 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 [crossed out Providence] Paradise [p. 16] 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 [page 16] 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 everything the heart could wish. Well might it be said that the Saints enjoyed a feast of fat things.

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 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.

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

Saturday, January 4th, 1845. Went out to my farm, in company with Brother Bean.

Monday, January 6th, 1845. Engaged with Elias Smith 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.

Wednesday, January 8th, 1845. Attended a large family meeting of Elder Young's. 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. 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 Brothers Tuft and Dunn's, the Twelve with their wives were most of them present on the occasion.

[page 18] Friday, January 10th, 1845. I attended a meeting of the Twelve, Trustees-in-Trust, and a committee of the manufacturing association.

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 President B. [Brigham] Young, Willard Richards, 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 fullness 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 capitol 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 [Nauvoo] 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 [page 19] 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 etc., etc., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the [Nauvoo] temple.

There was a font erected in the basement story of the [Nauvoo] 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 commandments [p. 21] given through Joseph the [page 20] 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 upon 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 unauthorized 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, Bishops Whitney and Miller, and published in the Times and Seasons of December.

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 practiced 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 [page 21] 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 everything 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 your 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 unaware; 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, President.
Willard Richards, Clerk.

Sunday, January 12th, 1845. I attended the Seventies Hall according to previous appointment in company with President B. [Brigham] Young, Brother G. [George] A. Smith, and Bishop Whitney.

Brother [Brigham] 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 Brothers Joseph and Hyrum Smith in the spring. They intend to charge the thefts that have been committed around here, upon the Mormons, 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 [page 22] a method to detect them give them a ball of lead it would show who were the thieves, 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 those who seek to possess a body and when they get possession, legions of them enter as of old. [p. 24].
He [Brigham Young] did not want young elders belonging to the Seventies to go to dancing school; 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 scolding. The Twelve are the scapegoats 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 Settlement, Pike County, Brown County, Adams County. Thousands of people think we are thieves from the misrepresentation 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 Brother Joseph's head when he lay by the well; but could not.

I arose and said Brother 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: Charles Bird, Jesse C. Braley, William Cutler, John Eldridge, [page 23] H. B. Jacobs, Thomas McKenzie, H. Eldridge, William Miller, Jacob Gates, B. Wilson, Egan Holton, Daniel Browett, Truman Gillett, W. G. Wilson, Alphonzo Young, Samuel Richards, Israel Barlow, D. D. Hunt, William Anderson, John Spires, D. M. Repsher, Andrew Moore, Brother Sanders, J. L. Burnham, [p. 25].

There was a meeting appointed for the High Priest's Quorum, at 2 o'clock. I arose and made a few remarks like the following: I expected Brother 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 [page 24] to reveal. When the commandment is to reveal these things then you shall hear them. Some say they will believe everything 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 [Twelve].

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: William Snow, David Pettigrew, William Hyde, Lorenzo Snow, Charles C. Rich, Jacob Foutz, Benjamin Brown, William Perkins, William Moss, Franklin D. Richards, A. H. Perkins, M. H. Peck, E. D. Wooley, David Evans, James Newberry, Elisha H. Groves, Alexander Williams, J. C. Wright, Willard Snow, William Gheen, Noah Packard, Alvah H. Tippets, Aaron Johnson, Joseph W. Johnson, E. Fordham, Stephen Markham, Jacob G. Bigler, J. H. Hale, Evan M. Green, Dominicus Carter, Erastus Snow, Jonathan Dunham, Edmund Fisher, Winslow Farr, John Pack, Lorenzo Young, [page 26] Stephen Litz, Henry G. Sherwood, Elam Luddington, Jesse D. Hunter, Ezra T. Benson, David H. Redfield, Ormus E. Bates, Thomas Pearson, Pelatiah Brown, Jenediah M. Grant, Thomas Kington [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, whom 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, 1845. 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 practiced 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 [page 27] lending a hand to oppress a long abused people that are struggling against foes within and foes without; [p. 28] 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. But our efforts to obtain freedom from such vicious 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 this people of this state will be disturbed, and fearful anarchy and bloody misuse 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 [page 28] 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 ferreted 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, counterfeiters, 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 authorized 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.

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. The following were then nominated: Mayor, Orson Spencer; Aldermen, Daniel Spencer, N. [Newell] K. Whitney, G. W. Harris, C. C. Rich; Counselors, David Fullmer, John Pack, Samuel Bent, W. W. Phelps, George Miller, Phineas Richards, James Sloan, 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, C. C. Rich, Phinehas 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 mobsters, blacklegs, bogus-makers, thieves, wolf-hunters, or murderers; therefore, we hereby express our perfect concurrence in the said preamble and resolutions.

[page 30] 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, bee yards 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] deposit 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 [page 31] 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."

And whereas the printing office of our open and avowed enemy, Dr. Foster, 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.

Daniel Spencer Chairman.

James Sloan, Secretary.

In the evening attended a meeting of the mechanics, at Brother Gully's Store. It had been thought advisable for the mechanics to adopt a system of [page 32] 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 Esquires, 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, Phinehas 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 p.m., at the [Nauvoo] 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, 1844, the Masonic Hall was filled with a meeting of the various trades of this city; and was addressed by General 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, New Hampshire, by the name of Livingston, relative to building a factory here; and a committee consisting of messengers Scovil, Repsher, and Adams, were appointed to answer said [page 33] 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 Brother 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 Brother 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 to the committee, and give them further time to report; and also to confer with the Trustees in Trust etc. 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 [page 34] priests, when a number of persons were selected to go forth in the United States to act as agents to collect funds for the [Nauvoo] temple [p. 38].

Thursday, January 16th, 1845. In the forenoon at home. At Brother Major's in afternoon. In evening at Brother A. C. Brewers.


Saturday, January 18th, 1845. I went to preach a funeral sermon at Squire Wells', on a young man of the name of Duzett. In the afternoon at Brother Major's having my likeness taken. In the evening went to the coach and carriage making association to hear the constitution and by-laws read.

Sunday, January 19th, 1845. In forenoon preached at Brother Gully's store. In the evening preached at Brother 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 Brother G. A. Smith's.

Wednesday, January 22nd, 1845. In council with the Twelve at Brother Richards. In evening at supper at Brother Woodward's.
Thursday, January 23rd, 1845. In company with Brothers Smith, Hyde, and Major, at the engravers and helped Brother Major to draw a design for a seal for the Twelve, designed by Brother Young and myself.

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

Saturday, January 25th, 1845. Attending to getting seal engraven. In evening at a party at Brother Rowley's.

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.

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, 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, 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, etc.

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 anyone in the stability of the charter, not that they can take it away legally, this they cannot do; no dependence [page 36] 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—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.
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, etc., 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. High Council and leading members of the Church in council. [p. 41]

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

Nauvoo, Illinois, February, 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]


Committee: Brigham Young, Willard Richards, John Taylor, George Miller, W. W. Phelps, Orson Spencer, L. R. Foster.

Saturday, February 1st, 1845. Went on a visit to Brother Benbow's on the prairie.

Sunday, February 2nd, 1845. Preached at Brother Benbow's.
Monday, February 3rd, 1845. Preached at Brother Russell's.

Tuesday, February 4th, 1845. Attended mechanic's meeting.

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 James Ivins. In evening at party at Brother Yearsley's.

Friday, February 7th, 1845. In forenoon attended City Council. In afternoon at Brother Major's. In evening at Brother H. C. Kimball's.

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

Sunday, February 9th, 1845. In forenoon preached at the stand. In afternoon I went to lay hands on some sick persons; and from there went to Brother 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 [p. 43].

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

Thursday, February 13th, 1845. Chiefly at home.

Friday, February 14th, 1845. Chiefly at home.

Saturday, February 15th, 1845. Chiefly at home.

Sunday, February 16th, 1845. Chiefly at home.

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. In afternoon met with the living constitution.

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.

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

Thursday, February 27th, 1845. In company with some of the principal men at the site of the dam.

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

A writ was issued from Augusta, Hancock County, for the purpose of arresting Benjamin Brackenbury, (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; 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 [page 41] murder of Brothers 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.

General Deming arrived here from Carthage, who informed me in the course of a conversation with him, that a man in Carthage a constable named Bettersworth, 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 anyone coming with a writ for me, for I will not go. General 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 stripped 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 occasion; 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, the following is a copy: [page 42]

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 defenseless 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. 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.

[page 43] 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 offenses, 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 stripped of every source of arraigning 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 honorable 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 [page 44] and renders life bearable, and that, too, for aught we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy and exert your influence to establish us as a people in our civil and [p. 49] religious rights, where we now are, or in some part of the United States, or at some place remote from therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity; and the blessings of a grateful people, and of many ready to perish, shall come upon you.

We are sir, with great respect,
Your obedient servants

[Committee]: Brigham Young, Willard Richards, John Taylor, George Miller, W. W. Phelps, Orson Spencer, L. R. Foster.

In behalf of The Church of Jesus Christ of Latter-day Saints, at Nauvoo, Illinois.

P. S. As many of our communications post marked at Nauvoo, have failed of their destination, and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger.

Speaking a few days since with a man of the name of Solomon Chamberlain, he related some particulars that I thought interesting concerning the manner that he was brought to obey the truth; and concerning the early rise of the Church as he was one of the first members. I will relate it in his own words: [p. 50]

"I [Solomon Chamberlain] joined the Methodists when I was 19 years of age. I then commenced reading and studying the Bible, and found they (the Methodists) were wrong in many things. About the year 1814 or 1815 the reformed Methodists came off from the Episcopal; and I was in hopes they were right. I joined them, and remained a member until some time after 1816.

At this time the heads of the Church and some families myself with the rest, purchased a farm that cost $25,000, and moved onto it, thinking that the day of gathering had come; and we came into common stock, striving to come on to the apostle's ground. We [page 45] 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 [Solomon Chamberlain] 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 genie 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 anyone 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 [page 46] 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 [Solomon Chamberlain] stayed, and they instructed me in the manuscripts of the Book of Mormon; after I had been there two I 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 anyone 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 [Solomon Chamberlain] was baptized [p. 53] 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 everything 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 [page 47] 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 Brother 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 of the Carthage Greys, he was one 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 Brother Joseph and Hyrum in Carthage. Also a man of the name of [David] Bettisworth, a constable, who was so very impatient to have Brother 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; 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 when he
was cut off; when Rigdon 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 [page 48] 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, nor 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.

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 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 notorious for thieving; the father and mother had joined Rigdon, and had gone to Kirtland, one of the sons named Amos, 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 anyone 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 [page 49] William and Stephen for the murder. They were brought before Squires Johnson and Higbee, (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 Brother Pierce's to hide; and were employed in correcting and preparing Church history for the press.

On the morning of Saturday, May 24th, 1845, we repaired to the [Nauvoo] 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 Brother Young prayed, his voice being heard distinctly, by the congregation below; and the congregation shouted Hosanna, Hosanna, Hosanna to God and the Lamb; Amen, Amen, and Amen. Brother Kay sung a song composed for the occasion by W. W. Phelps, called "The Capstone." 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, [page 50] 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. Brothers Kimball, Young, and myself preached on the present prospects of the Saints. In the evening attended a meeting of the priesthood.

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 Brother Jennings and several other brethren.

Thursday, June 5th, 1845. This afternoon we spent at Brother Pierce’s, where we hid part of the time, with Brothers [p. 58] Young, Kimball and their wives. In evening at a meeting of the priesthood.

Friday, June 6th, 1845. In forenoon attending to business. In afternoon went to the funeral of a child of Brother Richard Harrison’s, with whom I had formerly boarded in Liverpool, England; 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, Brother O. Pratt and Brother Serrine, from Michigan where he has been presiding, preached. In the afternoon at meeting of the priesthood, at Brother Willard Richards.

[page 51] 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.

Tuesday, June 10th, 1845. Attending to business with Brother Rowley and Brother Jennings; 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.

Wednesday, June 11th, 1845. With Brother Rowley and Jennings preparing them for their journey. In afternoon on other business, pertaining to building in 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 [Nauvoo] 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 and David De Vol 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 [page 52] 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 Brother Fullmer's on the prairie, we stayed all night there, we had quite a pleasant time.

Saturday, June 14th, 1845. We went from Brother Fulmer's to Brother 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. 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. This night I had the following dream:

I dreamt that I stood by the [Nauvoo] 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 woodwork 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.

[page 53] While I stood gazing with pleasure at the [Nauvoo] 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 center 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, one of my clerks, to attend to some business, among others I called upon Brother Maring 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 [page 54] 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, 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 William Smith in an article headed patriarchal, and also concerning some expressions in the editorial connected therewith: 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 William 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 [page 55] 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 beforementioned 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 burden 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 those branches to this place, under the direction of the presidency.

Brother William 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?

Answer: 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 [page 56] 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?

Answer: 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. [Doctr and Covenants] 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, (William Law) and in all probability if Brother 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. Brother William was in the Quorum of the Twelve during his [page 57] 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.

Brother 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 Brother William is one) ordained him. Who are appointed to ordain evangelical ministers? (See page 104, D. C. [Doctr and Covenants]) 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 Brother 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. Brother William will still retain the same power, priesthood, and authority that he [p. 68] did before, and yet will hold in connection 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 and Allen J. Stout, who were on guard at Brother 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 [page 58] 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 anything,) 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; 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, (General 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: 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 Brother Elbridge Tufts, one of the old [page 59] police, for acting against his brothers at Burlington. In his case is exemplified the justice of God against tran[s]gressors, 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 forswear 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 General Deming, sheriff of the county, had shot Dr. Marshall, a mobocrat, in the breast, in the court house at that place. 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 independent 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 General 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 Brother 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 [page 60] 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. 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 counsel to Brother 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 counsel from others and should follow it etc. etc., 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 counsel 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 Brother 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 Brother 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 etc. etc., men came to me last evening and said Brother 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,

Our mind was that the policeman was doing his duty, and Brother William 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 [page 61] 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 General Deming, that inasmuch as he had been our friend; and had rashly shot a man in self-defense 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.] 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 into 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; 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 [Brigham] 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, [page 62] 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 [Brigham Young] 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 fulfill 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 nessed about by William Smith; but while he remains one of the counsel like myself 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 dead over the Church; the following is a copy: [p. 77].

Brothers and children, I [Lucy Smith] was much troubled and felt as if I had the sins of the whole world to bear, and the burden 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 [Lucy Smith] 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 [Lucy Smith] was told I cannot tell [p. 78]. Thou art the mother in Israel, and tell thy children all to walk uprightly. The 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 [page 64] world, Thou art a mother in Israel. The 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 burden of the Church [rests on William.]

2nd Vision. Joseph came to me [Lucy Smith] and said, "That day is coming when I shall wave the scepter 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 [Lucy Smith] 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, A. [Arthur] Milliken, W. [Wilkins] J. Salisbury, David Elliott, Robert Campbell, Elias Smith, Joseph Cain, Brother Stringham, Charles Kelly, Brother [William McCleary] McLery, Mrs. Taylor, Mrs. Milliken, Mrs. Salisbury, Mrs. McLery, Mrs. Kelly, Mrs. Sherman.

[page 65] 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 [Nauvoo] 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 came 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 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. In the afternoon I addressed the congregation at the stand, the following is the discourse as taken by our reporter G. D. Watt: [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 one of the [Nauvoo] temple committee, and some of her own family were present.

We conversed freely with her, she [Lucy Smith] stated however that she [page 66] 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 [William Smith] 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 today, the Twelve, etc., etc.
[page 67] 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 [Nauvoo] 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"

[page 68] 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.

"Brigham Young."

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.

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

Friday, July 4th, 1845. Had a visit from Brother Richard Harrison and Sister Harrison, who I formerly boarded with in Liverpool. Two or three [p. 89] boats arrived here from Quincy, Burlington etc., on pleasure trips. As for us we did not feel like celebrating this day, 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.

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 [page 69] 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 forever. A great many are at a loss to understand, how it is that we have begun to live forever, 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 a 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 ressurrection, 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 forever, 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 [page 70] 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 molder 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 moldered 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, [page 71] 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 resplendent 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 [page 72] 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 fullness 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 everything 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, everybody 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 [page 73] 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 someone 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 beset 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 anybody 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 [page 74] I have sinned against the brethren I will go to them [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 pricks, 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 piteous 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] 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 [page 75] 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 etc. All the time he was deprived of everything, and his body was covered over with scabs and putrefying sores, and at the time his [friends] forsook him and his enemies tantalized him. Did he begin to find fault with any of those people that had stolen his oxen, sheep and camels etc? 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. 115] 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 [page 76] 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 Melchizedek Priesthood, holds the keys that unfold the purposes of Jehovah, and drags into daylight 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 [page 77] 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, etc. 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 Brother Ballantyne making arrangements for brick to build my office.

Wednesday, July 9th, 1845. In forenoon in company with several of the brethren, at Brother Willard Richard's administering to Sister Richards she being very sick. Shortly after I arrived home news was brought me that she was dead. 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.

Thursday, July 10th, 1845. This day was appointed for a fast day. Mrs. Taylor being unwell I stayed 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.

[page 78] 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 Brother Mehring's daughter, and to my farm.

Thursday, July 17th, 1845. Forenoon at Brother Major's having my portrait taken. In afternoon in council and Quorum meeting with the Twelve.

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

Saturday, July 19th, 1845. About office business.

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, being buried in our graveyard, there being a great deal of dissatisfaction expressed by the people in general.

Brother William 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 a sick person, and at my farm. In afternoon came on wet and I went to see some wild beasts that were exhibited here.

Tuesday July 22nd, 1845. Out on the prairie doing some business with Brother Mehring and Brother Orr; 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 [Nauvoo] 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.

Friday, July 25th, 1845. About business pertaining to office.
Saturday, July 26th, 1845. We met for the purpose of selecting county officers. We selected Miner R. Deming as sheriff because we thought he was as good a man as we could get. Henry W. Miller 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, School Commissioner. Ethel B. Rose, Treasurer.

Sunday, July 27th, 1845. In morning at meeting on stand, President Brigham Young preached in afternoon at meeting; and at 4 o’clock at Quorum meeting. In evening with company at Brother Pierce’s.


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

Wednesday, July 30th, 1845. About office business.

Thursday, July 31st, 1845. About office business in morning. In afternoon, attending council meeting in company with the Twelve, bishops, etc. In evening in Quorum meeting.

Friday, August 1st, 1845. About home.

Saturday, August 2nd, 1845. About home [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 President Brigham Young’s, where there was two Indians, who had been baptized the night before by President Young, who are going out to see some of their friends in the west they were of the Mohawk tribe; their names are Joseph Herran, and Moses [Otis]. Brothers Daniel Spencer, and Charles Shumway accompanied them on a mission to the Indians, from whence Brother Shumway, and Brother Phinehas Young 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 Brother Emmet, who about twelve months ago had taken off a company of [page 81] 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 President Young; but that we did not [p. 104] wish to oppress him since he now manifested a disposition to do what was right.

Brother 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 under the direction of the Twelve to take charge of the company. Brother 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.
Tuesday, August 5th, 1846 [1845]. We went out on the prairie to Brother Benbow's in a company of about sixty, consisting of Brother Brigham Young and family, Brother Kimball and family, Brother Richards and family, Brother G. A. Smith and family, Bishop Miller and family and Brother William 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 Brother 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 President 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 Brother Miller arrived at my house; he entertained me, while journeying from upper Canada to Far West, six weeks in [page 82] 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 stayed at our house.---About house all day; my daughter Mary Ann was taken sick and remained very bad all night.

Sunday, August 10th, 1846 [1845]. I baptized my mother, and my nephew, John Rich and his sister Elizabeth for their health; and John and Jerusha Smith, son and daughter of the late Brother Hyrum Smith, Patriarch, for their sins. After which attended meeting at stand, Brother 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. 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 Brother Emmett five or six hundred miles west into the wilderness to take charge of Brother Emmett's company. Elder Sherwood and John S. Fullmer were the persons appointed.

Wednesday, August 13th, 1845. In morning went in company with President Brigham Young and Elder Kimball to the Nauvoo House to make some arrangements about the architectural design; the late architect Brother L. Woodworth having been found incompetent Brother Weeks had been appointed. From thence went to the [Nauvoo] 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 [page 83] with the Twelve and Bishops. 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. Chiefly about home.

Sunday, August 17th, 1845. In morning at meeting at the Stand [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 licensuring 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 Brother [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.

Brother William then arose and said he did not wish me to comment, to criticize or to make any remarks upon his doctrine or preaching, that if I did he [page 84] 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 anything that I might advance. I then stated that Brother 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 Brother William might be, I knew that there was a great deal of hypocrisy and deception wherein the innocent were led away by false pretenses, 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; 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 anyone that had ever heard me, I wanted them to speak. That I was Brother 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, "Brother William and Brother 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 President Brigham Young's. It was counselled that Brother Benjamin Johnson from [page 83] Macedonia, should take the Mansion House, or the Masonic Tavern. I also counselled with my brethren about sending two men, Brothers Samuel 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. About business pertaining to office.

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 Brother Elias Smith's marriage. 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 Street, 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 Brother Alex Wright, (the person who has charge of the farm), for his hospitality and attention, and started.---We drove over to Brother 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 near 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 Brother Kelly's and Brother Babcock's.

Saturday, August 23rd, 1845. Went to a feast of the Fourth Quorum; Elders Joseph Young, H. C. Kimball, Amasa Lyman and George 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 [Nauvoo] temple. 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 [page 86] 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 Brother A. O. Smoot 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 [Nauvoo] temple and Nauvoo House 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. Brother 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.

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. 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, September 1st, 1845. Chiefly at home, attending to office matters. [page 87] Tuesday, September 2nd, 1845. General business, laying hands on the sick etc. [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.

Thursday, September 4th, 1845. I was at council with the Twelve at Dr. Richards; after which had Quorum meeting.

Friday, September 5th, 1845. At a meeting at the Big Field. "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."

[page 88] Saturday, September 6th, 1845. Principally about home.

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

Monday, September 8th, 1845. At Brother Benbow’s on prairie.
Tuesday, September 9th, 1845. At a meeting of the council of fifty, where there was some conversation held concerning California.

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

Thursday, September 11th, 1845. This morning we received information from Lima, 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 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 to finish the [Nauvoo] 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. 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.

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

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 everything 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 Colonel Williams the chief mobocrat, 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, and also to give information relative to the proceedings of the mob. We received the following letter from Brother Solomon Hancock.

Yelrome, Illinois, September 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 [page 90] Wednesday the 10th all of a sudden, the
mob rushed upon Edmund Durfee and destroyed some property, and set fire to both of his buildings, they then dispersed; Brother 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, 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 and set fire to both his shops, firing at the same time upon J. C. Snow, as they supposed, and thought they had killed him, it proved however to be [p. 124] Clark Hallett 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 chair shop, Walter Cox, Cheney Whiting and Azariah Tuttle's 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 Esquire Walker's; and this morning we expect them to renew their work of destruction. Williams and Roosevelt 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.

Yours in Haste, "Solomon Hancock"

To President Brigham Young.

The Sheriff, (J. B. Backenstos), 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:

Proclamation,
To the Citizens of Hancock County, Illinois

[page 91] 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 buildings, [p. 125] stacks of grain and other property, of a portion of our citizens, in the most inhuman manner compelling defenseless 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, etc., etc., 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.

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"And whereas the laws of this state make it my duty as a peace officer of this county to suppress all riots, routs, etc., etc., 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 comatus, of Hancock County to give their united aid in suppressing the rioters, and maintain the supremacy of the law.

J. B. Backenstos.
Sheriff of Hancock County, Illinois.

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 rioters 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 etc.

Green Plains, Hancock County, Illinois.
September 13th, 1845. [p. 127]

[page 92] 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 Brothers H. C. Kimball, Amasa Lyman, and Father Morley spoke on these subjects.

In the afternoon the brethren met at the stand, when Elder [Brigham] 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 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 that I had had some thoughts of disposing of my house, stores, barn etc., 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 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 remark’s 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 businessmen 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 [Nauvoo] 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 [page 93] 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 forever; 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, September 15th, 1845. In morning going out with Brother B. L. Clapp, 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. I went to Brother Ballentine's and stayed awhile, and from there I went to Brother Simmons 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, September 16th, 1845. I here copy a few affidavits showing the proceedings of the mob:

State of Illinois,
County of Hancock (S. S.)

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, who being duly sworn according to law deposes and says, that on the night following the fifteenth inst. [September], 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.

[page 94] 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,
County of Hancock (S. S.)

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, deposes and saith that on the night of the fifteenth inst. [September], 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 threshed out and stacks of grain were burned; and this deponent further states that one [Michael] 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, Esquire, Post Master and Justice of the Peace at Warsaw, and Chancy Robinson, Esquire, 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 County, Illinois, and the surrounding country.

It is truly painful that my first proclamation did not have the desired effect of quelling the mob in Hancock County; I was strong in the hope that when men, [page 95] engaged in such fiendish and wicked purposes, come to reflect, after the excitement 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 over-took 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. We remained and [page 96] 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 County, Illinois.
September 16th, A. D. 1845.

1/2 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 etc., were set on fire in their presence, and they have forborne until forbearance is no longer a virtue. The notorious Colonel 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
PROFILES FROM THE PAST

Tragedy at Carthage

Early Mormons were getting used to occasional tribulation by June 27, 1844. Many had been driven from their homes by hateful mobs. Others had been imprisoned or had seen friends and family tortured and even killed for their beliefs. They accepted persecution as the lot of the faithful.

But nothing could have prepared them for the tragedy in Carthage, Ill., that Thursday afternoon. Their Prophet, Joseph Smith, and his brother, Hyrum, were mercilessly cut down by assassins’ bullets. Church members everywhere felt a sense of loss and grief upon hearing the news.

No Church member, however, was affected more directly by the attack on Carthage Jail than was John Taylor, who was to become the third president of the Church. Elder Taylor was being held in the jail with Joseph and Hyrum and Dr. Willard Richards when the mob struck. A musket ball caught the apostle in the left thigh as he went to the window from which the Prophet would later leap. When Elder Taylor reached the window sill, a shot struck his vest pocket watch, knocking him to the floor. As he fell he tried to evade the barrage of musket fire coming through the door, but he was struck by three more bullets.

One hit a little below his left knee; it was never removed. Another caught him in the left hip, ripping away a chunk of flesh the size of a man’s fist, and still another entered his left forearm a few inches above the wrist, coursed downward and lodged in his palm.

Elder Taylor was removed later to a small hotel in Carthage where he lay in agony, as much for the loss of the Prophet he loved as for his wounds. A doctor came and asked if the injured man wanted to be tied down while the bullet was dug out of his thigh.

“Oh no; I shall endure the cutting all right,” was Elder Taylor’s reply. And he did. He also endured the penknife incision in his palm needed to retrieve another bullet.

Less than one week after the attack on Carthage Jail, Elder Taylor was well enough to make the return trip to Nauvoo, where he recovered slowly from his wounds. On Aug. 7 he resumed his duties in the Council of the Twelve by acting as host for the apostles, who were returning from assignments in various parts of the world, in their first full meeting since the death of Joseph Smith.

—Jack E. Jarrard
How did this state of things called Mormonism originate? We read that an angel came down and revealed himself to Joseph Smith and manifested unto him in vision the true position of the world in a religious point of view. He was surrounded with light and glory while the heavenly messenger communicated these things unto him, after a series of visitations and communications from the Apostle Peter and others who held the authority of the holy Priesthood, not only on the earth formerly but in the heavens afterwards. That they hold it in the heavens we know from the Scriptures. In them there are certain principles revealed in relation to that matter that nobody could reveal unless they were acquainted with the principle of revelation.

Moses and Elias were seen with Jesus on the mount, when Peter and his brethren saw them, who said, "Master, it is good for us to be here, let us build three tabernacles, one for thee, one for Moses and one for Elias." Who was this Moses? He was a man who had officiated before on the earth, had held the holy Priesthood, had been a teacher of righteousness, and who, with the Elders of Israel, had talked with God, and had received revelations from him, holding the Priesthood that administered in time and eternity. When he got through with this world his official duties were not ended, for he appeared to Jesus, Peter, James and John upon the mount, to confer on them certain principles, authorities and Priesthood, that they might also be enabled to administer in the ordinances of salvation, and officiate as the representatives of God upon the earth. And hence, when Joseph Smith came, those who had held the keys before came to him, so he told me and others, and revealed unto him certain things pertaining to the kingdom of God upon the earth, and ordained him and set him apart to the ministry and Apostleship unto which he was called. He presented himself before the world and informed the people that God had spoken, and that he had spoken to him. He told them that the heavens had been opened and that angels clothed in light and glory had appeared to him and revealed unto him certain things.

Then we have Oliver Cowdery, who tells us something about these things, and gives his testimony as a living witness. Again, there were eleven witnesses in relation to the Book of Mormon, who testify that the Book of Mormon was a divine revelation from God. And some of these witnesses tell us that an angel of God came and laid before them the plates from which the Book of Mormon was translated, and they knew that their testimony was true and faithful.

Others tell us that they saw and handled the plates from which the record was taken. I have conversed with several of those men who say they have seen the plates that Joseph Smith took out of the Hill Cumorah; I have also conversed with Joseph Smith, who has told me of these things and many more that it would be unnecessary on the present occasion to relate. Here, then, is an abundance of testimony that assumes a supernatural agency—an interposition of the Almighty—an opening and an unfolding of something to the human family with which they have been unacquainted. These things are left for the human family to reason upon; they are presented unto us in that capacity, just as

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1Journal of Discourses, 26 vols. (Liverpool: Latter-day Saints Book Depot, 1855-1886)
things were presented formerly to others.

We were told formerly that "faith comes by hearing, and hearing by the word of God, and how can they hear without a preacher, and how can he preach unless he be sent." Here, then, was a medium introduced by the Almighty to excite the faith or unbelief of the people. Here are certain records unfolded, and here is a man presenting himself before the people, declaring that God was about to usher in the dispensation of the fullness of times; and for this purpose he had introduced an ancient record that had belonged to the aboriginal inhabitants of this continent, together with that, he tells them that the so-called Christian churches had gone astray, and all mankind were laboring under gross darkness, and that darkness had covered the whole earth.

John Taylor in JofD 20:174-175, 8 April 1879

[page 174] Joseph in these early days, who like Adam, Moses, Abraham, Jesus, Jared, Nephi, Moroni and others, had the heavens unfolded to his view, and although the Church was so few in number the principles and purposes of God were developed fully to the vision of his mind, and he gazed upon the things that are to transpire in the latter-days associated with the dispensation that he was called upon by the Almighty to introduce. He learned by communication from the heavens, from time to time, of the great events that should transpire in the latter days. He understood things that were past, and comprehended the various dispensations and the designs of those dispensations. He not only had the principles developed, but he [page 175] was conversant with the parties who officiated as the leading men of those dispensations, and from a number of them he received authority and keys and priesthood and power for the carrying out of the great purposes of the Lord in the last days, who were sent and commissioned specially by the Almighty to confer upon him those keys and this authority, and hence he introduced what was spoken of by all the prophets since the world was; the dispensation in which we live, which differs from all other dispensations in that it is the dispensation of the fullness of times, embracing all other dispensations, all other powers, all other keys and all other privileges and immunities that ever existed upon the face of the earth.

At that time he was a feeble youth, inexperienced, without a knowledge of the learning of the day. But God put him in possession of that kind of intelligence, and what may be termed a scientific knowledge of all things pertaining to this earth, and the heavens, if you please, which was altogether ahead of all the intelligence that existed in the world. He commenced as opportunity presented by following the education he had received from the Almighty, by teaching the principles of life and salvation, the principles of the everlasting Gospel, by conferring upon others that priesthood which had been conferred upon him, and by organizing a state of things that was after the pattern of the heavens, that was calculated to live and grow and increase, that had the principle of life and vitality within itself, and that was calculated to draw together the honest in heart and assimilate them in their ideas and views and feelings and faith, and empower them to operate with him and with the Lord and with the holy priesthood that had existed in former ages.

John Taylor in JofD 21:94-95, 13 April 1879

[page 94] Joseph Smith in the first place was set apart by the Almighty according to the counsels of the gods in the eternal worlds, to introduce the principles of life among the people, of which the Gospel is the grand power and influence, and through which salvation can extend to all peoples, all nations, all kindreds, all tongues and all worlds. It is the principle that brings life and immortality to light, and places us in communication with God. God selected him for that purpose, and he fulfilled his mission and lived honorably and died honorable. I know of what I speak for I was very well acquainted with him and was with him a great deal during his life, and was with him when he
died.

The principles which he had placed in him in communication with the Lord, and not only with the Lord, but with the ancient apostles and prophets; such men, for instance, as Abraham, Isaac, Jacob, Noah, Adam, Seth, Enoch, and Jesus and the Father, and the apostles that lived on this continent as well as those who lived on the Asiatic continent. He seemed to be as familiar with these people as we are with one another. Why? Because he had to introduce a dispensation which was called the dispensation of the fullness of times, and it was known as such by the ancient servants of God. What is meant by the dispensation of the fullness of times? It is a dispensation in which all other dispensations are merged or concentrated. It embraces and embodies all the other dispensations that have existed upon the earth wherein God communicated himself to the human family.

Did they have the Aaronic priesthood in former times? Yes. So have we. Did they have the Melchizedek priesthood in former times? Yes. So have we. Did they have a gathering dispensation in former times, when Moses led the children of Israel out of Egypt? Yes. So have we, just as it was predicted by the prophet Jeremiah: "I will take you one of a city and two of a family, and I will bring you to Zion." And what will you do with them when you get them there? "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." We have that dispensation.

Moses, when he appeared to Joseph Smith, committed to him "the keys of the dispensation of the gathering of Israel from the four quarters [D&C 110] of the earth and the restitution of the ten tribes." Read it in the Doctrine and Covenants: it is there plainly written. Why are you here today, from Scandinavia and other parts of the world? Because God has among other dispensations, restored the dispensation of the gathering.

In relation of other matters. Was there a time to transpire that Elijah should come to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers?" That Elias has come, and has introduced that dispensation; and in that are associated the very things you are engaged in and which we have come to attend to, namely the laying of the foundation stone of the Temple. Now, I will ask, whoever thought of building temples until God revealed it? Did you? If you did, I wish you would tell us of it. And did you know how to build them? No. And did you know how to administer in them after they were built? No, you did not. We are indebted to the Lord for these things. And when Elijah the prophet appeared to Joseph Smith he committed to him the keys of this dispensation; and hence we are at work building temples...

John Taylor in JofD 21:161,163, 7 December 1879

[page 161] Now, we will come to other events, of later date; events with which we are associated--I refer now to the time that Joseph Smith came among men. What was his position? And how was he situated? I can tell you what he told me about it. He said that he was very ignorant of the ways, designs and purposes of God, and knew nothing about them; he was a youth unacquainted with religious matters or the systems and theories of the day. He went to the Lord, having read James' statement, that "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." He believed that statement and went to the Lord and asked him, and the Lord revealed himself to him together with his Son Jesus, and pointing to the latter, said: "This is my beloved Son, hear him." He then asked in regard to the various religions with which he was surrounded. He enquired which of them was right, for he wanted to know the right way and to walk in it. He was told that none of them was right, that they had all departed from the right way, that they had forsaken God the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water. Afterwards the angel Moroni came to him and revealed to him the
Book of Mormon, with the history of which you are generally familiar, and also with the statements that I am now making pertaining to these things. And then came Nephi, one of the ancient prophets, that had lived upon this continent, who had an interest in the welfare of the people that he had lived amongst in those days...

Again, who more likely then Mormon and Nephi, and some of those prophets who had ministered to the people on this continent, under the influence of the same gospel, to operate again as its representatives? Who more likely than those who had officiated in the holy Melchizedek priesthood to administer to Joseph Smith and reveal unto him the great principles which were developed?

Now, then what has he revealed? Anything new? Why, yes. A new Gospel; but an everlasting Gospel. What is it that John said he saw? "I saw another angel fly in the midst of heaven having the everlasting Gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come." Did John see that among other things? Has it come to pass? Yes, it has, "And in thee shall all the families of the earth be blessed." Who was Joseph Smith? The Book of Mormon tells us he was of the seed of Joseph that was sold into Egypt, and hence he was selected as Abraham was to fulfil a work upon the earth. God chose this young man. He was ignorant of letters as the world has it, but the most profoundly learned and intelligent man that I ever met in my life, and I have traveled hundreds of thousands of miles, been on different continents and mingled among all classes and creeds of people, yet I have never met a man so intelligent as he was. And where did he get his intelligence from? Not from books; not from logic or science or philosophy of the day, but he obtained it through the revelation of God made known to him through the medium of the everlasting Gospel.

John Taylor in JofD 23:48–49, 9 April 1882

Suffice it to say that the Father having presented His Son to Joseph Smith, and commanded him to hear Him, Joseph was obedient to the heavenly call, and listened to the various communications made by them holding the Holy Priesthood in the various ages under the direction of the Only Begotten. He and Oliver Cowdery were commanded to baptize each other, which they did. John the Baptist came and conferred upon them the Aaronic Priesthood. Then Peter, James and John, upon whom was conferred in the Savior's day, the keys of the Melchizedek Priesthood came, and conferred that Priesthood upon them. Then Adam, Noah, Abraham, Moses, Elijah, Elias, and many other leading characters mentioned in the Scriptures, who had operated in the various dispensations, came and conferred upon Joseph the various keys, powers, rights privileges and immunities which they enjoyed in their times.

Again, Joseph was commanded to preach this Gospel and to bear this testimony to the world. He was taught the same principles that were taught to Adam, the same principles that were taught to Noah, to Enoch, to Abraham, to Moses, to Elijah and other prophets, the same principles that were taught by Jesus Christ and the Apostles in former times on the continent of Asia, accompanied with the same Priesthood and the same organization, only more fully, because the present dispensation is a combination of the various dispensations that have existed in the different ages of the world, and which is designated in the scriptures as the dispensation of the fullness of times, in which God would gather together all things in one, whether they be things in heaven or things on earth. Therefore, whatever of knowledge, of intelligence, of Priesthood, of powers, of revelations was conferred upon those men in the different ages, was again restored to the earth by the ministration and through the medium of those who held the holy Priesthood of God in the different dispensations in which they lived.
John Taylor in JofD 24:265, 24 June 1883

[page 265] We are living, as I said, in "the dispensation of the fullness of times," when God will gather together all things in one, whether they be things on the earth or things in the heavens, whether they appertain to Adam, or Seth, Enos, or Mahalaleel, or Methuselah, or Noah, or Abraham, or Isaac, or Jacob, or the Prophets, or Jesus, or the people that have lived in the different ages who have possessed the Gospel of the Son of God; people on this continent or any other continent. They are all interested in this work. All heaven is engaged in carrying out the work that we are engaged in today. They are looking upon us and watching our acts, and are interested in this great work.
[page 9] I [John Taylor] was going with my family to Far west, in the State of Missouri, and while staying at a place called DeWitt, on the banks of the Missouri River, a mob of about 150 persons came, led on by two ministers, the one a Presbyterian, the other a Baptist. The name of the one was Sashial Woods, the other Abbot Hancock, they lived in Carrolton, Carrol County, Missouri. They came there with swords by their sides; their object was to drive off men, women, and children, from their own homes that they had purchased and paid for. After menacing the people for some time, they passed resolutions, that if the Latter-day Saints did not leave there in ten days, they would destroy every man, woman, and child, burn their houses, and throw their goods into the Missouri River. These resolutions were drawn up by these ministers of mercy. These and other ministers, one a Methodist, of the name of [Samuel] Bogart, engaged [page 10] with a mob in driving about 15,000 men, women, and children, from their homes, in the depth of winter, after robbing and killing many in the most barbarous manner.

I have seen hundreds thus driven, with no other covering than a blanket or a sheet stuck upon poles, to screen them from the inclemency of the weather; people that had been in comfortable homes, and good circumstances, rendered houseless and homeless by the inhumanity of these wretches. Many of them died in consequence of their exposure, others were imprisoned, some of their brethren killed, and their flesh brought to them to feed on. These deeds were principally instigated by ministers. These, gentlemen, are the destroying angels if you wish to know about them. Is it difficult for such men to write books, such as we have heard, to cover their infamy and deeds of darkness? Who but depraved men could write such books? And is it difficult to attach the name of Rev.? This gives sanction, of course, to their statements, which are swallowed with avidity, and circulated by their brethren here.

We are told that the Latter-day Saints were thieves, that they stole persons property. Why did not the law punish them if they were? Will these gentlemen tell me? Men that would rob, murder, and drive people from their homes, having the laws in their own hands, their own courts and judges, would certainly try those first. There are laws in America for punishing thieves, as well as here. These statements are too flimsy for intelligence to be blended with. We hear about Joseph Smith's crime, he was tried thirty-nine times before the tribunals of his county, and nothing proven against him. Why do not these gentlemen bring some legal authenticated testimony from those courts? Why did not the authors of these books do this? Because they could not. When Joseph Smith was among his enemies, on the ground where they could have proven these things, why did they not do it? I ask these gentlemen for some legal proof. It will go much further with me than the statements, opinions, and reports of their Rev. authors, and might shew from whence springs that bitter, acrimonious spirit, which has been manifested by my opponents.

The Rev. Mr. Cater disavowed all notion of religious persecution, but thought that discussion a necessary one, though he greatly feared a bad use might be made of it, in the leading astray of sincere enquirers; but it was the duty of all to pray fervently and sincerely, that they might not be given over to imposture. What proof had they had of Joseph Smith being a prophet, or being otherwise than

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what he was—an impostor—a gross impostor. But before he went farther he had a question to put to Mr. Taylor. Orson Pratt, a person of authority amongst the Mormonites, has declared in a public tract, that since 1832, belief in the Divine Mission of Joseph Smith is absolutely necessary to salvation, and that those who do not believe in Joseph Smith cannot be saved. Mr. Taylor published a manifesto in the Boulogne Interpreter, and why did he conceal this doctrine? Mr. Taylor either believes it or not, why did he not state it?

Joseph Smith declared that Peter, James, and John, came down from Heaven to ordain him. Is that true? The facts about Joseph Smith were, that at school nothing could be made of him through idleness and stupidity. At length, when he grew up a little, he took to pretending to discover treasures, by means of a glass in the crown of his hat; and shortly after, he got so far as to have interviews with angels, and one of these angels told him to go to a certain part of America, and there he would find a young woman, and to carry her off and marry her. Now he (Mr. Cater) thought angels had something else to do than going about telling young men where they would find a young woman. (Laughter.) However, Joe carried off the young woman, stole her in fact from her parents.

He came now to Joe's pretended discovery of the plates. Joe pretended that an angel directed him to a certain mound to dig for sacred plates on which a revelation was engraved. It appears that after several attempts Joseph Smith at length discovered a box, and in this box were the inspired plates. Now, it was important to remark this part of the story. In the first place, these plates said to be buried 1400 years, were fastened together with rings, in the form of a book, though every one knows that in that age writings were formed into the shape of scrolls. These plates were a few in number, about six inches long, and yet one half of them contained as much as the whole of the Old Testament. They profess to refer to Jewish history, and yet they are written in Egyptian hieroglyphics. They distinctly, though alleged to have been written 1400 years ago, refer to the mariner's compass. The person who wrote to Smith's dictation had [page 11] never seen the plates. Joseph Smith having talked to him from behind a screen; but where the Book of Mormon came from was not long a mystery, for the brother of one Solomon Spaulding, going to one of the meetings, recognized his late brother's work, a romance of ancient America, which has never been published, but of which the MS was lost. The widow of Solomon Spaulding testified to the same effect, and that charge has never been replied to, to this hour. But the great consideration is, that these persons pretend to add to, and supersede the Word of God. Now the Bible is the sheet-anchor of Christians, and it neither needs the Book of Mormon nor any other book, nor the assistance of Joe Smith nor any other Joe. The awful voice of prophecy has spoken for the last time, and the cause of inspiration is closed. Whatever is needed by the Christian for his guidance is there, and Mr. Cater could remind his opponents of the curse denounced by the Spirit of God against all who added to, or subtracted from that volume.

Elder Taylor.—I am prepared to answer all of these statements, and any charges that these gentlemen can bring. We have certainly heard a very strange declaration from our friend who has just sat down. He tells us the canon of scriptures is closed, and that we have all of the word of God that ever was written. I wonder where he studied his Bible; for certainly, if the Bible is true that he professes to believe in, we must assuredly have not got all by a great deal. We will go to your Bible, sir, and inquire. I read of a great many books, which I will quote for your information, and perhaps you will be able to tell us something about them. Will Mr. Cater tell me where is the Book of Wars of the Lord? (see Numbers xxii.14) and also the Book of Jasher? (Josh. x.13.) I wish some information about the Book of the Statues of the Kings of Israel. (1 Sam. x.25.) And also the Book of Enoch. (Jude 14.) Perhaps he will tell us where the Book of Nathan the Prophet is, (1 Chron. xxix. 29); together with the Book of Gad the Seer, (1 Chron. xxxix. 29), and the Book of Ahijah the Prophet. (2 Chron. ix. 29). I should like to know from him also where the Book of Iddo the Seer is? (2 Chron. ix. 29). I should like to know from him also Shemaiah the Prophet, (2 Chron. xii. 15); Book of Jehu, (2 Chron. xx. 34); Book of the Sayings of the Seers, (2 Chron. xxxiii. 19).
In the New Testament, the so-called, 1st Epistle of St. Paul to the Corinthians, he says, "I wrote to you in an epistle not to keep company with fornicators." (1 Cor. v. 9.) In his Epistle to the Ephesians, he mentions his writing before to them on a mystery (iii. 3.); also his Epistle to the Colossians, written from Laodicea, (Col. iv. 16). St. Luke says, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." (St. Luke i. 1.) Where are those books, and the testimony of the rest of the Twelve, whose writings we have not. An Epistle of Jude. (Jude iii.) It is a pity that men who profess to be teachers should be so egregiously ignorant of the scriptures which we have. Here are sixteen books mentioned, some of which contain doctrines, prophecies, and visions of the greatest importance to the human family, written by prophets, seers, and revealers, under the immediate inspiration of the Almighty, and yet we have them not. Where are they, Mr. Cater? Yet this gentleman calls us impostors because we do not stick to the Bible.

He again quotes the sayings of John in the Revelations, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. From this, then, he infers that we are to have no more revelation; but why does he come to this conclusion? St. John does not say that God will not reveal himself any more; he says if any man shall add to, or take from the words of the prophecy of this book, to him shall be added these plagues, etc. Now there is a very material difference between a man's adding, and God's adding. I should say that any man would be cursed for adding to any one of the words of God. What is this book? "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass, and he sent and signified it by his angel, unto his servant John." (Rev. i. 1) It is, then, the Revelation of Jesus Christ, and not of man. It is concerning things which should [page 12] shortly come to pass, many of which things could not come to pass without more revelation, and this book is particularly alluded to. Well, but as this book is at the end of the Bible, and this passage at the end of the book, may it not be applied in that way, and signify that we are to have no more revelation? No! None but the ignorant could suppose so. That book was not compiled with the others till hundreds of years after, and how could it refer to those of which it had not yet become a part? And if God had spoken, or shewn visions, to any of the rest of his servants, it would have been just as much the word of the Lord, as that of St. John's and writing it would not have made it false; and St. John would have been in just as much danger of adding to their words, as they would in adding to his, according to Mr. Cater's theory; but if both were the word of the Lord, they ought both to be believed, received and practiced.

Again, St. John speaks of prophets himself, who shall prophesy three years and a half. If they do, it will be the word of God, and as true as St. John's Revelation, and if they do not, St. John's statement is not true.

Again, Moses says, (Deut. iv. 3.) "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." And yet we have all the prophets' and apostles' writings since then. Are we to reject all the prophecies because Moses said, "ye shall not add unto the word which I command you?" According to Mr. Cater's theory, St. John himself would come under a curse; but, permit me to explain a little for him. Moses says, (Deut. xii. 32.) "What thing soever I command you to observe, to do it; thou shalt not add thereunto nor diminish from it." It is very evident, then, that God did not say, that He never would speak; but that man was not to add unto His word. Another thing is also evident, that it is folly for men who are so little acquainted with the word of God, to find fault with things of which they manifest such ignorance.

Mr. Cater has found another difficulty, which is, that in one place an angel is said to have ordained Joseph Smith, and in another that Peter, James, and John, came to him. Now Joseph had several visits and ministrations. But the difficulty with Mr. Cater seems to be, that Peter, James, or John, could
not be angels. I must instruct him, however, a little, on this point also. There was a certain individual spoken of in the Bible, called Moses, he was a servant of God, a Prophet; there was also another called Elijah; they died, or were translated. When Jesus was upon the earth, he went on to a mountain with Peter, James, and John, there appeared two glorious personages, angels; Peter was enraptured, and said, "Let us make here three tabernacles; one for thee, one for Moses, and one for Elias." For who? For Moses and Elias. Here then were Moses and Elias, who had both lived on the earth, came to minister to Jesus, Peter, James, and John. Mr. Cater, I suppose, would think they had done wrong, but nevertheless they came.

Again, when St. John was on the isle of Patmos, a glorious personage, an angel, revealed to him many great and glorious things. St. John was about to fall down and worship him; but the angel said, "See thou do it not; for I am of thy fellow-servants, the prophets, and of those that keep the testimony of Jesus, and the word of God; worship God." Who was it that came? One of St. John's fellow-servants, a prophet, a man who had endured affliction, sorrow, and tribulation in his day; perhaps stoned or sawn asunder for his testimony; but now he had gained the conquest, obtained the prize, basked in the beams of eternal intelligence, and came to minister unto, and comfort St. John in his lonely situation.

We are next told very seriously that Joseph Smith stole his wife!! This, certainly is an awful crime!! Mrs. Smith was about twenty years of age when she was married. In America, ladies are of age at eighteen. I wonder if the lady had any hand in the theft. If this is stealing, I stole my wife! We have, following this, a number of ridiculous, false statements, or rather stories, which, when he attempts to bring forth proof, I shall answer; until then, I consider them beneath my notice.

I have not come here to answer nor to reply to stories. Somebody has heard another say, that they were informed that a gentleman, whom their neighbor knew, was acquainted with a lady who had a cousin, who heard it reported that there were a number of stories about the plates, Book of Mormon, etc. And I am expected to answer to this nonsense? Gentlemen, it is too ridiculous; and, upon the whole, I would remark, that the gentlemen are now, or [page 13] ought to be, examining the character of Joseph Smith. When they take up the subject of the Book of Mormon, I am prepared to go into that subject with them, but I wish not to confound the two together.

He asks me if I believe that people will be damned if they do not believe Joseph Smith's words. If I did not believe that Joseph Smith was a true prophet, I should not have been here. If he was a true prophet, and spake the word of the Lord, that is just as binding on the human family as any other word spoken by any other prophet. The scriptures tell us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As my time, however, is nearly closed, I would just remark, that it is strange that so ignorant a man, as Mr. Cater represents Joseph Smith to be, should be enabled by sheer cunning to get up a book that Mr. Cater cannot gainsay, nor prove anything unscriptural in, nor all the divines of this age, although many have tried. It is also strange that he should invent a delusion that should introduce the fullness of the gospel as it existed in former days, when all the theologians of this age, with all their literary attainments, cannot produce a correct system. I am at the defiance of these gentlemen, or the world, to prove from the scriptures an incorrect doctrine in it; yet it was this so-called ignorant man who revealed it. Why do these gentlemen not try it?

Mr. Smith is called a wicked man. Can an impure fountain send forth pure streams? or a bad tree bring forth good fruit? Gentlemen, I again say that Joseph Smith was a virtuous, high-minded, honorable man, a gentleman and a christian; but he introduced principles which strike at the root of the corrupt systems of men. This necessarily comes in contact with their prepossessions, prejudices, and interests; and as they cannot overturn his principles, they attack his character; and that is one reason why we have so many books written against his character, without touching his principles, and
also why we meet with so much opposition. But truth, eternal truth, is invulnerable; it cannot be destroyed, but like the throne of Jehovah, it will outride all the storms of men, and live forever.

SECOND NIGHT’S DISCUSSION

...[page 17] Elder Taylor--I again arise with pleasure, but I am somewhat surprised to hear the remarks made by Mr. Robertson. He states that he cannot prove a negative, and that he is not bound to prove that Joseph Smith was a bad man. I understand that he challenged me--that in that challenge he represents Joseph as a daring impostor. I know nothing of Mr. Smith but what is good; he ought to prove his assertions, or not make them. I am not the challenger; I am on the defence. Am I to be brought here to answer charges, and then become my own accuser? Let them bring forth evidence and I am prepared to rebut it.

He asks me if I will tell him what convinced me, and upon what evidence I believed the Gospel. This I will do with pleasure. I was living in the city of Toronto, Upper Canada; I was associated with a number of gentlemen in searching the scriptures. Many of us were connected with the Methodist Society; we did not believe their doctrines because they did not accord with scripture. Nevertheless we did not interfere with them; we considered them as near correct as others; we rejected every man's word or writing, and took the Word of God alone; we had continued diligently at this for two years; we made it a rule to receive no doctrine until we could bring no scripture testimony against it. The gentlemen with whom I associated were, many of them, learned and intelligent. We gathered from the scriptures many important truths; we believed in the gathering of Israel, and in the restoration of the ten tribes; we believed that Jesus would come to reign personally on the earth; we gathered from the scriptures that just judgment would overtake the churches of the world, because of their iniquity. We believed that the Gospel which was preached by the apostles was true, and that any departure from that was a departure from the order of God, and that churches having thus departed were consequently corrupt and fallen.

We believed that there ought to be apostles, prophets, evangelists, pastors, and teachers as in former days, and that the gifts of healing and the power of God ought to be associated with the church. We, of course, believed that where these things did not exist there could not be a true church; but we believed that we had no authority ourselves to teach these principles; we were praying men, and asked our Heavenly Father to shew us the truth, and we fasted and prayed, that if God had a true church on the earth he would send us a messenger.

About this time Parley P. Pratt called on me with a letter of introduction from a merchant of my acquaintance. I had peculiar feelings on seeing him. I had heard a great many stories of a similar kind to those that you have heard, and I must say that I thought my friend had imposed upon me a little in sending a man of this persuasion to me. I, however, received him courteously as I was bound to do. I told him, however, plainly, my feelings, and that in our researches I wanted no fables; I wished him to confine [page 18] himself to the scriptures. We talked for three hours or upwards, and he bound me as close to the scriptures as I desired, proving everything he said therefrom. I afterwards wrote down eight sermons that he preached in order that I might compare them with the word of God. I found nothing contrary. I then examined the Book of Mormon, and the prophecies concerning that; that was also correct. I then read the book of "Doctrine and Covenants", found nothing unscriptural there. He called upon us to repent and be baptized for the remission of sins, and we should receive the Holy Ghost. But what is that? I inquired; the same, he answered, as it was in the Apostles' days, or nothing. A number of others and myself were baptized, and we realized those blessings according to his word; the gifts and power of God were in the church, the gift of tongues and prophecy; the sick were healed, and we rejoiced in the blessings and gifts of the Holy Ghost.
Mr. Robertson.--What made you believe in the Book of Mormon?

Elder Taylor.--First, it's agreement with the scripture; secondly, the testimony in the scripture concerning it; and thirdly, the testimony of other witnesses which I will read.

Mr. Taylor then read the testimony of three witnesses....

[page 19] Mr. Robertson then put the following questions to Mr. Taylor:--

Mr. Robertson.--Do you know that Joseph Smith was a true prophet?

Elder Taylor.--Yes.

Mr. Robertson.--How do you know it?

Elder Taylor.--By revelation; the Lord revealed it to me; and I also know by the fulfillment of his words.

Mr. Robertson.--Will you tell us your vision or revelation?

Elder Taylor.--No! sir.

Mr. Robertson.--Have you seen miracles?

Elder Taylor.--Yes scores of them!

Mr. Robertson.--Have you any testimony of such things?

Elder Taylor.--Yes, thousands of testimonies. I would here remark, that I do not consider miracles a test of truth, but as being associated with the gospel....

[page 23] I testify that I was acquainted with Joseph Smith for years. I have travelled with him; I have been with him in private and in [page 24] public; I have associated with him in councils of all kinds; I have listened hundreds of times to his public teachings, and his advice to his friends and associates of a more private nature. I have been at his house and seen his deportment in his family. I have seen him arraigned before the tribunals of his country, and seen him honorably acquitted, and delivered from the pernicious breath of slander, and the machinations and falsehoods of wicked and corrupt men. I was with him living, and with him when he died, when he was murdered in Carthage gaol by a ruthless mob, headed by a Methodist minister, named Williams, with their faces painted. I was there and was myself wounded; I at that time received four balls in my body. I have seen him, then, under these various circumstances, and I testify before God, angels, and men, that he was a good, honorable, virtuous man—that his doctrines were good, scriptural, and wholesome—that his precepts were such as became a man of God—that his private and public character was unimpeachable—and that he lived and died as a man of God and a gentleman. This is my testimony; if it is disputed, bring me a person authorized to receive an affidavit, and I will make one to this effect....

Elder [John] Pack.--I will if I agree to. Our honorable opponents have seen proper to speak evil of Joseph Smith. I was acquainted with him almost from the commencement of his religious career, and I speak that which I know, and not my opinion. I know that Joseph Smith's character was good—as good as any man's! Those statements made about him are false. Joseph Smith was a just, honorable, and upright man, and I know it; neither do I know any evil of him. I know that he was persecuted for his religion, and the Saints have always been persecuted. I know that religious men have generally
been at the head of these persecutions. I have seen the Saints persecuted when blood has stained their paths. I am not afraid to testify that the mob was headed by Reverend divines. I was once taken by a mob myself. I was travelling with my wife about eighty miles from home, in the State of Missouri. They came to me and stopped my carriage, and asked me if I was a Mormon. I told them, Yes! I am a full-blooded Mormon! They dragged me from my wife into a wood, and told my wife to take a last farewell of me. Sashial Woods, a Baptist or Presbyterian minister, headed this company; he was their leader. He asked me if I would forsake the Mormons, and deny Mormonism. I told him, No! I would not; I knew that it was true, and I would not give up my faith. They condemned me to death. Sashial Woods then took ten men, and led me into the woods to shoot me, but no one could be found to do it. They quarrelled among themselves, and after some time I was liberated. These things that I have spoken are true; I bear my testimony to them before God and man. I know Joseph Smith was a good, virtuous, honorable man; and, as Mr. Taylor offered, so do I--bring forth your officers and I will make oath to it.

Mr. Robertson.--Did you ever see Joseph Smith work a miracle?

Elder Pack.--Yes!

Mr. Robertson.--Of what diseases?

Elder Pack.--All kinds of diseases. I have seen some lying at the point of death, given up by physicians. I have seen them healed immediately after Joseph Smith had laid his hands on them, and rise from their beds and go forth.

Mr. Robertson.--Where did this take place?

Elder Pack.--Everywhere that he resided; in Missouri, in Ohio, in Illinois, in hundreds of cases.

Elder Taylor.--Mr. Bolton will now testify, --(Great confusion which lasted several minutes.)

Elder [Curtis E.] Bolton.--I will say, that I am not surprised that these gentlemen wish to prevent me from speaking. Truth and testimony are not what they want. Since I am permitted to speak, however, I testify that I personally knew Joseph Smith. I have lived with him in his family; was with him morning, noon, and night, early and late. I saw him in most trying situations, with friends and enemies; and in all the time that I remained in his family, I never saw the slightest act, nor heard one word, unbecoming a man of God—a just, upright, pure, prayerful prophet of God; and in these matters I consider myself as good a judge as any man in this hall, or in this city. I have been as well educated as any man in this hall, or in this city, and am as well brought up; and if any man doubts my word, let him apply to me, and I will furnish him with most satisfactory references, either in France, England, or America. Concerning the character of Joseph Smith, if my word is doubted, as my brethren have offered to do, so do I--bring a person empowered to receive an affidavit, and I will swear to the truth of what I have said.
JOHN TAYLOR'S ACCOUNT OF PERSECUTION OF LATTER-DAY SAINTS IN MISSOURI

[page 1] As many reports have been put in circulation relative to the circumstances that have taken place in Missouri, concerning the persecutions of the Mormons, (so called), and as the public is unable to arrive at any just conclusions relative to the events that have taken place, I thought it best to lay this short account before the world, as I was an eye and an ear witness to most of the things mentioned in this account. And what I did not witness, I have documentary evidence or testimony that could not be impeached from those that did see and hear.

It is almost unnecessary for me to state that those circumstances have been to us, of a very painful nature, and calculated to harrow up every feeling of the soul. That every possible means has been made use of, in order to misrepresent us as a people, calumniate our characters, rob us of our rights as citizens, take away our liberty of conscience, and deprive us of all those privileges for which our fathers bled. For this, ingenuity has been put to the rack, and calumny has spun its last thread. The difficulties under which our people have labored ever since their settlement in Jackson County, in Missouri, have been nothing more nor less than religious persecutions; for had our people violated the law, that jealousy with which they have been watched, would not have been backward in accusing the aggressors, nor would the power have been wanting to execute the law as constables and lawyers, priests and magistrates, civilians and officers have been arrayed against us, in a great measure from that time to the present, and had it been otherwise, there was no need of their declaring their determination, as expressed in one of their resolutions in Jackson County, to "expel them peaceably if we can, forcibly if we must." And the very fact of our people being dispossessed of their lands in Jackson County, and not now being allowed to inherit them, is a standing monument of our wrongs, and a circumstance that would make every true republican to blush. That principle of intolerance and religious bigotry has followed us, from that time to this, and has grown with our growth, until it has ended in the authorities of the state being arrayed against us.

Relative to the difficulties that have recently transpired, the first commencement of them was at Gallatin, in Daviess County, where a number of our brethren were assembled in order to exercise their elective franchise. They were struck at and insulted by a number of men who seemed determined to deprive them of that privilege which our constitution guarantees to every free citizen. Indignant at such treatment, they would not thus be repelled, but stood up in the defense of their rights, when an affray took place, which ended in two or three being wounded on each side. This excitement it would appear was raised chiefly by an inflammatory speech being delivered by William Penniston, one of the candidates. A report came to Far West that several of our brethren were wounded, and that two were killed, and that our adversaries would not allow their bodies to be buried, upon which, a number of our brethren repaired to Daviess County for the purpose of ascertaining the facts of the case; not in a large body as has been reported, but in small companies of three or four each, at their own discretion, and not at the command of Joseph Smith, Jr. But as many in this place had friends there, they felt anxious for their welfare, and repaired to the place in order to satisfy themselves as to the truth of the matter.

I have the affidavits concerning this affair now laying before me, and were it not that it might swell this address to too great a length, I might here transcribe them. When these companies got together, they possibly might

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1 John Taylor, A Short Account of the Murders, Robberies, Burnings, Thefts, and Other Outrages Committed by the Mob and Militia of the State of Missouri, Upon the Latter-day Saints. The persecutions they have endured for their religion, and their banishment from that state by the authorities thereof (Springfield, Ill., 1839).
appear formidable to some. This was the time that our brethren called upon Esquire Black for the purpose of reconciling difficulties, and coming to some terms, whereby a permanent settlement might be made, and a recurrence of difficulties avoided.

They did not visit him in a large body as has been stated, but three or four individuals waited on Mr. Black. Joseph Smith, Jr. was not among the number, but being afterwards invited by Mr. Black, he attended upon his invitation. As much has been said relative to coercion having been used by Joseph Smith, Jr., and those that were with him, and that the document which it was said he was forced to sign, was unconstitutional and subversive of the rights of American citizens, etc. etc.; I here insert a copy of the instrument that Mr. Black drew and signed with his own hand, as I have the original in my possession I shall give it verbatim, not being accountable either for its composition or orthography.

[Mr. Sidney Rigdon has a work in the press which will be published in Commerce, Hancock County, Illinois, in two or three weeks, showing our persecutions, imprisonments, the plots, schemes and intrigues of their official characters, the history of the mobs, etc. from the commencement of our ? in the state of Missouri, supported by well authenticated testimony.]

[page 2] Adam Black, a justice of the peace of Daviess County do hereby certify to the people called Mormon that he is bound to support the constitution of this state and the United States and he is not attached to any mob or will not attach himself to any such people and so long as they will not molest me, I will not molest them.

Adam Black, J.P.

This, the 8th day of August, 1838 [?].

Mr. Black afterwards made oath that he was forced to sign this document by a number of armed men, but it was not so; when our people went, they told him that their intention was to seek to establish peace, and the subsequent investigation by Judge King and General Atchison proved that no coercion was intended, nor used by our people; and their docket will establish that fact. But the truth of the matter is, that Mr. Black and others had sold their pre-emption rights, corn, etc. to our people, and had obtained remuneration, some in part, other for all their property; which, however, they said they cared little about, as they would soon drive the Mormons, and possess their properties again. This is a fact well known in Daviess County and Mr. Black, after riding through the country to stir up excitement and collect a mob, treated his friends (the mob) with a payment of $200.00 which he had received from our brethren, stating that he had cheated the Mormons out of it, and would soon possess his land again, etc. And the events which have subsequently transpired evidently show that he has accomplished his design, and that too from the support of the highest authorities of this state. Whilst this mob were thus collected together, they commenced their depredations by shooting at our men, taking arms and prisoners, driving off cattle, hogs, etc.

The militia was called upon to defend our brethren and General Atchison with a company repaired to the place, and finally succeeded in dispersing the mob. Meanwhile a number of our brethren who had located themselves and bought property at DeWitt on the banks of the Missouri River, in Carroll County, were threatened with extermination by the mob, if they would not evacuate that place and leave the county. Several messages of this kind were sent but no attention was paid to them. An anonymous letter was then sent to a Mrs. Smith, a widow, in DeWitt, who did not belong to the Church; as they said, they did not wish her destroyed in the general massacre that would shortly come upon the Mormons. She showed this letter to some of the brethren, who however, disregarded it, as they had been taught from their infancy, that they were the free born sons of liberty, citizens of the United States, a country that has always boasted of an enlightened policy, a liberty of conscience and of worship, impartial laws, and an equitable administration, and they never yet had been inducted into the mysteries of mobocracy. At the appointed time, the mob came amounting to upwards of a hundred with the Reverend Sessiel Woods [Sashiel Woods], and Abbot Hancock, two Presbyterian priests, at their head in company with the sheriff. Mr. Woods had sworn out a writ against Mr. Hinkle, stating that he was in danger.
of his life in consequence [page 3] of some expressions made by Mr. Hinkle. The sheriff apprised Mr. Hinkle of this, who as soon as he was told that they had a civil process against him, delivered himself up on condition that the sheriff would disperse the mob; he agreed to do so, but the mob instead of dispersing, came into the village, threatening the women and children, and stating that they would throw their property into the Missouri River, etc.

They paraded the streets in a very hostile manner for two or three hours, and after throwing out many threats, they held a council, at which they passed resolutions, that regardless of all law, the Mormons should leave that place in ten days, or they would exterminate them, without regard to age or sex, and throw their goods, chattels, etc. into the river, after which they discharged their guns and left the place. Although the Reverend Sessiel Woods [Sashiel Woods] had sworn that he was afraid of his life, yet he did not appear against Mr. Hinkle, but came with the mob into the village, and was one of the principal actors in the scene; and thus his company which had assembled as the sheriff stated for the purpose of seeing justice administered on Mr. Hinkle, lost their errand, as when he appeared before the Justices of the Peace, his accusers were not to be found, but were engaged in a more favorite pursuit, viz: in the acts above alluded to. I would here observe that this company was part of the mob that was dispersed from Daviess County, who were on their way home, and got the sheriff to accompany them that they might have some legal pretext for their assembling in that hostile manner, and if Hinkle had not given himself up, they could have circulated the report that the Mormons would not be subject to law. But if he would, they were there, and according to the before-mentioned resolutions, "law or no law," the Mormons should leave the county or be exterminated.

The time appointed arrived, and about the first of October, the mob assembled in number between three and four hundred, and encamped within one mile of DeWitt. They had one or more cannons with them. They commenced burning dwelling houses and other buildings, and destroying other property; they several times sent their committee with threats of destruction if we did not immediately leave. At the appearance of the mob, we placed guards about the town who were frequently shot at. In the meantime, General Parks marched a company of militia to our assistance, but when he arrived, he said that he could do nothing for us on account of the mob spirit that was in his men, and he withdrew his company about the 11th of October.

We used every means in our power to obtain redress from the civil authorities, but in vain. A petition was sent to his excellency, the governor, the last of September, with about 50 names attached to it. On the 1st of October, we sent a petition for redress to Mr. King, circuit judge. About the 6th, we sent Mr. Henry Root in person to the judge. On the 3rd we agreed with Mr. Caldwell to go to the governor on the same business, and about the same time, General Parks withdrew his men. After we had defended the place ten days, we obtained the heartless intelligence that his excellency [page 4] could do nothing for us. Thus, after appealing in vain to the chief authorities of the state, we were left to compromise matters with a lawless banditti of men, who, regardless of all law, were tearing from us our privileges, and trampling under foot with impunity the Constitution and laws of the United States. We at length made a treaty to the effect that provided we would leave, they would not molest us any further, and that they would pay us for our lands and for the losses which we had sustained. This, however, they have not done, and say they never will do; and instead of dispersing according to agreement, their next threat was to drive us from Daviess, and then from Caldwell County. Accordingly as a number of our brethren were on their way from DeWitt to Daviess County, they were stopped by the Daviess people and obliged to go to Caldwell County. The mob immediately began to assemble in Daviess County, at which time, General Donophan [Alexander W. Doniphan], an officer of the Missouri militia came to Far West, and requested that the militia of Caldwell County might be sent out to the relief of their brethren, stating that he had not a sufficient force then under his command to repel the aggressions of the mob.

Accordingly, our militia marched to Daviess County, and on their way there, they met with many families and individuals fleeing from their homes who had refused to take up arms against the Mormons, and on that account were threatened by the mob. These mob characters also removed their families, that they might be out of the way of difficulty, should they fail in their attempt to drive the Mormons. One cannon which they obtained in Jackson County, they still retained in their hands, and they on their way to Daviess, (although they had made
a treaty with us,) took two of our brethren prisoners, and made them ride on the cannon from Carroll County to Daviess, threatening at the same time, that they would drive the Mormons from Daviess to Caldwell, and from Caldwell to hell, and that they should have no quarters, but at the mouth of the cannon. They accordingly came to Daviess and commenced their depredations, sending out scouting parties, shooting cattle, driving families, and burning houses. In this way they were engaged when General Parks, a Missouri officer came to the scene of action. A lady came running into the house where he and Colonel Wight (one of our officers were), with a child under each arm, stating that the mob had burned her house and all that was in it. Upon this, he directed Colonel Wight to disperse the mob. This proved quite an easy matter; the mob fled at the approach of our militia. The cannon was taken by our men and brought to Adam-ondi-Ahman, together with some property which had been stolen by the mob, during their nefarious career in this county.

The manner in which the cannon was obtained is worthy of notice. The mob had thought it safer to bury it in the earth, than to make use of it, but some hogs came along, and uncovered a portion of it, and by this means it was discovered. And now in our situation, what was to be done. We had appealed to the authorities of the state, time and again; we had made every exertion in our power to sue for peace and obtain redress for our grievances, by the laws of our land, but in [page 5] vain; numbers of our brethren had been torn from their homes, robbed of their lands, and forced to remove with their families, to seek other abodes, in an inclement season of the year, in order to obtain peace on some terms, however unfair, but all to no purpose. So that we had now no alternative but that of standing up in our own defense and protecting our rights and properties, our lives, and what was to us still more dear, the lives of our wives and children, and others besides who looked to us for protection at a time so critical, that the well disposed of the adjoining counties could render us no assistance, because of the mob spirit which in general pervaded the minds of those who in ordinary circumstances, had heretofore acted as regular militia, in defense of the laws of the land; and were even-handed justice even now administered, and an impartial investigation entered into, it would develop circumstances that would cause every true republican to blush, and every patriot to tremble for the fate of his country, that so great infractions of the laws, have been not only suffered, but afterwards upheld by the authorities of the state.

About eight or ten days after the before-mentioned difficulties, a number of the mob from different parts assembled in the vicinity of Far West. Messengers came in to inform us that they were burning houses, driving off cattle, taking prisoners and depriving them of their arms, and committing many outrages. It was the aggressions of one of those companies, who had for their leader or captain, the Reverend Mr. [Samuel] Bogart, a Methodist priest, that led to the painful circumstances which transpired at Crooked River. It has been asserted by some that they were militia; but we presume that the public is sufficiently apprised that this was not the case; and if they were militia, they bore none of the marks whereby they could be designated as such. Many of our brethren had their arms taken from them and were warned to leave their homes, by them; one had his house burned, and another, a traveller, who had just arrived, had his wagons and goods burned by this same party. Several messengers came to Far West informing us of these circumstances, when a small party repaired to the place to defend the lives and property of their brethren, when a skirmish took place which ended in the flight of the Reverend Captain Bogart and his company; three of our brethren were killed, how many of their company has not yet been ascertained by us.

About the time that the militia came to this place, a number of the mob, amounting to between two and three hundred attacked about 30 of our brethren who were convened at a place in the neighborhood of Hawn’s mill [Haun’s Mill], consulting together upon their critical situation, although a day or two previous they had made a treaty of peace with a company who had assembled against them, yet knowing that little reliance could be placed in a mob, they had met to consult for their future safety, thinking themselves however secure for the present. When this mob appeared our brethren sued for peace, but in vain; they then ran into a log building when they were fired upon, and shot down by their murderers, through the apertures in the wall; upwards of 18 fell victims to the rage of this banditti, besides numbers of others who [page 6] made their escape from them, after being severely wounded. Among these was a woman, who after being shot at several times, was wounded in the hand; a boy about ten years old, after being wounded, sued for mercy, when one of these fiends in human
shape, put a rifle to his head and blew his skull off; a brother of his, a boy about eight years old, who was wounded in the hip, seeing the fate of his brother, lay down among the dead and escaped observation.

One of the wounded who is still living, has 13 ball holes in his skin; all however who stayed in the building were massacred except two, who escaped the fury of these men by being covered by heaps of dead bodies that fell upon them. And they were thus preserved, not being observed by the enemy. An aged man, a revolutionist, after the massacre was partially over, threw himself into their hands, and begged for quarters, when he was instantly shot down; that not killing him, they took an old corn-cutter and literally mangled him to pieces. Any that they thought were not dead, were shot at again by those furies; but not contented with their lives, while they yet lay gasping for breath, and groaning in the agonies of death; whilst the spirit yet fluttered in the body, waiting its release, they were robbed of their apparel, boots, coats, etc., by their exulting foes, who immediately proceeded to plunder the houses and wagons of those they had just butchered, of everything that was of value; bedding, wearing apparel, etc., and thus were the wretched survivors of this tragedy left naked and destitute, widowed or fatherless in one day.

They then proceeded to a place where seven wagons were stationed, about five miles distant from the massacre, and after plundering them, made the following propositions to them: 1st, If you will deny your faith you can live with us; 2nd, If you will not do this, you must leave the country; 3rd, If you will not do this we will massacre you as we have done your brethren.

Relative to the assembling of the militia, we had no knowledge of, until they appeared before Far West, in the attitude of war; and had we been apprised of it, we should have rejoiced rather than otherwise, as we should have expected redress for our grievances, and deliverance from the hands of our enemies; as we have at all times been subject to and supported the Constitution of the United States, and the laws of this state. Had the authorities of government sent out a committee to have counselled with us, and investigate the matter, they would have been treated with respect, and their counsel adhered to, as we never had any quarrel with our country, and if we or any of us had broken the laws, we were willing to be tried by and adhere to those laws, and that Constitution which the blood of our fathers still endears to our memory. But instead of any such proceeding being observed towards us, it is a fact well known by all parties, that when a company of our men under Colonel Hinkle was sent out with a flag of truce in order to ascertain whether or not they were militia, our flag was disregarded and insulted, and we have reason to believe that our brethren who composed this party would have been cut off, had those militia succeeded in their attempts to surround them, [page 7] which attempts however proved unsuccessful and by reason of the fleetness of their horses they were enabled to reach Far West shortly after the army of General Lucas formed in line of battle, in the immediate vicinity of our city. From this, their abrupt manner of proceeding, we supposed them to be the mob, and of course made preparation for self-defense. They sent in a flag of truce with a message that as there were some in the place who were not Mormons, they had better leave, as they (the militia, as they called themselves) were going to massacre the Mormons, and burn the city that night. Believing that regular militia would not send us any such message, we still stood to our arms, until it was ascertained that they were such. As soon as this was known (however astonishing it was to hear that the authorities of the state were arrayed against us,) we felt willing to submit to them, and when some of our principal men were called for as hostages, they gave themselves up.

We were next called upon to give up our arms. This we as readily complied with. We then expected to be protected by that authority, but in vain, for while we were thus deprived of our arms, we were insulted and threatened and had to submit to the most shameful abuses that ever disgraced the annals of our country. The mob which had been in our neighborhood previous to the arrival of the militia, joined their ranks and became part and parcel of their number; many of these mob characters were painted and their faces disfigured, and looked more like barbarians than American citizens; and indeed the conduct of the whole (militia and mob thus amalgamated) comport more with the first than the last of those characters.

Several of the houses of our brethren were robbed by them of their blankets, wearing apparel, money, etc. A great number of horses and some wagons were stolen; one man had upwards of three hundred dollars in spec
taken; another lost one hundred dollars. Our cornfields in the vicinity of Far West were laid waste, cattle were killed in great numbers, the best parts of them taken and the remainder left to rot on the ground. Hogs and sheep in many instances were shot for amusement, and left laying for dogs, hogs, or birds of prey to feed upon. Many of our women were obliged to fly from these desperadoes. One of our men while a prisoner was struck on the head with a gun, the lock of which entered his skull and caused his death a day or two after, during which time his friends were not allowed to administer to his relief, nor was he administered to by his enemies. A number of those wicked men combined together and perpetrated personal violence too disgraceful to insert in this paper, upon two defenseless women.

Many other outrages were committed by these troops under command of General Lucas, while we were prisoners under a strong guard; and though scores of bushels of our corn was laid strewed in heaps on the ground for cattle and hogs to feed upon, and our pork and beef much in the same condition, here were we shut up in Far West (our numbers much augmented by those who had recently come in for protection), with little else in general than boiled corn to live upon until the troops were withdrawn, when we were allowed the [page 8] great privilege of "getting our own corn, fetching our own wood, and obtaining our own provisions." Oh liberty! Whither hast thou fled? Oh patriotism! Whither hast thou gone? Surely the balances are fallen from the hands of justice; the wrench no longer enircles the head of liberty. And republicanism has bowed at the shrine of despotism and tyranny. In the meantime, we were called together and presented with a deed of trust, by signing of which we were forced to make over all our properties to pay the debts of some private individuals; and also to pay the expenses, etc. of the war. This we were obliged to do at the point of the bayonet. It is true, when we had each signed his name, we were separately asked if we acknowledged it; but be it hereby known unto all men, that we were during this ceremony surrounded by a strong guard of armed men, and not allowed to leave the pen until we had signed the document and acknowledged the same.

General Clark having arrived, a committee of our people convened for the purpose of soliciting an interview with him. We sent a note to him to that effect, and obtained for answer that he would be in Far West in the morning; but we did not obtain an interview. We next presented a memorial to him, representing a statement of facts from the beginning as we could not believe from the treatment which we had received, that he was acquainted with our state, and requested an interview with him, but all to no purpose. At length we were called together at his command; upwards of fifty prisoners taken amongst us, and then had the following speech delivered to us by the general:

GENTLEMEN - You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, etc. for your families. Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devoir upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you have complied with. The second is, that you deliver up your arms; this has been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account; this you have also done. Another article yet remains for you to comply with, and that is, that you leave the state forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me.

General Lucas (whose military rank is equal with mine) has made this treaty with you; I approve of it. I should have done the same had I been here, and am therefore determined to see it executed. The character of this state has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means. The order of the governor to me was that you should be exterminated, and not allowed to remain in the state. And had not your leaders been given up, and the terms of the treaty complied with before this time, your families would have been destroyed, and your houses in ashes. There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you
shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you
do this, the citizens will be upon you; and if I am called here again in case of non-compliance with the treaty
made, do not think that I shall act any more as I have done now. You need not expect any mercy, but
extermination, for I am determined the governor's order shall be executed. As for your leaders, do not think,
do not imagine for a moment, do not let it enter into your minds that they will be delivered and restored to you
again, for their fate is fixed, the die is cast, their doom is sealed. I am sorry, gentlemen, to see so many
apparently intelligent men found in the situation that you are; and Oh! if I could invoke the great spirit of the
unknown God to rest upon and deliver you from that awful chain of superstition and liberate you from those
fetters of fanaticism with which you are bound—that you no longer do homage to a man. I would advise you to
scatter abroad, and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies
of the people and subject yourselves to the same calamities that have now come upon you. You have always
been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being
subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you
bring upon yourselves irretrievable ruin.

This requires no comment, but I would just observe that we are laid under peculiar obligations to the general,
that we are not exterminated; and that if he should again visit us, we should not experience such unbounded
mercies as we did during his last visit. It evidently shows that he was determined to execute the governor's
exterminating order, whether we were innocent or not.

P.S. I wrote this article at the request of the editor of the St. Louis Gazette, but as he has refused to publish
it, for reasons best known to himself, I have taken this means to lay it before the public.

John Taylor.
This instrument made and entered into this twenty-fourth day of July in the year of our Lord one thousand eight hundred and forty-nine, between William Law and Jane, his wife, of the County of Hancock and State of Illinois, the one party, and John Taylor of the County of Hancock and State of Illinois, the other party, Witnesseth: that the said William Law and Jane, his wife, for and in consideration of the sum of five hundred dollars, to him and his assigns forever, all that tract or piece of land, situate and lying in the County of Hancock in the State of Illinois, viz. The East half of the North West Quarter of the North East quarter of Section Nineteen (19), range Seven North, Seven (7) West, also the East half of the North East quarter of Section Nineteen (19), in range Seven North, Seven (7) West, all of the fourth principal meridian, together with all and singular the appurtenances thereunto belonging or in any wise appertaining, to have and to hold the above described premises unto the said John Taylor his heirs and assigns forever. And the said William Law and Jane, his wife, their heirs and assigns, the above described premises, unto the said John Taylor his heirs and assigns, against the claims, claims, and every claim, whatsoever, do and will warrant and forever by these presents convey. In testimony whereof the said William Law and Jane, his wife, of the first part, have hereunto set their hands and seals this day year above written.

Done and sealed in the presence of

[Signatures]

William Law

Jane Law

State of Illinois, I, Henny Robinson, a Justice of the Peace of said Hancock County, do certify that William Law and Jane, his wife, whose signatures appear on the foregoing deed, and who are personally known to me to be the persons described in, and who executed the same, did personally acknowledge that they had executed the said conveyance, for the use and purposes therein mentioned. And the said Jane Law, having been by me made acquainted with the contents of the said deed, and examined separate and apart from...
William Law to John Taylor 6 Nov 1843 $250

Deed Record M page 3 Hancock County Court House
East Half of NW Quarter of NE Quarter Section 19

Section 19 is about half way between Nauvoo and Dallas City

Section 19 = 640 acres
1 mile by 1 mile
59. THE JOHN TAYLOR MARKER

The John Taylor marker is located on the north side of Parley between Main and Granger streets.

**Historical Background**

John Taylor was born on 1 November 1808 at Milnthorpe, Westmoreland, England. He married Leonora Cannon on 28 January 1833 in Toronto, Canada. Taylor was baptized on 9 May 1836 in Toronto, Canada. In Nauvoo he served on the Nauvoo City Council, in the Nauvoo Legion and as a regent of Nauvoo University. He was also the editor-in-chief of the *Times and Seasons* from 1842–1846 and editor and proprietor of the *Nauvoo Neighbor* from May 1843–October 1845. Taylor lived at this site before moving to the printing complex in 1845. He was endowed in the upper floor of Joseph Smith's General Store on 28 September 1843 and in the Nauvoo Temple on 10 December 1845. Taylor was shot four times during the Carthage attack. He later became the third president of the LDS Church, ordained in Salt Lake City, Utah on 10 October 1880.

Wilford Woodruff recorded a visit with Taylor shortly after the Carthage shooting:

August 7th, 1844. I went forth this morning through the city of Nauvoo. Saw many friends and met with the quorum of the twelve at Elder Taylor's. We were truly glad to see each other. Brother Taylor was getting well of his wounds that he received in jail in company with Joseph and Hyrum Smith when they were murdered. We were glad to see Dr. Richards who escaped unhurt. We were received with gladness by the Saints throughout the city. They felt like sheep without a shepherd, as being without a father, as their head had been taken away. We spent the fore part of the day at Brother Taylor's.
55. THE PRINTING COMPLEX

The Printing Complex is on the west side of Main between Munson and Kimball streets. Extant and reconstructed two-story brick home and buildings. This is an interesting complex with a residence in the background. Notice the subordinate relationship of the flanking commercial buildings that form a courtyard.

Historical Background

James Ivins was born in 1797 in New Jersey. Ivins began building the three red brick structures on this site in April 1842. The first structure was used as a store, and the second as a residence. The purpose of the third structure, however, is unknown.

The Church’s printing office was housed at several locations before moving to this site in 1845. The new printing complex contained a stereotype foundry, typesetting oven, press room, book bindery and retail bookstore.

When the Mormons left Nauvoo in 1846, A. B. Babbitt, a Church trustee, used the complex for his residence, for a real estate office to sell property in Nauvoo for the Church and the Saints who went west, and for the post office.

John Taylor’s journal entry for 13 April 1845 discusses the purchase of the property:

A man of the name of James Ivins has 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 when he was cut off; when Rigdon 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 thousand two hundred dollars although 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 word 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 10, 1845.
Rowley Family Tree

Entries: 47912    Updated: Wed Feb 19 00:06:23 2003
Contact: Derek Rowley

- ID: 1116249486
- Name: John TAYLOR
- Given Name: John
- Surname: Taylor
- Sex: M
- Birth: 1 Nov 1808 in Milnthorpe, , Wstmrld, Eng
- Death: 25 Jul 1887 in Kaysville, Davis, Ut
- Christening: 4 Dec 1808 Heversham Parish, , Wstmrld, Eng
- Burial: 29 Jul 1887 Salt Lake, S-Lk, Ut, City Cem
- LDS Baptism: 9 May 1836
- Endowment: 10 Dec 1845
- Sealing Child: 24 Jan 1889 Temple: LG
- Change Date: 21 Jul 2000
- Note:
  
  Name Suffix: (Prophet)
  Ancestral File Number: 1W3D-KR
  Third Prophet of the LDS Church, 10 Oct 1880 - 25 Jul 1887, died at age 78

Father: James TAYLOR b: 21 Jun 1783 in Ackenthwaite, , Wstmrld, Eng
Mother: Agnes TAYLOR b: 22 Aug 1787 in Pooley, Barton, Wstmrld, Eng

Marriage 1 Leonora CANNON b: 5 Oct 1796 in Peel, Isle of Man, England

- Married: 28 Jan 1833 in Toronto, York, Ontario, Canada
- Sealing Spouse: 17 Jan 1846 in NV
- Note: _UID1581573C466AD5118CE2A1EF095C9523DAF2

Children

1. George John TAYLOR b: 31 Jan 1834 in Scarborough, York, Ontario
2. Mary Ann TAYLOR b: 23 Jan 1836 in Toronto, York, Ontario
3. Joseph James TAYLOR b: 8 Jun 1838 in Indianapolis, Marion, In
4. Leonora Agnes TAYLOR b: 1 Jun 1840 in Nauvoo, Hancock, Il

Marriage 2 Margaret YOUNG b: 24 Apr 1837 in Westport, Fairfield, Ct

- Married: 27 Sep 1856 in Westport, Fairfield, Ct
- Sealing Spouse: 29 Jun 1861 in EH
Children

1. Ebenzer Young TAYLOR b: 25 Feb 1860 in Salt Lake, S-Lk, Ut
2. Frank Young TAYLOR b: 4 Nov 1861 in Salt Lake, S-Lk, Ut
3. Leonora Young TAYLOR b: 25 Mar 1864 in Salt Lake, S-Lk, Utah
4. Robert Young TAYLOR b: 2 Mar 1866 in Salt Lake, S-Lk, Utah
5. Margaret Young TAYLOR b: 15 Mar 1870 in Salt Lake, S-Lk, Utah
7. Mary Young TAYLOR b: 6 Dec 1874 in Salt Lake, S-Lk, Utah
8. Abraham Young TAYLOR b: 12 Dec 1878 in Salt Lake, S-Lk, Utah
9. Samuel Young TAYLOR b: 20 Nov 1881 in Salt Lake, S-Lk, Utah

Marriage 3 Mary Ann OAKLEY b: 20 Mar 1826 in Flat Lands, Kings, Long Island, Ny

- Married: 14 Jan 1846 in Nauvoo, Hancock, Il
- Sealing Spouse: 14 Jan 1846 in NV
- Note: _UID0D81573C466AD5118CE2A1EF095C9523D272

Children

1. Henry Edgar TAYLOR b: 26 Dec 1849 in Salt Lake, S-Lk, Ut
2. Mary Elizabeth TAYLOR b: 30 Jan 1854 in Salt Lake, S-Lk, Ut
3. Brigham John TAYLOR b: 8 Aug 1858 in Salt Lake City, S-Lk, Ut
4. Ida Oakley TAYLOR b: 6 Sep 1860 in Salt Lake, S-Lk, Ut
5. Ezra Oakley TAYLOR b: 20 May 1863 in Salt Lake, S-Lk, Ut

Marriage 4 Elizabeth KAIGHAN b: 11 Sep 1811 in Peel, Isle of Man, , England

- Married: 12 Dec 1843 in Nauvoo, , Illinois
- Sealing Spouse: 14 Jan 1846 in NV
- Note: _UID1381573C466AD5118CE2A1EF095C9523D8D2

Children

1. Josephine TAYLOR b: 15 Mar 1846 in Nauvoo, Hancock, Il
2. Thomas Edward TAYLOR b: 7 Nov 1849 in Old Pioneer Fort, S-Lk, Ut
3. Arthur Bruce TAYLOR b: 9 Oct 1853 in Salt Lake City, Salt-Lk, Ut

Marriage 5 Ann HUGHLINGS

- Married: in Nauvoo Temple, Nauvoo, Hancock, Il
- Sealing Spouse: 7 Jan 1846
- Note: _UID0F81573C466AD5118CE2A1EF095C9523D492
Marriage 6 Jane BALLANTYNE b: 11 Apr 1813 in Shieldfield in E, Berwick, , Scot

- Married: 25 Feb 1844 in Nauvoo, Hancock, Il
- Sealing Spouse: 14 Jan 1846 in NV
- Note: _UID1181573C466AD5118CE2A1EF095C9523D6B2

Children

1. Richard James TAYLOR b: 4 Feb 1848 in Salt Lake, S-Lk, Ut
2. Annie Maria TAYLOR b: 21 Oct 1849 in Salt Lake, S-Lk, Ut
3. David John TAYLOR b: 8 Aug 1853 in Salt Lake, S-Lk, Ut

Marriage 7 Sophia WHITAKER b: 21 Apr 1825 in Blakesdown, Worcesteshire, England

- Married: 23 Apr 1847 in Winter Quarters
- Sealing Spouse: 29 Jun 1861 in EH
- Note: _UID0B81573C466AD5118CE2A1EF095C9523D052

Children

1. Harriet Ann Whitaker TAYLOR b: 7 Dec 1847 in Salt Lake, S-Lk, Ut
2. James Whitaker TAYLOR b: 2 Mar 1850 in Salt Lake City, Sl, Ut
3. Hyrum Whitaker TAYLOR b: 10 Jan 1854 in Salt Lake City, , Utah
4. John Whitaker TAYLOR b: 15 May 1858 in Provo, Ut, Ut
5. Helena Whitaker TAYLOR b: 21 Mar 1860 in Salt Lake City, S.L., Ut
6. Moses Whitaker TAYLOR b: 9 Mar 1862 in Salt Lake, S-Lk, Ut
7. Jeanette Jones TAYLOR b: 13 Jun 1864 in Salt Lake, S-Lk, Ut
8. Fredrick Whitaker TAYLOR b: 11 Jul 1866 in Salt Lake City, Salt Lake, Utah

Marriage 8 Harriett WHITAKER b: 30 Jul 1816 in Blakedown, Wrchstr, , Eng

- Married: 4 Dec 1847 in Salt Lake, S-Lk, Ut
- Sealing Spouse: 29 Jun 1861 in EH
- Note: _UID0981573C466AD5118CE2A1EF095C9523CE32

Children

1. Sophia TAYLOR b: 14 Jun 1849 in Salt Lake, S-Lk, Ut
2. John TAYLOR b: 19 Mar 1855 in Salt Lake, S-Lk, Ut
3. William Whitaker TAYLOR b: 11 Sep 1853 in Salt Lake, S-Lk, Ut

Marriage 9 Annie BALLANTYNE

- Note: _UID0581573C466AD5118CE2A1EF095C9523CAF2