A COMPLETE HISTORY OF ILLINOIS FROM 1673 TO 1873;

EMBRACING THE PHYSICAL FEATURES OF THE COUNTRY; ITS EARLY EXPLORATIONS; ABORIGINAL INHABITANTS; FRENCH AND BRITISH OCCUPATION; CONQUEST BY VIRGINIA; TERRITORIAL CONDITION AND THE SUBSEQUENT CIVIL, MILITARY AND POLITICAL EVENTS OF THE STATE.

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Major Bogart, who had formerly commanded a battalion of rangers in the Black Hawk war, met one of these marauding parties, and a battle ensuing, the Mormons were routed after they had burnt two towns and ravaged a large extent of country. Gov. Boggs called out the militia for the purpose of either exterminating the plunderers or driving them from the country. A large force, commanded by Gen. Lucas and Brigadier Gen. Doniphan, surrounded them in the town of Far West, and although armed with the determination of resisting to the last extremity, they surrendered without an engagement. A large part of the stolen property was recovered, and, with the exception of the leaders, the Mormons were dismissed under promise to leave the State. Smith and other principal men were tried before a court martial and sentenced to be shot. The criminals would doubtless have been executed but not Gen. Doniphan, who considered the proceedings against them illegal, interfered and saved their lives. They were next arraigned before a civil tribunal, and indictments being found against them for murder, treason, robbery and other crimes, they were committed to jail, but before their trials came on they escaped from prison, and fled the State.

In the years 1839-40 the whole body of saints arrived in Illinois, and, according to their own account, the cruel treatment of their enemies, and their perils by fire and flood, would make a story without a parallel in the annals of suffering. Representing that they had been persecuted in Missouri on account of their religion, and being the vanquished party, they soon excited the sympathy of our people. The inhabitants of Illinois have always been justly esteemed for their enlightened spirit of toleration, and the Mormons were kindly received as sufferers in the cause of religion. Several communities even vied with each other in offers of hospitality and efforts to induce the persecuted strangers to settle among them. As already stated, they finally located on the east bank of the Mississippi, in the county of Hancock, where they commenced building the city of Nauvoo, which they designed should be the center of their future operations in the conversion of the world to the new religion.

On their arrival in the State the effort of politicians to get their patronage soon brought them into notice. As they were already numerous and rapidly increasing in numbers, it was supposed that at no distant day they would exert a controlling influence in the elections. Knowing their power in this respect, and intimating that they would support the men and measures most likely to promote their own welfare, both parties by acts of kindness and promises of help endeavored to win their support. In Missouri they had always sustained the democratic party, but having been expelled from the State by a democratic governor, and having afterwards been refused relief by Van Buren, a democratic president, in a spirit of retaliation, they voted for a time with the whigs. When, however, the legislature met in 1840, wishing to obtain the passage of several bills for the incorporation of Nauvoo and other purposes, they flattered both parties in order to secure their joint influence. With these objects in view Dr. John C. Bennett, a Mormon by profession and one of the most profligate men in the State, was sent as their agent to the seat of government to operate as a lobbyist. Arriving in Springfield, he applied
to Mr. Little, the whig senator from Hancock, and to Mr. Douglas, the democratic secretary of state, who both promised him their influence, and when an act incorporating the city of Nauvoo was presented to the legislature, although in many respects in the highest degree objectionable, such was the dexterity with which these politicians managed their respective parties that it passed both houses without discussion or opposition. In the lower house it is said it was not even read, each party being afraid to oppose it for fear of losing the Mormon vote, and each in sustaining it verily believed it would secure their favor.

This act, which is a perfect anomaly in legislation, made the original boundaries of Nauvoo not only equal to the limits of some of the larger cities, but also provided for their indefinite extension. It reads: "Whenever any tract of land adjoining Nauvoo shall have been laid out into town lots, and duly recorded according to law, the same shall form a part of the city." The corporation was also empowered to deal in real and personal property for speculative purposes, a privilege not at that time conferred upon any other cities of the State by legislative enactment. One section of the law gave to the city council the extraordinary power to enact any ordinance not repugnant to the State and national constitutions, whereby they could nullify at pleasure the statutes of the State within the corporate limits of the city and over as much of the adjacent county as they could extend them. A mayor's court was established, with exclusive jurisdiction of all cases arising under the city ordinances, but subject to the right of appeal to the municipal court. The mayor and four aldermen as associates composed the municipal court, which was clothed with power to issue writs of habeas corpus, and had jurisdiction of appeals from the mayor's court, subject again to appeal to the circuit court of Hancock county. It made the Nauvoo legion, with the exception of being subject to the governor, independent of the military organization of the State, and its commissioned officers a perpetual court martial, having authority to enact such regulations as should be considered necessary for its welfare. The legion was made subservient to the mayor in executing the laws of the city, was entitled to its proportion of the State arms, and by subsequent enactments of the legislature any citizen of Hancock county might unite with it, whether he lived in the city or out of it. A bill was also passed incorporating the Nauvoo House, in which Joe Smith and his heirs were to have a suite of rooms in perpetual succession. By this unusual legislation the courts had little dependence on the constitutional judiciary, and the military establishment, empowered to regulate itself, was independent of the laws of the State. The different departments of the city government were blended into one, whereby the same public functionary could be entrusted with the discharge of legislative, executive, judicial and military duties at the same time, and such instances frequently occurred as the events which immediately followed prove.

In the year 1841, the Mormons organized a city government and Smith was elected mayor; presiding in the council as a legislator he assisted in making laws for the government of the city, and as mayor it was his duty to see that the laws were faithfully executed. By virtue of his office he was judge of the mayor's court and chief
justice of the municipal court, in which situation he was the expounder and enforcer of the laws which he had assisted to make. In the organization of the Nauvoo legion it was made to consist of divisions, brigades, and cohorts, each of which had a general and over the whole as commander-in-chief Smith presided as lieutenant general. If to these multiform duties we add his calling as a real estate agent and his anticipated position as tavern keeper, the list of his vocations will be complete.

It has already been said that Smith and other leading Mormons escaped from jail in Missouri, and hence in the autumn of 1841, the governor of that State made a demand on Governor Carlin of Illinois for the arrest and delivery of the fugitives. A warrant was accordingly issued by which Smith was arrested and brought before Judge Douglas, who, at that time was holding court in Hancock and adjoining counties. In the trial which ensued, Smith was discharged on the plea that the writ by which he had been arrested was defective. The prophet, not being well enough versed in law to understand the legal nature of the question, regarded his acquittal as a great favor from the democratic party. In consequence of this decision the Mormons once more renewed their allegiance with that political organization and to strengthen the alliance, Bennett, who was then an alderman in Nauvoo and the major general of the legion, was made master in chancery and adjutant general of the State militia. At these signal marks of favor, Smith issued a proclamation exhorting his followers to unite with the democratic party, and the whigs on seeing themselves out-generated in this manner, commenced a tirade of denunciations against the Mormons, their papers teeming with the enormities of Nauvoo and the wickedness of the party which would consent to receive the support of such miscreants.

As soon as the machinery of the government of Nauvoo was properly put in motion, ordinances were enacted in conflict with the laws of the State. The Mormons, believing that another attempt would be made by the governor of Missouri for the arrest of their leaders, declared that the public mind in that State was so prejudiced against them that a fair trial there was impossible, and should any of their fraternity be taken thither, if they could not be legally convicted and punished, they would be murdered by a mob before they could get out of the State. Determined to guard against any future demands of this kind, they commenced devising a scheme whereby they could protect themselves through the instrumentality of the city ordinances. A law was therefore passed by the common council virtually declaring that the municipal court should have jurisdiction whatever might be the nature of the offense, thus giving a latitudinarian construction to the charter, which was only intended to grant the right of administering justice in cases where imprisonment resulted from a breach of the city ordinances. Smith was afterward arrested by a writ from the governor, but it is unknown whether he was rescued by his followers or discharged in consequence of this ordinance.

A combination of circumstances now concurred in rendering the Mormons unpopular. Besides impolitic enactments, they were furnished by the State with three pieces of cannon and 250 stands of small arms, which jealousy and popular rumor increased to 30 cannons and 5,000 or 6,000 muskets. Many thought they enter-
tained the treasonable design of overturning the government, driving out the original inhabitants and substituting their own population in their stead, as the children of Israel had done in the land of Canaan.

In 1842, the Mormon population of Hancock county had increased to about 16,000, and several thousand more were scattered over various parts of the United States and Europe. Mr. Henry Caewel, an English gentleman of talent and respectability, ascending the Mississippi in a steamboat, gives the following graphic account of his observations respecting the Saints at that time:

"Having been told that three hundred English emigrants were on board to join the prophet at Nauvoo, I walked to that part of the vessel appropriated to the poorer classes of travelers, and beheld my countrymen crowded together in a comfortless manner. I addressed them and found they were from the neighborhood of Preston, in Lancashire; they were decent-looking people and by no means of the lower class. I took the liberty of questioning them concerning their plans, and found they were the dupes of Mormon missionaries. Early on Sunday morning I was landed opposite Nauvoo, and crossing the river in a large canoe, filled with Mormons going to church, in a few minutes I found myself in this extraordinary city. It is built on a grand plan, accommodated to the site of the temple and the bend of the river. The view of the winding Mississippi from the elevation where the temple stands is truly magnificent. The temple being unfinished, about half past ten o'clock a congregation of perhaps 2,000 persons assembled in a grove, within a short distance from the sanctuary. Their appearance was quite respectable and fully equal to that exhibited at the meetings of other denominations in the western country. Many gray-headed old men were there and many well-dressed females. Their sturdy forms, clear complexions, and heavy movements, strongly contrasted with the slight figure, the sallow visage, and the elastic step of the Americans. There, too, were the bright and unconscious looks of little children, who born among the privileges of England's churches baptized with her consecrated waters and taught to lift her prayers and repeat her catechisms, had now been led into this clan of heresy, to listen to the ravings of a false prophet and to imbibe the principles of a semi-pagan delusion. Two elders shortly came forward and one of them having made a few common-place remarks on the nature of prayer, and dwelt for a considerable time on the character and perfections of the Almighty, proceeded in the following strain: 'We thank thee, O Lord, that thou hast in these latter days restored the gifts of prophecy of revelation, and of great signs and wonders as in the days of old. We thank thee that thou didst formerly raise up thy servant Joseph to deliver his brethren in Egypt, so hast thou raised up another Joseph to save his brethren from bondage of sectarian delusion, and to bring them into this great and good land, flowing with milk and honey, which is the glory of all lands, and which thou didst promise to be an inheritance for the seed of Jacob for evermore. We pray for this servant and prophet, Joseph, that thou wouldst prosper and bless him; that although the archers have sorely grieved him, and shot at him, and hated him, his bow may abide in strength, and the arms of his hands may be made strong by the hand of the Almighty God of Jacob. We pray, also, for thy temple that the nations of the earth may bring gold and incense, that the sons of strangers may build up its walls and fly to it as a cloud and as doves to their windows. We pray thee, also, to hasten the ingathering of thy people, every man to his heritage and every man to his land. We pray that as thou hast set up this place as an ensign for the nations, so thou wouldest continue to assemble here the outcasts, and gather together the dispersed from the four corners of the earth. May every valley be exalted and every mountain and hill be made low and crooked places be made straight and the rough places plain, and may the glory of the Lord be revealed and all the flesh in it together. Bring thy sons from afar and thy daughters
from the ends of the earth, and let them bring their gold and silver with them.

"After prayer the other elder commenced a discourse on the necessity of a revelation for America as well as Asia, and on the probability of continued revelations. At its close a hymn was sung, and a third elder came forward and observed that his office required him to speak of business, and especially of the Nauvoo House, and among other things said, 'the Lord had commanded this work and it must be done; yes it shall be done, it will be done; that a small amount of the stock had hitherto been taken, that the committee had gone on borrowing and borrowing till they could borrow no longer; that mechanics had been employed on the house, that they wanted their pay and the committee are not able to pay them; that he came there with seven thousand dollars and now had but two thousand, having expended five thousand on the work of the Lord; that he therefore called upon the brethren to obey God's command and take stock. The address being concluded, others followed in the same strain, and appeared as familiar with worldly business and operations of finance as with prophecies and the book of Mormon. None, however, came forward to take stock, and one of the elders thereupon remarked, that as they had not made up their minds as to the amount of stock they would take, he wished them to come to his house on the next day for that purpose. The public exercises being closed, accompanied by a prominent member of the church, I next visited the temple. Its position is commanding, and designed to be one of the best edifices in the country. It is one hundred and twenty feet by one hundred, and when completed will be fifty feet up to the eaves. Its expense is estimated at three hundred thousand dollars. The baptismal font is finished. It is a capacious laver, above twenty feet square, rests on the backs of twelve oxen, well sculptured, and as large as life. The laver and oxen are of wood painted, but are to be gilded. Here baptisms for the dead are celebrated as well as baptisms for the healing of disease. Baptisms for the remission of sins are performed in the Mississippi. I was next introduced to the prophet, and had the honor of an interview with him. He is a coarse, plebeian person in aspect, and his countenance exhibits a curious mixture of the knave and clown. His hands are large and fat, and on one of his fingers he wears a massive gold ring with some inscription upon it. His dress was of coarse country manufacture, and his white hat was enveloped in a piece of black crape, being in mourning for a brother. I had no opportunity of observing the eyes of Smith, he appearing deficient in that open, staid-fixed look which characterizes an honest man. The Mormon system, and as it is, had method in its madness, and many shrewd hands are at work in its maintenance and propagation, and whatever may befall its originators, it has the elements of increase and endurance. Mormon missionaries have been sent forth and are now at work in almost every country in Christendom. They have recently gone to Russia with letters of credence from the Mormon prophet. Their numbers in England, we have no doubt, are increasing rapidly, and it remains for christains of the present day to determine whether Mormonism shall work to the level of thosefanatical sects, which like new stars have blazed for a little while and then sunk into obscurity, or whether like a second Mahomedanism it shall extend itself, sword in hand, till Christianity is leveled in the dust."

In 1842, Dr. John C. Bennett was expelled from the Mormon church, and thereafter traveled through different parts of the country, avowing, in lectures and publications, that the Mormons entertained treasonable designs against the government. One of Bennett's principal objects was to induce the authorities of Missouri to bring another indictment against Smith for an alleged attempt to murder Gov. Boggs. Being successful in his endeavors, June 5, 1843, an indictment was found against the prophet and another prominent Mormon, and shortly afterwards a messenger presented himself to Gov. Ford with a new demand for their arrest. In pursuance of the laws of the United States, the writ was given to
a constable in Hancock county for execution. The Missouri agent and a constable hastened to Nauvoo for the purpose of serving it, but finding on their arrival that Smith was on a visit to Rock river, they repaired thither, and made the arrest in Palestine grove, in the county of Lee. The prisoner was then left in the custody of the agent, who set off with him to Missouri, but had not proceeded far, when he was met and captured by an armed body of Mormons, who released the prophet and conducted him in triumph to Nauvoo. A writ of habeas corpus was sued out in the municipal court of that city, and Cyrus Walker, the whig candidate for congress, appeared as attorney for the accused. In a labored effort of great length, he endeavored to show that this court, which was composed of Smith and his friends, had jurisdiction to issue the writ, and proceed in the defense of the prisoner, under the ordinances of the city, and he accordingly was acquitted. Mr. Hodge, the democratic candidate, was visiting Nauvoo at the time of the trial, and both he and Walker were called on in a political convention to give their opinion relative to the city ordinance, empowering the municipal court to issue writs of habeas corpus in all cases of imprisonment, and both solemnly declared that they considered it valid. It is hardly necessary to state that this advice was given for the purpose of obtaining votes, as both candidates knew it was false. Instead of being actuated by that integrity which combats and corrects public opinion when wrong, the only true passport to official position, both willfully sanctioned an error for the accomplishment of selfish ends.

The Mormons, on the other hand, in consequence of stupidity and ignorance, were ever ready to be duped and brought in antagonism to the laws of the State, by the chicanery of party. If the action of the government bore hard upon them, however justly it might be administered, they regarded it as wantonly oppressive, or if judicious advice was given them, it was rejected with scorn whenever opposed to their favorite schemes. Unscrupulous politicians becoming aware of this characteristic, would first learn their predilections and advise them accordingly, whereby they became the sport of party and the victims of the most corrupt men in the country.

On the release of Smith, the Missouri agent applied to Gov. Ford for a military force to assist in arresting him, but the application was refused. Smith having once been arrested, and the writ returned as fully executed, the governor had no further cognizance of the case except to issue a new warrant, provided another requisition should be made for his re-arrest by the executive of Missouri. While it was readily admitted that Smith had been forcibly rescued and suffered to go unpunished by a court transcending its authority, yet it would have been an illegal and perhaps dangerous expedient to attempt to call out the militia to correct or reverse the decision.

The Mormons, emboldened by success in this trial, in the winter of 1843-4, passed another ordinance to further protect their leaders. They enacted a law providing that no writ issued from any other place except Nauvoo for the arrest of any person in the city, should be executed without an approval endorsed thereon by the mayor; that if any public officer, by virtue of any foreign
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writ, should attempt to make an arrest in the city without such an approval of his process, he should be subject to imprisonment for life, and the governor of the State should not have the power of pardoning the offender without the consent of the mayor.

The passage of this ordinance created great astonishment, and induced many to believe that there was a reality in the accusations which had been made against them, respecting the establishment of an independent government. After this law went into operation, if robberies were committed in the adjoining country, the thieves would flee into Nauvoo, and if the plundered parties followed them, they were fined by the Mormon courts for daring to seek after their property in the holy city. The Mormons themselves were frequently the guilty parties, and by this means sought both to retain the stolen goods and escape the just punishment of their crimes.

The most positive evidence that they contemplated the organization of a separate government, was based on the fact that about this time they sent a petition to congress, asking for the establishment of a territorial government, of which Nauvoo was to be the center. Another act characteristic of their vanity, was the announcement of Smith, in the spring of 1844, as a candidate for the presidency of the United States. His followers, sanguine of success, sent from two to three thousand missionaries into the field to convert the people, and labor for the election of the prophet. It was stated by dissenters in the Mormon church, that Smith also entertained the idea of making himself the temporal as well as the spiritual leader of his people, and that, for this purpose, he instituted a new order of church dignitaries, the members of which were to be both kings and priests.

He next caused himself to be appointed king and priest, but of a higher order than the others, who were to be his nobility, and to whom as the upholders of his throne he administered the oath of allegiance. To give character to his pretensions he declared his lineage in an unbroken line from Joseph the son of Jacob, and that of his wife from some other important personage of the ancient Hebrews. To strengthen his political power he also instituted a body of police styled the Danite band, who were sworn to protect his person and to obey his orders as the commands of God. A female order previously existing in the church, called spiritual wives, was modified so as to suit the licentiousness of the prophet. A doctrine was revealed that it was impossible for a woman to get to heaven except as the wife of a Mormon elder; that each elder might marry as many women as he could maintain, and that any female might be sealed to eternal life by becoming their concubine. This licentiousness, the origin of polygamy in the church, they endeavored to justify by an appeal to Abraham, Jacob and other favorites of God in a former age of the world.

After the establishment of these institutions, Smith began to play the tyrant over his people, as all persons of inferior intellect and unduly developed passions always do when others become subject to their will. One of his first attempts to abuse the power with which he was intrusted, was an effort to take the wife of William Law, one of his most talented and respectable followers, and make her a spiritual wife. Without the sanction
of law he established offices in Nauvoo for recording property titles and issuing marriage licenses, whereby he sought to monopolize the traffic in real estate and control the marital relations of his people. The despotism thus practiced soon caused a spirit of insubordination and dissatisfaction in the Mormon church and community. Law and the other leaders determined to resist the encroachments of Smith, and for the purpose of exposing the abuses growing out of the new institutions, they procured a press and commenced the publication of a newspaper. The appearance of the paper was the signal for opposition, and before the second number could be issued, by an order of the council, the heretical press was demolished, and the publishers ejected from the church. It is difficult to decide whether this trial, which is one of the most singular instances of adjudication to be found on record, was the result of insanity or depravity. The proceedings were instituted against the press instead of the owners, who were not notified to attend. No jury was called, the witnesses were not required to testify under oath, and the evidence was all furnished by the plaintiffs in the absence of the defendants. It was not difficult, under these circumstances, to prove that the publishers of the paper were the vilest of sinners, and that the press was the greatest nuisance, hence the order to have it abated.

The holy city becoming a dangerous place of residence for the seceding Mormons, they retired to Carthage, the county seat, and obtained warrants for the arrest of Smith and the members of the city council and others connected with the destruction of the press. Some of the parties having been arrested and discharged by the authorities in Nauvoo, a convention of citizens assembled at Carthage, and appointed a committee to wait on the governor for the purpose of procuring military assistance to enforce the execution of the law in the city. The governor, on learning the position of affairs, determined to visit the county and inquire into the nature of the complaints before he gave his official sanction to any particular course of action. When he arrived a message was sent to the mayor and common council informing them of the complaints made against them, and requiring that a committee might be sent to answer the charge. A number of persons were accordingly sent, and in the examination which ensued, it became evident that the whole proceedings of the mayor and common council were irregular and illegal. Though such proceedings could not be tolerated in a country claiming to be governed by law and order, yet they were excusable to some extent in consequence of undue statements frequently made to the Nauvoo officials by

*The Mormons made no efforts to conceal their design of monopolizing the lands in the vicinity of Nauvoo to the exclusion of those who had welcomed them with such genuine sympathy, when banished from Missouri. It is said, when they wished to possess the property of a gentle, they offered what they considered a reasonable price for it, and in case of refusal they proceeded to enforce acceptance by various intolerable annoyances. Whitting was resorted to as one method of vexation. For this purpose three persons were appointed, armed with sticks and jack-knives, took a position in front of the obdurate owner's residence and commenced whitting. If he went to church, the post office, market or other place of business, they followed him whitting. If he resisted, became angry, threatened or swore, they answered by whitting. If idle boys laughed and jeered the victim, his tormentors demurely whitted. When he returned home the whitters followed and again took their places in front of his house and continued their annoyance from early dawn till late at night. The irritated owner could not look from a window without encountering the insolent stare of his persecutors, who were still whitting. Generally a single day, it is said, was sufficient to make him submit, very rarely he held out two days, but never was able to endure more than three days of this ludicrous yet insufferable martyrdom.
like a sailor and swore like a pirate. He could, as occasion required, be exceedingly meek in his deportment, and then again, rough and boisterous as a highway robber, being always able to satisfy his followers of the propriety of his conduct. He always quailed before power, and was arrogant to weakness. At times he could put on the air of a penitent, as if feeling the deepest humiliation for his sins, suffering unutterable anguish and the most gloomy forebodings of eternal woe. At such times he would call for the prayers of the brethren in his behalf with a wild and fearful energy and earnestness. He was full six feet high, strongly built and uncommonly well muscled. No doubt he was as much indebted for his influence over an ignorant people to the superiority of his physical vigor as to his cunning and intellect.\footnote{Ford's History.}

The Mormon church at this time, consisted of two classes, the rulers and the ruled, knavery in the one and credulity in the other being the heterogeneous characteristics which kept them together. The former consisted of unprincipled men of talent, who, abandoned in character and bankrupt in fortune, espoused the cause of Mormonism for speculative purposes, knowing it was an adventure in which they had nothing to lose, while it might be the means of retrieving their fortunes. Having neither respect for God nor man, and not reverencing any religion, they proposed, like Mahomet and others, to found a new system of theology, and if they could impose it on the credulity of mankind and live on the labor of their dupes, they had no higher object to accomplish. They formed a nucleus which attracted to Nauvoo adventurers and adepts in every species of crime, while the extraordinary powers which had been conferred on the city authorities enabled them to screen the guilty from the penalties of the laws they habitually violated. At their social entertainments, where music and dancing constituted the principal pastime, great attention was paid to dress, while little prudence was exercised in the selection of their company. There were in the same gay assemblage the brazen-faced desperado who despised the law, and the venal magistrate who protected him in his crimes, the wanton wife and the truant husband on an equal footing with those who respected the sanctity of marriage, the reckless adventurer in search of fortune, and the successful imposter in possession of ecclesiastical emoluments and honors. Discordant and incongruous in nature, they managed to keep time to the same music, and to forget minor differences, provided their principal objects, sensual pleasure and public plunder, were subserved.

The lay members of the church, on the other hand, were generally honest and industrious but ignorant, and the dupes of an artful delusion. In devotion to the principles which they professed, they were not surpassed by the believers of other creeds, for humanity exhibits little difference in this respect, whatever may be the system of religion. If the system is crude, the intelligent devotee rejects it, but if his want of knowledge allows him to believe it he will adhere to its dogmas with a tenacity equal to that exhibited by the enlightened advocate of a rational theology. With the great majority of the Mormons their religious belief amounted almost to infatuation, and they were, therefore, more
properly objects of compassion than persecution. Certainly no greater calamity can befall a member of the human family than to have the adoration which he offers the Deity perverted by the vagaries of such a monstrous superstition.

Mormonism, instead of perishing by the death of Smith, received a new impetus from his martyrdom. His followers now regarded him as a saint; his words on going to Carthage were adduced as fresh proof of his prophetical character, and a thousand stories were circulated respecting the meekness with which he met death. Prophecies were published that in imitation of Christ he would raise the dead. Many confidently expected the fulfillment of these predictions, and in due time it was reported he was seen, attended by a celestial army, coursing his way through the heavens on a great white horse.

The principle that the death of the martyr is the seed of the church, proved true in regard to Mormonism. Smith, though well qualified to originate a movement of this kind, was unable to safely direct it through the complication of perils which always besets religious innovation. By dying he made room for Brigham Young, the present head of the church, who, by his superior administrative ability, perhaps, saved the Mormon theocracy from disorganization and its subjects from dispersion. Cunning and duplicity may be used by the founders of a sect, but great prudence and judgment best befits him who would afterwards harmonize its jarring elements and shape its future career.

The church, as originally organized, contained 3 presidents, Joseph Smith, Hiram Smith and Sidney Rigdon, and 12 apostles. The latter were abroad, and till they could return home the saints were in doubt as to the future government of the church. Bigdon, being the only surviving member of the presidency, claimed the government, and fortified his pretensions by declaring that the will of the prophet was in his favor, and that he had received several new revelations to the same effect. One of his revelations, requiring the wealthy to dispose of their possessions and follow him to Pennsylvania, rendered him unpopular, the rich being reluctant to part with their property, and the poor unwilling to be deserted by those whose patronage enabled them to live. When the apostles returned a fierce conflict arose between them and Rigdon for supremacy, which resulted in the expulsion of the latter from the church.

He afterwards retired with a small fragment of the saints, and established a little delusion of his own near Pittsburgh, while the larger part submitted to the apostles, with Brigham Young, a talented but dishonest and licentious man, as their leader.

Missionaries to the number of 3,000 were now sent abroad to preach in the name of the martyred Joseph, and Mormonism increased more rapidly than it had at any time in its past history. In their wild enthusiasm they were willing to compass sea and land to make a single convert, and everywhere they went they found the ignorant and credulous ready to become infatuated with their strange fanaticism. No other religion promised such great spiritual and temporal advantage with such little self-denial, and not only dupes but sharpers united with the church, and it is said that within 14 years after its organization it numbered 500,000 members. The missionaries always informed their wc
and deluded converts that it was necessary to repair to the place of gathering where the sublime fullness of the gospel alone could be fully revealed and enjoyed. When removed thither, by seeing and hearing nothing but Mormonism, and associating with those who placed implicit confidence in its dogmas, they ultimately became so deluded as to believe the greatest extravagances and submit to the most intolerable despotism. Many by this system of training became devoted disciples, who would have spurned the empty pretensions and licentiousness of their religion, had it at first been presented to them in its real deformity.

About a year after the apostles had assumed the reins of government, they concluded to suspend for a time their efforts to convert the world, and accordingly their missionaries and all others connected with the church were called home. In a short time Mormons commenced pouring into Nauvoo from all parts of the world, and the infuriated elders, instead of expounding the gospel to the congregations which were regularly called together, indulged in a tirade of abuse against the gentiles, curses on the government and all who were not of the Mormon church or its tools. Nor were the anti-Mormons or those who opposed them idle. The death of the Smiths had not appeased their desire for vengeance, and more determined than ever to expel their adversaries from the country, they frequently called on the governor for aid. The Mormons also invoked the assistance of the executive in punishing the murderers of their prophet, and both parties were thoroughly disgusted with the constitutional provisions which imposed restraint on the summary attainment of their unlawful designs. The elections coming off in August, 1844, for members of the legislature and congress, and another pending for the presidency of the United State, further complicated the difficulties and animosities of the parties. The whig politicians, who were unable to secure their support, uniting with the anti-Mormons, sent invitations to the militia captains of Hancock and all the adjoining counties of Illinois, Missouri and Iowa to rendezvous with their companies in the vicinity of Nauvoo, preparatory to engaging in a wolf hunt, it being understood that the Mormons were the game to be hunted. Preparations were made for raising several thousand men; the anti-Mormons commenced anew the most exaggerated accounts of Mormon outrages, the whig press in every part of the United States came to their assistance, and the publications of the opposite party, which had hitherto been friendly, now quailed under the tempest which followed, leaving the denounced and discredited sheet at Nauvoo alone to correct public opinion. Prominent politicians who had received the Mormon vote, were now unwilling to risk their reputation in defending them, so great was the cowardice of the one and the odious character of the other.

In the meantime, the anti-Mormon force, which had been summoned to meet in the guise of hunters, commenced assembling for the purpose of assaulting Nauvoo, and driving its inhabitants out of the country. To avert the blow, the governor, assisted by Gen. J. J. Hardin, and Col. Baker and Merriman, raised a force of 500 men and marched to the scene of the threatened outbreak. When he arrived a large part of the malcontents fled across the river into Missouri. Flight, however, was unnecessary, for the State forces