

# CHAPTER I

## THE DAYS OF MY CHILDHOOD.—WHY I EVER WAS A MORMON.

An Important Question.—Born in Mormonism.—Telling my own story.—Joseph Smith's Mission.—He Preaches a New Dispensation.—My Parents Introduced to the Reader.—The Days before Polygamy.—My Mother's Childhood.—Learning under Difficulties.—First Thoughts of Mormonism.—Received into the Church.—Persecution for the Faith.—Forsaking All for the New Religion.—First Acquaintance with the Apostle Brigham.—His Ambitious Intrigues.—His Poverty.—His Mission-work.—Deceptive Appearances.—My Mother's Marriage.—A Brief Dream of Happiness.—That sweet word "Home."—The Prophet Smith turns Banker.—The "Kirtland Safety Society Bank."—The Prophet and Sidney Rigdon Flee.—A Moment of Hesitation.—Another "Zion" Appointed.—Losing All for the Church.—Privation and Distress.—Sidney Rigdon and his "Declaration of Independence."—He Excites an Immense Sensation.—Mobs Assemble, and Fights Ensue.—Lively Times among the Saints.—The Outrages of the Danites.

**D**URING the somewhat public career which I have led since my apostasy from the Mormon Church, I have been asked why I ever became a Mormon. Indeed, I have scarcely entered a town where this question has not been put by some one, almost on the instant of my arrival. It is the first query of the newspaper reporter, and the anxious inquiry of the clergymen, who with one accord, without regard to creed or sect, have bid-



den me welcome into the light of Christian faith, from out the dark bondage of fanaticism and bigotry; and I have often answered it at the hospitable table of some entertainer, who has kindly given me shelter during a lecture engagement.

Curiosity, interest, desire to gratify a wondering public by some personal items concerning me, are the different motives which prompt the question; but surprise is almost without exception betrayed when I tell them that I was born in the faith. Sometimes I think that the people of the outside world consider it impossible that a person can be born in Mormonism; they regard every Mormon as a deluded proselyte to a false faith.

It is a desire to impress upon the world what Mormonism really is; to show the pitiable condition of its women, held in a system of bondage that is more cruel than African slavery ever was, since it claims to hold body and soul alike; to arouse compassion for its children and youth, born and growing up in an atmosphere of social impurity; and, above all, to awaken an interest in the hearts of the American people that shall at length deepen into indignation—that I venture to undertake the task of writing this book. I have consecrated myself to the work, not merely for my own sake, but for the sake of all the unhappy women of Utah, who, unlike myself, are either too powerless or too timid to break the fetters which bind them.

I intend to give a truthful picture of Mormon life; to veil nothing which should be revealed; even though the recital should be painful to me at times, coming so close, as it necessarily must, to my inmost life, awakening memories which I would fain permit to remain slumbering, and opening old wounds which I had fondly hoped were healed. Neither shall I intentionally tinge any occurrence with the slightest coloring of romance; the real is so vivid and so strange that I need have no recourse; to the imaginary.

All the events which I shall relate will be some of my

### BORN IN MORMONISM. 33

own personal experiences, or the experience of those so closely connected with me that they have fallen directly under my observation, and for whose truth I can vouch without hesitation. To tell the story as it ought to be told. I must begin at the very beginning of my life; for I have always been so closely connected with these people that I could not easily take up the narrative at any intermediate point.

I was born at Nauvoo, Illinois, on the 13<sup>th</sup> of September, 1844, and was the youngest child and only surviving daughter of a family of five children.

My father and mother were most devout Mormons, and were among the very earliest of Joseph Smith's converts. They have, indeed, been closely identified with the Church of the Latter-Day Saints almost from its first establishment. They have followed it in all its wanderings, have been identified with its every movement, and their fortunes have risen or fallen as the Church has been prosperous or distressed. They were enthusiastic adherents of Joseph Smith, and devoted personal friends of Brigham Young, until he, by his own treacherous acts, betrayed their friendship, and broke every link that had united them to him, even that of religious sympathy, which among this people is the most difficult to sunder.

My father, Chauncey G. Webb, was born in 1812, in Hanover, Chataqua County, N.Y. He first heard the Mormon doctrine preached in 1833, only a very short time after Joseph Smith had give the Book of Mormon to the world, and had announced himself as another Messiah, chosen by "the Lord" to restore true religion to the world, to whom also had been revealed all the glories of "the kingdom" that should yet be established on the earth, and over which he was to be, by command from the Lord, both temporal and spiritual ruler.

They—and the old folks—embraced the new faith immediately, and prepared for the removal to Kirtland, Ohio, which

#### 34 THE FIRST RELIGION OF "THE SAINTS "

was to be the nucleus of the new church, the "Zion" given by revelation to Joseph Smith as the gathering-place of the Saints. They were naturally anxious to gather all their children into the fold, and they urged my father, with tearful, prayerful entreaties, to accompany them to their city of refuge prepared for the faithful followers of the Lord and His prophet Smith.

Like many young people, he had at that time but little sympathy with religion. He had given but very little thought to the peculiar beliefs of the different churches. This world held so much of interest to him, that he had considered but very little mysteries of the future, and the world to come. Of a practical, and even to some extent sceptical turn of mind, he was inclined to take things as they came to him, and was not easily influenced by the marvellous or supernatural. If left to himself, he might, probably, never have embraced Mormonism; but he yielded to the entreaties of his parents, and joined the Mormon Church more as an expression of filial regard than of deep religious conviction. The Saints were at that time an humble, spiritual-minded, God-fearing, law abiding people, holding their new belief, with sincerity and enthusiasm, and proving their position, to their own satisfaction at least, from the Bible. They had not then developed the spirit of intolerance which has since characterized them, and though they

were touched with religious fanaticism, they were honest in their very bigotry. The Mormon Church, in its earliest days, cannot be fairly judged by the Mormon Church of the present time, which retains none of its early simplicity, and which seems to have lost sight entirely of the fundamental principles on which it was built. My father, although not entering fully into the spirit of his new religion at that early period of his saintly experience, yet found nothing of the insincerity which he claimed to have met in other beliefs; and having embraced the new faith, he was prepared to hold to it, and to cast his lot with

#### MY MOTHER'S CONVERSION 35

it. So he went with his parents to Kirtland, in 1834, where found the first romance of his life in the person of Eliza Churchill, my mother, then a young girl of seventeen, just blossoming into fairest womanhood.

Never was there a greater mental or spiritual contrast between two persons. My mother was a religious enthusiast, almost a mystic. She believed implicitly in personal revelation, and never doubted but that the Mormon faith came directly from "the Lord." She "saw visions and dreamed dreams," and at times it would have taken but a little persuasion to have made her believe herself inspired. It was a religious nature like hers, dreamy, devoted, and mystical, that, in other conditions and amid other surroundings, had given to France a Joan of Arc. It must have been the attraction of opposite natures that brought together in so close a relationship the practical, shrewd, somewhat sceptical man, and the devoted, enthusiastic, religious girl. It was probably the very contrast that made the young man feel such tenderness and care for the homeless orphan girl, and made her cling to him, trusting her helplessness to his strength.

Her early life had by no means been so sheltered as his, and to her the thought of tender care and protecting watchfulness, through all the rest of her days, was unutterably sweet and restful. If her dream could only have been realized! But polygamy cursed her life, as it has that of every Mormon woman, and shattered her hopes before she had but a taste of their realization.

She was born at Union Springs, Cayuga County, N.Y., on the 4<sup>th</sup> of May, 1817, but only lived there until she was two years old, when her parents removed to Livingston County, in the same state. When she was four years old her mother died, leaving three little children, the youngest a mere baby. Her father, finding it impossible to obtain any one to take care of the three as they should be cared for, was obliged, much against his will, to separate them,

and put them in the charge of different persons, until such time as he was in a situation to make a home for them together. But that was destined never to be, and these children were never reunited, although they have never lost sight of one another; and to this day the hearts of the Gentile and Mormon sisters yearn towards each other, and the more fortunate one suffers in sympathy with her sister's sufferings.

My mother was given into the care of a family of the name of Brown, with whom she staid twelve years. Her life with them was rendered most unhappy by the treatment which she received, and from lack of sympathy. Ambitious, and craving knowledge most ardently, she was denied all means of procuring a proper education, and reduced to the position of mere drudge. But her perceptions were keen, her memory retentive, and in spite of all drawbacks she managed to learn something; enough, indeed, to lay the foundation for the knowledge which she afterwards acquired, and which stood her in good stead as a means of support for herself and her children, after the arrival of the Saints in Utah. Whatever came in her way in the shape of reading-matter she eagerly devoured, whether it was the torn bit of an old newspaper, the inevitable "Farmers Almanac," or some odd volume of history, biography, or fiction, which had found its way mysteriously to the New York farm-house of other days; but above all, the Bible and Methodist hymn-books. These she had read and re-read until she could repeat large portions of them from memory. Wesley's beautiful hymns, with their earnest, fervid tone, were her special favorites among these religious songs, and her young heart glowed as she listened to the poetic inspirations of Isaiah and those other prophecies; which she believed, although she could not understand.

When she was fifteen years of age, she united with the Methodist Church; and it was while she was in the first

#### PREACHING THE NEW RELIGION. 37

flush of her religious experience that the Mormon missionaries came to Avon, the town in which she lived, preaching



PREACHING THE NEW RELIGION.

their new doctrines. My mother had very naturally a great deal of curiosity concerning this new religion, which was railed at as a delusion, and its prophet and founder, Joseph Smith, who was called a hypocrite, a false teacher, a blasphemer, and every other opprobrious name that could be heaped upon him, in the bitterness of religious persecution. But she was forbidden to attend their meetings, and it was many months before she able to listen to one of the sermons. During this time she had grown somewhat into sympathy with these people, and she would have felt had she not met with such persistent, and, what seemed to her, unreasonable opposition to her often expressed wish to hear them and judge of their sincerity and truth for herself.

After a time, however, she found an opportunity of attending a two days' meeting, without the knowledge of her friends; and she listened eagerly to Joseph Young as he expounded the new doctrine and dwelt upon the glories of the "kingdom" which was to be speedily set up upon the earth. Predisposed as she already was in its favor, it

#### SUFFERING FOR THE FAITH. 38

is not strange that she was readily convinced of its divine origin, and accepted it at once as the true religion. Before the meeting was over, she was numbered among Elder Joseph Young's converts, and was received into the Mormon Church, being baptized by the apostolic hands of his brother Brigham.

When it became known that she had become a convert to the obnoxious faith, she was the object of bitter persecution. The family with whom she lived were especially intolerant, and in their anger resorted to every expedient to force her to give up her new faith. They confined her in a cellar for several days, kept her upon bread and water, and subjected her to other severities of a like nature. All this opposition did not move her one particle. She remained firm in her chosen faith, and was steadfast and true to her convictions of right. All this severity of treatment she rather gloried in. Was it not worth while to suffer persecution, and be treated with contumely and contempt, for the sake of the church that had been specially called by the Lord to "build up the waste places of Zion"? Would not her reward be the greater by and by? So filled was she with the new enthusiasm that nothing had power even to render her unhappy; as she says, she triumphed in persecution and rejoiced in suffering.

When her persecutors found that neither arguments nor threats could move her, they turned her out of doors, considering that they were only doing their duty, since it would be a sin to harbor a Mormon. The thought of her extreme youth and unprotected situation did not move them in the slightest degree. Their doors were shut against her, as their hearts had always been.

Instinctively she turned towards the people with whom she had so lately connected herself, and for whose sake she had left home and friends; they received her kindly and hospitably, and she went with them to Kirtland, where my father found her when he arrived a few months later.

#### WHAT BRIGHAM YOUNG ONCE WAS. 39

It was at this time that the friendship began between my mother and Brigham Young, which lasted many years – a faithful friendship on her part, met, as a matter of course, by unkindness and treachery on his side. At that time he was young and zealous, and seemingly sincere. He was one of the most successful of the early Mormon missionaries, and was considered specially gifted. He was an ardent supporter and personal friend of Joseph Smith, and young as he was, had attained a high position in the Church of the Saints, being the second of the twelve apostles, all of whom were chosen by the Prophet Smith himself.

Some have considered that his zeal was assumed, and that beyond the ambition of attaining a high position he had no personal regard for Mormonism. It is believed by many of the old Mormons that he always entertained the hope of becoming Joseph's successor, and standing at the head of the church. He has no natural religious nature; indeed, he is at times a positive sceptic. He has made the church a stepping-stone to temporal prosperity, and the Mormon people have been the pliant tools with which he has carved his fortune.

In those days he was struggling with poverty, going on missions, as the apostles of old were commanded to do, and as all these new apostles did, in their first days of apostle-ship, "without purse or scrip;" and to my mother the "Apostle" Brigham was invested with all the attributes which belong to an earnest nature, intensified by deep religious faith. In short, he was, as she regarded him, a creature of her imagination, and utterly unlike his real self as she came at length to know him.

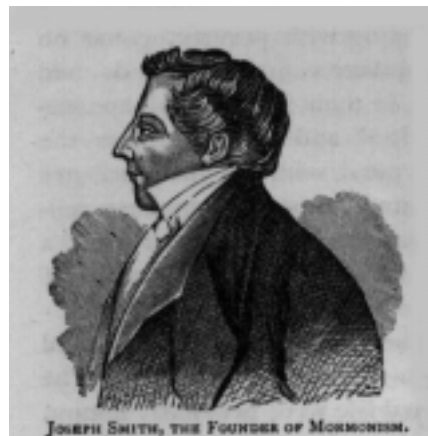
The year following my father's arrival in Kirtland, and his first meeting with my mother, they were married. The first few months of their married life were peculiarly happy, and they prospered beyond their most sanguine expectations. My father was a wheelwright by trade, and directly on reaching Kirtland built a wagon manufactory, and

#### JOSEPH SMITH: "PROPHET, SEER, AND REVELATOR." 40

started in business for himself. He was eminently successful in his undertaking, and made money sufficiently fast to suit his own ideas and ambitions. He built a cosy little house, and carried my mother to it; and there, for the first

time since she was a little child, she knew what it was to have a home – a genuine home! Not a mere resting-place, where she felt herself an intruder, but a place in which she was a mistress, over which love and she held absolute and undisputed sway.

It was during that happy period, the only happy time in her whole life, that she fitted herself to teach. She was an indefatigable student, and she made the most and the best of her time. At that time she studied to satisfy her intense craving for knowledge, and as a pleasant recreation, with no thought that she might



some day have to turn her studies to practical account. She had not then been introduced to the doctrine of "plural wives," and its attendant "glories," which, being defined, meant miseries and torture. And the definition has never been altered, and never will be, until women's natures are most radically changed.

As I said before, my father was prospering in worldly affairs, and when it was "revealed" to Joseph Smith that in addition to the profession of "Prophet," he should add that of banker, he assisted Smith in founding the "Kirtland Safety Society Bank," by promising to deposit all his money therein; in short, giving Smith all that he possessed outside of his house and shop towards completing the amount necessary for a capital on which to start the new enterprise. When the

#### THE BANK FAILS, AND THE "PROPHET" FLEES. 41

bank failed, which it did very shortly after its establishment, my father, of course, lost every cent which he invested. He was intensely disgusted with the whole proceeding, which, if it had happened in the Gentile world, would have been termed swindling, and Smith would not have been easily let off by the mere calling of names. Many Gentiles, who had suffered by the failure, were not so lenient as Smith's followers, and demanded that the Prophet should answer to the complaint of swindling before the United States court. But, as usual, he eluded the officers of justice, and all attempts to arrest him were unavailing.

The poor Saints, although losing, many of them, all their hard-earned savings, were still loyal to their leader,

and excused him on the ground that “he had lost the Spirit” for the time, and the revelation was not of divine origin; although he was unconscious of that fact, and received it in good faith. My father, however, not so ready to excuse what seemed to him an act of premeditated dishonesty, and having very little faith in “revelation” at any time, was very bitter in his denunciations; and it was only by my mother’s influence, who still clung fondly to her faith, that he did not then renounce Mormonism. Although she has never openly acknowledged it, I think that my mother has since often regretted her steadfast adherence to the church at that time. Her loyalty and persistence brought upon her the unhappiness of life, and finally plunged her into such utter misery as only polygamous wives can experience. Her religion, that was to be so much to her, brought her not one ray of comfort, but in after years blighted her domestic life, and laid upon her a cross almost too heavy to be borne. But I must do her the justice to say, that through it all she has never complained, but has endured her sufferings in silence, and met her woes with patience.

This unfortunate revelation of the Prophet’s, together with other somewhat questionable business transactions, and the

#### A NEW “ZION” ESTABLISHED. 42

consequent growing prejudice of the people of Ohio against him and his followers, made it necessary for the Saints to seek some other place, where they might build their “Zion.” It was certain that the Lord did not favor Ohio; and about that time he “revealed” to Joseph that the place he had selected in which to establish His temporal kingdom was Missouri. This was to be the Mormon Canaan, the land which they—the chosen people of the Lord—should enter and possess. To be sure, He had revealed the very same thing concerning Kirtland; it was there that he declared “He had established His name for the salvation of the nations.” But according to the Prophet’s later explanation, Satan was striving to break up the kingdom, and the spirit of “apostate mobocracy” raged and grew hotter, until Smith and his confederate, Sidney Rigdon, were obliged “to flee from its deadly influence, as did the apostles and prophets of old;” and “as Jesus had commanded his followers, when persecuted in one city, to flee to another,” so these two worthies left the “chosen city of the Lord” most unceremoniously, under cover of darkness, pursued by officers of the law, and never returned to it again. But from Missouri Smith sent messages and exhortations to those of the Saints who still remained faithful, “to gather quickly to Zion.”

Very many members of the church apostatized at that time, and the numbers of the faithful “chosen” were decidedly lessened. Among those who remained unshaken was my mother, who in her almost fanatical blindness, ac-

cepted the Prophet’s explanations, and was still willing to be led by his revelations. My father was held by his affection for her rather than by any conviction of the “divine leading” of Smith, whom, indeed, he distrusted almost entirely; and it was in compliance with my mother’s ardent wish to follow her prophet, and to establish herself and family in Zion amidst the Saints, that my father finally decided to emigrate with the remnant of the church to Missouri.

#### SUFFERINGS OF THE PERSECUTED SAINTS. 43

He settled in Daviess County, about thirty miles from Far-West, where the body of the Saints were located, and was again tasting the sweets of prosperity and domestic comfort, when the Missouri war broke out, and he was obliged to remove his family, in the greatest haste, to Far-West for their safety, leaving the house and property to be confiscated by an angry mob.

This was the second time, since the casting his lot with the Saints, that all my father’s possessions had been suddenly swept away, and this last would have discouraged him sadly had it not made him so indignant to see the injustice which was shown by the Gentiles to the Mormons; and he assisted in guarding the lives of the Mormon people, and the remnant of property which was left to them, until such time as they could find another home.

During this time my mother’s sufferings were intense. Many of the houses had been burned by mobs, and she, and many other women in as severe straits as herself, were compelled to live as best as they could, exposed to the wind and rain, and without any proper shelter, during almost the entire winter, with two little children, one little baby only a few months old, and the other about two years old. In addition to all the discomforts of the situation, she was always in constant terror of an attack by the infuriated mobs, who were waging a genuine war of extermination with the suffering Saints. As is always the case with a religious war, the feeling was intensely bitter. The Gentiles had no charity for the Mormons, and would not tolerate their faith nor them. The Mormons returned the hatred of the Gentiles with interest, and considering themselves the chosen of the Lord, selected by Him to the exclusion of the rest of the world, of course argued that whatever they did could be by no possibility by wrong, and they returned their ill-treatment with interest.

Although there had been, always, a strong prejudice against the Mormons in Missouri, as in other states where

#### SIDNEY RIGDON’S FAMOUS DECLARATION. 44

they had lived, it was not until after Sidney Rigdon made

his famous incendiary speech, at the commencement of the foundation of the new Temple at Far-West, on the 4<sup>th</sup> of July, 1838, that the feeling broke into anything like aggressive hostilities.

Rigdon had embraced Mormonism in 1830, and had been ever since that time an ardent Saint. He was a Campbellite preacher in Ohio at the time of his conversion, which was accomplished under the teachings of Parley P. Pratt, a man who played quite an important part in early Mormon history. Rigdon was a very fluent speaker, much revered by the Saints on account of his eloquence, which, it must be confessed, was decidedly of the "buncombe" order. For a long time he was the intimate friend and chief counsellor of Joseph Smith, was connected with him in the Kirtland Bank swindle, and escaped with him to Missouri.

It had been revealed to the Prophet Smith that another temple must be built to the Lord in the new Zion, since the one at Kirtland had been desecrated by falling into Gentile hands, and Rigdon was chosen to make the speech on the occasion of laying the first foundation-stone of this sacred edifice.

The "Champion of Liberty," as Rigdon was called by his admirers, were more bombastic and more denunciatory than usual. He surpassed himself in invective and maddened the already prejudiced Missourians, who were only waiting for some excuse to quarrel with their unwelcome neighbors. Among other absurd things, he said:

"We take God and all the holy angels to witness, that we warn all men to come on us no more for ever. The man or set of men that attempts it, does so at the expense of their lives. The mob that comes to disturb us we will follow until the last drop of their blood is spilled, or else they will have to exterminate us. We will carry the war into their own homes and families. No man shall come into

#### GREAT EXCITEMENT AMONG THE SAINTS. 45

our streets to threaten us with mobs; if he does, he shall atone for it before he leaves the place. We this day proclaim ourselves free, with a purpose and determination that can never be broken. No, never! No, never!! No, never!!!"

This speech fired the excitable nature of the Saints, and they were aroused to a high pitch of warlike enthusiasm. Already, in imagination, they saw Missouri conquered, and the church in possession of the entire state. There could be no doubt of the final result, for this was the Promised Land into which they had been led by the hand of the Lord.

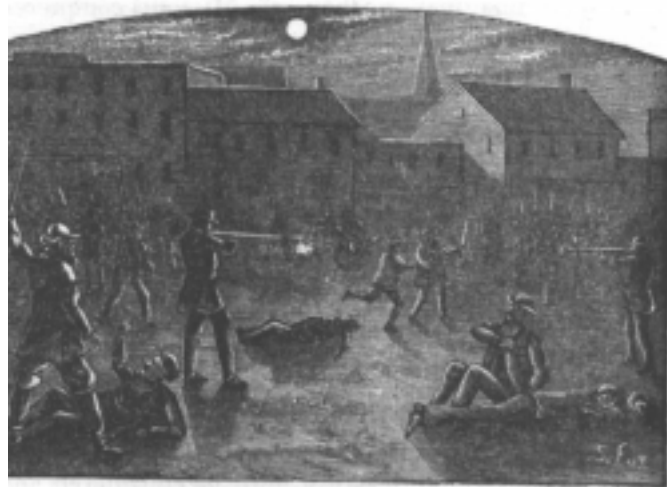
With the superstition which characterizes this people, they turned every accident or occurrence into some sign from Heaven, and it was always interpreted to promise success to them and confusion to their enemies. On this day of celebration the Mormons had erected a liberty-pole in honor of the occasion; in the afternoon it was struck by

lightning, shivered to atoms, and fell, its flag trailing in the dust. There was rejoicing among the Mormons; that was certainly an omen of the speedy downfall of their enemies. It seems now as though – if it must be considered an omen of anything – that it was prophetic of the uprooting and scattering of this people, so soon was it followed by their expulsion from the state.

The feeling of bitterness between the two contending factions grew more intense daily, and each party was eagerly watching for some acts of violence from the other. The next month, at the election, the war commenced in earnest. A man named William Peniston was candidate for the legislature. The Mormons objected to him on the ground that he headed a mob against them in Clay County. The Missourians, aware of this objection, endeavored to prevent the Mormons from voting, and a fight ensued, in which the latter proclaimed themselves victorious. Gallatin, the court town of Daviess County, was soon

#### THE NIGHT OF TERROR. 46

after burned by the Mormons. Then commenced robbing, plundering, and outrages of every kind by both parties. It was a season of the wildest confusion, and both sides were blinded with passion, and lost sight of reason, toleration, and, above all, Christian forbearance. It was a positive reign



of terror. Houses, barns, and haystacks were burned, men shot, and all manner of depredations committed.

It is impossible for me to say which party was the principal aggressor; probably there was an equal blame on both sides; but I have been informed that Joseph taught his followers that it was right, and "commanded of the Lord," for them to take anything they could find which belonged to their enemies, in retaliation for the wrongs which be-

longed to their enemies, in retaliation for the wrongs which they had suffered at their hands. I can more easily believe this to be true, because the spirit of the Mormon Church has always been that of retaliation. The stern old Mosaic law, "An eye for an eye, and a tooth for a tooth," is in full force among them, and in not only advised by the leaders, but insisted upon by them. Indeed, they have added to its severity, until now it stands, "A life for an offence, real or

#### THE DANITE BAND ORGANIZED. 47

suspected, of any kind." In support of this they refer to the Israelites "borrowing" jewelry from the Egyptians before they took their flight from Egypt; and they quote, "The earth is the Lord's, and the fullness thereof;" and as they claim to be the Lord's particularly applicable to the situation, and all the excuse they need to give for any irregularities in the way of appropriating other people's property. They are merely coming into their inheritance.

At all events, the people were not slow to obey the command of the Lord and counsel of Joseph, and they displayed their spirit of obedience by laying hold of every kind of property which came within their reach. In the midst of these troubles, Joseph came out to Daviess County to a town called "*Adam-ondi-Ahman*," named, of course, by revelation, and meaning, when translated, "The valley of God in which Adam blessed his children;" said to be the identical spot where Adam and Eve first sought refuge after their expulsion from Eden. Upon his arrival, he called the people together, and harangued them after this mild and conciliatory fashion: "Go ahead! Do all you can to harass the enemy. I never felt more of the spirit of God at any time than since we commenced this stealing and house-burning." My parents were living at Adam-ondi-Ahman at that time, and were present when Joseph delivered this peculiarly saint-like address.

About this time the Danite bands were first organized, for the purpose of plundering and harassing the people of the surrounding country. I have been told this by a person who heard the oaths administered at a meeting of the band in Daviess County. They were instructed to go out on the borders of the Settlements, and take the spoils from the "ungodly Gentiles;" for was in not written, "The riches of the Gentiles shall be consecrated to the people of the house of Israel?"

#### THE PROPHET SMITH TAKEN PRISONER. 48

Joseph Smith always denied that he had in any way authorized the formation of the Danite bands; and, in fact, in public he repeatedly repudiated both them and their deeds of violence. At the time of which I speak, however, Tho-

mas B. Marsh, who was seen the president of the "twelve apostles," together with Orson Hyde, who now occupies that post, apostatized. Both subsequently returned to the bosom of the church, making the most abject submission. Poor Marsh died, crushed and broken-hearted. Hyde's heart was of tougher composition, and he still lives; but Brigham will never forget or forgive his apostasy.

While both Marsh and Hyde were separated from the church, they made solemn affidavits against Joseph and the Mormons in general, accusing them of the grossest crimes and outrages, as well as of abetting the Danites and their deeds. The cowardly Apostles afterwards declared that these affidavits were made under the influence of fear. That is very probable, but at the same time there can be no real doubt that there was a larger amount of truth in what they affirmed than jealous Mormons would be disposed to admit.

The outrages committed by these Danites, and others like them, caused the expulsion of the Saints from Missouri. Joseph and about fifty of his followers were taken prisoners, and between his arrest and imprisonment, and the final exodus from the state, there was great suffering among the Mormon people.