

## PART 1

# NEW YORK, OHIO, AND MISSOURI, 1800—1834

### INTRODUCTION

This first portion of Newel Knight's autobiography covers his life from his birth in 1800 until late 1834. It was compiled by Newel in 1846 and consists of lined folio paper grouped together into three items in narrative format.<sup>1</sup> In his autobiography, he is aware of other major journals covering the same period and consciously makes unique contributions instead of covering the same material. Valuing the other sources, his narration sometimes incorporates passages taken from other sources. After a short introduction to his life, Newel quickly takes up his history with Joseph Smith, starting in 1826, and his early association with the development of the Church. Because he participated in events that Joseph Smith's history relates, he copied Joseph's version of those events, at times adding his own observations. Composing his journal retrospectively in Nauvoo, he had access to and generously borrowed

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1. This includes file MS 767, folder 1, items 1, 2, and 3. The manuscripts have nine pages missing.



RESEARCH: Larry C. Porter and Richard L. Jensen  
 CARTOGRAPHY: Isaac Montague and Brent Black, BYU Geography  
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New York and Vicinity, 1832–1835. Courtesy of the Joseph Smith Papers Project.

from Joseph Smith’s “History of the Church,” published serially in the *Times and Seasons* between March 1, 1842, and February 15, 1846. The last *Times and Seasons* installment of the Smith “History” concluded with August 1834 events.<sup>2</sup> Newel’s autobiographical flow leaves behind Joseph Smith’s story at this point and concentrates on Newel’s personal experiences. Part 1 concludes there.

In part 1, Newel borrows from two other sources published in the *Times and Seasons*. When telling about the 1833 expulsion of the Saints from Jackson County, he copied generously from “A History, of the Persecution, of the Church of Jesus Christ, of Latter Day Saints in Missouri,” published in installments in the *Times and Seasons* from 1839 to 1840. And, for the 1834 Zion’s Camp arrival narration, he borrowed from Heber C. Kimball’s diary, published in the *Times and Seasons* during 1845.<sup>3</sup>

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2. See *JSP*, H1:xxxv–xxxix.
  3. It is noteworthy that Newel did not insert text from the lengthy summary of Missouri depredations that he, Parley P. Pratt, and John Corrill wrote on De-

Part 1 contains Newel's useful and original observations and recollections, particularly about the Church branch in Colesville, over which he presided in the earliest days of the Church. He adds details about Joseph Smith that are not in the Prophet's history. Newel also includes three unique documents: a Joseph Smith letter, August 20, 1830; a second Joseph Smith letter, December, 2, 1830; and the September 1833 pledge to contribute to the Jackson County temple, signed by six men in Newel's branch.<sup>4</sup>



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ember 13, 1833. This long document was published in *The Evening and Morning Star, Extra*, in Kirtland in February 1834. It is possible he lacked access to that account, or perhaps he preferred copying from the recent “History, of the Persecution” installments in the *Times and Seasons*.

4. See *JSP*, D1:172–77, 214–19.

[1] I Newel Knight was born Sept 13th 1800 at Marlborough, Windham County Vermont.<sup>6</sup> My Fathers name was Joseph Knight born ——. <sup>7</sup> Mother's Maiden name was Polly Peck, born April 16th 1774. My Father moved into the State of New York when I was nine years of age and settled on the Susquhanah River near the bend in Chenango County, Town of Bainbridge. Stayed there two years. Then moved ^down^ the river ~~nine~~ ^six^ miles into Broom County town of Coalsville and there remaind nineteen years.

My Father owned a farm, a gristmill, and Carding machine.<sup>8</sup> He was not rich yet possessed enough of this worlds ~~goods~~ ^goods^ to secure to him Self and family the necessaries and Comforts of life. His family consisted of himself, my Mother, three sons, and four Daughters, Viz

Naaum born

Esther

Newel

Anna

Josep

Polly

and Betsey<sup>9</sup>

He raised his family in a genteel and respectable manner. He only gave them a common Shool education.

My Father was a Sober, honest man, generally beloved and respected by his neighbors and acquaintances.

I do not know that any thing special occured more than is common to all families ^in general^ during our Child hood with our parents. My

5. MS 767, folder 1, item 1.

6. "Death of Newel Knight," *Deseret Evening News*, May 25, 1907, 6.

7. Joseph Knight Sr. was born on November 31, 1772, though Newel never adds it here. Hartley, *Stand by My Servant Joseph*, 16.

8. Often used for wool, carding is a mechanical process that disentangles, cleans, and intermixes fibers to produce a continuous web or sliver suitable for subsequent processing.

9. The birth years for the Knight children are Nahum, 1796; Esther, 1798; Newel, 1800; Anna, 1804; Joseph Jr., 1808; Polly, 1811; and Elizabeth, 1817.



Modern-day Joseph Knight farmhouse and Susquehanna River in Nineveh (Colesville), New York.  
Courtesy of Knight family.

Father did not blong to any Sect but was a believer in the Universaian doctrine.<sup>10</sup>

Oweing to the business my Father was engaged in he often had hired help. Among the many he from time to time hired was a young man by the name of Joseph Smith Junior.<sup>11</sup> To him I was particularly attached: his noble deportment, his faithfulness, his kind address, could not fail to [2] gain the esteem of those who had the pleasure of his acquaintance. One thing in particular I will mention seemed to be peculiar Characteristic with him. In all his boyish sports or amusements. I never knew any one to gain advantage over him, and yet he was allways kind and kept the good will of his playmates.

I continued to live with my Father until I was twenty five years of age or nearly so. June 7th 1825 I married a respectable young lady by

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10. See Lum, *Damned Nation*; Walker, *The Decline of Hell*; Almond, *Heaven and Hell in Enlightenment England*.

11. See *JSP*, D1:345–52.

## THE RISE OF THE LATTER-DAY SAINTS



Joseph Knight Sr.'s renovated ancestral home, Ninevah (Colesville), New York. Courtesy of Knight family.

the name of Sally Coburn, ^born 1804^. Her health was rather delicate. She had long held an honorable position in the Choir of one of the most respectable Churches in that vicinity. Her Father was a great musician, Spent much of his time traveling ^home^ tuneing peanoes &c, which threw a heavy burthen upon her Mother in raising her family, which She bore with much patience.<sup>12</sup>

On leaving my Father I went a few miles distant and put in operation a Carding machine, which I sold and after wards engaged in a grist mill. During this time Sally, my wife, gave birth to a child which did not live. Her sufferings were verry great. I found my health was gradually declining. I was advised to leave the mill as it did not agree wit my Constitution to work in it. I had no taste for farmeing so I persisted in the mill business untill the physician told me I was in a consumption and he thought my Case doubtful.<sup>13</sup> I applied to a Skillful Indian doctor. With him I found relief but was obliged to ~~chan~~ change my business. I moved back to Coalsville near my Father's.

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12. Hartley, *Stand by My Servant Joseph*, 18–19.

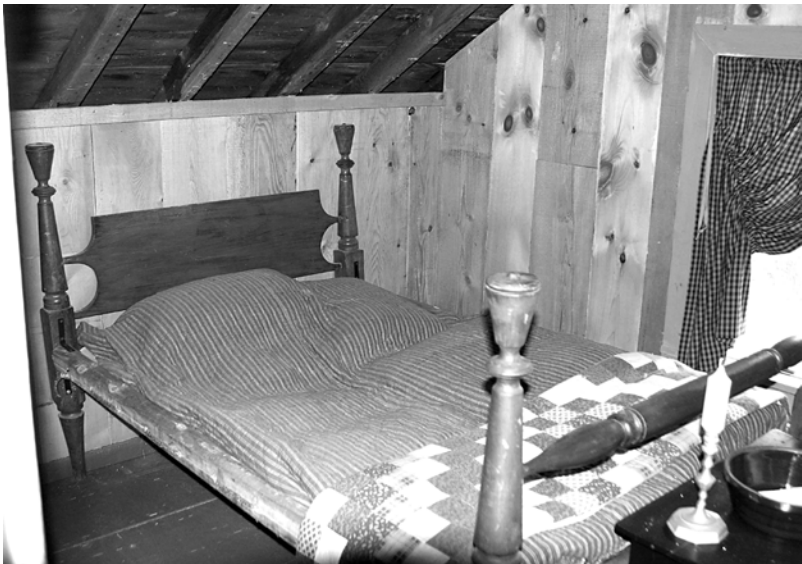
13. Consumption is tuberculosis.

My oldest Brother Naaum [Nahum] was married and lived near by, allso my Sisters Esther and Anna ^with^ their husbands William Stringham and Freeborn Demill.<sup>14</sup>

Peace, prosperity, and plenty now seemed to crown our labors; indeed we were a happy family and my Father rejoiced in his family circle.

But to return to my young friend Joseph Smith Jun. It is evident great things are about to transpire [3] that the Lord is a bout to do a marvellous work and a wonder that Joseph is to become ^an^ instrument in his hands to bring about this great and mighty work of the last days.

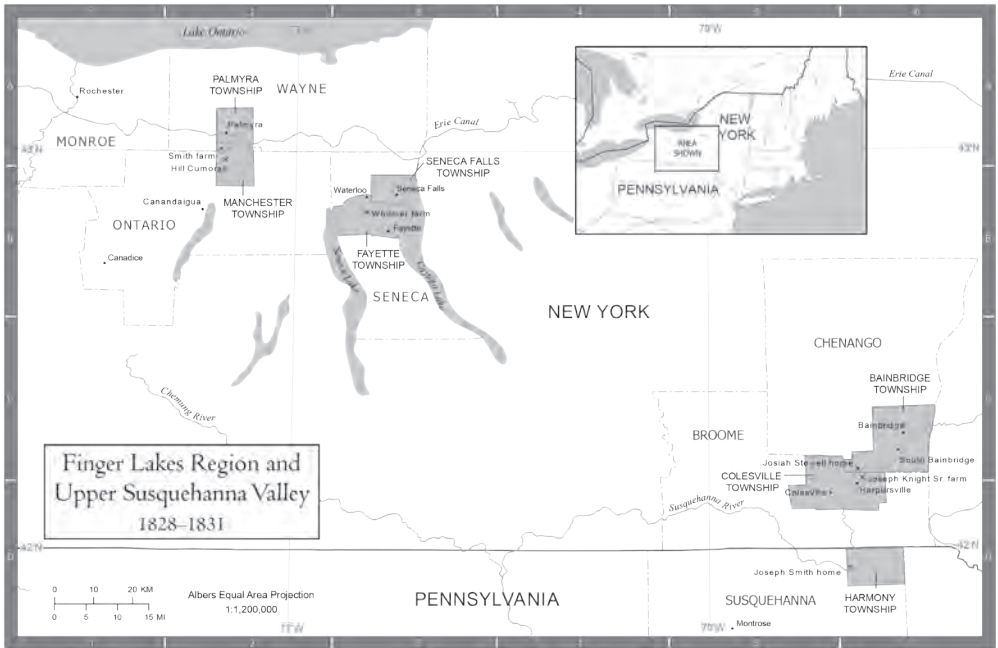
I will here cobby from the private journal of the above mentioned Joseph Smith Jun as it will give the reader a correct knoweledge of the Comencement of the Restoration of the true and everlasting gospel to man ^in^ these last days.



Joseph Smith's and Joseph Knight Jr.'s bedroom at the Knight renovated ancestral home in Ninevah, New York.  
Courtesy of Knight family.

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14. Nahum's wife's first name was Thankful, but her last name is unknown.



Finger Lakes Region and Upper Susquehanna Valley, 1828–1831. Courtesy of the Joseph Smith Papers Project.

#### JOSEPH SMITH HISTORY<sup>15</sup>

I was born in the year of our Lord one thousand eight hundred and five on the twenty third day of December in the town of Sharon Windsor County Vermont. My Father left the State of Vermont, and moved to Palmyra Ontario (now Wane) County in the State of New York when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario.

#### VERSION I

Haveng settled my affairs to the best advantage I could, I again comanded business, yet not with out considerable loss which With the Sickness we had suffered, the loss of health and other expenses attending, I was reduced in my pecuniary affairs considerabley. Yet not discouraged, for all I did seemed to prosper in my hands. I was happy in the Society not only in the society of my Fathers imediate family but my

15. The published edition available to Knight is found in *Times and Seasons* 3 (March 15, 1842): 727; Smith, *History, 1838–1856*, vol. A-1, 1.



noble aunts and Cousins lived in the vicinity so that I felt allwa cheered by the Society of my kindred.<sup>16</sup>

During this time we were occasionally visited by our young friend Joseph and heard him relate the things he has above written. And so honest and plain was he in all his statements that there was no room for any missgiveings with me on the subject. In fact there was no place for any. Besides, I found by reading and searching the bible that there would be a great falling away from the gospel as preached and established by Jesus and ~~the~~ his apostles, that [4] [in] the last days God would set his hand again to restore that which was lost. Then why should any ^one^ persecute this boy. I could not. Yet to my certain knowledge many did, those who professed to be preachers of the gospel were often his vilest



*The Sacred Grove, Palmyra, New York, 1907. Anderson Collection, Church History Library.*

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16. Here, the Allen version includes a big block of text that was largely drawn from the Smith history. No doubt, Newel wanted that information included and intended to add it in later, so the Allen version editors inserted it here. “My oldest brother, Nahum, was married and lived close at hand, also my sisters Esther and Anna with their husbands, William Stringham and Freeborn Demill, so that I was happy, not only in the society of my father’s immediate family but also of many relatives who lived in the same vicinity. Peace, prosperity and plenty seemed to crown our labors, and indeed we were a happy family and my father rejoiced in having his children around him.”



*Hill Cumorah, New York, 1907.* Anderson Collection,  
L. Tom Perry Special Collections, Brigham Young University.  
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persecutors.<sup>17</sup> And not with standing they all professed to doubt the reality of his haveing the plates of which he has spoken, yet so eager were they to get them from him that it was only by the Lord or a kind angel warn- ing ^to^ him from time to time of the pursuit of of his enemies that he was enabld to preserve those sacred re- cords.<sup>18</sup> In fact it seems very

like as it was with Joseph and Mary the mother of Jesus being warnd of God they fled from place to place to save the youg child. So has Joseph Smith been warned and many times barely escaped his pursuers.<sup>19</sup> Of this I can bear faithful testimony and could relate many particulars but for brevity will for bear.

During this time time my wife gave birth to another child, yet not a living one. Her sufferings were very extreme, here life b[e]ing nearly dispaired of by the most skillful physician who said it would not be possible for her to ever give birth to a liveing Child.

Joseph percevered and the Lord raised up freinds who aided him in the great work of translateing and printing the reccord which those Sacred plates containd, or a part of them for a part was sealed to Come forth in a future time. The title of this book is the Book of Mormon.<sup>20</sup>

On the Sixth day of April one thousand eight hundred and thirty by revelation and Comandment from God a Church was organized

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17. See Porter, *A Study of the Origins of the Church*, 19–20; Porter, “Reverend George Lane,” 321–40.

18. See Ashurst-McGee, “Moroni: Angel or Treasure Guardian?,” 39–75.

19. See MacKay and Dirkmaat, *From Darkness unto Light*; Hedges, ““All My Endeav- ors to Preserve Them,”” 14–23.

20. See MacKay and Dirkmaat, *From Darkness unto Light*; MacKay and Frederick, *Joseph Smith’s Seer Stones*.

Called the Church of Jesus Christ of latter day Saints.<sup>21</sup> it was organized with Six members.<sup>22</sup>

Persecution now raged. Every Craft felt that they were in danger and resorted to every Stratagem possible to stop the progress of the work of God.

That my children and future generations may know what we had to meet, I will again Copy from [missing pages]<sup>23</sup>

JOSEPH SMITH HISTORY<sup>24</sup>

[7] . . . man for whom Joseph formerly worked) he was examined as follows: Q Did not the prisoner Joseph Smith have a horse of you. Ans Yes. Q Did not he go to you and tell you that an angel had appeared unto him to get the horse from you. Ans. No, he told me no such story thing. Q Well; how did he [get] the horse of you Ans. He bought him of me as another man would do. Q. Have you had your pay? Ans That is not your buisness. The question being put again the witness replied, I hold his note for the price of the horse which I consider as good, as for I am well acquainted with Joseph Smith Jr and know him him to be an

21. *JSP*, D1:116–30; MacKay, *Sacred Space*.

22. Smith, *History*, 1838–1856, vol. A-1, 37–38. On April 6, 1830, as many as sixty people may have crowded into the two rooms of Father Peter Whitmer’s log home at Fayette for a meeting to formally organize what they then called the Church of Christ. One-third of the congregation, or about twenty people, were from the Colesville Branch, and almost all were Knight and Peck relatives. Fifteen attenders came from the Manchester area, where the Smiths lived. Twenty were from the Fayette area, where the Whitmers lived. For a list of seventy-three members who could have attended the organizing meeting, see Porter, “Organizational Origins of the Church,” 149–64.

23. Newel’s pages 5–6 are missing. On these missing pages, Newel quoted more from Joseph Smith’s history, as shown by the fact that when the surviving text resumes, it is quoting Joseph Smith’s history. *Times and Seasons* 4 (December 15, 1842): 40–41 is about the Colesville trial, with Newel being cross-examined at length. What Newel certainly copied into the missing pages is Joseph Smith’s history account of Joseph casting a devil out of Newel, in *Times and Seasons* 4 (November 15, 1842): 12–13, and of Newel’s “visions of eternity,” in *Times and Seasons* 4 (December 1, 1842): 22–23.

24. MS 767, folder 1, item 2.



*Smith Farm in 1907, with the Sacred Grove in the Background.*  
Anderson Collection, Church History Library.

honest, and if he wishes I am ready to let him have another horse on the same terms.

Mr Jonathan Thompson was next called up and examined. Q Has not the prisoner Joseph Smith Jr had a yoke of oxen of you? Ans. yes Q Did he not obtain them from you by telling you that he had a revelation to the effect

that he was to have them? No, he did not mention ~~any such thing~~ a word of the kind concerning the oxen. He purchased them the same as another man would. After Several mor similar attempts, the Court was detaind for a time in order that two youg women ladies (Daughters of Joseah Stowel) with whom I Joseph had at times kept Company: might be sent for. in order if possible to elicit something from them which might be made a pretext against me Josep. The young ladies arrived and were severally examined touching my his Character and conduct in general, but in particular as to my behaviour to wards them both in public and in private, when they both bore such testimony in my [8] Joseph's favor as left my his enemies without a pretext ~~again~~ on their account. Several attempts were made to prove something against me Joseph and even circumstances which were alleged to have taken place in Broom county were brought forward. But these my Josephs lawyer would not here admit of against me him, in consequence of which his persecutors managed to detain the Court, until they had ~~managed to~~ succeeded in obtaining a warrant from Broom county. Which warrant they served upon me him at the verry moment in which I he had been acquitted by this Court.

The ~~second~~ Constable who served this second warrant upon him me had no sooner arrested him than he began to abuse and insult me him. And so unfeeling was he that although I Joseph had been kept all day in Court without any thing to eat since the morning, that he

hurried me off to Broom County a distance of a bout fifteen miles, before allowing me him any thing to eat whatever. The Constable took me him to a tavern where gathered in a number of men who ~~use~~ used every means [to] abuse ridicule and insult him They spit upon me him, pointed their fingers at me him saying prophesy, p<sup>ro</sup>phesy: and thus did they imitate rose [those] who cucified the Savior of mankind, not knowing what they did. This tavern was but a short distance from my Josephs own house; he wished to spend the night with his wife, at home, offering any wished for security for my appearrance. But this was denied me, offering to give any bail wished for for his apparance, but this was denied him. I He applied for some thing to eat—The Constable ordered me him some crusts of bread and water, which was the only fare I he that night received. At length we he retired to bed; the ~~com~~ Constable made me him lie next to the wall: He then laid [9] in ~~Joseph favor as left his enemies without a pretext on their account.~~ him self down by me, and put his arm around me him fast fearing that I he intended to escape from him and in this (not verry agreeable) mamer was I he compelled to spend the night.

Next day I he was brought before the Court Magistrates Court, of ~~Broom~~ Colesville. Broom County. and put upon my his trial. His former friends and lawyers were again at my his side; my his former persecutors were ~~also~~ arrayed against him with the fury and rage of demons stamped upon their Countenances, and in their actions. Many witnesses were again called forward and examined, some of whom Swore to the most palpabl falsehoods and like to the false witness, which had ppeared against me him the day preivious. They contradicted themselves so plainly that the Court would not admit their testimony. Others were called who showed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things which somebody else had told them, [that] they had heard some body else say about him.

In this frivolous and vexatious manner did they proceed for a con- siderabl time, when finaluly Newel Knight I was called upon and examined, by lawyer Seymo,<sup>u</sup>r who had been especially sent for on this occasion. One lawyer Burch also was on the side of the prosecu- tion; but Mr Seymour seemed to be a more zealous Presbyterian and

appeared verry anxious and determined that people should not be deluded. [He was] one professing the power of Godliness and ~~not denying~~ the denying the power thereof.

So soon as Mr. Knight soon as I had been sworn, Mr Seymour proceeded to interrogate him me as follows: Q Did the prisoner Joseph [10] Smith Junior Cast the devil out of you. Ans. ~~yes~~-sir, no Sir. Q Why have not you had the devil Cast out of you. Ans Yes Sir. Q And had not Joseph Smith some hand in its being done? A yes sir. Q And did not he Cast him out of you? No Sir: it was done by the power of God, and Joseph Smith was the instrument in the hands of God on this occasion. He Commanded him out of me in the name of Jesus Christ. Q And are you sure ^that^ it was the devil A Yes, Sir. Q Did you see him after he was Cast out of you. A yes sir I saw him. Q Pray what did he look like?

(Here one of my the lawyers informed the witness that he need not answer the question on the part of the defendant told me that I need not answer that question. The witness replied I replied I believe I need not answer your last question but I will do [so] provided I be allowed it, if I be allowed to ask you one question first and you answer it viz. Do you Mr Seymour understand the things of the Spirit? No (answered Mr Seymour) I do not pretend to such big things. Well then replied Mr. Knight I replied, it will be of no use to tell you what the devil looked like, for it was a Spiritual sight, and Spiritually discerned; and of course you would not understand it, were I to tell you of it. The lawer droped his head, whilst the loud laugh of the audience proclaimed his discomfieture. Mr Seymour now addressed the Court and in a long and violent harangue endeavored to blacken my character the Character ^of Joseph^ and being me ~~him~~ in guilty of the charges which had been brought against me him. Mr Davidson an Mr Reed followed on my Joseph behalf. they held forth in true colors, the na<sup>25</sup>

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25. Here Newel's autobiography resumes after the missing page segment. He is quoting from Joseph Smith's "History of the Church," *Times and Seasons* 4 (December 15, 1842): 40–41. Newel sometimes makes mistakes in his effort to shift Joseph Smith's account from first person to make it sound like Newel is the narrator, such as his writing "before allowing me him any thing to eat." Smith, *History*, 1838–1856, vol. A-1, 44–48.

[pages 11-18 are missing]

VERSION I<sup>26</sup>

[19]. . . the everlasting gospel of the Son of God. The following is a correct copy of a revelation given to Joseph Smith Jr, Oliver Cowdry and John Whitmer, given through Joseph Smith Jr at Harmony Penn 1830

JOSEPH SMITH HISTORY<sup>27</sup>

Behold I say unto you, that you shall let your time be devoted to the Study<sup>ing</sup>, of the Scriptures, and to preaching and to confirming the Church at Coalsville; and to performing your labors on the land, Such as is required, until after you shall go to the west, to hold the next Conference; and then it shall be made known what you shall do. and all things shall be done by common consent and prayer in the Church, by much prayer and faith; for all things you shall receive by faith Amen

VERSION I

To read the above was a great consolation to the little band of Brethern and Sisters in Coalesville after haveing been abandoned from time to time by the Servants of God in consequence of the wicked who were constantly seeking to destroy the work of God from the earth.<sup>28</sup> It showed us that the Lord took cognisence of us and allso that he knew of the acts of the wicked. So we resolved to continue steadfast in the faith and were diligent in our prayers and in assembling ourselves to gather, waiting with patience until we should have the pleasure of again seeing Brother Joseph and others of the Servants of the Lord who had become near to us by the ties of the gospel, and of being confirmed members of the Church of Jesus Christ <sup>of</sup> latter day Saints<sup>29</sup> by the

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26. MS 767, folder 1, item 3.

27. Smith, History 1838-1856, vol. A-1, 50; The following is taken from *Times and Seasons* 4 (February 15, 1843): 108 and now is Doctrine and Covenants 26; *JSP*, D1:160.

28. *JSP*, D1:156-72.

29. In 1830 the Church was originally called "The Church of Christ." Then on May 3, 1834, the name changed to "The Church of the Latter Day Saints." "Communicated," *The Evening and the Morning Star*, May 1834, 160. Then on April 26, 1838, it was changed to "The Church of Jesus Christ of Latter Day Saints."

laying on of hand of the Apostles according to the pattern which had been given to us.<sup>30</sup>

In the forepart of the month of Aug, I in Company with my wife went to make a visit to Brother Joseph Smiths, who then resided at Harmony Penn. I found him and his wif well and in good Spirits. We had a happy meeting. It truely gave me joy to again behold his face.<sup>31</sup>

JOSEPH SMITH HISTORY<sup>32</sup>

As neither Sister Emma Smith ^the wife of Joseph Smith^ nor my wife had been confirmed, we concluded to attend to Confirming them at this time, and allso to partake of the Sacrement [20] before we should leave for home.

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In order to prepare for this Brother Joseph Set out to go to procure some wine for the occasion but he had gone only a short distance, when he was met by a heavenly messenger, and received the following revelation. The first paragraph of which was written at this time and the remainder in the Sept following

JOSEPH SMITH HISTORY<sup>33</sup>

Revelation given at Harmony Penn Aug 1830

In obedience to the above we prepared some wine of our own make and held our meeting consisting of only five persons viz

Myself and wife. John Whitmer my self and wife.<sup>34</sup>

We partook of the Sacrament, after which we confirmed these two sisters into the Church, and spent the evening in glorious maner. The Spirit of the Lord was poured out upon us. We praised the God of Israel, and rejoiced exceedingly. About this time a spirit of persecution began

30. Newel here uses the term *apostles* like others in 1830 did, in the sense of ones commissioned or sent forth to preach, not ones who were ordained to a specific office. See *JSP*, D1:143–44.

31. *JSP*, D1:164–76.

32. Smith, History, 1838–1856, vol. A-1, 51.

33. *Times and Seasons* 4 (March 1, 1843): 117; Smith, History, 1838–1856, vol. A-1, 52–53.

34. One of the two couples here is Newel and Sally Knight, the other is Joseph and Emma Smith. Newel has simply confused his pronouns again while copying text directly from Joseph's account.



to be manifest against us in th<sup>e</sup> ~~is~~ place neighborhood where Joseph now lived, which was commenced by a man of the Methodist persuasion who professed to be a minister of God and whose name was

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And so crafty was he that he s[u]cceeded in turning Mr Hale, Father in law to Joseph, that he no longer woul give protection to him although he had promised to do so.<sup>35</sup>

ALLEN VERSION

Harmony Aug 20, 1830

Dearly beloved in the Lord,

We are under necessity to disappoint you this time for reasons which I shall mention hereafter, but trusting that your meeting may not be an unprofitable one, may you all realize the necessity of getting together often to pray and supplicate at the Throne of Grace that the spirit of the Lord may always rest upon you. Remember that without asking we can receive nothing, therefore ask in faith, and ye shall receive such blessings as God sees fit to bestow upon you. Pray not with covetous hearts that ye may consume it upon your lusts, but pray earnestly for the best gifts—fight the good fight of faith that ye may gain the crown which is laid up for those that endure faithful unto the end of their probation. Therefore hold fast that which ye have received so liberally from the hands of God so that when the time of refreshing shall come ye may not have labored in vain, but that ye may rest from all your labors and have fulness of joy in the Kingdom of God.

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35. See Hartley, *Stand by My Servant Joseph*, 183. Here, the Allen version inserts a very important item not in Newel's version 1, or in Joseph Smith's history. This Allen insertion clearly indicates that Newel's papers included writings he hadn't yet incorporated into version 1, but which Lydia had retained. The Allen version first gives readers a paragraph of explanation, written by whomever was creating the Allen version, and then gives the text of a very important letter found in no other records of that period. The Allen version states: "Bro Joseph intended visiting the Saints at Coal<sup>e</sup>'s ville on Saturday the 21 Aug, and on my return, arrangements were made for the brethren and sisters to meet on that day, if possible, without letting our enemies know anything about it. But Bro Joseph was prevented from keeping his engagement on this occasion, as the following <sup>^</sup>but wrote a <sup>^</sup>letter."

## THE RISE OF THE LATTER-DAY SAINTS

“Dearly beloved brethren we are not ignorant of your tribulations, owing that ye are placed among raving wolves, therefore we have the more earnest desire to come to see you, but our friends from the west have not yet come, and we can get no horse and wagon, and we are not able to come afoot so far, therefore we cannot come this Saturday, but we look for our friends from the west every day and with safety we can promise to come next Saturday, if the Lord will; therefore our desire is that ye should assemble yourselves together next Saturday so that all things will be in order, when we come.

Be careful that the enemy of all righteousness will not get the advantage over you in getting the news abroad. Were it not for the prayers of you few, the Almighty would have thundered down his wrath upon the inhabitants of that place; but be not faint, th[e] day of your deliverance is not far distant, for the Judgements of the Lord are already abroad in the earth and the cold hand of death will soon pass through your neighborhood, and sweep away some of your most bitter enemies, for you need not suppose that God will be mocked at, and his commandments be trampled under their feet in such a manner as your enemies do, without visiting them in his wrath when they are fully ripe, and behold the angel cries, thrust in your sickle for the harvest is fully ripe; and the earth will soon be reaped—that is, the wicked must soon be destroyed from off the face of the earth, for the Lord hath spoken it, and who can stay the hand of the Lord, or who is there that can measure arms with the Almighty, for at his commands the heavens and the earth must pass away, for the day is fast hastening on when the restoration of all things shall be fulfilled which all the Holy Prophets have prophesied of even into the gathering of the House of Israel. Then shall come to pass that the lion shall lie down with the lamb &c.

But brethren be not discouraged when we tell you of perilous times, for they must shortly come, for the sword, famine, and pestilence <sup>are</sup> approaching, for there shall be great destructions upon the face of this land, for ye need not suppose that one jot or tittle of the prophecies of all the Holy Prophets shall fail, and there are many that remain to be fulfilled yet, and the Lord hath said that a short work will he make of it, and the righteous shall be saved if it be as by fire.

“May the grace of God the Father, Son and Holy Ghost be and abide with you from henceforth and forever, Amen.

John Whitmer

Joseph Smith

Newel Knight,

P. S. waited until Saturday morning and our friends have not yet arrived. Please send Polly’s Letter and also the Priest’s with William, and oblige

VERSION I

Towards the last of Aug Brother’s Joseph Smith Jr in company with his Brother Hyrum, John and David Whitmor, came to our place to visit us and to hold meeting and Confirm thos who had been baptized in June previous. The following is a statement given by thos Brethren at the time they were at my house,

JOSEPH SMITH HISTORY<sup>36</sup>

That as they well knew the hostilities of our enemies in this quarter and also knowing it was the duty to visit us, they called upon their heavenly Father in mighty prayer that he would grant them an opportunity of meeting with us, that he would blind the eyes of their enemies and that they might on this occasion return unmolested. Their prayers were not [21] in vain, on this occasion a little distance before reaching my place they encountered a large Company of men at work upon a public road, amongst whom were some of our most bitter enemies. They looked earnestly at them, but not knowing them, they passed on unmolested.

That evening the Saints assembled together and and were confirmed and partook of the Sacrament and had a happy meeting, haveing much reason to rejoice in the God of our Salvation and sing hosanna to his holy name.

Next morning they set out on their return home and although their enemies had offred a reward to any one who would who would give information of their arrival at our place, yet did they get clear out of the neighborhood without the least annoyance, and arrived at home in safety.

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36. *Times and Seasons* 4 (March 1, 1843): 118; Smith, *History*, 1838–1856, vol. A-1, 53.

VERSION 1

However it was not long after the Brethren had left us when the rumor got out that they had been here, when the mob

JOSEPH SMITH HISTORY

began to collect to gather and threaten and abuse us in a most shameful and disgusting manner dureing the remainder of the day

VERSION 1

Soon after this I took my team and waggon and went to Harmony Penn to move Joseph and family out to Fayette NY.

JOSEPH SMITH HISTORY

Mr Whitmer haveing heard of the persecutions which had been got up against Joseph in Harmony Penn. had invited him to go and live with him. About the last of Aug Joseph arrived at Fayette amidst the joy and congratulations of friends and brethren.<sup>37</sup>

VERSION 1

I returned home to my family. Found them well and rejoicing in in the new and everlasting gospel committed again to man on the earth. Mean time the elders had been faithful in traveling and preaching the gospel and ma[n]y had believed and embraced the truth. The book of Mormon was a powerful weapon in the hands of the Saints. Quite a number had embraced the gospell who bid fair to become verry useful in promelgating the great work of the Lord.

I will here Copy a letter received from Joseph Smith Jr and John Whitmer<sup>38</sup>

Harmony Aug 28. 1830

Dearly beloved in the Lord

We are under the necessity

[22] The letters mentioned in the above [in the P.S. of the August 20 letter] were on this occasion one of the greatest preists of the day began a tyrade of abuse which resulted in a correspondence between him and

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37. The letter and all italicized quotes are taken from *JSP*, D1:172–76.

38. This letter, not in our version 1, is the one already presented above, where the Allen version positioned it.

my sister Polly, in which he got so used up that he was glad to give up and back ut completely whipt<sup>39</sup> out

As to the things which pertained to our buisness affairs, we had been enabled to manage so that we had suffered no material loss. We were still able to live and aid the work of the lord when necessary.

After arrangeing my affairs at home I again set out for Fayette to attend our Second Conference, Which was to be held at Father Whitmers, where Joseph Smith J now lived. After my arrival I found Brother Joseph in great trouble aboutt of mind on the account of Hyrum Page who had managed to bring some dissension of feeling among some of the brethren by pretending to revelation ^which he had got through a stone^, which were in contradction to [t]he new testament and allso to the revelations of God to us in these last days.<sup>40</sup>

However, after much labor and prayer they were convinced of their error and confessed the same and renounced it being it was not of God, but that Satan had conspired to overthrow their belief in the true plan of Salvation.

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39. The Allen version adds this, which seems to be Newel's own words, "The letters mentioned above are two which had been written on the occasion of a t[i]rade which had been commenced, by an eminent priest of the day, against Mormonism, and he had chosen my Sister Polly as a mark for his abuse, this resulted in a correspondence between them, in which the priest was so decidedly used up, that he was glad to give it up, and back out completely whipped. I am sorry that I have not copies of these letters by me, so that my children may see how a weak woman, inspired by the Lord, was enabled to confound and put to confusion the learned of the day."

40. Smith, *History*, 1838–1856, vol. A-1, 54–55, 58, 60. The Allen version includes here the following text that seems written by Newel, but which is not in Newel's version 1: "Here was a chance for Satan to work amongst the little flock, and he sought by this means to accomplish what persecution failed to do. Joseph was perplexed, and scarcely knew how to meet this new exigency. That night I occupied the same room that he did and the greater part of the night was spent in prayer and supplication, and."

In consequence of these things Brother Joseph enquired of the Lord before our Conference commenced and received the following: Revelation to Oliver Cowdry given at Fayette NY September. 1830.<sup>41</sup>

The same date the following was received Times and Seasons page 130.<sup>42</sup>

The time haveing arrived, Conference assembled [September 26, 1830].<sup>43</sup> The subject of the Stone in connection with Hyrum Page<sup>44</sup> was brought up and

JOSEPH SMITH HISTORY<sup>45</sup>

discussed and after considerable investigation Bother Page as well as well as the whole Church who were present renounced the Said Stone and all things connected with it, much to our satisfaction and happiness.

We now partook of the Sacrament Confirmed and ordaned a goodly number and attended to areat [23] variety of business on that and the following day during which time we had much of the power of God manifest among us

VERSION I

and it was wonderful to witness the wisdom that Joseph manifested on this occasion for truely God did give unto him great wisdom and power<sup>46</sup>

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41. Here Newel intends to insert the text of a revelation but does not. The revelation was in *Times and Seasons* 4 (March 1, 1843): 119. The Revelation is Doctrine and Covenants section 28, dated September 1830, which says Satan gave Page false revelations, and that Joseph Smith was the revelator for the Church. *JSP*, D1:183–86.
42. Newel did not copy in the revelation. His notation refers to *Times and Seasons* 4 (March 15, 1843): 130. The September revelation is now Doctrine and Covenants section 29, which deals with last-day events that will usher in the Millennium. *JSP*, D1:177–82.
43. *JSP*, D1:190–92.
44. *JSP*, D1:183–86. See MacKay and Dirkmaat, “Conclusion,” in *From Darkness unto Light*, 225–28; Bushman, *Joseph Smith: Rough Stone Rolling*, 121.
45. Smith, *History, 1838–1856*, vol. A-1, 58.
46. *Times and Seasons* 4 (April 1, 1843): 146. The Allen version includes the following, which seems like Newel’s writing and not something added by the editors, none of whom were present when this situation occurred: “and it seems to me, even now, that none who saw him administer righteousness to all, under such

JOSEPH SMITH HISTORY

On this occasion and the holy ghost came upon us and filled us with joy unspeakable; and and & faith & hope & Charity abounded in our midst.<sup>47</sup>

VERSION I

Before we separated the following revelation was given:<sup>48</sup>

Revelation David Whitmer: Peter Whitmer and John Whitmer given Sept 1830. Also Revelation Thomas B Marsh on the same occasion,

JOSEPH SMITH HISTORY<sup>49</sup>

The conference lasted three days during which time great harmony prevailed and the Saints present all manifested a determination to go forward and do all in their power for the spread of the great and glorious principles of truth which had been revealed by our heavenly Father. A number were baptized during the Conference and the work of the Lord spread and prevailed.

VERSION I

Conference was dismissed with the benediction and blessing of Joseph Smith Jr upon the Saints.<sup>50</sup>

Soon after this Conference Brother Hyrum Smith and family came to Colesville to ~~labor and~~ live with me for a time. The most of his time as well as my own was spent in traveling and preaching the gospel in the regions round about, where all we could find any who would listen to it either in public or in private. I will mention one by the name of Emer Harris, Brother to Martin Harris, as he was the first man I ever baptized & who proved to be a useful laborer in the vineyard.<sup>51</sup> many ^A few^ believed and were baptized in this region of Country, while many raged and continued to persecute us an to do all in their power

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trying circumstances, could doubt that the Lord was with him, as he acted not with the wisdom of man, but with the wisdom of a god.”

47. *Times and Seasons* 4 (April 1, 1843): 146; Smith, History, 1838–1856, vol. A-1, 58.

48. *JSP*, D1:187–89, 193. Newel next cites two revelations he wants to add in but does not. Both are in the *Times and Seasons* 4 (April 1, 1843): 146. The first is now Doctrine and Covenants section 30, and the second is section 31.

49. *Times and Seasons* 4 (April 15, 1843): 172; Smith, History, 1838–1856, vol. A-1, 60.

50. Hartley, *Stand by My Servant Joseph*, 88–90.

51. Emer Harris was born May 29, 1781. He was baptized on February 10, 1831, while living near Windham, Luzerne County, Pennsylvania.

to stop the spread of the gospel as revealed to us through Joseph Smith the prophet.<sup>52</sup> in

On the fourth of Oct Brother Hyrum Smith held prayer meeting at Brother Aron Culver's and the promise of the Lord was truly verified to us in so much that we did rejoice in his blessings to us.<sup>53</sup> On the Sixth day of the same month we [he]ld meeting at the same place [24] and partook of the Sacrament. On the tenth day of the same month held another meeting at the same place, when two persons came forward and offered themselves for baptism. We attended to the baptism of these after meeting, and in the evening held meeting for confirming them whom we had baptized. We had a good time. On the fourteenth we held meeting at My uncls Hezekiah Pecks.<sup>54</sup> Brother Hyrum had great liberty of speech at this meeting and the Spirit of the Lord was poured out upon us in miraculous manner. There was [m]uch good instructions given and exhortations, which were calculated to encourage and Strengthen the Saints in this their infantile State. At this meeting four persons came forward and manifested their desires to forsake all and serve God in humility and to obey the requirements of the Gospel.

After meeting closed, Brother Hyrum and myself had intended to go and spend the night with one of the Brethren who lived a short distance off. As we were about to start the Spirit whispered to me that I should tarry here all night. I did so. We retired to bed. where I rested until about twelve o'clock when my uncle Cam in to the room where I was and desired me to get up, telling me he feared his wife was about to die.<sup>55</sup> This surprised me as She had been well when I went to bed. After dressing and asking my heavenly Father to give me wisdom and power to rebuke the destroyer from that habitation, I went in to the room where my aunt lay, in a most fearful Condition. Her eyes were closed and She had verry appearance of one in the last agonies of death. She

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52. See Porter, "The Colesville Branch and the Coming Forth of the Book of Mormon," 365–85.

53. Aaron Culver was the husband of Esther Peck, the sister of Newel's mother, Polly Peck Knight—hence Newel's uncle by marriage.

54. Hezekiah Peck was the brother of Polly Peck, Joseph Knight's wife—hence Newel's uncle. Hezekiah was married to Martha (Polly) Long.

55. Martha Polly Long Peck (distinct from her sister-in-law, Polly Peck Knight).



finally opened her eyes and bade her husband and Children farewell, telling then she must die for the redemption of this generation as Jesus Christ had died for the generation in his day. Her whole frame shook and She seemed to be racked with the most exquisite torment. Her hands and feet were cold, the blood settled in her fingers and feet; while her husband and Children stood weeping around her bed

This was a scene new to me and I felt that she was suffering under the power of Satan, that it was that same Spirit that had bound me and overpowered [25] me at the time Joseph cast him out of me, as I have before mentioned.<sup>56</sup> I now cried unto the Lord for strength and wisdom that we might prevail over this wicked ~~sp~~ power with which my aunt was bound. Just at this time my uncle cried a loud to me saying, O Brother Newel, cannot some thing be done? I felt the Holy Spirit of the Lord rest upon me as he said this, and I immediately stepped forward and took her by the hand and commanded Satan, in the name of the Lord Jesus Christ, to depart. I told my aunt she should not die, but that she should live to see her children grow up; That Satan had deceived her and put a lying Spirit in her mouth; That Christ had made the only and last atonement for all that would believe on his name; and that there should be no more shedding of blood for sin. And she believed, and stretched forth her hand, and becom[ed] unto me; and Satan departed from her.<sup>57</sup>

After laboring Sometime in this vicinity we returned to my place, found our wives well and in the enjoyment of the Spirit of the Lord. After spending a few days and comforting the Saints here at Coalsville, we went to See another of my uncles, Ezekiel Peck, Brother to Hezekiah Peck above mentioned.<sup>58</sup> These were my Mothers Brothers. We preached the gospel to them. Both my uncl and his wife Electa embraced the Gospel and were baptized, but few embraced the faith which we preached in that neighborhood. After spending a few day and laboring until we fit we had done all we could, or all that the people would receive, we bade

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56. Joseph Smith's account of casting the devil out of Knight is in Smith, History, 1838–1856, vol. A-1, 40–41.

57. Hartley, *Stand by My Servant Joseph*, 92–93.

58. Newel's uncle Ezekiel Peck, born in 1785, was the brother of Newel's mother. He married Electa Buck.

to the few that had beleived farewell, and left our blessing with them and again returned home, where we found all well. On our return we found a letter from Brother Joseph Smith Jr and John Whitmer, which I will copy, also one from Oliver Cowdry, which gave us much joy.

ALLEN VERSION<sup>59</sup>

Fayette Dec. 2nd 1830.

Dearly beloved in the Lord.

According to your prayers, the Lord hath called, chosen, ordained, sanctified and sent unto you, another servant and Apostle separated unto his gospel through Jesus Christ his our Redeemer, to whom be all honor & praise henceforth and forever—even our beloved brother Orson Pratt, the bearer of these lines, whom I recommend unto you as a faithful Servant in the Lord, through Jesus Christ our Redeemer, Amen.

To the Church in Coal<sup>e</sup>ville.

Having many things to write to you, but being assured that ye are not ignorant of all that I can write to you, finally I would inform you that Zion is prospering here, there are many serious inquirers in this place, who are seeking the Lord. It gave us much joy to hear from you, to hear that God is softening the hearts of the children of men in that place, it being the seat of Satan. But blessed be the name of God, it also hath become the abode of our Savior, and may you all be faithful and wait for the time of our Lord, for his appearing is nigh at hand.

But the time, and the season, Brethren, ye have no need that I write unto you, for ye yourselves perfectly know that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman, but they shall not escape. But ye, brethren, are not in darkness, therefore let us not sleep as do others, but let us watch and be sober, for they that sleep, sleep in the night, and they that be drunken are drunken in the night, but let us who be of the day, be sober, putting on the breastplate of faith and law, and for a helmet, the hope of salvation.

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59. Newel intended to copy the letter, which he had in his possession, into his autobiography but never did. Editors of the Allen version include the text. This is a rare letter for which there are no copies other than what the Allen version provides. Because of its intended use and its size, it is included in the primary text.

For God hath not appointed us to imto wrath; but to obtain salvation through our Lord Jesus Christ. Wherefore comfort one another, even as ye also do; for perilous times are at hand, for behold the dethronement and deposition of the kings in the eastern continent, the whirlwinds in the West India Islands, it has destroyed a number of vessels, uproo[t]ed [orig. uprooded] buildings and strewed them in the air; the fields of spices have been destroyed, and the inhabitants have barely escaped with their lives, and many have been buried under the ruins. In Columbia, South America, they are at war, and peace is taken from the earth in part, and it will soon be in whole, yea destructions are at our doors, and they soon will be in the houses of the wicked, and they that know not God. Yea lift up your heads and rejoice for your redemption draweth nigh.

We are the most favored people that ever have been from the foundation of the world, if we remain faithful in keeping the commandments of our God. Yea, even Enoch, the seventh from Adam beheld our day and rejoiced, and the prophets from that day forth have prophesied of the second coming of our Lord and Savior Jesus Christ, and rejoiced at the day of rest of the Saints, Yea, and the Apostles of our Savior also did rejoice in his appearance in a cloud with the host of Heaven to dwell with man on the earth a thousand years. Therefore we have reason to rejoice. Behold the prophecies of the Book of Mormon are fulfilling as fast as time can bring it about.

The Spirit of the Living God is upon me therefore who will say that I shall not prophecy. The time is soon at hand that we shall have to flee whithersoever the Lord will, for safety. Fear not those who are making you an offender for a word but be faithful in witnessing unto a crooked and a perverse generation, that the day of the coming of our Lord and Savior is at hand. Yea, prepare ye the way of the Lord, make strait his path. Who will shrink because of offences, for offences must come, but woe to them by whom they come, for the rock must fall on them and grind them to powder, for the fulness of the Gentiles is come in, and woe will be unto them if they do not repent and be baptized in the name of our Lord and Savior Jesus Christ for the remission of their sins, and come in at the strait gate and be numbered with the House of Israel, for God will not always be mocked, and not pour out his wrath

## THE RISE OF THE LATTER-DAY SAINTS

upon those that blaspheme his holy name, for the sword, famines and destruction will soon overtake them in their wild career, for God will avenge, and pour out his phials of wrath, and save his elect.

And all those who will obey his commandments are his elect, and he will soon gather them from the four winds of heaven, from one quarter of the earth to the other, to a place whithersoever he will, therefore in your patience possess ye your souls, Amen.

Joseph Smith Jun.

John Whitmer.

Brother Hyrum, beware of the Freemasons. McIntyre heard that you were in Manchester and he got out a warrant and went to your father's to distress the family, but Harrison overheard their talk and they said that they cared not for the debt, if they only could obtain your body. They were there with carriages. Therefore beware of the Freemasons, This from yours &c.<sup>60</sup>

### VERSION I

The work of the Lord seems to be prevailing and gaining ground in various parts, for which we feel grateful.

I will mention one instance of a miraculous instance of the power of the Lord made manifest in the healing of a little child belonging to my Sister [27] Anna, Son of Freeborn and Anna Demill. The boys name was Oliver. He lay verry sick of fever so that his life was dispaired of by all who saw him. It so happened that I went to see them ju[s]t at this time. My Sister beged me to lay my hands upon her little son. I did so and rebuked the fever and the destroyer in the name of Jesus Christ of Nazareth, and commanded the Child to be made whol by virtue of that power portion of the holy preisthood vested in me. And it was done, for from that verry hour the Chiild was made whole.<sup>61</sup>

~~Oct 30~~ Oct 18[3]0 The following Revelation was given to Parley P Pratt and Ziba Peterson, Times and Seasons page 179

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60. Hyrum Smith was a Freemason in Palmyra and owed a small debt to Alexander McIntyre, also a lodge member, and several men were challenging if the debt had been paid.

61. Oliver DeMille, son of Freeborn and Anna Knight DeMille, was born in 1830.

JOSEPH SMITH HISTORY<sup>62</sup>

Immediately on receveing this Revelation preparations wer made for the journey of the Brethren therein designed to the borders of the laamanites. Brother Joseph gave a copy of the above revelation to these Brethren, giving them a charge to be faithful and to lift up their voices in every place wher they could get the people to listen to them. That they should bear a faithful testimony to the things which they knew and confidently believed. All things haveing been made ready, these Brethren bade adieu to their friends and Brethren and Started on their journey preaching by the way and lifting up their voices. Leaving a Sealing testimony in the various villiges through which they passsd, they continued their journey until they arrived at Kirtland Ohio there they found a large opening. Many belived and came forward and were baptized Among the number was Sidney Rigdon.<sup>63</sup>

## VERSION I

who came to see Brother Joseph in Dec to enquire of the Lord what he should do, and with him Edward Partridge. He was a pattern of piety<sup>64</sup> and a man who had been baptized by our Brethren on their journey to the Laamanites. Shortly after the arrival of these two Brethren the Lord gave the following Revelation to Joseph Smith Jr and Sidney Rigdon.:

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62. Newel is citing *Times and Seasons* 4 (May 1, 1843). The revelation is now Doctrine and Covenants section 32, dated October 1830. The revelation calls Pratt and Peterson to accompany Oliver Cowdery and Peter Whitmer Jr. on a mission to the Lamanites. Newel does not include the revelation's text and resumes his autobiography by borrowing again from Joseph Smith's history, *Times and Seasons* 4 (April 15, 1843): 172 but writes as if he, Newel, were composing the material. *JSP*, D1: 200–201.
63. Smith, *History*, 1838–1856, vol. A-1, 60–61. At this point the *Times and Seasons* stopped publishing installments of Joseph Smith's history and, instead, ran installments giving a biography of Sidney Rigdon.
64. As the *Times and Seasons* stopped publishing Joseph Smith's history, they began publishing bibliographic articles about the life of Sidney Rigdon. This phrase seems to borrow from those articles, but Newel did not continue to copy portions of the Rigdon biographies, as he had with Joseph's history.

Dec 1830 Times and Seasons 320th page, also Revelation Edward Partridge same date page 321.<sup>65</sup>

[27] It may be well to observe here that the Lord greatly encouraged strengthened the few who had come out from the world and had not feared to take upon them his name, in the midst and the scoffs and persecutions of the enemies of truth as revealed to us through the Prophet in these days and in the Book of Mormon [and] by giving some more extracted information upon the Scriptures, a translation of which had been already commenced. The Saints often enquired among themselves what had become of all the Books referred to both

JOSEPH SMITH HISTORY<sup>66</sup>

in the old and new testament which were now nowhere to be found. The only answer was they are lost. It is evident the apostles had at least some of these writings as Jude quotes the prophecy of Enoch the Seventh from Adam. Greatly to the joy of the Saints which in all numbered from Colesville to Canandaigua. N.Y numbered about seventy souls did the Lord reveal the following doings of olden times, from the prophecy of Enoch.

VERSION I

Extract from the prophecy of Enoch, Times and Seasons page 336<sup>67</sup>

Soon after the words of Enoch were given, which was to us a great satisfaction, the Lord gave the following Commandment: Revelation given to Joseph Smith Jr and Sidney Rigdon given Dec 1830, Times and Seasons 356.<sup>68</sup>

65. Newel did not copy these revelations, which were published in *Times and Seasons* 4 (September 15, 1843), and they are now Doctrine and Covenants sections 35 and 36, both dated December 1830. The first instructs Sidney Rigdon regarding his duties, including to write for Joseph Smith, who then was revising the Bible, and the second calls Edward Partridge to preach. This next paragraph is a paraphrase of Joseph Smith. *JSP*, D1:219–23, 224–25.

66. “History of Joseph Smith,” *Times and Seasons* 4 (October 1, 1843): 336; Smith, *History*, 1838–1856, vol. A-1, 80–81.

67. Newel did not copy into his narration the Enoch excerpts. They were published in the *Times and Seasons* 4 (October 1, 1843).

68. Newel wrote the wrong page number. The revelation is in *Times and Seasons* 4 (October 15, 1843): 352. He did not copy it into his account. The revelation is

The year 1830 is about Closeing upon us. Great things have transpired, too great for pen to paint. To reflect that the closeing year has been one to which all future ages will date the rise or organization of the Church and kingdom of God upon the earth, no more to be thrown down, and to know that I have seen and witnessed these important events with my natural eyes, and allso to know of a surety that the heavens have been opened to my view, that I have beheld the majesty on high and heard the voic of my Redeemer which has spoken words of comfort and instruction to me, fills my whole being with gratitude to my heavenly father while I write these things which are verrily true. And I write them that my posterity and future generations [28] may know of them and that I may leave a faithful testimony of the things which I do know to be verrily true. And may the Lord bless me with a wise and an understanding heart that I may ever do his will and help to establish his great purposes on the earth is the greatest desire I have.

Jan 1<sup>st</sup> 1831. A new year is now opening upon us. Who can tell the results of the present year. Tomorrow comences the third year Conference held by the Church of Jesus christ in this dispensation.

Jany 2<sup>nd</sup> 1831.<sup>69</sup> Conference being assembled at Fayette NY, it was opened by Singing and prayer, after which much good instruction was given and the Saints manifested an unshaken confidence in the great work in which we were engaged. Much buisness was transacted for the Church and there appears to be a Great and glorious prospect for the kingdom of God. In addition to the following buisness of the Conference the following revelation was given to Joseph Smith and Sidney Rigdon Jan 1831.<sup>70</sup>

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now Doctrine and Covenants 37. It contains the first commandment concerning a gathering in this dispensation. It calls on the church to “assemble together at the Ohio.” *JSP*, D1:226–27.

69. *JSP*, D1:229–30.

70. The January 2, 1831, revelation, now Doctrine and Covenants section 38, was published in Joseph Smith’s history in the *Times and Seasons* 4 (October 15, 1843): 352–53. *JSP*, D1:229–32.

Jan 1831. Haveing returned from Conference, in obedience to the commandment which had been given, I together with the Coalesville branch began to make preparations to go to Ohio.<sup>71</sup>

JOSEPH SMITH HISTORY<sup>72</sup>

Towards the latter part of January Brother Joseph Smith Jr ^and wife^ in Company with Sidney Rigdon ^&^ Edward Partridge started for Kirtland Ohio

VERSION I

As might be expected we wer obliged to make great sacrifices of our property. The most of my time was occupied visiting the Brethren and helping to arrange our affairs so that we might be ready to go in one Company and journey to gether from here to Ohio. I need not say that we greatly missd the Society of Brother of Hyrum and his verry amiabl wife when they left us to prepare for ther journey to the west. Father Joseph Smith and family started a little before the Coalesville branch did.<sup>73</sup>

Haveing made the best arrangements we could for the Journey, we bade adieu to all we had [h]eld dear on this earth, except the few who had embraced the gospel of the new and everlasting gospel as covenant as revealed through Joseph [29] Smith Jr, together with the little of our earthly substance which we could take with us. We Started the forepart of April for Ohio. We had proceeded a few days on our journey when I was Supeoned as a witness and taken back to Coalesvill. On arriveing there it was verry evident that this plan had been adopted by our enemies to add a little more to the persecutions all ready heaped upon ^us^. The Lord reward us all according to our works.<sup>74</sup>

The whol Company declined traveling until I should return. Soon after I left the company, My aunt Electa Peck fell and broke her shoulder in a most shocking manner.<sup>75</sup> A Surgeon was called who did all he could to relieve her sufferings which was verry great. My aunt dreamed

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71. Porter, "The Colesville Branch in Kaw Township, Jackson County," 281–311.

72. *Times and Seasons* 4 (November 1, 1843): 368; Smith, *History*, 1838–1856, vol. A-1, 92.

73. Porter, "A Study of the Origins," 119–22.

74. Hartley, *Stand by My Servant Joseph*, 109.

75. Electa was the wife of Newel's uncle Ezekiel Peck.



that I returned and laid my hands upon her and prayed for her and she was made whole and pursued on her journey with the Company. This dream she related to the Surgeon who replied if you are able to travel in many weeks it will be a mericl, & he would be a mormon too. I arrived at the place where this Company had stoped, late in the night. On learning of the accident which had hapened to my aunt I went to see her. Immediately on seing ^me^ entering the room She said, O Brother Newel if you will lay your hands upon me I shall be well and able to go on the journey with you. I s[t]eped up to the bed and in the name of the Lord Jesus Christ rebuked the pain with which she was suffering and Commanded her to be made whole. And it was done, for the next morning She arose, dressed her self, and pursued the journey with us.

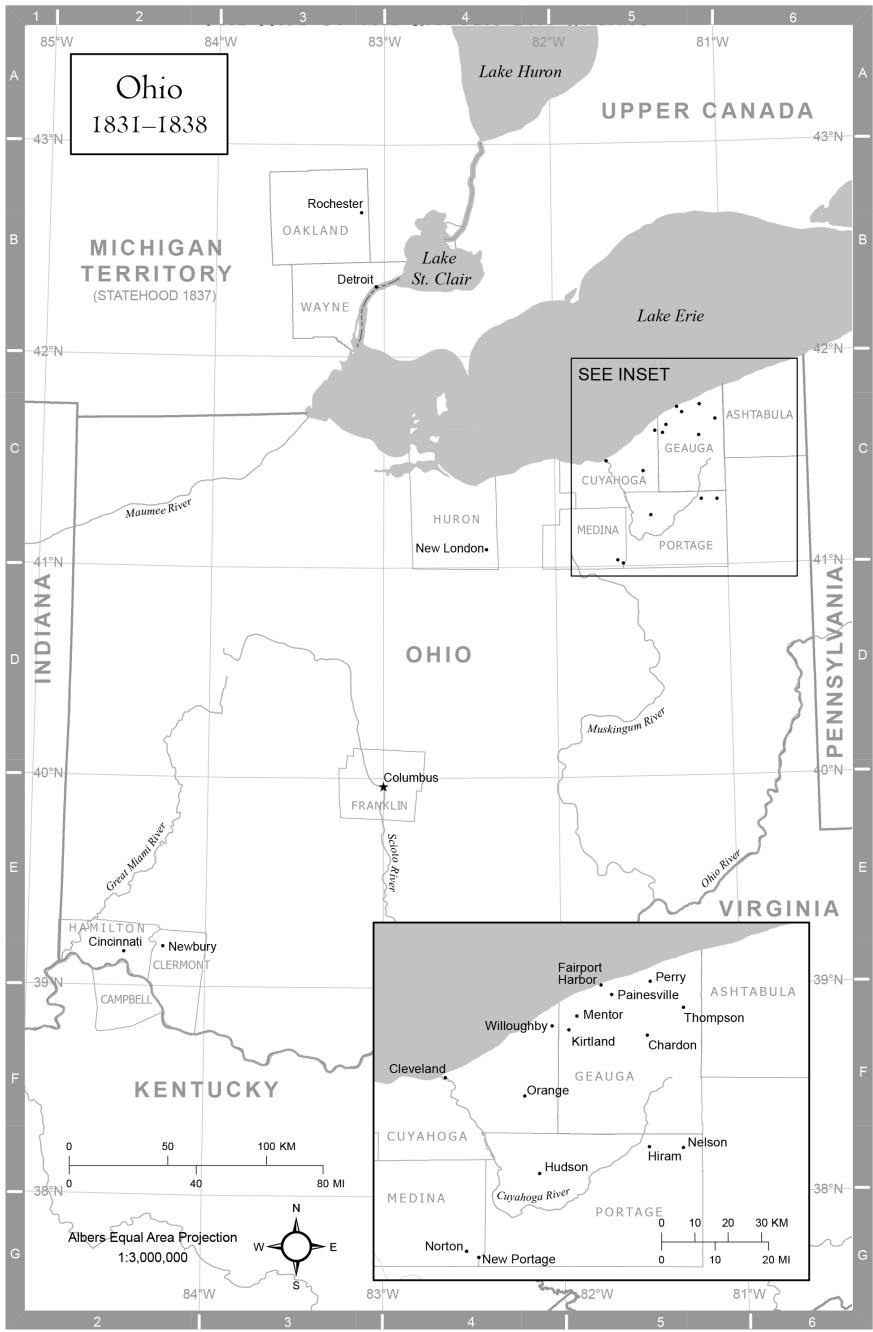
We arrived at Buffalo without any further trouble. Here we was to take passage on board a Sloop for fairport, Ohio. The winds blew so that the harbor filled with Ice so that we were detained near two weeks.<sup>76</sup> When we Set Sail on lake Erie the winds continued boisterous So that it rendered our voyage on the lake verry disagreeable. Nearly all the Company being Seasick. However we arrived in Safety at our place of destinatination.

On our arrival it was advised that the Coalesville Branch remain together and go to [30] a neighboring town Called Thompson, as a man by the name Copley owned a considerable tract of land there, which he offered to let the Brethren occupy on termes agreed upon by both parties. And we comenced work in all good faith, thinking to obtain a living by the sweat of the brow. We had not labored long before the above named Copley broke the engagement which he mad with us.<sup>77</sup> At this time I went to Kirtland to see Brother Joseph and to attend a

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76. The Colesville Branch and Thomas Marsh's group of about thirty Waterloo Saints, which included Lucy Mack Smith, were blocked by Lake Erie ice. Lucy had her party pray for clear water, and it opened just long enough for them to slip out of the harbor. The Colesville Saints left three days later. A third New York group, based in Palmyra and led by Martin Harris, followed shortly thereafter.

77. Leman Copley, a Shaker, was baptized into the Latter-day Saint faith in 1831. He allowed Saints to settle on his land under the law of consecration but then rescinded his agreement.



Research: Larry C. Porter and Robin Scott Jensen  
 Cartography: Isaac Montague, Brent Beck, Kent Simons, Benjamin Clift, Tyler Jones, BYU Geography

Ohio, 1831–1838. Courtesy of the Joseph Smith Papers Project.

Conference which had been appointed to commence on the Sixth of June 1831.<sup>78</sup>

JOSEPH SMITH HISTORY<sup>79</sup>

Conference Convened the elders from various parts of the Country where they had been laboring Came in and the power of the Lord was displayed in a manner that could not be mistaken. The authority of the Melchisedec Priesthood was manifested, and conferred ^for the first time^ upon the elders.<sup>80</sup> ~~for the first time~~ It was evident that the Lord gave his people power in proportion to the work which was to be done, and grace ~~which~~ and help as our needs required. Great harmony prevailed; several were ordained: faith was strengthened, and humility, so necessary ~~to strengthen~~ for the blessing of God to follow prayer, Characterized the Saints. The next day as a kind continuation of this great work of the last days Joseph Smith Jr recived the following revelation given June 1831.

VERSION I

Times and Seasons page 416 [Vol. 5, February 1, 1844]

As the branch in Thompson did not know what to do on the account of the covenant which had been made haveing been broken, We sent some of us elders to get Brother Joseph Smith to enquire of the Lord what we should do, and receieved the following Revelation to Newel Knight given June 1831, Times and Seasons page 432<sup>81</sup>

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78. *JSP*, D1:334–35; John Whitmer, History, 29, in *JSP*, H2:41–42; Held in Kirtland on June 3–4, 1831, this was the Church’s fourth general conference. Gathered in a schoolhouse near Isaac Morley’s home were forty-three elders, nine priests, and ten teachers. During the conference, the first recorded ordinations to the high priesthood occurred.

79. Smith, History, 1838–1856, vol. A-1, 118.

80. See *JSP*, D1:317–27.

81. The revelation in *Times and Seasons* 5 (February, 15 1844): 432 is now Doctrine and Covenants 54. It instructs Newel to “stand fast” in his appointed office, that his brethren needed to repent, and that they now must “flee the land” and journey, with Newel as leader, to Missouri. There, rather than trying consecration, they were to seek to make their livings “like unto men, until I prepare a place for you.” *JSP*, D1:334–36.

JOSEPH SMITH HISTORY<sup>82</sup>

The elders soon began to take their journey two by two as they had been commanded by the word of the Lord

Brother P P Pratt who had returned from last falls expedition had given us intelligence respecting that mission. And the elders who had not returned gave intelligence by writeing, I will here Copy one letter from Brother Oliver Cowdry as it Seems to be a subject of Considerable interest to us at the present time.

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Times and Seasons page 432

On receiveing the above, we who had Constituted the Coles-[ville Saints] [31] set immedately to prepare for the journey. And on the third day of July Took passage with the Coalsville Company at Wellsville Ohio, and [ar]rived at St Lewis Mo on the thirteenth. And on the eighteenth tok passage on the Steamer Chieftan for Independence.

My Mothers health was verry poor and had been for a Considerable length of time. Yet She would not consent to stop traveling. Her only, or her greatest desire, was to Set her feet upon the land of Zion, and to have her body intered in that land. I went on Shore and bought lumber to make a coffin in her in case she should die before we arrived at our place of destination, so fast did she fail. But the Lord gave her the desire of her heart, for she lived to stand upon that land where we arrived on the twenty fifth of July 1831.<sup>83</sup>

This was the first branch of the Church which had emigrated to the land of Zion. I had found it required all the wisdom I had to lead this Company through So long a journey in the midst of enemies; yet so great were the mercies and blessings of God to us that not one of us were harmed, and we made our journey in safety.

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82. Smith, History, 1838–1856, vol. A-1, 122.

83. Newel said elsewhere that the *Chieftain's* captain was named Shalcross and that the Colesville group, numbering about sixty men, women, and children, landed at Independence Landing on July 26, 1831. Pratt, Knight, and Corrill, “The Mormons’ So Called,” December 12, 1833, in *The Evening and Morning Star, Extra*, February 1834, reprinted in *BYU Studies* 14 (Summer 1974): 505–15.

Brother Joseph Smith Jr, Sidney Rigdon, Martin Harris, Edward Partridge, W W. Phelps. Joseph Coe, A S Gilbert and his wife, had started for missourie on the 19 of June and had arrived at Independance about the middle of July. On our arrival we were glad to find these Brethren who preceeded us well an ^d in^ good health and Spirits. It truly seemed good for Brethren to meet to gather in unity.<sup>84</sup>



Unknown artist, *A Pioneer Home*, engraving, 1881. *History of Jackson County, Missouri* (1881), 25.

But our reflections can be better imagined than told. Haveing Come from a highly Cultivated State of Society in the east, we could not but feel deeply the contrast as we now Stood upon the western limits of the U S A and wer obliged to mingle with and Associate with those who had known nothing but a frontier life until they were but a littl above the natives in point of Education and Refinement. And were full of bigotry, superstition, and prejudice, the natural result of ignorance. All this to gather with the Laamanites before us caused us to exclaim with the prophets of old

JOSEPH SMITH HISTORY<sup>85</sup>

When will [33] the willderness blossom as the rose? When will Zion be built up in her glory, and where will thy te^m^plel stand unto which all nations shall flow come in these last days

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Our anxiety was soon relieved by receiveing the following Revelation given in Zion July 1831, Times and Seasons 434.

84. Hartley, *Stand by My Servant Joseph*, 121.

85. Smith, *History*, 1838-1856, vol. A-1, 127.

JOSEPH SMITH HISTORY<sup>86</sup>

We were no longer at a loss to know the exsact Spot for the temple and the City of Zion to be built. We immediately set about building and on the second day of august Brother Joseph Smith Jr the prophet of God assisted the Coalesville branch to lay the first log as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried by twelve men in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was Consecrated and dedicated for the gathering of the Saints, by Elder Sidney Rigdon. Tis wa[s] truely a season of joy and rejoicing to all the Sants wh witnessed it.<sup>87</sup>

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As Elder Sidney Rigdon [has] been appointed to write a description of the land of Zion and has taken every possible means to gather information and I believe he has done justice to the subject, I will copy from him Times and Seasons page 450<sup>88</sup>

JOSEPH SMITH HISTORY<sup>89</sup>

On the third day of August the Spot for the Temple a little west of of Independence was dedicated in presence of eight men by Joseph Smith Jr., Sidney Rigdon, Edward Partridge, W W Phelps, Oliver Cowdry, Martin Harris, Joseph Coe, and my self. The eighty seventh p, ^sa^lm was sang read and the scene was solemn and impressive. On the fourth I attended the first Conference held in the land of Zion It was held at the house of Brother Joshua Lewis in Kaw township ~~in the presence of the~~

VERSION I

Coalsville branch of were present and and much buisness was done and much good instructions given to the Saints. And we felt ^to^ give thanks to that God who had brought us out from the land of our nativity and planted us in the Land of Zion.

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86. This is in *Times and Seasons* 5 (February 15, 1844). It is now Doctrine and Covenants 57, dated July 1831. It states that Independence, Missouri, is the place for the city of Zion, that Saints are to purchase lands and receive inheritances, and that William Phelps is to be the Church's printer. *JSP*, D2:5–11.

87. *Times and Seasons* 5 (March 1, 1844): 450; Smith, History, 1838–1856, vol. A-1, 137.

88. *Times and Seasons* 5 (March 1, 1844) includes the description, a half page long, but Newel did not include it in his manuscript.

89. Smith, History, 1838–1856, vol. A-1, 139.

On the ~~twenty~~<sup>6<sup>th</sup></sup> Sixth my Mother died. She quietly fell asleep in death rejoicing in the new and everlasting Covenant of the gospel and praising God that she had lived to see the land of Zion, and that her body would rest in peace after Suffering as She [34] had done from the persecution of the wicked, and journeying to this place.<sup>90</sup> On the Seventh Brother Joseph Smith attended the funeral of my Mother and addressed us in verry able and consoling manner.

JOSEPH SMITH HISTORY

This was the first death in the Church in this land and I can Say a worthy member Sleeps in ~~death~~ Jesus till the Resurrection.<sup>91</sup>

VERSION 1

Brother Joseph recived the following Revelation given August in Zion 1831, Times and Seasons page 450<sup>92</sup>

JOSEPH SMITH HISTORY

On the [August] 9 in Company with several Elders Brother Joseph Smith left Independence landing they started down the River in Canoues.<sup>93</sup>

The time now passed in our Common labors in building houses, plowing, and sowing grain. and ~~ob~~ we were obliged <sup>^to^</sup> labor with all diligence to s[e]cure food and prepare ~~food~~ for the coming winter. As

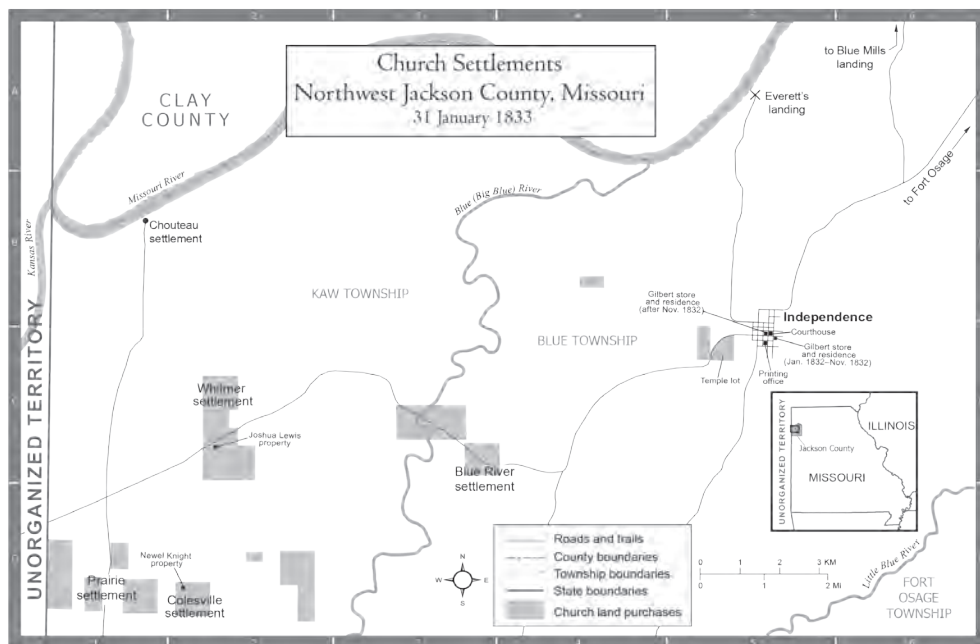
90. Hartley, *Stand by My Servant Joseph*, 135.

91. After Polly's death, Father Knight chose to maintain his own living quarters. Apparently, three of his children still lived with him: Joseph Jr., twenty-three; Polly, twenty; and Elizabeth, fourteen. Before 1831 ended, death claimed two more Knight relatives. Newel's sister Esther, married to William Stringham, died at age thirty-three and left three children. Death next claimed Aaron Culver, leaving Esther Peck Culver, the oldest sister of the deceased Polly, a widow in need of care, so her nephew Newel and his wife Sally took her into their home.

92. The page is in *Times and Seasons* 5 (March 1, 1844): 450, and the revelation is now Doctrine and Covenants 59. It says, among other things, "blessed are they whose feet stand upon the land of Zion who have obeyed my Gospel." *JSP*, D2:30–35.

93. The Colesville Branch, with Newel presiding, settled in Kaw Township, twelve miles southwest of Independence. Smith, *History, 1838–1856*, vol. A-1, 142. The Colesville settlement was on an elevated plain about four miles southwest of the main crossing of the Big Blue River. The Colesville settlement was in Kaw Township (R33W and T49N). Joshua Lewis's property was in section 21 of that same township. See Romig, *Early Jackson County, Missouri*, 2.

## THE RISE OF THE LATTER-DAY SAINTS



Church Settlements in Northwest Jackson County, Missouri, 31 January 1833.  
Courtesy of the Joseph Smith Papers Project.

I had been appointed to preside over the Coalsville branch in this land I felt to humble my Slf and pray to my Father in heaven to give me wisdom to do it acceptable unto him.<sup>94</sup>

94. Religious investigator William E. McLellin showed up in August 1831, wanting to talk to Saints, attend their meetings, and see what kind of religion they professed. “Saw love, Peace, Harmony and Humility abounding among them,” he said. On August 20 he felt some private doubts about the Church. Newel discerned them. “The time for evening prayer came, and I was glad,” McLellin said. “I told my brethren that I felt bad and they prayed for me. Bro. N. Knight after arising from prayer came and by the Spirit of God was enabled to tell me the very secrets of my heart and in a degree to chase darkness from my mind.” McLellin accepted baptism, became a vigorous preacher of the Church, and then, briefly, served as one of the twelve apostles. Shippo and Welch, *The Journals of William E. McLellin*, 33–34.



We passed the winter in a tolerable Comfortable maner although, as might be expected, without many of the comonveniencies of life to which we had been accustomed. But we did not murmur for we were welling ^to^ make every Sacrifice which was necessary for ^the^ kingdom of heavens Sake.<sup>95</sup>

On the twenty fourth ^day^ of April eighteen hundred and thirty two Brother Joseph Smith Jr landed at Independence, much to the joy of the Saints in this land.

On the twenty Sixth of April eighteen hundred and twenty two Brother Joseph Smith Jr called a general Council of the Church by which he

JOSEPH SMITH HISTORY<sup>96</sup>

was acknowledged th president of the high preisthood according to a preivious ordination at a Conference of high preists Elders and members held at Amherst Ohio on the twenty fifth of January 1832. The right hand of fellowship wa given to him by the Bishop Edward Partrige in behalf of the Church. The scene was solemn, impressive, and delightful. During the intermission a difficulty which had existed between Bishop Partrig^d^ e and Sidney Rigdon was amicably settled and when Conference convened in the after noon all hearts seemed to rejoice

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To gether. Besides the business of the Conference, much good instruction was given By Brother [35] Joseph. Allso the following Revelation was g^i^ven Aril 1832 showing the order of Enoch given to Enoch and the Church in his day. Times and Seasons page 624.<sup>97</sup>

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95. Parley Pratt said that, despite the “dreary winter,” he enjoyed “many happy seasons” in the branch’s prayer and worship meetings, “and [that] the Spirit of the Lord was poured out upon [them], and even on the little children, insomuch that many of eight, ten or twelve years of age spake, and prayed, and prophecied in [their] meetings, and in [their] family worship.” He felt “a spirit of peace and union, and love and good will manifested in this little Church in the wilderness.” Pratt, *Autobiography of Parley Parker Pratt*, 72.

96. *Times and Seasons* 5 (September 2, 1844): 624; Smith, *History, 1838–1856*, vol. A-1, 210.

97. The Enoch material, now Doctrine and Covenants 82, is in *Times and Seasons* 5 (September 2, 1844): 624. It is included in the “History of Joseph Smith” and

JOSEPH SMITH HISTORY<sup>98</sup>

On the twenty Seventh [April 1832] was transacted Considerabl business for the benefit and Salvation of the Saints who were Settling among a frocious set of mobbers like lambs among wolves. Brother Joseph endeavored to so organize the Church hat the Brethren might eventually be independent of every incumbrance beneath th Celestial kingdom, by bonds and Covenants beneath of mutual friendship, and mutual love

On the twenty eighth and ninth Brother Joseph visited the Brethren above big Blue River in Kaw township, twelve miles west of Independence, and received a hearty welcome only known by Brethren and Sisters united in the same faith and by the same baptism and supported by the same Lord. The Coalsville branch in particular

VERSION I

(I suppose on account of their early acquaintance with him and also the vile persecution he endured for the establishment of the great work of Salvation to the human family or to all who will embrace the gopel as reveeled through him in these last days) were greatly rejoiced to meet with the prophet Joseph to bhold his face and shake hand with him and eat and drink with him again.

JOSEPH SMITH HISTORY

It is good to rejoice with the pople of God. On the thirtieth Brother Joseph returned to Independence, and again Sat in council with the Brethren and received the following Revelation given April 1832.<sup>99</sup>

Council was continued on the firsts of May Arrangements were made for printing, and Considerabl business done for the benefit of the Sa[i]nts in this land. Arrangements were allso made for supplying the Saints with Stores which was generally hailed with joy by the Brethren.

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is captioned "Revelation given April, 1832, showing the order given to Enoch, and the church in his day." *JSP*, D2:233.

98. *Times and Seasons* 5 (September 2, 1844): 625; Smith, History, 1838–1856, vol. A-1, 212–13.

99. The above Joseph Smith text is from Joseph Smith's history in *Times and Seasons* 5 (September 2, 1844): 625. The revelation, dated April 30, 1832, is now Doctrine and Covenants section 83, which deals with women's claims on husbands and children's claims on their parents for for their maintenance. Smith, History, 1838–1856, vol. A-1, 213; *JSP*, D2:240–43.

Elder Rigdon preached two verry powerful discourses before he left which appeared to give satisfaction to the people<sup>100</sup>

VERSION I

On th sixth of May Brothers Joseph Smith Jr, Sidney, and Newel K Whitney took leave of us and started for their home in Kirtland In July [June 1832] the first number of the even[36]ing and morning Star was Issued by W W Phelps.<sup>101</sup> This paper was hailed with joy by the Sants, as it conta^i^ned much useful matter for them. It was allso a source of joy to know that in so short a time we had ben enabld to do so much and that our prospects were so good. The following are extracts from the evening and Morning Star, Times and Seasons, 626.<sup>102</sup>

The prospect for Crops is tolerable good and the Brethren continue to gather from various parts. The gospel seemes to be gaining ground among the People where it is preached. “On Writing letters” is so rich I copy from the evening and morning Star September 1832, On letter writing.<sup>103</sup>

On the 14 of Oct 1832 my wif bor to me a son. As I have before stated, her health was poor and she had never before given birth to a liveng Child, and the Doctors who had attended her had said it would not be possible for her to give birth to a liveing Child. But Brother Joseph had blest her and told her she should have the desire of her heart. She never doubted the prophets words, and as soon as her son was born she desired him to be called Samuel, for she said she had asked him from

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100. Smith, History, 1838–1856, vol. A-1, 214.

101. *The Evening and the Morning Star* was the first Latter-day Saint newspaper. It was initially published in the printing office of William Wines Phelps in Independence, Missouri. The first issue was printed in June 1832. Printing continued until the office was destroyed by a mob on July 20, 1833. In late 1833, printing of *The Evening and the Morning Star* temporarily resumed in Kirtland, Ohio.

102. Newel did not copy the material, which is in Joseph Smith’s history installment in *Times and Seasons* 5 (September 2, 1844): 626. It deals with the start of *The Evening and Morning Star*.

103. Newel meant to copy the September 1832 *The Evening and Morning Star* excerpt of “Writing Letters,” but he never did (republished in Joseph Smith’s history in *Times and Seasons* 5 [October 15, 1844]: 672).

the Lord. My wif soon recoverd from her sickness and both herself and Child are doing well.<sup>104</sup>

Brother Joseph from time to time sent Copies of Revelations to me for the benefit of the branch over which I presided, in common with all the Saints in Zion. On reading one of these revelations to the branch over which I presided, my aunt of which I have made mention in the fore part of this work,<sup>105</sup> arose and contradcted the revelation, saying It must be taken in a Spiritual light. She went to such a length that I felt constrained to rebuke her by the authority of the priesthood in which [I] was Called to act. At this she was angry, and from that time sought to influence all who would listen her. The result was a division of feeling in the branch. Her husband partook of her Spirit until he became so enthusiastic he went from branch to branch Crying hosanna Glory to God, Zion is redeemed, and blessed is he that bringeth good tidings to the people

Sister Peck at length began to feel the weight of what she had done, but she could not recall [undo] it. She seemed racked with great torment. Her mind found no rest until a burning fever brought her to a sick [37] bed. She sent for several of the Elders to administer to her. Yet She did not find the desired relief. She at last sent for P P Pratt, Lyman Wight and my Self. We all layd our hands upon her and administered to her after which She looked up in dispair and said she had hoped that I would deliver her from the awful State she was in, but now all hope was lost, hell was her portion for ever. Hr whole frame was racked with the most exquisite anguish, while hr mind seemed allmost in dispair.

Brother Parley [Pratt] [said] to me, Brother Newel you must do something for her. My Soul was drawn out in pity for her yet I knew not what to do. I felt impressed to Call the Branch to gather that evening. Whe we had assembled our meting b[e]ing opened by Singing and prayer, I arose, not knowing what to do or what to say. After requesting the prayrs and united faith of all present, the Spirit of the Lord came upon me so that I wa enabl'd to ~~sho the~~ make plain to the

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104. Hartley, *Stand by My Servant Joseph*, 154.

105. Apparently, this aunt was Martha Polly Long Peck, wife of Hezekiah Peck.

understanding of all present the cause of Sister Pecks present situation. That She ~~am~~ ^had^ risen up in opposition to the priesthood which had been placed over that branch of the Church and ~~im~~ contradcted the Revelations of God, and that being the ~~sm~~ sympathies shown her, a division of feling had gained advantage over them until Sister Peck had fallen completely into the power of Satan and Could not extricate herself from that power.

I told the Brethren and Sisters if they would repent of what they had done and renew their Covenants one with another and with the Lord, to uphold the authorities placed over them and allso the Revelations which the Lord had given unto us, I [it] would be all right with Sister Peck for this [would] break the bands of Satan [and] make us all freen. I had no sooner Closed my remarks than with one unted voice all came forward and agreed to do so. I then went to Sister Peck and ~~and~~ ^in the name of Jesus Christ and by virtue of the Pr[iesthood]^ Com-manded the evil powers to depart from her, and blessed her with peace and Strength both of body and mind. I then dismissed the meeting and told the family to go to bed and rest as usual and all would well.

Early the next morning I called to See Sister Peck. She streched forth her hand as Soon as She saw me and said, [38] O brother Newel, forgive me, I did not believe one word you Said last night, but when I awoke this morning I found I was not in hell.<sup>106</sup> He[r] rejoicings were verry great, and union again prevailed with us and we all fit that we had learned a lesson that would be of lasting benefit to us.<sup>107</sup>

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106. Hartley, *Stand by My Servant Joseph*, 154–55.

107. In the fall of 1832, bickering among Newel's relatives tested his patience, and he partially failed that test. Church records say that on October 21, elders met at Newel and Sally's house "to search out & examine into the nature of grievances as set forth by sister Emily Colburn & Elizabeth Gilbert respecting the teaching & Spirit which had actuated br. Newel Knight for a length of time past." Eight council members listened to testimony, including "considerable" from Newel. The men voted by lots regarding "the Spirit which br. Newel was actuated by this evening." The vote was unanimous against him, although two men abstained. But when Newel protested the decision, the two abstainers added their votes against him. The council also reprovved the two sisters for unspecified "out of the way" doings. When Newel asked what he should do, and what would

The following beautiful instruction given by Joseph Smith is worthy [of] a place in every mans journal and should be Constantly in the heart and habitation of every Saint. Times and Seasons 600.<sup>108</sup>

In May the second number of the Star was issued. The following is an extract Times and Seasons page 640,<sup>109</sup>

The same number of the Star contains the following Times and Seasons page 656, also the following on letter writing, Times and Seasons page 672 Sept No. The following is a Copy from Joseph Smith Junior to W W Phelps, also Orson ^Hyde^ and Hyrum Smiths Epistle to the Saints in Zion.<sup>110</sup>

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become of him, the council advised “that he should not officiate as an Elder until he should could see with the other Elders & be able to discover that he had a bad spirit.” Unlike several early elders who disaffected because they were chastised by church officers, Newel humbled himself and repented. Soon he received back his presidency. *JSP*, D2:231–32.

108. Newel’s citation, page 600, is an error—that page has nothing Newel would want to copy. The editors of the Allen version, however, insert an article called “Common Schools” without any citation. That article is probably what Newel meant to refer to.
109. This citation to *Times and Seasons* 5 (September 15, 1844): 640 is to “The Elders in the Land of Zion, to the Church of Christ Scattered Abroad,” published in the second issue of *The Evening and Morning Star*. It gives general information about the state of the Church in Zion in 1832. Preceding that item is the “Common Schools” discussion, which the Allen version copies into Newel’s account, published in that issue of the *Star*. Next, Newel mentions three items he wanted to copy from the *Times and Seasons*.
110. Newel’s first reference here is to *Times and Seasons* 5 (October 1, 1844): he notes page 656, which probably meant 657–58, containing the “On Priesthood” revelation that is now Doctrine and Covenants 84 and dated September 22–23, 1832. The second reference, page 672, contains the “Writing Letters” article. The third reference is to two letters. Newel gives no citations, but the Joseph Smith letter to W. W. Phelps and the Orson Hyde and Hyrum Smith letter to the Saints in Zion are in the “History of Joseph Smith” installment in *Times and Seasons* 5 (December 1, 1844): 720–23. The letter to Phelps is dated January 11, 1833. It was sent to pacify Phelps and the “inhabitants of Zion.” “Repent is the voice of God to Zion.” Enclosed with the letter was the revelation termed the “Olive Leaf,” now Doctrine and Covenants 88. The Orson Hyde and Hyrum Smith letter to the bishop, council, and inhabitants of Zion criticizes rebellious attitudes in Zion. *JSP*, D2: 334–47.

Jan first 1833. Great are the events that have transpired the past year. A catalogue [of] disasters never before heard of have been recorded during the past year. Yet the honest in heart stand firm and unshaken in the gospel of salvation and rejoice that they are counted worthy to be numbered with the people of God. The following is Copy of a Revelation sent to me from Brother Joseph from Kirtland Ohio.<sup>111</sup>

On the 6 of April 1833 the Inhabitants of Zion for the first time celebrated the birthday of the Church Times Seasons pag 752<sup>112</sup>

Soon after this meeting the following letter come to hand from Brother Joseph Smith, Times and Seasons page 753.<sup>113</sup>

In the latter part of April the first regular mob rushe[d] to gather, in Independence, (Zion) to council upon a plan. This as might be expected caused considrabl uneasiness among the Saints and required great wisdom and care on our part in ord[er] to keep all as quiet and as diligent in all our duties as the circumstances required. However, we kept on with our farming operations, building, and so forth. In the mien time the Lord had given a Revelation [to] the inhabitants of Zion instructing them to build a temple to his holy name.<sup>114</sup>

The following is an explanation of the plot of ^the city^ Zion Sent to the brethren in Zion the twenty fifth of June 1833.<sup>115</sup>

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111. Newel says the revelation, which he did not insert, was “sent to me.” It is not clear which revelation this is. At least five revelations came during January–April 1833 (sections 88, 89, 90, 91, and 92). He is probably referring to the Word of Wisdom revelation received on February 27, 1833, now Doctrine and Covenants 89, which is addressed to, among others, the Saints in Zion. Or perhaps the revelation in question is the March 19, 1833, revelation, now Doctrine and Covenants 91, concerning the Apocrypha. *JSP*, D3:11–23, 32–34.

112. Two paragraphs describing the celebration, held at the Big Blue ferry, are in “History of Joseph Smith,” in *Times and Seasons* 5 (January 1, 1845): 752.

113. The letter, Joseph Smith to “Dear Brethren in Zion,” dated March 21, 1833, was published in *Times and Seasons* 5 (January 1, 1845): 753. It responds to an epistle from Zion that contained confessions of their disloyalty.

114. This is the June 1, 1833 revelation, now Doctrine and Covenants 95. In it, the Lord says he chastises those whom he loves, and the Zion Saints are chastised for their failure to build the house of the Lord. *JSP*, D3:104–8.

115. Newel intended to include the explanation that is in the “History of Joseph Smith” installment published in *Times and Seasons* 6 (February 1, 1846): 786–87.

The same [day] was written a letter to W Phelps and others from Kirtland as follows Times and Seasons page 780<sup>116</sup>

[39] July 29 1833, hostile feelings seem to be increaseing towards the Saints in this Region and our glorious Indepence which once dwned upo a peaceful and happy people will now have to blush at the

JOSEPH SMITH HISTORY<sup>117</sup>

savage barbarity and mobocracy of Missouri. Most of the Clergy acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent Characters who rose up and rushed on to destroy the rights of the Church as well as the lives of her members. One Pixley who had been sent by the missionary Society to civilize and Christianize the heathen of the West, was a black rod in the hands of Satan as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts to the religious papers in the east, to sour the public mind, Besides useing his influence among Indians and whites to overthrow the Church. On the first of July he wrote a slanderous article entitled “beware of false prophets” which he actually carried from house to house, to increase cense the inhabitants against the Church to mob them and drive them away.

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This is a letter that describes the one-square-mile plot, tells how the lots are to be laid off, calls for twenty-four public buildings in the middle of the city (including a temple), and says the city would be for fifteen thousand to twenty thousand people. It also includes a description of the temple. See *JSP*, D3:131–46.

116. Newel listed the wrong page number. The letter is in the “History of Joseph Smith” installment in *Times and Seasons* 6 (February 15, 1845): 800–801. Addressed to Phelps and others in Zion, the letter discusses consecration, the lost books of the Bible, and instructions regarding high priests. Enclosed with it is a draft of the city of Zion with explanations. The letter also praises how *The Evening and Morning Star* is being handled. See *JSP*, D3:147–56.
117. *Times and Seasons* 6 (March 1, 1845): 816; Smith, History, 1838–1856, vol. A-1, 319–20.





C. C. A. Christensen, *Mobbers Raiding Printing Property & Store at Independence, Mo., July 20, 1833* (ca. 1882–84), photograph of panorama. Courtesy of Church History Library.

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Copy from *Times and Seasons* page 816.

The ^July N of^ evening & morning Star pursued a mild and pacific course. The evening & morning Star extra, times & seasons 818.<sup>118</sup>

On the 2 inst [August] the Same day of publication of the mob in the moniter [*Western Monitor*] ^times and seasons 1833^ the following Revelation was given, times & seasons page 848<sup>119</sup>

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118. Newel refers here to an *Evening and Morning Star, Extra* item, dated July 16, 1833, included in the “History of Joseph Smith” installment in *Times and Seasons* 6 (March 1, 1845): 818–19. The big excerpt is from the *Star*’s article “The Mormons’ So Called,” which Newel wrote along with Parley P. Pratt and John Corrill. It deals with the initial mobbings the Saints suffered in Jackson County. See *JSP*, D3:165–75.

119. Now Doctrine and Covenants 97, the revelation is included in the “History of Joseph Smith” installment in *Times and Seasons* 6 (April 1, 1845): 848. It deals with the upset affairs of the Saints in Jackson County and contains “my will concerning your brethren in the Land Zion.” *JSP*, D3:198–202.

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A[t] a Council of high preists in Zion, Elder Christian Whitmer was ordained to the high priesthood. And on the 28 [August] the Council resolved that no high preist <sup>^shall ordain any^</sup> Elder or preist shall ordain any high preist, Elder, or preist in the land of Zion without the consent of a Councilnce of high preists.

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In the mien time Oliver Cowdry had been sent to Kirtland, where-upo[n] Orson Hyde and John Gould were despatched to us as soon as possible. As soon as necessary preparations could be made, Elders W W Phelps and O hide were dispatched to the governor of Missouri residing at Jefferson City, with the following petition, times and Seasons page 851.<sup>121</sup>

[40] Oweing <sup>^to^</sup> great scarsity of mills in the Country, I had been induced to build one. I had succeeded, and not only the Sants but also the old settlers found themselves greatly benefited by it. We now found it necesssary to keep a guard at the mill both day and night. While engaged in guarding, Brother P P Pratt was struck over the head by one of the mob with a gun and severely injured.<sup>122</sup>

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120. *Times and Seasons* 6 (April 1, 1845): 850. Newel attended both of these meetings, the first on August 21, 1833, and the second on August 28. Cannon and Cook, *Far West Record*, 62–64.

121. Elders W.W. Phelps and Orson Hyde delivered the petition to Governor Daniel Dunklin. It detailed at length the course of anti-Latter-day Saint activities through July 1833 at least. The petition is part of the “History of Joseph Smith” installment in the *Times and Seasons* 6 (1 April 1845): 851–54.

122. Hartley, *Stand by My Servant Joseph*, 174. For context, see Givens and Grow, *Parley P Pratt*, 43–53.

On receiveing the the Revelation to build a house to the name of the Lord in Zion,<sup>123</sup> the following paper was circulated in Coalesville branch, when the following Subscriptions were made for the same:<sup>124</sup>

We the undersigned subscribers feeling desirous to assist in building a house for the use of the Church of Christ as a house of worship, but more especially particularly designed to accommodate the officers or ordained members of Said Church to meet in, to attend to all business that may be necessary for them to transact; Said house to be built of brick or stone on the S E qr of Sec 3. Township 49 and Range 32. We therefore agree to pay the several sums annexed to our names, to the order of Bishop Edward Partridge any time after the first day of January next. If in money or grain to be delivered at the Store of Gilbert and Whitney, and if in materials for building on or near the spot designed for said building, and if in labor when called for by said order. In testimony where unto we have here unto set our names with the sum annexed:

Jackson Co Sept 1833

Caleb Baldwin	in labor	\$20.00	Benjamin Slade	in labor	20.00
Ezekiel Peck	"	30.00	Ira J Willis	"	30.00
Joseph Knight Jr	"	20.00	Joseph Knight Sen	"	100.00
Clark Slade	"	50.00	Newel Knight	"	100.00

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123. The June 1, 1833 revelation that is now Doctrine and Covenants 95. An August 2, 1833, revelation (Doctrine and Covenants 97) urged in verses 11 and 12 that “it is my will that an house should be built unto me in the Land of Zion, like unto the pattern which I have given you yea, let it be built speedily.” *JSP*, D3:104–7.

124. The following document is significant for two reasons: it is found in no other source, and it shows that as of September 1833, the Jackson County Saints did not believe they would be expelled from the county. All of the signers were members of the Colesville Branch.

Notwithstanding the persecution of our enemies, many of the Saints manifested by their works [41] a determination to Carry out the council of those who were placed to manage and preside in Zion. In fact we could not believe that the government was so far from granting us that protection guaranteed to us by our parent government, which had been won by the blood of our Fathers, as to suffer us to be expeled by a lawless mob, which the sequel will show really was the case.

As yet the Sa[i]nts had made no resistance but had continued to petition the civil authorities for protection. ~~their~~ ^Our^ petition to the Governor of the State seemed to enrage the mob and to urge on their hellish designs.

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They began by stoning houses, breaking windows and doors, and committing other outrages. But nothing verry serious was done until the last of Oct. On thursday night the thirty first a mob of forty or fifty collected and proceeded to ~~armed~~ to a branch of the Church who lived eight or ten miles South west of Independence. There they unroofed ten houses and partly threw down the bodies of some of them; they caught three or four of the men and, notwithstanding the Cries and entreaties of their wives and Children, they whipt and beat them in a barbarious maner. Others evaded a beating by flight. [T]hey were taken by surprise by the mob, consequently wer not collected to gether or in a situation to defend themselves against so large a body, therefore the made no resistance. The mob, after threatening to visit them again in a rougher manner, dispersed.

The news of this outrage soon spread through the different settlements of the Saints and produced feelings more easily felt than described. For they verry well knew by the threatenings of the mob and their breaking the treaty of agreement which was made only a few days before as it were that there was trouble a head. The Sants were in a scattered condition and what to do for safety they knew not and did not know what to do. . . . A consultation was held, near Independence, by some of the principal men of the church to see what was best to be done; it was concluded to get peace warrants, if possible. . . .

Some of the principle men of the Church held a consultation and decided to try to get peace warrants against some of the principle lead-

ers of the mob. Accordingly they went to a magistrate and applied for a warrant but he would not grant one.

The governors letter directing them to proceed in that way was then read to him, upon which he replied he did not care any thing about it. At that time the Streets were filled with [42] mobbers in every direction passing and repassing, threidening the Saints in different directions with destruction. To be deprived of the benefit [of] law at so critical a moment was calculated to make the Saints feel solemn and to mourn over the depravity of man. But we had not much time for reflection, for we had much to do to prepare for the night which was just at hand in the which we expected the mob would be upon us. Up to this time the persons of women and children had been considered Safe as they had seldom been abused. Therefore the men ran together for the night, leaveing their families at home.

At Independence the men met half a mile from the Court house. Night came on and a party of the mob who had staid in the village were heard brick batting the houses; Spies were sent to discover their movements, who returned with information that they were tearing down a brick house belonging to Gilbert and Whitney, and allso breaking open their store. Upon hearing that news, those who were collected to gather formed them selves in to two small companies and marched up to the public Square where they found a number of men in the act of Stoneing the Store of Gilbert and Whitney (which was broken open and some of the goods thrown into the street). They all fled, but one Richard McCarty who was taken. Gilbert and one or two others went to Esq Westons and demanded a warrant for him, but he refused to give him one; consequently McCarty was Set at liberty. Next morning it was ascertained that windows were broken open where there where none but women and Children were alone. One house in particular which had window shutters, and they were shut, had a rail thrust through in to the room where there were none but women and children. Seeing that neither Sex nor age were safe, the women and Children were all moved out of the village that day.

That same night the other party of the mob collected ten or twelve miles from Independence near a body of the Saints. Two of their company went [to] discover the situation of the Brethren. They came near

the guard, when P P. Pratt, discovering them, went up to them, when one of them struck him over the head with a gun which cut a large hole in his head and nearly knocked him down; but he recovered himself, called to his men, who were near. They took the spies and disarmed them of two rifles and three pistols [and] kept them in custody till morning, then gave them their arms and let them go without injuring them. The rest of their company were heard at a distance but they dispersed without doing [43] any harm.<sup>125</sup>

Saturday Nov Second, it was concluded to try again for a peace warrant. Accordingly application was made to magistrate by the name of Silvers who resided some distance from town and who had not as yet openly joined the mob. But he refused to grant a warrant, saying if he did he feared his life would be in danger.

The next day four men started to the C<sup>ircuit</sup> [Ct.] Judge forty miles distance. After considerable delay by the Judge, they obtained a warrant against a number of individuals. When the warrants arrived it was too late to do any thing with them for the whole Country was getting up in arms, and it was all the Saints could do to take care of them selves to save their lives as they best could for. On Saturday night a party of the mob went to a Settlement liveing on <sup>the</sup> big blue river about six miles west of town. They first tore the roof from a house, and injured the furniture within; the[y] then divided their company into two parties. One went to pulling the roof from another dwelling house, while another party went to another and broke it open. They found the owner D Bennet in bed, whom they took and beat unmercifully; one of the Company drew a pistol and swore that he would blow out his brains. But the ball laid bare his skull with out fractureing it, thus narrowly he escaped wih his life. A party of the Saints were collected near by who, hearing the disturbance, went to the place. The mob ~~went to the place~~ began to fire upon them and they returned the compliments. A few guns were discharged from both parties, but the fire was not gen-

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125. Newel continues here by copying from the next installment of the Robinson and Smith, "History, of the Persecutions," published in the *Times and Seasons* 1 (January 1840): 33–36.

eral. At length a young man was shot in the thigh, (but by which party it is unknown) and soon after the mob dispersed for that night.

Sunday Nov 3<sup>rd</sup> Many threatenings were heard from the mobbers. They were greatly enraged, and were exerting themselves to strengthen their party; for as yet some of the inhabitants manifested friendship for the Brethren. Such told them that they expected they would all be destroyed massacred, for the enemy were about to get a six pounder, and come openly against them the next day.

Monday Nov 4 A large mob collected at Wilsons Store about a mile west of Big Blue, took the ferry boat, and threatened [44] some lives. But for some unknown cause, perhaps to take some more whiskey, they left the blue and returned to Wilsons Store again.

Whilst they were at the Blue threatening the Saints, word was sent to a body of the Brethren about five or six miles distant to the Southwest that a large mob was collected, and they expected that they should need help. Whereupon, nineteen brethren started to go and assist them. But before they reached Wilsons store, they learned that the mob had returned there. Upon hearing this they proceeded no farther, but returned back. The mob by some means feared that they were on the way road west of them, when from fifty to seventy of the mob took their rifles, mounted their horses, and went in pursuit of them. After traveling about two miles they came in sight of them, when they all fled into the cornfields and woods. Some went immediately to the body, and informed their brethren, of what they had seen. About thirty of the saints (mostly those who had lived in the Settlement where the mob then was, some of whom had had their houses unroofed but a short time before) took their arms, and started as soon as possible, to meet the mob.

Mean time the mob turned their horses into cornfields of the Saints, and then hunted for them who had fled. They went to Christian Whitmers, a lame brother who had not left home, and pointed their guns at him and threatened his life if he did not tell them where his brethren had fled to. They also threatened women and Children In this manner for a bout an hour, when about sundown a company of a bout thirty brethren marched up. As soon as they came near enough, the mob fired upon them and they immediately fired back. After a round or two, the

mob retreated and left the ground They were followed a short distance but not far.

Two of the mob <sup>^were killed^</sup> and a number of horses were killed, and some five or six wounded. The mob were so frightend that they left their dead on the ground over night. The Saints had four or five wounded, one by the name of [45] barber a young man, mortally who died the next day This young man was the first who had fallen a martyr in this dispensation. Philo Dibble was allso wounded <sup>^in the bowels^</sup> by the first gun fired he<sup>126</sup>

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was examined by a Surgeon of great experience and practice, he have- ing served a Srgeon in the Blackhawk war. He said he <sup>^seen he^</sup> had never known a man to live wounded as Brother Dibble was. Alanson Cleaveland was another who was wounded in his shoulder but not mortally.<sup>127</sup>

The next day I went to see brother Dibble. I found the house where he laid surrounded with the mob. I managed to get into the house when two of the mob Seated them Selves in the door. I went up to the bed wher he lay in extreme agony. As I looked upon him, not daring to utter a word of prayer, I laid one hand upon his head while wih the other I drawed the bed curtain to hide us a little from the mob, and lifted my desires to the Lord in behalf of Brother Dibble, after which I arose and went away. As I left him I saw tears fast streaming from his eyes, yet no word passed, but I felt that I had done my errand and felt to trust the event to the Lord. As I to well knew the design of the mob who had been stationed there, ~~the~~ I did not feel to give my self in to their power at that time.

The next day I had buisness about ten miles [dis]tant, where to my great joy I found Brother Dibble to all appearance perfectly well. He

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126. Robinson and Smith, "History, of the Persecution," 33–34. Here Newel stops copying and tells his own remarkable involvements with the wounded Philo Dibble. Dibble's own statement about Newel's healing him is in Christensen, "Before and After Mt. Pisgah," 79.

127. Alanson, family genealogy records show, was either newly married to or about to marry Newel's first cousin Anna Slade.



told me that at the time I laid my hand upon his head he felt the Spirit of the Lord rest upon him and pass gently through his body, and before it pass all pain and soreness so that he felt perfectly easy. In a few minutes he discharged about a gallon of putrid blood also the balls that had entered his body and peices of his clotheing. He rested that night and the nex day made his escape and was nearly out of the County when I met with him. O how did our hearts rejoice and give thanks to that God who had heard and answered the petitions although offered up secret in behalf of this his Servant while surround with feinds [46] in humane form.<sup>128</sup>

But to<sup>129</sup> return to the day of battle

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The same [day] at Independence. As Gilbert, I Morley, J Corril, and Wm E McLellin were taken for assault in and battery, and false imprisonment by McCarty. whom they had taken the friday night before, and although they could not get a warrant for him, for breaking open the store, yet he had obtained one for them for catching him at it.<sup>130</sup>

[p. 898] On the nights of the 5 & 6 of Nov, Tuesday & Wednesday, Women & Children were fleeing in every direction before the merciless mob. One party of a bout one hundred & fifty women & children fled to the prairies where they wandered several days under the broad canopy of haven with about Six men to protect them. The prairie had recently been burnt. and the Children being barefooted their feet were so cut and worn that it was easy to track them by the blood left up on the earth & stubs. Other parties fled to the Missouri river & took lodgings for the night where they could find it. One Mr Bennet opened his houses for a nights shelter, to a wandering party of distressed women &

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128. Hartley, *Stand by My Servant Joseph*, 175–77.

129. Smith, *History*, 1838–1856, vol. A-1, 375–76.

130. Robinson and Smith, “History, of the Persecution,” *Times and Seasons* 1 (January, 1840): 34. Here Newel resumes quoting, with but slight word modifications, from the “History of Joseph Smith” installment in *Times and Seasons* 6 (May 15, 1845): 896–900. As a refugee, on December 12, 1833, Newel coauthored with Parley P. Pratt and John Corrill a circular, “The Mormons’ So Called,” offering facts about the Saints’ expulsion from Jackson County. It was published the next April. But he does not quote from it in this autobiography.

Children who were fleeing to the Missouri river. During this dispersion of the women & Children, parties of the mob were hunting the men, firing upon some, tying up & whipping others, and some they pursued upon horseback for several miles.

On the 5 [of November] Elders Gilbert Phelps and McClellan went to Clay CO and made affidavit to similar to the foregoing sketch, & forwarded the same to the Governor by express; & the [g]overnor immediately upon the reception there of ordered a Court of inquiry to be held in Clay county, for the purpose of investigating the whole affair & meeting out justice to all; but alas corruption wickedness & power have

Left the wretches unwhipt of justice

And innocence mourns in tears unwhipt

Thursday Nov 7. The Shore began to be lined on both sides of the ferry with men women & Children, goods, waggons boxes, Chests, provisions &c. while the ferry [47] men were busily employed in crossing them over. And when night again closed upon the Saints, the wilderness had more the appearance of a Camp meeting. Hundreds of people were seen in every direction, some in tents, and some in the open air, around their fires, while the rain decended in torrents. Husbands were enquireing for their wives & wives for their husbands; parents for children and children for parents. Some had the good fortune to escape with their families, house hold good, and some provisions, while others knew not the fate of their freinds and knew not the fate of their goods. The scene was indiscribable, and would have melted the hearts of any people upon earth, except the blind oppresser, and prejudiced and ignorant bigot. Next day the Company increased, and they were Cheifly engaged in felling trees, and erecting them into temporary Cabins, so that when night again Closed upon us we had the appearance of a village of wigwams. The rain had passed, by the night was Clear, and we began to enjoy a little degree of comfort, and we did not forget to lift our voices to God ^in gratitude^ for the blessings we did enjoy, and allso to ask for his protecting care to be over us. And for wisdom to direct all of our movements ~~and~~ and that he would soften the hearts of the people



C. C. A. Christensen, [*Solomon*] *Hancock & Company's Exit from Jackson Co. Mo. Nov. 1833* (ca. 1882–84), photograph of panorama. Courtesy of Church History Library.

among whom we had fled, that we might obtain where with to sustain our selves.<sup>131</sup>

[p. 898] Lieutenant Governor Boogs presented a curious external appearance; yet he was evidently the head and front of the mob, for, as what may be easily seen by what follows, no important move was made without his sanction. He certainly was the secret spring of the 22 & 23 of July & as will appear in the sequel. By his authority the mob were molded into militia, to effect by stratagem, what he knew as well as his hellish host could not be done by civil force. As Lieut Governor he had only to wink and, the mob went from maltreatment to murder. The horrid Calculations of this Second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5, say at one o'clock A M, he come to Phelps, Gilbert & Partridge and told them to flee for their lives. Now unless he had given the orders so to do, no one

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131. Smith, *History, 1838–1856*, vol. A-1, 374–75. Regarding the Saints' expulsion from Jackson County, see Jennings, "Zion Is Fled"; Hartley, "Mobbed from Jackson County, Missouri," 21–45.

would have attempted to murder after the Church [48] had agreed to go away. His conscience vassilated on its rocky mooring, and gave the secret alarm to these men.

The saints who fled took refuge in the neighboring Counties, mostly in Clay CO which received them with some degree of kindness. Those who fled to the County of Vanburen were again driven and compelled to flee, & those who fled to Fayette CO were soon expelled, or the most of them, and had to move where ever they could find protection.<sup>132</sup>

The Governor D Dunklin was disposed to bring the mobbers to justice.<sup>133</sup> Consequently, ten or twelve witnesses were subpoenaed to attend the February term of the Circuit Court. Capt. Atchison was ordered to guard them over to Jackson, and back with his Company of [Liberty] Blues. The attorney Gen. was also ordered, or requested to by the Gov., to attend the Court to assist the Circuit attorney in the investigation. The witnesses were guarded over to Independence, and after having been there a short time, they were visiti<sup>e</sup>^de by the circuit attorney, ~~in the investigation~~. accompanied by the attorney General. They informed the witnesses that such was the excitement prevailing there that it was ~~do~~ doubtful whether any thing could be done to bring the mobbers to justice. That if they should be convicted, they would only be fined in some trifling sum not to exceed \$5 at most, just enough to answer the law. And they advised the witnesses not to go before the Grand Jury, intimateing at the same time that they might be in danger.

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132. Smith, *History*, 1838–1856, vol. A-1, 375–76. Newel fails to record that shortly after midnight on November 13, the Saints encamped along the river bottoms saw the heavens “enveloped in splendid fireworks” and “thousands of bright meteors” as thick as snowflakes shoot in every direction for several hours. People went from tent to tent, waking up sleeping Saints to see the heavenly show. Even Joseph Smith witnessed the display, the Leonid Meteor shower, which was seen from the Rocky Mountains to New York City. Some Saints saw it as a sign that God would soon open the way for them to return to Jackson County; others believed that Christ’s Second Coming was near at hand. Pratt, *Autobiography*, 97, 103; “History of Joseph Smith,” in *Times and Seasons* 6 (May 15, 1845): 898. Several descriptions of the meteor shower by the homeless Saints are in Parkin, “History of Latter-day Saints in Clay County,” 44–47.

133. Newel now resumes quoting from Robinson and Smith “History, of the Persecution,” *Times and Seasons* 1 (February 1839): 49.



Unknown artist, *The Falling of the Stars, Jackson County, Missouri, November 13, 1833* (ca. 1882–84), photograph of panorama. Courtesy of Church History Library.

The witnesses replied that they had been ordered there by the Court, and they supposed they were still subject to the Court, or to them the attorneys. As to the danger in going before the Grand ^Jury^ they feared it not. They were ready and willing to go and testify to the truth.

The attorneys left them, and in a short time after they were informed by Capt Atchison that the judge, Mr Ryland, had sent him word that the witnesses and guard were not wanted there any longer. Capt Atchison paraded his men as soon and as well as he could for the crowd, and immediately marched off, the witnesses following [49] him. All hopes were now given up of ever bringing that hope to justice. Their hatred towards the Saints appeared to be unabating. They had frequently sent over word to Clay CO, that they were coming over to drive the Saints from that place. They even went so far as to Circulate a paper in Clay Co., the object of which was to get volunteers there to assist them in driving the Saints away. In Clay CO, however, they had but few friends (for some time) and could not obtain many signers.

A wealthy farmer by the name of Arthur, living in Clay CO. who was then friendly to the Saints, and who was in the the habit of sending flour & whiskey into Jackson to sell, (it generally being higher there than in Clay Co. in consequence of the Indian trade), sent over one of his negroes and team with a load. They were stopped on the road by some of the people of Jackson, who mounted the load, & with axes cut the barrels to peices, and wasted the flour & whiskey upon the ground<sup>134</sup>

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The following letter written Brother Joseph Smith Jun was received with great satisfaction by the Saints, Times and Seasons page 928<sup>135</sup>

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134. Robinson and Smith "History, of the Persecution," *Times and Seasons*, vol. 1, no. 4, February, 1840, 49. The letter, which Newel did not copy, is dated December 10, 1833, and is addressed to six elders in Missouri (he is not one of them) and to "all the saints whom it may concern." It is found in the "History of Joseph Smith" installment in *Times and Seasons* 6 (June 15, 1845): 928. It is a response to a November 19 letter from Zion regarding the Saints' flight from Jackson County.

135. *JSP*, D3:375–81.

The following letter written by W W Phelps in behalf of the Saints to the Prophet Joseph, *Times* page 944<sup>136</sup>

On the same page Revelation Sent to the Saints is given.<sup>137</sup>

The Saints generally, <sup>^although^</sup> ~~felt that~~ the hand of persecution was heavily upon them, felt firm and unshaken in the faith of the gospel which they had embraced. And although they had strong inducements held out to them by the most influential of the mob, but very few seemed to be in the least degree moved by them; for all that was required of any one of the Saints in order to be acknowledged a good citizen of Jackson CO. was to deny the faith of the gospel as revealed to us in this dispensation through Joseph Smith Jun. This I think speaks well for the brethren.

The Coalesville branch with a few more families remained near to gather near the Missouri river [in Clay County].<sup>138</sup>

[50] On the first day of January 1834 was held a Conference. Bishop Edward Partridge presided. After transacting much ~~butis~~ business in relation to comforting and strengthening & comforting the Saints in their present sorrowful condition, it was resolved that Lyman Wight & Parley P Pratt be sent as <sup>^special^</sup> messengers to represent the situation of the scattered brethren in Missouri to the presidency & Church in Kirtland & to ask their advice &c.<sup>139</sup>

On the 9 of Jan Bro A S Gilbert wrote as follows to Governor D Dunklin of Missouri.<sup>140</sup>

136. *JSP*, D3:382–86. Phelps’s letter is written to Joseph Smith, dated December 15, 1833, and is included in the “History of Joseph Smith” installment in *Times and Seasons* 6 (July 1, 1845): 944. It says the Saints are scattered, their situation dubious, and their prospects looked gloomy.

137. *JSP*, D3:386–97. Newel refers here to a revelation dated December 16, 1833, which is now Doctrine and Covenants section 101. It says the Saints in Missouri are chastened and afflicted because of their transgressions. They are to importune for redress of their grievances.

138. Regarding the Saints in Clay County, see Parkin, “History of Latter-day Saints in Clay County.”

139. Newel here paraphrases from “History of Joseph Smith,” *Times and Seasons* 6 (July 15, 1845): 961.

140. Newel did not insert this item, which is included in the “History of Joseph Smith” installment in *Times and Seasons* 6 (July 15, 1845): 962–63. In the letter,



On the 4 of Feb Governor wrote to the brethren as follows, *Times and Seasons* page 977<sup>141</sup>

*Times and Seasons* page 992.<sup>142</sup>

Also page 1022 & 3 & 4 also 1041<sup>143</sup>

Gov Dunklin wrote as follows. *Times & Seasons* 1056 7 & 8, also 1059<sup>144</sup> ~~On the 20 of Feb~~

I will here insert an affidavit by Abigail Leonard, *Times & Seasons*. 1033 [1023]<sup>145</sup>

A young man by the name of Ira T Wellis, who had lived for a long time with me & who was a verry worthy and exemplary young man, went over in to Jackson County to hunt for a cow. The mob on seeing

- Algernon Sidney Gilbert proposes that Saints “purchase out” the possessions of the most violent leaders of the Latter-day Saint antagonists.
141. *Times and Seasons* 6 (August 21, 1845): 977–78. Newel did not include this item. It is a letter from Governor Dunklin to the Missouri brethren, dated February 4, 1834, saying the law does not allow him to raise a military to help Saints regain their lost homes in Jackson County. The pages contain a petition and letters to the governor.
  142. This document is a letter from Algernon Sidney Gilbert to A. Leonard; it is undated but is from February 1834 and deals with Missouri negotiations. It is published in the “History of Joseph Smith” installment in *Times and Seasons* 6 (August 15, 1845): 992–93.
  143. Page 1022 is a February 19, 1834, letter to Judge John F. Ryland from Partridge, Phelps, Gilbert, Corroll, and Whitmer regarding an upcoming court of inquiry. Page 1023 is a deposition by Abigail Leonard regarding a mobbing incident. Page 1024 has no relevance. Page 1041 contains a petition to the president of the United States, dated April 10, 1834.
  144. This is a repeat of the governor’s February 4, 1834, letter noted above that is addressed to “the brethren,” and it includes an undated letter to the president of the United States from Gilbert, Phelps, and Partridge that mentions an accompanying petition signed by 114 Saints seeking his intervention in their behalf. *Times and Seasons* 6 (December 15, 1845): 1056–57. Also, page 1058 has an April 10, 1834, letter to the Missouri governor, asking him to write a letter to the president in support of the Latter-day Saint petition, and pages 1058–59 have a letter to the Missouri senate and Governor Dunklin’s reply to the April 10 letter, saying he would not write to the president because the president had no legal right to intervene.
  145. In this short statement, Mrs. Leonard describes how fifty or sixty men came to her cabin and beat and whipped her husband.



him pursued and caught him & whipt & beat him until it was with difficulty that he got back. Another brother by the name of Lewis Abbot went over into Jackson to ask a man for some thing which he owed him he was abused and beaten so badly that I do not think that he will ever fully recover from it. In fact no age nor circumstance is regarded by that ruthless mob & no saints' lives are safe under any circumstances to set their feet upon the soil within the limits of Jackson CO, not even to visit the graves of their dead.

Brother Phelps wrote the following letter to Tim<sup>146</sup>

The brethren again wrote the Governor as follows Tms [*Times and Seasons*] 1072 to 9 also 1088 & 9 [and] 1090. 1 & 2 [1091 and 1092].<sup>147</sup>

The Colesville Branch continued to live together until spring when it became necessary to place ourselves in a condition to provide for the coming season. Some went one way and some another, wherever a chance for renting land or getting labor could be found [51] in order that we might provide for the wants of our families. With the opening of Spring many of us were taken sick and it would be impossible to describe the sufferings of the Saints driven from our homes, stripped of all our comforts & even the necessities of life, exposed, hunger, nakedness & privations of all most every kind. We had but little strength left to resist disease.<sup>148</sup>

My Father had married again after my Mother's death, a widow Peck, my Mother's Brother's widow, with four small children.<sup>149</sup> He was now getting old & it seemed a hard struggle for him to get along.

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146. *JSP*, D3:468-72. Newel did not include the letter, which was written by Phelps to "dear brethren," dated February 27, 1834. It is published in the "History of Joseph Smith" installment in the *Times and Seasons* 6 (November 15, 1845): 1025.

The letter tells of Phelps and others going to Jackson County to give testimony. Phelps noted that the mob had stopped its whippings and now used clubs.

147. The items, which he didn't copy, are in *Times and Seasons* 6 (January 1, and 15, 1846). They include statements and letters containing updates from Clay County written from April through June 1834 and one response from Missouri officials.

148. Hartley, *Stand by My Servant Joseph*, 188.

149. Phoebe Crosby Peck, widow of Polly Knight's brother, Benjamin Peck.

I went back from the river a bout a half a mile on a beautiful little stream of water & commenced building a mill. My brother Joseph lived near by & worked with me some of the time.<sup>150</sup>

We were expecting a large company of our Brethren from the east [Zion's Camp] to arrive here. According to the advice which had been given us by some of the leading men in Missouri to assist us in getting reinstated again in Jackson, great excitement prevailed among the mobbers. And it really seemed that if the Lord did not interfere in a miraculous manner his Saints would be overcome & destroyed.

The Jackson CO people went over into Clay Co. & called a meeting and stirred up all the feelings <sup>^there^</sup> they possibly could against the Saints. The anger of the people <sup>^of^</sup> Jackson Co rose to a great height. They had furnished themselves with a number of Cannons. And their neighbors of the adjoining Counties, on the south side of the Missouri River, volunteered by hundreds to assist them, provided that the Governor should attempt to set the saints back upon their lands in Jackson CO, which he had said he would do as soon as enough of their brethren should arrive to guard them selves when reinstated upon their possessions in Jackson CO.

On Wednesday the 18 a large company of our brethren camped at night one mile from the town of Richmond. In this town the people had sworn that that Company should not pass alive. But the On Wednesday the [June] 18 a large company of our brethren camped at night one mile from the town. But they were on the alert & before the inhabitants were up our people had all pass through unobserved & were safely on their journey, intending to get in to Clay CO. the next

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150. Newel's forty acres, as recorded in Clay County Plat Book, were the SW 1/4 of the SW 1/4 of Sec. 7, Township 50N, Range 32W. A list of lands that members owned in Clay County is found in Parkin, "A History of the Latter-day Saints in Clay County," appendix G, 318–19. A number of Saints bought land in Clay County. Newel purchased a forty-acre lot from the land office in Lexington on March 29, 1834. The land is located ten miles southwest of Liberty on what is now called Rock Creek. The west half of today's tiny town of Avondale occupies land Newel once claimed. His property was ten miles southwest of Liberty, nine miles north of the Colesville Branch's location in Jackson County, and seven miles upriver from the Independence Landing.

day.<sup>151</sup> But one waggon broke [52] down and a wheel run of another the wheels run off of others & there seemed to be an overruling providence to retard the progress of the Camp so that they only traveled fifteen miles that day.

JOSEPH SMITH HISTORY<sup>152</sup>

[Feb 4] They camped that night ^on an elevated spot^ between the two branches of the fishing river, the main branch of which is formed by seven small streams, these being two of them.

Just as we halted & were making preparations for the night, five men rode into our camp & told them they would see hell before morning, using the most horrible oaths. They said Sixty men from Ray CO. were on the way, well armed, who had sworn to destroy that camp, also seventy more from Clay would be there to assist in their destruction. They said these men were well armed & all the Country was in an uproar rage against the mormons & nothing but the power of God could save them from the vengeance of the mob.

At this time the weather was fine & pleasant. So[o]n after these these man left the Camp a small black Cloud wa visible coming in the west. And not more than 20 minutes passed a way before it began to rain and hail. But they had but verry little hail in their camp. All around them the hail was heavy, some of the hailstones, or rather lumps of ice were as large as lumps of ice hens eggs. The thunders rolled with awful majesty, the [red] lightnings flashed through the horrizon, the earth quaked and trembl'd allmost wihout cessation. It seemed as though the Almighty had issued forth his mandate of vengeance. The wind was terribl so that it was not possible for the tents to be kept in their place.

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151. Because the *Times and Seasons* published "Extracts from H. C. Kimball's Journal," which told about Zion's Camp, Newel copied into his journal large chunks of Heber C. Kimball's journal, paraphrasing in several places, skipping parts, and occasionally inserting his own short comments. The parts of the Kimball journal that he includes here were published in the *Times and Seasons* 6 (February 1, and 15, 1845): 787-90, 803-5. The first segment below is from the February 1, 1845 issue, 790-91. Newel paraphrases the first three lines and then copies Kimball's words, changing them from Kimball's first-person voice to second person.

152. Newel now paraphrases and copies from the Kimball account that is in the *Times and Seasons* 6 (February 15, 1845): starting on page 800.

## THE RISE OF THE LATTER-DAY SAINTS

There being an old metng house near by, the brethren fled there to secure themselves from the Storm. Many trees were blown down, and others twisted & wrung like a withe.

The mob come to the river two miles from the Camp, but the river had risen to such a height it was impossible for them to pass over. The hail fell so heavily upon them that it made holes in their hats & in some instances broke the stocks of their guns; their horses being frightened fled, leaveing their riders on the ground. Their powder was wet, & it was evident the Almighty fought in the defence of his Servants. That night the river rose [forty feet].

### VERSION I

[53] The next morning it was impossible to cross the river, which was overflowing its banks, although the night previous the water was no more than ankle deep. As soon as the water subsided so that it was possible, W W Phelps, S. W. Denton, John Corrill, & many more of the brethren went to see our brethren & a joyful meeting it was to us. But a short distance from ^w^here the brethren were camped

### JOSEPH SMITH HISTORY

the ground was litterally covered with branches of trees which had been cut off by the hail.

### VERSION I

The Camp moved about five miles from [t]hat place [to] where they could obtain feed for their animals and provisions for themselves; and allso get in to a more secure place & be better prepared to defend them selves from the rage of their enemies. They stayed here a few days until the rage of our enemies was a little allayed.

### JOSEPH SMITH HISTORY

On the 21 of Oct Coloml Searcy & two other leading men from Ray CO came to see them, desiring to know what their intentions was. For. Said he, "I see that there is an Almighty power that protects this people, for I started from Richmond Ray CO with a Company of armed men haveing a fixed determination to destroy you, but I was kept back by the Storm and was not able to reach you." When he came into Camp he was seized with such a trembling that he was obliged to sit down in order to compose himself. When he desired to know what our intentions were, Brother Joseph Smith Jun arose and began to speak & the power

of God rested upon him. He gave a relation of the sufferings of our people in Jackson CO & also of all our persecutions & what we had suffered by our enemies for our religion. And that we had come one thousand miles to assist our Brethren to bring them clothing & to reinstate them upon their own lands; that we had no intentions to molest or disturb ^injure^ any people, but only to administer to the wants of our afflicted brethren. And that the evil reports that were circulated about us were false, and were circulated by our enemies to get us destroyed.

[54] After he had got through, having spoke quite lengthy, the power of which melted them into compassion, they arose & offered him their hands, and said they would do all in their power to allay the excitement that every where existed against us. They accordingly went forth & rode night & day to pacify the people; and they wept, because they saw we were a poor & afflicted people & our intentions were pure.

The next day the Sherrif of that Co. named Gilliam came to deliver a short address to us. We formed into Companies & marched into a grove a little distance from the Camp & there formed ourselves into a circle, & sat down upon the ground. Previous to his (Mr Gilliams) address he, ^Gilliam^ said I have heard much concerning Joseph & I have been informed he is in your Camp. If he is here I would like to see him. Brother Joseph arose and Said I am the man. This was the first time he was made known during the journey. Mr. Gilliam [gave] some instructions concerning the manners & customs of the people, their disposition &c, and what course he thought advisable to be persued in order to gain their favor & protection.

VERSION I

It was at this place the Cholera first broke out in this Camp.

JOSEPH SMITH HISTORY

Brother Joseph called the Camp together & told them that in consequence of disobedience of some who had not been willing to listen to his words, but had been rebellious, God had decreed that sickness should come upon them & they should die like sheep with the rot. Said he, "I am sorry but I cannot help it." In the after noon of this day. we began to receive the revelation known as the fishing River Revelation<sup>153</sup>

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153. Doctrine and Covenants 105.

VERSION I

On Monday, Council was held as held as follows:

JOSEPH SMITH HISTORY

Clay County Mo June 23 1834 A Council of high priests met according to a Revelation received the day following previous, to choose some of the first Elders to receive their endowments: being appointed by the voice of the Spirit, through Joseph Smith Jr president of the Church<sup>154</sup>

VERSION I

On the morning of the 24 [June 1834] the Camp Started for Clay CO. where the brethren resided who had been driven from Jackson Co,

JOSEPH SMITH HISTORY

taking their course around the head of Fishing River [55] in consequence of high water. When they got within 5 or 6 miles of Liberty, General Atchison and Several other Gentlemen, met them desiring that they should not go to Liberty, as the feelings of the people of that place were much enraged against them. Changing their course & bending to the left, they pursued their course way across a prairie; then passing through a wood until they came to brother Sidney Gilberts, where they camped on the bottom of rush Creek in a field belonging to brother Burket on the 25[th].

VERSION I

This night the Cholera broke out in their Camp, as they had been warned by the Servant of God. About twelve o'clock Cries & groans were heard from those who had been taken with the Cholera & they fell before the destroyer. So violent were the attacks that in some instances those who were standing on guard fell with their guns in their hands to the ground & it was only by great exertion that we were enabled to take care of &

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154. Newel did not copy the meeting's proceedings, which included the calling of a number of the brethren to go to Kirtland and receive endowments. See Cannon and Cook, *Far West Record*, June 23, 1834, 68–70. He then copies from the next installment of the Heber C. Kimball journal, in *Times and Seasons* 6 (March 15, 1845): 838–40.

## JOSEPH SMITH HISTORY

attend to the Sick & dying, for they fell on every hand. In the morning the Camp was divided into Several Small bands & dispersed among the brethren.<sup>155</sup>

A Council was held at brother Lyman Wights which I [Kimball] attended with the brethren generally belonging to the priesthood. The Church<sup>h</sup>, was reorganized. A presidency & high Council Chosen & organized<sup>h</sup> at which I was ~~called~~ chosen to be a member. And many were Chosen from them to go to Kirtland to be endowed.<sup>156</sup>

From that time the destroyer <sup>ceased</sup>, having afflicted the Camp four days. Sixty eight were taken with the disease of which number fourteen died. The remainder recovered as we found out an effectual remedy for this disease which was by putting the person afflicted into Cold water or pouring it on them which had the desired effect of stopping the cramping & purging & vomiting. Some of the brethren when they were seized with the disease & began to cramp & purge, the fever raging upon them, desired to be put into cold water & some striped & plunged into the stream themselves & obtained immediate relief. This led us to try the experiment on others & in every case it proved highly beneficial & effectual where it was taken in season.

## VERSION I

Our brethren now began to make preparations to return [to Ohio].<sup>157</sup>

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155. Knight is paraphrasing Kimball's journal; see previous footnote.

156. The high priests in Zion assembled on July 3, 1834, in accordance with Doctrine and Covenants 102 (minutes of the first high council of the Church, at Kirtland, February 17, 1834). Joseph Smith was present. They chose David Whitmer as president of the high council, with Phelps and John Whitmer assisting him. The twelve council members were, in addition to Newel: Christian Whitmer, Lyman Wight, Calvin Beebe, William E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock, and Levi Jackman. Joseph Smith ordained all fifteen men. Cannon and Cook, *Far West Record*, 70–74.

157. Newel's MS 767, folder 1, item 3 journal segment ends.