THE

EARLY HISTORY

—OF—

&

MORMONISM;

AND, THE TRUE SOURCE WHERE THE ABORIGINES OF THIS CONTINENT CAME FROM.

BY WM. BOND.

PORTLAND, OREGON:
SCHWAB BROS. PRINTING AND LITHOGRAPHING CO,
1890.

Commerce, Carthage County, Illinois, gave Smith a considerable portion of it in order to enhance the value of the rest by the settlement of the Mormons. There Smith accordingly received a revelation commanding the saints to establish themselves at Commerce and build a city to be called Nauvoo on the land presented to him, which he divided into house lots and sold to his followers at his prices. By this transaction, and by other equally successful speculations, the prophet in a few years amassed a fortune estimated at upwards of $1,000,000. Nauvoo soon grew to be a city of several thousand inhabitants, the saints being summoned by a new revelation to assemble there from all quarters of the world and to build a temple for the Lord and a hotel in which Smith and his family should "have place from generation to generation forever and ever." The legislature of Illinois granted a charter for the city of Nauvoo, conferring upon it extraordinary privileges which enabled Smith, Rigdon and the other leaders to exercise almost unlimited civil power. They were authorized by charter to organize a military body, which was accordingly formed under the name of the Nauvoo Legion, and comprised nearly all the Mormons capable of bearing arms. Smith was commander of this force with the rank of lieutenant general. Beside this office he held that of mayor of the city and first president of the church. By a revelation, given April 6, 1830, he had been appointed "Seer, Translator, Prophet, Apostle of Jesus Christ and Elder of the Church," and the Lord had said of him: "The church shall give heed to all his words and commandments which he shall give unto you, for his word shall ye receive as if from my own mouth in all patience and faith." This revelation gave the prophet absolute authority over his followers, making him the mouthpiece of God himself. The civil and military offices which he conferred upon himself at Nauvoo and the Legion at his command gave him supreme power within the city whose charter had been purposely so framed that the State authorities were almost excluded from jurisdiction within its limits. On April 6, 1841, the foundation of the temple was laid at Nauvoo by Lieutenant General Smith, who appeared at the head of the Legion surrounded by a numerous military staff, and the saints being commanded by revelation not only to contribute to its erection but to labor personally upon the work every tenth day, its walls rapidly arose. In 1838 Smith had persuaded a number of women to cohabit with him, calling them his spiritual wives, although he had a lawful wife to whom he had been married in 1827. His wife became jealous of these rivals, and to pacify her Smith received, July 12, 1843, a revelation authorizing polygamy. This fact being whispered at Nauvoo much scandal was created in consequence. The imputation was strenuously denied in public, and in 1845 the heads of the church deemed it prudent to put forth a formal denial of the charge in the following words: "Inasmuch as this church of Christ has been reproached with the crimes of fornication and polygamy we declare that we believe that one man should have but one wife and one woman but one husband, except in case of death, when either is at liberty to marry again." It was not till 1852 that they admitted the truth and boldly avowed and defended polygamy on the authority of the revelation of 1843. Meantime Smith, in 1843 and 1844, made advances to so many women in Nauvoo, soliciting them to become his spiritual wives, that great uproar was created by the declarations of

those whose virtue was proof against his attempts. Among others who repelled and denounced him publicly was Mrs. Foster, wife of Dr. Foster. Her husband, together with William Law and others who had been similarly outraged, renounced Mormonism, and commenced at Nauvoo the publication of a newspaper, "The Expositor," to expose Smith. In the first number they printed the affidavits of sixteen women to the effect that Joseph Smith, Sidney Rigdon and others had endeavored to convert them to the spiritual wife doctrine, and to seduce them under the plea of having had special permission from heaven. This publication created great excitement, and on May 6, 1844, Smith and a party of his followers attacked "The Expositor" office and razed it to the ground, destroying the presses and other contents of the building. Foster and Law fled and took refuge in Carthage, the county seat, where they obtained warrants against Joseph Smith, his brother, Hiram Smith, and sixteen others. The warrant was served upon Smith, but he refused to obey, and the constable who served it was driven from Nauvoo. The county authorities called out the militia to enforce the law, the Mormons armed themselves, and a civil war seemed impending when the Governor of the State persuaded the two Smiths to surrender and take their trial. They were committed to the jail at Carthage, and a guard stationed for their protection. On the evening of June 27th a mob, composed chiefly of Missourians, attacked the jail, overpowered the guard and fired upon the prisoners with rifles through a window and door. Hiram Smith was instantly shot dead. Joseph returned the fire with a revolver till his charges were exhausted, and then attempted to escape through the window, but was shot as he leaped through it, and fell to the ground dead. The death of the prophet caused much temporary confusion among the saints. Sidney Rigdon aspired to succeed him as head of the church, but Brigham Young was chosen first president, and Rigdon being contumacious, was cut off from the communion with the faithful, cursed, and solemnly delivered to the devil "to be buffeted in the flesh for a thousand years." In 1845 the charter of Nauvoo was repealed by the legislature of Illinois, and the Mormons made preparations to remove to the Rocky Mountains. Early in the following year they gathered in considerable numbers at Council Bluffs, in Iowa. Those who remained in Nauvoo became again involved in trouble with the surrounding people, and in September, 1845, the city was cannonaded for three days and its inhabitants driven out at the point of the bayonet. In the following year pioneers crossed the plains from Council Bluffs to Salt Lake valley, Utah, where Brigham Young arrived July 24, 1847. In May, 1848, the main body of the saints set out for Utah, and arrived at the great Salt Lake in the autumn. Salt Lake City was founded [See Salt Lake City], and large numbers of converts brought by a well organized system from Europe, chiefly from the working classes of Great Britain and especially from Wales. A considerable number came also from Sweden and Norway, and a smaller number from Germany, Switzerland and France. In March, 1849, a convention was held at Salt Lake City and a State organized under the name of Deserent, a word understood by the Mormons to signify "The Land of the Honey Bee." A legislature was elected and a constitution framed and sent to Washington, but Congress refused to recognize it, and the country occupied by the Mormons was formed

Mormons as I represent them. Among these allow me to give part of a sermon from Rev. Sheldon Jackson, D. D., of Denver, Colorado, who has been with the Mormons very much for years. "Many of the common people are honest in their belief and industrious, but when they learn they are deceived, and nothing awaits them but death, — their whole family destroyed perhaps if they apostate, and their property confiscated for the Mormon church (as Joseph Smith and Brigham Young thought dead men tell no tales), ask yourself—as many Mormons have but one wife, families which they love, and comfortable homes—if you would be in a hurry to denounce the Mormon faith, and take your chances to flee, you know not where."

I need not mention here, the leaders massed large wealth. Even Joseph Smith, at Nauvoo, was worth over $1,000,000 before he met his just deserts with a bullet. This bullet made Brigham Young more cautious, and he gave the government of the church more into the people's hands, though not to compromise his power. Joseph Smith and Brigham Young were not men of letters, but while Joseph Smith was stubborn and reckless, Brigham Young and John Taylor were cautious and of great natural power to govern men.

I was well acquainted with Rev. Solomon Spalding, who wrote the "Manuscript Found" in Coneaut, Ohio, Henry Lake, his old partner, D. K. Ely, Dr. Hulbut, John Lyon and others of the same place, Rev. J. W. Hamilton, pastor of Presbyterian church, Amity, Pennsylvania, John N. Miller, elder of a Presbyterian church at Springfield Erie County, Penn., who worked for Spalding when Spalding wrote "Manuscript Found," and afterwards at Spalding's death made his coffin at Amity, Pennsylvania, Oliver Smith, Henry Teller, Judge Wm. Cross, all of Erie County, Pennsylvania, and names too numerous to mention, good business men with high moral characters, who testified to Spalding's writings, and subsequently Joseph Smith having them through Sidney Rigdon, and they with others helped form them into the Mormon Bible. This was well known by many men in Ashtabula County, Ohio, Erie and Crawford Counties, Pennsylvania, and Chatauqua County, New York, at that time.

I listened to Rev. Sheldon Jackson, D. D., of Denver, Colorado, in 1886, who has charge of mission work, &c. He said on this Mormon problem: "These people are mainly found in the valleys of the Wasatch Mountains. Their settlements extend from Idaho to Arizona. While nominally under United States laws, they are practically governed by the church hierarchy. Their system is an absolute despotism. Commencing with John Taylor, President of the Council, they made a gradation of offices down through apostles, patriarchs, seventies, high priests, elders, teachers and deacons that embrace nearly every man in the church, so that it becomes to the interest of every man to work for the building up of their cause in order to increase his own importance."

The telegraph lines of Utah are owned by the Mormon church. From John Taylor's office the lines extend to the Bishop's office in each village.

The church seeks to control the commercial interests of the country by its Zion's Co-operative Mercantile Association, which is a system of stores and shops controlled by the church.

To increase the power and control of the church over the individ-

To show how the working of the Mormon doctrines perverted Scripture and turned back civilization to the centuries of feudalism, I will relate one little story to give the true force to former descriptions of Mormon character, related by a friend who lived three miles from Nauvoo, Illinois, on his farm, he going out towards Nauvoo a half mile to a grove of timber to make rails, taking his ox team along to bring home every evening a load for a garden fence. One day leaving his team to graze on the prairie on his return from lunch the oxen were missing, and in tracking them found they had taken the road to Nauvoo. Hurrying up the first neighbor he met he inquired after his cattle. Says the neighbor, "A Mormon drove them by here a half hour ago, and to overtake them before he gets to Nauvoo you had better take my horse, as, if he gets there you will never see your oxen again." With the horse he overtook the team a half mile from the city, and quite excitedly asked the Mormon what he was doing with the cattle. The Mormon replied, "The Lord hath need of them." The farmer said, "I have seen the Lord back here, and He told me to hammer you." Hitching the horse quickly, he proceeded to business, and in about thirty minutes was on the road back to his farm with his oxen. The Mormons came out and carried their brother in on a litter.

Many farmers believed their stock and grain would not be disturbed for awhile.

In about the year 1829–30, Joseph Smith visited Erie County, Pennsylvania, often as he was passing from Ohio into western New York, and held meetings to gain proselytes in the Mormon faith. Some believed and were added to their numbers. Smith and the Mormon leaders professed to heal the sick and cure disease by laying on hands, and Smith even declared in one of these meetings it had been revealed in a vision that he could walk on water, and that he would show forth his power the following evening at Rud's Landing, on Lake Erie. That night watch was kept of the designated place by three men, John Eagly, Oliver Smith and Elias Randle. After plank had been placed on benches a few inches under water secured by stone in the darkness of night by Mormon leaders, at a distance off in the water, and stakes placed so hanging lamps would direct the line of safety, they withdrew. The watchmen pried up two lengths of plank out at a suitable depth of water from shore before retiring from the place. The evening of the miracle arrived. A multitude assembled on the bank of old Lake Erie to witness the scene. The hour and minute had come. Smith started off over the water with a firm and straight step. Surely he moves on the water was the breathless whisper passing through the crowd; but, like Peter of old, Smith's faith failed him. There being no one near to help he came close to drowning, but through the assistance of his friends he was rescued. Of course, the deceiver had to flee from this neighborhood at once.

After this Joseph Smith, assisted by other Mormons, held meetings in Lockport Township, another part of Erie County, which created considerable excitement, and some eighty women, children and men believed, embracing the Mormon doctrine.

Some of the old and more substantial citizens, Henry Teller, Ransom Bromley, Henry Slator, and others, noticed an improper intimacy between Joseph Smith and a certain woman, which led to a fur-

ther investigation of Smith's character, and finally exposure of his improper conduct before one of these assemblies. Smith, however, having friends, still declared his innocence. The next evening a wooden horse was found before the inn where Smith was lodging, and on the horse was written: "Assistance will be given by twelve gentlemen to mount this horse (he being high), and if the seat is hard a quantity of feathers and tar shall not be withheld to make the journey pleasant, as he is a fast rider." I need not inform you Smith was seen no more in that vicinity; and to the people's further surprise, a stolen horse was found in the neighborhood which Joseph Smith left in his hasty flight into another State. The horse was afterward restored to its owner.

In the year 1850 I fitted out a train for Wm. H. Townsend, David Townsend heading the train for California. I knew all the men comprising the company. When they arrived at Council Bluffs, Iowa, four trains were merged into one, making a strong party of 800 men, which formed themselves into a military company well armed, and started up the Platte River, making a fort every night with the wagons by settling the wheels so the axles rested on the ground, in form to make a good defence. They were as determined a set of men as ever went into our civil war. While nearing Salt Lake valley they were attacked by Indians several nights, apparently to learn their strength. When opposite Salt Lake City at night the pickets were driven in, and the train attacked in force on either side. The train had one killed and several wounded, but captured five dead men and one living, with all their stock back. These Indians proved to be Mormon white men painted like Indians. The captured man, after being told he must die, informed the train they were nearly all Mormons, and if they had captured them every one would have been slain, and the booty given to the Mormon church, as ordered by their superiors. Some of these men labored for me before and after their return from California. All testified to these facts.

The captured man, after having a fair trial, was shot, he being the one who killed the man lost from the train. All the Mormons were buried in one grave. The man killed was carried forward one day's journey, and given a military burial, the train resting one day out of respect to the dead.

You will pardon me if a few facts are related to show that blood atonement was carried out by the Mormon Church.

In about the year 1844 I had business in Crawford County, Pennsylvania, and called as usual on an old friend, a Quaker. I noticed his mind was disturbed, and asked why the sadness. The old Quaker went on to say, with great tears rolling down his cheeks, that a few days before, in November, there had fallen a deep snow and it was cold. He went to a stack of hay in a meadow to feed his cattle, and as some had fallen inside the fence surrounding the stack, he got down to pitch it over, and in gathering up the hay he raised a foot out of the snow. Further investigating he found a woman with her daughter secreted under the haystack badly frozen. With the help of neighbors they were soon made as comfortable as possible in the house. But when captured the pleadings of this woman and girl for their lives were most heartrending, and it was a long while before they could be made to believe they were with friends. When the woman

was satisfied she was with friends she related the following story:

A few years before the family had embraced the Mormon faith, sold their nice farm in the eastern part of Crawford County, Pennsylvania, and went to Kirtland, Ohio. They finally brought up at Nauvoo, Illinois. The advances of Joseph Smith and head officers toward the ladies of the church, and the supreme political and temporal power Joseph Smith held over the people and his secret doctrines unknown to them before, determined them to go back to their old home in Pennsylvania. The family started out some time in the spring with an old horse and wagon, with what clothing and money left could be obtained. When toward night the first day in a little timber, while eating a lunch, they were attacked by the Nauvoo Legion. Her husband, two sons and one daughter were killed. She and one child succeeded in secreting thmselves in the brush. With scanty clothing and little food gotten from time to time, secreting themselves by day and traveling by night on foot, they had got within a few miles of their former home, though the exact locality they were in was not known to them when found.

When sufficiently restored so the lady could walk, on account of frozen feet, the old Quaker moved them in his carriage to their old home, and he said it broke his heart to see her walk those familiar floors calling her husband, two sons and daughter's names, murdered by Joseph Smith's fiends.

I will mention only one more instance.

About the year 1842 a family in a shirt factory in Springfield, Erie County, Pennsylvania, joined the Mormons, sold their farm and all left for the West, father, mother, daughter, son and wife; but the youngest son, then learning a trade, remained. In the year 1844 the parents wrote this son, then working with me. They were all very much dissatisfied with the Mormons, and were coming back to Pennsylvania, and for him not to come forward as they would start some time next month. Time passed on. Three months had gone by, but no tidings received by the boy from the father or brother. At last a letter from an old neighbor who joined the Mormons about the same time his father did, informed him his folks were all dead.

This son was never able to get any satisfaction in regard to the cause of their death, nor to get one dollar of his father's property, though he carried with him West many thousand dollars.

I was well acquainted with the family, and knew them to be good people.

Such is the account of the most stupenduous delusion that has been perpetrated for many centuries.

The valley of Salt Lake and its surrounding country, its temperate climate, natural beauties and advantages of commercial position will attract capital and population.

As has been mentioned, the railroad passing through Utah compromised the hierarchy's power. So with this Mormon business as with every great evil which comes before the American people. Our republican government, through the ballot and moral powers of the people, will cleanse the Mormons from our land. It will be as one peaceful mighty trumpet from above.

One object of Spalding's writings was to account for where the aborigines of the country sprung, who were on the continent when