

CHAPTER FORTY  
**THE SAINTS ARE BRUTALLY  
ATTACKED IN MISSOURI**

Throughout the summer of 1838, Joseph could detect a few storm clouds of impending persecution gathering on the horizon, but he went right ahead with full confidence that law and order would eventually prevail, and the Saints would be protected in their rights from any possible mobs. During the carefree spring and summer of 1838, Sarah Rich noted:

“We attended meeting every Sunday, and had the privilege of often listening to the Prophet Joseph Smith preach and instruct the people—a privilege we appreciated very much. Things went on so nicely during the summer that we never once dreamed what was in store to break up our happy anticipations and plans . . . for our happiness with our home and friends.”<sup>1</sup>

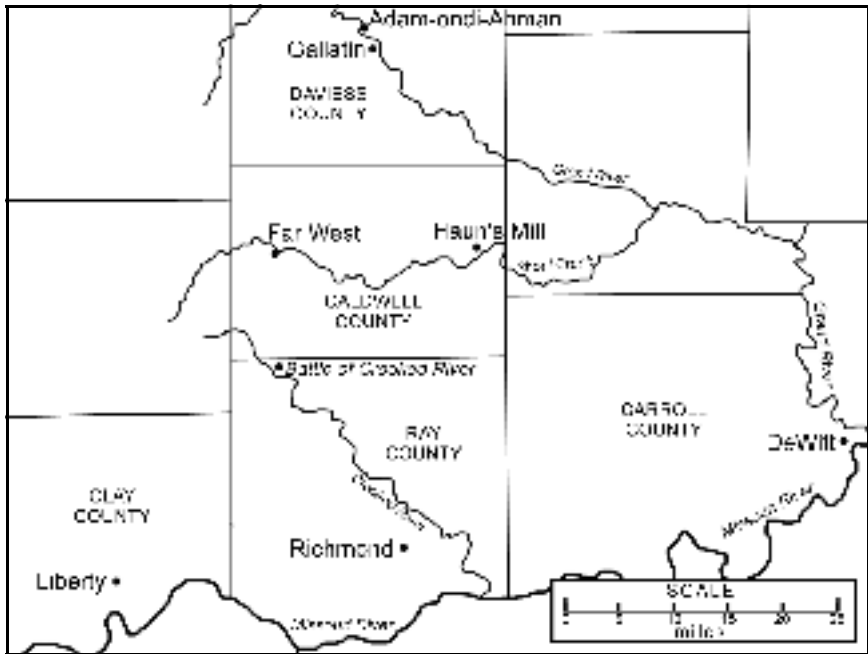
By this time, the population of the Church in Missouri was between twelve and fifteen thousand. Members were immigrating to Missouri from Kirtland and Canada. Sadly, many of these Saints would arrive in Missouri just as the mobs began their ferocious assault on the Church.

As the number of Church members increased in Missouri, it seemed obvious to the people who had taken over the abandoned farms and villages of the Saints in Jackson, Clay and other counties that it wouldn't be long before the Saints would be strong enough to reclaim their property. Still others were beginning to consider the prospects of further spoils should the Saints be forced to move again.

In spite of these threats, Joseph remained optimistic. When his duties as prophet of the Church were completed at the end of a long

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<sup>1</sup> Autobiography of Sarah DeArmon Pea Rich, typescript, BYU Special Collections, p. 24.



day, he often enjoyed playing ball with the young men in the community. Edwin Holden, who was there, later said:

“Joseph and some of the young men were playing various outdoor games, among which was a game of ball. By and by they began to get weary. He saw it, and calling them together, he said: ‘Let us build a log cabin.’ So off they went, Joseph and the young men, to build a log cabin for a widow woman. Such was Joseph’s way, always assisting in whatever he could.”<sup>2</sup>

#### THE BEGINNING OF THE END FOR THE SAINTS IN MISSOURI

Joseph had been living in Missouri for almost five months now, but this short period of peace was soon to be shattered by the dissident voices of angry men and mobs. On Monday, August 6, 1838, when twenty members of the Church attempted to vote in Gallatin, the county seat of Daviess County, they were violently attacked by a mob of more than 100 men, who wanted to prevent them from

<sup>2</sup> Edwin Holden, “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor* (1892) 27:153.

voting. The members fought like lions, and the members of the mob soon dispersed to their homes to retrieve additional weapons. Since the brethren were unarmed, they fled to their homes and hid that night with their families in the surrounding thickets as the rain fell upon them. Fortunately, none of the mob attacked that night.<sup>3</sup>

The next morning when Joseph heard the incorrect report that some brethren had been killed in Gallatin, he and a group of twenty men, armed to protect themselves, immediately rode there. Joseph was greatly relieved to discover that no one had been killed—just badly wounded. After counseling with the brethren and meeting with a local law enforcement officer, he returned to Far West.<sup>4</sup>

Having been warned by the Lord, Joseph told the Saints to move into the larger cities of Far West and Adam-ondi-Ahman with all possible haste. Sadly, Mother Smith noted that “this counsel appeared to them unreasonable and inconsistent, therefore they did not heed it.”<sup>5</sup> Much heartache could have been avoided in the next few months if the Saints had simply obeyed.

Enemies of the Church soon spread the rumor that Church members were arming themselves and riding throughout the county in large groups, threatening to kill the old settlers if they didn't leave.<sup>6</sup> It was an outright lie. Additional rumors like these swirled around the state of Missouri throughout the month of August. Because of these lies and rumors, mob members began to gather from all of northwestern Missouri to the counties where the Saints lived.<sup>7</sup>

#### THE STATE MILITIA ATTEMPTS TO ARREST JOSEPH

Governor Lilburn W. Boggs watched these developments with heightened interest. Boggs' hatred of the Church was deep. In 1833, as lieutenant-governor, he had worked closely with the mobs that had driven the Saints out of Jackson County. Adding to the current hysteria, on August 30, 1838, he ordered the gathering of a state militia of 2,800 men “as a precautionary measure.”<sup>8</sup> When this militia

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<sup>3</sup> *History of the Church* 3:56-58; *Sacred Places* 4:481-483.

<sup>4</sup> *History of the Church* 3:58-60.

<sup>5</sup> *History of Joseph Smith*, p. 292; *History of the Church* 3:166.

<sup>6</sup> *History of the Church* 3:61.

<sup>7</sup> *History of the Church* 3:69.

<sup>8</sup> *History of the Church* 3:65.

came to arrest Joseph at his parents' home in Far West, Mother Smith described what happened once they met him:

“They stared at him as if he were a specter. He smiled, and stepping toward them, gave each of them his hand, in a manner which convinced them that he was neither a guilty criminal nor yet a hypocrite. Joseph then sat down and explained to them the views, feelings, etc., of the Church, and what their course had been; besides the treatment which they had received from their enemies since the first. He also argued that if any of the brethren had broken the law, they ought to be tried by the law, before anyone else was molested.

“After talking with them some time in this way, he said, ‘Mother, I believe I will go home now—Emma will be expecting me.’ At this two of the men sprang to their feet, and declared that he should not go alone, as it would be unsafe, that they would go with him in order to protect him. Accordingly the three left together, and during their absence, I overheard the following conversation among the officers, who remained at the door:

“‘Did you not feel strangely when Smith took you by the hand? I never felt so in my life.’

“‘I could not move. I would not harm a hair of that man's head for the whole world. . . . I never saw a more harmless, innocent-appearing man than him.’”<sup>9</sup>

#### THE MOBS BEGAN TO ATTACK THE SAINTS

As mobs began to gather from eleven different counties, General Alexander Doniphan, who was friendly to the Saints, marched his segment of the state militia to Adam-ondi-Ahman to protect the Saints there.<sup>10</sup> General Doniphan was able to disperse the mob by organizing them into a militia and then ordering them to disband.<sup>11</sup>

These mob members then relocated 60 miles southeast, where they put the city of DeWitt under siege on October 1<sup>st</sup>. DeWitt was

<sup>9</sup> *History of Joseph Smith*, pp. 255-256.

<sup>10</sup> *History of the Church* 3:79.

<sup>11</sup> *History of the Church* 3:85.

located in Carroll County where the Grand River empties into the Missouri River, about 50 miles east of Far West. Many of the Saints disembarked from the steamboats at the DeWitt landing in their migration to Far West. At this time about 400 Saints were living in DeWitt. A few months before, hundreds of acres of land had been purchased to settle the Saints, and a stake had been established there.<sup>12</sup> The Saints were not well prepared for a siege, and conditions quickly worsened.

#### THE ARRIVAL OF THE KIRTLAND CAMP IN OCTOBER 1838

It was at the same time when the mobs were becoming aggressive that the camp of Kirtland Saints arrived in Far West on Tuesday, October 2, 1838. Joseph was delighted to welcome them after a very difficult 900-mile journey from Kirtland.<sup>13</sup> Almost everyone had to walk the entire distance, and because there were so many children in the group they were only able to travel about ten miles per day. During the journey they were continually plagued with equipment problems and breakdowns.

They had stopped for nearly a month in August to work on a turnpike and earn needed money so that they could continue their journey.<sup>14</sup> Illness and death also afflicted the camp,<sup>15</sup> but several miracles did occur where the Saints were protected from injury.<sup>16</sup> Unfortunately, some of the camp members did not complete the journey. Some stayed behind in order to recuperate from their illnesses, and others were expelled from the camp for unruly behavior, ceaseless complaining and bitter quarreling.

As they got closer to Missouri, members of the camp witnessed some of the local people gathering into mobs to fight against the Saints.<sup>17</sup> In spite of their fears,<sup>18</sup> they pressed on and arrived in Far West on October 2<sup>nd</sup> “with joyful salutations by the brethren.”<sup>19</sup>

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<sup>12</sup> *History of the Church* 3:85; *Sacred Places* 4:506-508.

<sup>13</sup> *History of the Church* 3:147.

<sup>14</sup> *History of the Church* 3:120-132.

<sup>15</sup> *History of the Church* 3:124, 133, 136, 138.

<sup>16</sup> *History of the Church* 3:113.

<sup>17</sup> *History of the Church* 3:143.

<sup>18</sup> *History of the Church* 3:144-145.

<sup>19</sup> *History of the Church* 3:147.

Many of the camp members settled in Adam-ondi-Ahman and the surrounding communities. It must have thrilled them to know that they were walking on sacred ground where Adam and Eve had first lived after their expulsion from the Garden of Eden. Other Saints coming from Canada and other regions had also settled in Adam-ondi-Ahman.<sup>20</sup>

JOSEPH ATTEMPTS TO HELP HIS  
BESIEGED BRETHREN IN DEWITT

When Joseph learned on Friday, October 5, 1838 that the Saints in DeWitt had been surrounded and put under siege by the mob, he immediately went there. He was able to secretly enter the city the next day so that he could meet with the Saints, give them comfort and support, and study the situation. The people were almost completely out of supplies and suffering greatly, especially the aged and the children, for very little food could be obtained. The mob wantonly shot all the livestock they could find.<sup>21</sup>

An appeal was sent to Governor Boggs, asking for help and protection, and several DeWitt citizens who were not members of the Church were so outraged by these events that they also wrote affidavits describing the unjust treatment of the Saints. In reply to these pleas for help, however, the governor bluntly stated, “The quarrel is between the ‘Mormons’ and the mob, and they can fight it out.”<sup>22</sup>

When this message was brought to the Saints, they could see that their cause was hopeless, and they loaded their wagons and left DeWitt. As fast as they did, the mob moved in to confiscate their property. While fleeing to Far West, several members died from fatigue and were buried by the side of the road without coffins.<sup>23</sup> Joseph was profoundly affected as he watched the suffering of his beloved Saints. He recorded:

“Our enemies, during the time I was there, fired at us a great many times. Some of the brethren perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution,

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<sup>20</sup> *History of the Church* 3:48.

<sup>21</sup> *History of the Church* 3:153, 157-159; *Sacred Places* 4:508-510.

<sup>22</sup> *History of the Church* 3:153, 157.

<sup>23</sup> *History of the Church* 3:159; *Sacred Places* 4:511.

which did then, and has since, prevailed to such an extent in upper Missouri. They were men, too, who were virtuous and against whom no legal process could for one moment be sustained, but who, in consequence of their love of God, attachment to His cause, and their determination to keep the faith, were thus brought to an untimely grave.”<sup>24</sup>

A year later, when Joseph reflected on the severe mistreatment received by the Saints from these brutal and heartless mobs, he recorded his feelings in his journal:

“During this state of things I do not recollect that either myself, or the people with whom I was associated, had done anything to deserve such treatment. But we felt a desire to live at peace, and on friendly terms with the citizens of that and the adjoining counties, as well as with all men. . . .

“My family was kept in a continual state of alarm, not knowing when I went from home that I should ever return again; or what would befall me from day to day. But notwithstanding these manifestations of enmity, I hoped that the citizens would eventually cease from their abusive and murderous purposes, and would reflect with sorrow upon their conduct in endeavoring to destroy me, whose only crime was in worshiping the God of heaven, and keeping His commandments; and that they would soon desist from harassing a people who were as good citizens as the majority of this vast republic—who labored almost night and day to cultivate the ground; and whose industry, during the time they were in that neighborhood, was proverbial. . . .

“I had hoped that the good sense of the majority of the people and their respect for the Constitution would have put down any spirit of persecution which might have been manifested in that neighborhood.”<sup>25</sup>

#### THE DEPREDATIONS OF THE MOBS INCREASE

Now that the mob had successfully driven the Saints from DeWitt, their thirst for blood continued to grow. Reverend Sashiel

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<sup>24</sup> *History of the Church* 3:158.

<sup>25</sup> *Personal Writings of Joseph Smith*, pp. 471-472.

Woods, a bitter enemy of the Church, called the mob together in DeWitt and told them:

“The land sales were coming on, and if they could get the ‘Mormons’ driven out, they could get all the lands entitled to preemptions, and that they must hasten to Daviess County in order to accomplish their object; that if they would join and drive out the Saints, the old settlers could get all the lands back again, as well as all the pay they had received for them. He assured the mob they had nothing to fear from the state authorities in so doing, for they now had full proof that those authorities would not assist the ‘Mormons’ and that the mob might as well take their property from them as not.”<sup>26</sup>

Eliza R. Snow had noted that when the Saints first arrived in Far West and Adam-ondi-Ahman, the old settlers were quite anxious to sell their property to the Saints. This was because the old settlers had already planned to mob the Saints in a few months, drive them from their homes, and get their property back.<sup>27</sup>

After hearing the reverend’s speech, this mob immediately headed for Adam-ondi-Ahman. They attacked farms along the way, burning houses, shooting and driving off livestock.<sup>28</sup> On Monday, October 15, 1838, Joseph took a group of volunteers from Far West, acting as members of the state militia, and traveled to the center of activity in Adam-ondi-Ahman. The mob had attacked many outlying settlements just as a large snowstorm had moved in, and Joseph reported:

“Women and children, some in the most delicate condition, were obliged to travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute of clothes, and only escaping with their lives.”<sup>29</sup>

The militia, composed of the brethren and under the command of Colonel Lyman Wight, marched forth to disperse the mob. When

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<sup>26</sup> *History of the Church* 3:161.

<sup>27</sup> *Biography and Family Record of Lorenzo Snow*, pp. 41-42; also *Autobiography of Zerah Pulsipher*, typescript, BYU Special Collections, p. 12.

<sup>28</sup> *History of the Church* 3:161-163.

<sup>29</sup> *History of the Church* 3:163.

the mob members realized that they were facing a military force that was acting under orders from General Hiram Parks of the state militia, they immediately fled for their lives. Joseph was able to return to Far West on October 22, 1838.<sup>30</sup>

This was a dangerous time for all of the Saints. No one was safe to travel alone or to be unarmed. Men and boys carried weapons with them wherever they went, and slept with them by their sides at night.<sup>31</sup>

#### ANOTHER WARNING FROM JOSEPH

As the situation continued to worsen and deteriorate, Jacob Haun, who lived at Haun's Mill, visited Far West to see if the people from his community should move to the safety of Far West. As Daniel Tyler later testified:

“He first went to Captain John Killian, of the Caldwell County militia, informed him of his appointment, and inquired what he and his brethren should do.

“‘Move into the city,’ was the prompt reply.

“‘What! And leave the mill?’

“‘Captain Killian replied, ‘Yes, and leave the mill.’

“‘What! To the mob?’

“‘Yes, to the mob.’

“‘Brother Haun then left the Captain and went to Brother Joseph. He asked him the same questions, and received the same answers, word for word.

“‘But,’ responded the selfish mill-owner, ‘Brother Joseph, we think we are strong enough to defend the mill and keep it in our own hands.’

“‘Oh, well,’ replied he, ‘if you think you are strong enough to hold the mill you can do as you think best.’

“‘What more could he say? His method had always been when his counsel was asked to give it freely and leave parties to

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<sup>30</sup> *History of the Church* 3:163, 165.

<sup>31</sup> Autobiography of John Pulsipher, typescript, BYU Special Collections, p. 4; Autobiography of Zerah Pulsipher, typescript, BYU Special Collections, p. 12; Journal of William Huntington, Sr., typescript, BYU Special Collections, p. 4; Lorenzo Dow Young, *Fragments of Experience, Sixth Book of the Faith-Promoting Series*, (Salt Lake City: Juvenile Instructor Office, 1882), p. 50.

receive or reject it. He could not nor would not, if he could, take away people's agency."<sup>32</sup>

JOSEPH LOSES TWO BRETHREN  
TO THE DISGRACE OF TREACHERY

In the midst of these difficult days and desperate hours, as the mobs gathered around the people, bent upon their destruction, Joseph lost two of his beloved brethren who were both Apostles. Thomas B. Marsh and Orson Hyde left Far West in mid-October and traveled to Richmond, the county capital, where they falsely testified in court about Joseph and the Church. Their testimonials made the mobs more anxious to begin their attack on the Saints.<sup>33</sup> Both Apostles were excommunicated for this flagrant act of treachery.

THE BATTLE OF CROOKED RIVER RESULTS  
IN THE DEATH OF AN APOSTLE

On Wednesday, October 24, 1838, word came to Far West about midnight that a mob at Crooked River, ten miles to the south, was planning to attack Far West, and that several brethren had been captured and were being held as prisoners. Apostle David W. Patten was a captain in the state militia and he therefore marched with 75 men to intercept and disperse this mob.<sup>34</sup>

A fateful battle took place at dawn the next day, as the brethren of the state militia marched toward Crooked River. The mob opened fire on the militia, hitting Patrick O'Banion, who was helping to guide the militia. He was not even a member of the Church. Sadly, he died two days later. The militia returned fire, charging forward as the mob retreated across the river. In the advance, Gideon Carter was killed instantly and Captain Patten was taken from the field mortally wounded, shot in the abdomen. One mob member was killed, and five were wounded.

As the members of the militia returned to Far West, Joseph met them seven miles from the battle site. Unable to continue on to Far West because of David Patten's extreme pain, the brethren stopped

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<sup>32</sup> Daniel Tyler, "Recollections of the Prophet Joseph Smith," *Juvenile Instructor* (1892) 27:95.

<sup>33</sup> *History of the Church* 3:165, 166-167 and note.

<sup>34</sup> *History of the Church* 3:169-170.

at a farm a few miles from the city. As David approached the end of his life, his wife had joined him at his bedside. His dying words to her were: “Whatever you do else, oh, do not deny the faith!” This phrase became a watchword for the Saints.<sup>35</sup> Joseph wrote in tribute to his fallen friend:

“Brother David Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he had lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place.”<sup>36</sup>

#### GOVERNOR BOGGS’ EXTERMINATION ORDER

As rumor upon rumor spread about what had happened at the battle of Crooked River, Governor Boggs decided that there was “open and avowed defiance of the laws” by the members of the Church. He ignored the fact that Captain Patten was a member of the state militia and was entitled to order out troops for the protection of Missouri citizens. On Saturday, October 27, 1838, Boggs issued his infamous extermination order to General John B. Clark, who was commander of the militia at Richmond:

“The ‘Mormons’ must be treated as enemies and must be exterminated or driven from the state, if necessary, for the public good. Their outrages are beyond description. If you can increase your force, you are authorized to do so to any extent you may think necessary.”<sup>37</sup>

General Clark was now free to recruit the mobs into the ranks of the militia once he arrived in Far West. While he was gathering the state militia and heading toward Far West, the mobs already in Caldwell County began to gather in strength and march on Far West. Nathan Tanner was part of the Saints’ militia, and he described what happened next:

“Brother Joseph formed us in a line and straightened our pants [uniforms], telling us to be as calm as a summer’s morning. This was a common word with him. By this time

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<sup>35</sup> *Sacred Places* 4:267-268; *History of the Church* 3:169-171.

<sup>36</sup> *History of the Church* 3:171.

<sup>37</sup> *History of the Church* 3:175.

the mob had come into the lower part of the city, and was marching up and forming in line just below us. When Brother Joseph had us straightened out, and our arms all ready for us, we were ordered to present arms, and every man to pick his man and hold sight on him, but we should not fire until he gave the order. We were about twenty rods off, and with arms at a present and our men picked, we were ordered, 'Forward, march.' I thought we were pretty close then, and so did the mobsters, for they drew off at a double quickstep and in not very good order."<sup>38</sup>

At this show of strength, the mob then withdrew from the area, waiting for additional reinforcements. They would not have to wait for long.

#### THE VICIOUS ATTACK ON THE INNOCENT CITIZENS OF HAUN'S MILL

As the groups of mobs grew in force, they began to attack any of the outlying settlements that were still inhabited. On Tuesday, October 30, 1838—a day that will live in infamy—the stillness of the late afternoon was shattered when 240 horsemen swept down on the small settlement of Haun's Mill, located 15 miles east of Far West. The mob emptied sixteen hundred rounds of ammunition as the innocent and helpless Saints scattered for their lives. A dozen men and boys who ran into the log blacksmith shop were deliberately shot down. Any person who was caught while fleeing was killed, and those who fell, whether wounded or dead, had their clothing stripped from them if they wore anything of value.<sup>39</sup>

In the end, 17 men and boys were killed, 14 others were seriously wounded, and the other 17 men managed to flee and escape injury.<sup>40</sup> Tragically, this whole atrocity could have been completely avoided if Jacob Haun had only obeyed Joseph's counsel.<sup>41</sup> After this ruthless attack, the members of this mob then rode twelve miles westward to join those who were surrounding and preparing to attack Far West.

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<sup>38</sup> *Autobiography of Nathan Tanner*, (Descendants of Nathan Tanner, 1942), p. 58.

<sup>39</sup> *History of the Church* 3:183-186.

<sup>40</sup> *Sacred Places* 4:351-352.

<sup>41</sup> *History of the Church* 5:137.

### THOUSANDS OF TROOPS GATHER TO ATTACK FAR WEST

When the state militia finally arrived outside Far West on the evening of October 30<sup>th</sup>, the Saints initially thought that the militia had come to protect them. Brigham Young reported:

“At the time that the exterminating army of Governor Boggs, commanded by Generals [Samuel] Lucas and [John] Clark, came in sight of Far West, I observed their approach, and thought that it might be the militia of the state which had come to the relief of the citizens; but to my great surprise I found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

“Some of these mobs were painted like Indians, and Gillum, their leader, was also painted in a similar manner, and styled himself the ‘Delaware Chief,’ and afterwards, he and the rest of the mob claimed and obtained pay as militia, from the state, for all the time they were engaged as a mob.”<sup>42</sup>

All of these fiends of hell were now being marshaled for war, preparing to attack the innocent Saints under the complete duplicity and authority of the state of Missouri. A cold and heartless governor had ordered their death and extermination. Word also reached the Saints that Governor Boggs had removed General David Atchison for being “too merciful,” and replaced him with General Samuel Lucas, the bloodthirsty man who had driven the Saints from Jackson County in 1833.<sup>43</sup>

It is hard to imagine the feelings of the people in Far West as they saw the troops closing in to exterminate them. The people began to build a barricade around the city made of “wagons, logs, boards and whatever they could find.”<sup>44</sup> This was an unprecedented situation in United States history as a large community of defenseless citizens faced annihilation at the hands of its own state militia.

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<sup>42</sup> “Manuscript History of Brigham Young,” *Millennial Star* (1863) 25:535; *History of the Church* 3:433-434.

<sup>43</sup> *History of the Church* 3:410.

<sup>44</sup> “Autobiography of Emily Dow Partridge Smith Young,” *Woman’s Exponent* (1885) 14:17.

The troops were motivated by extreme hatred of the Church and the Saints. The entire issue was religion. The Saints had been told repeatedly that if they denied their faith, the mob would leave them alone.<sup>45</sup> Although it was the constitutional duty of every state official to protect the religious freedom of every citizen in the state, these monsters were attacking the helpless people of Far West.

But there was one member of the Church in Far West who was prepared to sell his soul rather than face this prospect of death. This man was Colonel George M. Hinkle, who was in charge of the defense of Far West.<sup>46</sup>

#### JOSEPH AND HIS FRIENDS ARE BETRAYED AND CAPTURED

The people in Far West kept vigil throughout the night of Tuesday, October 30, 1838. They expected an attack at any moment, but it did not come. When the militia approached the city with a flag of truce the next morning, Colonel Hinkle went with them to meet General Samuel Lucas, with whom he made a bargain. Hinkle agreed to Lucas' four demands: first, the Church leaders would surrender "to be tried and punished," second, property would be seized until the cost of the "war" had been paid, third, the Saints would leave the state immediately, and fourth, all firearms would be surrendered to the militia.<sup>47</sup>

Meanwhile, Joseph's only plans were to tell the brethren to stand for their rights:

"Brother Joseph called the brethren together and talked to them. He told them to be valiant and firm and to put their trust in God. He said, 'The enemy is at our doors. Let us stand by one another even unto death, for we have broken no laws but have kept them. We have sought to worship God according to the dictates of our conscience, and for this we suffer.' He talked at some length like a father to his children, which showed the great and noble heart that beat in his bosom.

This council was meant to nerve up the brothers for the

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<sup>45</sup> Kenneth W. Godfrey, "New Light on Old Difficulties: The Historical Importance of the Missouri Affidavits," *Church History Regional Studies—Missouri*, (Provo: Brigham Young University, 1994), p. 210, 211.

<sup>46</sup> *History of the Church* 3:188.

<sup>47</sup> *History of the Church* 3:188.

ordeal they were about to pass through, for it seemed we were about to be swallowed up by this mighty host.”<sup>48</sup>

When Hinkle returned to Far West, he immediately went to work to betray Joseph and his brethren. Joseph recorded:

“Toward evening I was waited upon by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the governor. I immediately complied with the request, and in company with Elders Sidney Rigdon and Parley P. Pratt, Lyman Wight and George W. Robinson, went into the camp of the militia.”<sup>49</sup>

As they were presented to General Samuel Lucas, they were shocked to hear Hinkle say: “General, these are the prisoners I agreed to deliver up.”<sup>50</sup> For his treachery Hinkle was paid \$750 by the mob.<sup>51</sup> This incident left an indelible impression on Joseph. Years later in Nauvoo he was urged by the people to head up the Nauvoo Legion. Some historians have wondered why a prophet of God would accept a military assignment. Of course, Enoch, Abraham, Joshua, Captain Moroni, Mormon and others were all prophet-generals; nevertheless, it was the vivid memory of Colonel Hinkle’s betrayal of the people which motivated Joseph to later conclude that it was his duty to accept military leadership if the people asked him to serve.

Immediately Joseph and his associates were placed under heavy guard as the army began whooping, yelling and shouting. Several shots were fired into the air. Many in the city of Far West thought that the army had just shot their beloved prophet.<sup>52</sup> When Joseph’s parents heard the outcry, with shots fired, Father Smith grabbed his chest in pain and cried out, “Oh, my God! My God! They have killed my son! They have murdered him! And I must die, for I cannot live

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<sup>48</sup> Autobiography of Nancy Naomi Alexander Tracy, typescript, BYU Special Collections, p. 19.

<sup>49</sup> *History of the Church* 3:188-189.

<sup>50</sup> *History of the Church* 3:413.

<sup>51</sup> “Philo Dibble’s Narrative,” *Early Scenes in Church History, Eighth Book of the Faith Promoting Classics* (Salt Lake City: Bookcraft, 1968), p. 89.

<sup>52</sup> *History of the Church* 3:413.



Joseph and his brethren were betrayed into the hands of a cruel, heartless mob. without him!”<sup>53</sup> He collapsed on a nearby bed. The stress of this experience, in combination with the brutality of his family’s subsequent flight from Missouri, contributed to Father Smith’s untimely death two years later.

#### JOSEPH IS CONDEMNED TO BE EXECUTED

Throughout the night, Joseph and his brethren were forced to sit on the ground without shelter while a freezing winter rain drenched them.<sup>54</sup> During the night a secret court-martial was held. At the conclusion, General Samuel Lucas sent the following order to General Alexander Doniphan, who was stationed with his brigade in another part of the camp:

“You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at nine o’clock tomorrow morning.”<sup>55</sup>

However, when General Doniphan received this order, he sent this message back to Lucas:

“It is cold-blooded murder. I will not obey your orders. My brigade shall march for [the city of] Liberty tomorrow morn-

<sup>53</sup> *History of Joseph Smith*, p. 289.

<sup>54</sup> *History of the Church* 3:445; *Autobiography of Parley P. Pratt*, p. 187.

<sup>55</sup> *History of the Church* 3:190 note.

ing at eight o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God."<sup>56</sup>

The next morning, Doniphan and his brigade marched out of the camp as he had promised.<sup>57</sup> This brave and noble act saved the lives of Joseph and his brethren. After this firm and indignant reply by General Doniphan, Lucas was afraid to carry out his own order. He therefore decided to drag these men off to his home town of Independence, and display the prisoners as a public spectacle.<sup>58</sup>

Before Joseph was escorted from Far West, he was allowed to see his family for one heart-rending moment. He said:

"I found my wife and children in tears, who feared we had been shot by those who had sworn to take our lives, and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifested in their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure.

"Who can realize the feelings which I experienced at that time, to be thus torn from my companion, and leave her surrounded with monsters in the shape of men, and my children, too, not knowing how their wants would be supplied; while I was to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family."<sup>59</sup>

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<sup>56</sup> *History of the Church* 3:190-191 note.

<sup>57</sup> Autobiography of Nancy Naomi Alexander Tracy, typescript, BYU Special Collections, p. 20.

<sup>58</sup> *History of the Church* 3:200 and note 2.

<sup>59</sup> *History of the Church* 3:193.

Parley P. Pratt wrote: "I went to my house, being guarded by two or three soldiers; the cold rain was pouring down without, and on entering my little cottage, there lay my wife sick of a fever, with which she had been for some time confined." In the same bed were also two sick children, one three months and the other five years. "I halted with the guard at the door of Hyrum Smith; and heard the sobs and groans of his wife at his parting."<sup>60</sup> Hyrum's wife, Mary Fielding Smith, would give birth to her first child in just two more weeks. She was about to be blessed with a child who would one day become the President of the Church, Joseph F. Smith.

#### FAR WEST IS PILLAGED BY THE MOB

With the assistance of the traitorous Colonel Hinkle, many other Church leaders were made prisoners of the mob. Through the providence of God, Brigham Young was not captured since he was relatively unknown to the mob. Hinkle also couldn't remember Heber C. Kimball's name, even though he tried, and so Heber was also spared.<sup>61</sup> The leadership of these two stalwart men would be sorely needed in the next few months as the Saints fled from Missouri.

The state militia forced all the men in Far West to give up their weapons, and then the militia attacked the helpless citizens of Far West with impunity:

"As quick as the Saints laid down their arms and the mob had gotten possession of them, they went to steal everything they could lay their hands hold of, break locks to stables, and take out the Saints' horses and ride them off and would shoot down the oxen and the cows and cut out enough for their breakfast and let the rest lay for the dogs."<sup>62</sup>

"The mob had taken cattle, pigs, poultry, and whatever they wanted for their army to eat while they were camped outside of the city, for all know that even a mob must eat to live,

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<sup>60</sup> *History of the Church* 3:193-194 note.

<sup>61</sup> *Life of Heber C. Kimball*, p. 222.

<sup>62</sup> Autobiography of Daniel Duncan McArthur, typescript, BYU Archives and Manuscripts, pp. 8-9.

even if they have to rob women and children of their last morsel to do it.”<sup>63</sup>

Heber C. Kimball noted the final indignity that the Saints then suffered:

“We were brought up at the point of the bayonet and compelled to sign a deed of trust, transferring all our property to defray the expenses of this war made on us by the state of Missouri. This was complied with, because we could not help ourselves. When we walked up to sign the deeds of trust to pay these assassins for murdering our brethren and sisters and their children, ravishing some of our sisters to death, robbing us of our lands and possessions and all we had on earth, and other similar ‘services,’ they expected to see us cast down and sorrowful, but I testify as an eyewitness that the brethren rejoiced and praised the Lord for His sake, taking joyfully the despoiling of their goods. Judges and magistrates, Methodist, Presbyterian, Campbellite and other sectarian priests stood by and saw all this going on, exulting over us, and it seemed to make them more angry that we bore our misfortunes so cheerfully. Judge Cameron said, with an oath, ‘See them laugh and kick up their heels. They are whipped, but not conquered.’”<sup>64</sup>

#### GENERAL CLARK TELLS THE SAINTS TO LEAVE FAR WEST

On Tuesday, November 6, 1838, when General John B. Clark and his troops arrived in the city, he gathered the remaining men of Far West together and gave them this warning:

“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, it is nothing to me. . . . The orders of the governor to me were that you should be exterminated, and not allowed to remain in this state, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your

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<sup>63</sup> “Autobiography of Emily Dow Partridge Smith Young,” *Woman’s Exponent* (1885) 14:18.

<sup>64</sup> *Life of Heber C. Kimball*, p. 219.

families would have been destroyed and your houses in ashes. . . .

“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. . . . As for your leaders do not once think—do not once imagine for a moment—do not let it enter your mind that they will be delivered, or that you will see their faces again, for their fate is fixed—their die is cast—their doom is sealed.”<sup>65</sup>

Guards were placed around the city so that no one could leave or enter without permission.<sup>66</sup> On November 10, 1838, General Moses Wilson decreed that everyone at Adam-ondi-Ahman would have to abandon the city within ten days and move to Far West.<sup>67</sup> As this occurred, the city of Far West was soon filled to overflowing. Mother Smith reported:

“There was an acre of ground in front of our house completely covered with beds, lying in the open sun, where families were compelled to sleep, exposed to all kinds of weather. These were the last who came into the city, and, as the houses were all full, they could not find a shelter. It was enough to make the heart ache to see the children, sick with colds, and crying around their mothers for food, whilst their parents were destitute of the means of making them comfortable.”<sup>68</sup>

As we examine the whole of Church history, this was one of the most difficult and trying times through which the Saints had to pass, and Joseph had been harshly torn from his beloved people in their hour of greatest need. The next few months would hold some of the darkest times in Joseph's life. However, even though he and his brethren were now being taken as prisoners into the center of their enemy's stronghold, he would soon be given a comforting revelation that would give him and his brethren a hint of hope in this time of utter hopelessness.

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<sup>65</sup> *History of the Church* 3:203.

<sup>66</sup> *History of the Church* 3:204-205.

<sup>67</sup> *History of the Church* 3:207.

<sup>68</sup> *History of Joseph Smith*, p. 292.