AMASA LYMAN'S HISTORY.

[CONCLUDED.]

After a partial recovery from my sickness, I received a discharge from the camp under the hand of Lyman Wight. I then procured through the aid of the brethren a half worn coat that belonged to br. Sidney Gilbert, and on the 23d of Dec. 1834, I started from Clay county in company with br. Heman Tilton Hyde. We traveled and preached by the way, sharing the fate common to those who called upon the wicked to turn from their sins.

We continued eastward as far as Ohio, where we arrived in Kirtland on the 26th of May, 1835. On our way we held sixty-seven meetings and three Conferences, and in company with br. Elisha H. Groves we built up a branch of the church in Madison county, Illinois, and baptized others in St. Clair county.

During my present stay in Kirtland, of about three weeks, I was ordained a member of the 1st Quorum of Seventies under the hands of Joseph, Oliver and Sidney. The record of my ordination and blessing made by Silvester Smith are lost.

During this short respite from preaching I married Miss Louisa Maria Tanner, the daughter of Elder John Tanner, our marriage was solemnized, by Elder Seymour Brunson, on Wednesday of the week; and the following Monday I was again in the field.

My present course was eastward, mostly in the State of New York, where my labors were rewarded by liberal additions to the church. My present mission occupied six months of time and extended over 2000 miles of travel, and the preaching of near 200 sermons.

From the time of my return to Kirtland in Dec. 1835, I resided with my father-in-law and attended school through the winter. And in the spring of 1836, I participated in the endowments then given, and in consequence of my ordination to the High Priesthood, previous to my ordination as a Seventy, I was at this time connected with the Quorum of High Priests.

The spring of 1836 found me again on my way to the east, in company with Elder Nathan Tanner; we passed through the field of my previous year's labors in Alleghany county, N. Y., where we were blest in adding several to the church. While here we witnessed the signal manifestation of the power of God in the healing of the sick.

From this place we continued our travels eastward until we arrived in the town of Bolton, the former residence of br. Tanner, here we preached through the country, in which we secured the attention of the people, but not their obedience to the truth.

While here we met with Father John Tanner, who had been on a mission to the State of Vermont. While here I married Elder Nathan Tanner and Miss Rachel Smith. Br. Nathan remained with his father-in-law, while myself and Father Tanner returned to Kirtland; where I remained the most of the time engaged in work to support my family and in preaching in the country around, once going east as far as Erie county, Pennsylvania.

In this way my time was mostly occupied until the autumn of 1837, when myself and br. Nathan Tanner engaged Mr. Jared Randel to move us to Missouri, where we joined the Saints in the new county of Caldwell. In consequence of my limited means I went to Fort Leavenworth, where I labored during the winter. In the spring I returned and engaged in a job of work on the Court House, in the county of Clinton.

On my return home I engaged in labor for George Walters, from which I was relieved by sickness, which was induced by too severe labor in hot weather. From this indisposition I had mostly recovered, when the difficulties, that eventuated in our expulsion from the State, commenced with an affray at an election in Daviess county, in the month of August. On the first alarm I took the field, which I did not leave, until I left the State, the following spring.

The trouble thickened around us until, on my return from a week's excursion to the north of Far West (in company with br. Justus Morse, with whom my family resided), I learned, that the brethren at De Witt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.

On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected br. James Dunn, I then dressed myself in some old soldier pants and an old and somewhat tattered coat made of a Buffalo robe, and overtopt all with a red worsted cap closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.

Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri river, at a point somewhere above the ferry crossing the Lexington, we reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river, in this, however, we did not succeed, and when the signs of the coming day were discoverable in the east, we found shelter under the edge of a stack of hay by the way, and catched an hour's sleep, and then were up and away; and traveling down the river we found a br. Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and passed on through the town, passing several parties who were engaged in discussing the common topic of the day—the Mormons and their enemies.

From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed down the river, until the darkness of night rendered our navigation rather unsafe, we landed, kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at De Witt about noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Of these were Zenos H. Gurly and br. Simons.

We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently unsafe in the place.

Acting upon the suggestion we left the town, on the road leading to Carleton, and found lodging with Mr. Thomas, in the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left De Witt, diverged from the old road to the right. This trail we were traveling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horseback, with arms. They were questioning a br. Clark, as we subsequently learned, who was a stranger in the country, and was on the hunt of stock, a short distance ahead were some twenty men who were armed and mounted, the two dismissed br. Clark and rode to the company, and returned to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.

They had, in a wagon, a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride, at night we helped take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the Mormons, and then they placed a guard of four men with us, and in this way they kept us four days.

On the morning of the fifth, they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We traveled some forty miles, in a light snow, and waded through Grand river. About nine o'clock at night we reached br. York's on Shoal creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.

And I went directly to Daviess county, where I found the cannon, on which br. Dunn and myself had rode during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our county. On the receipt of the news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.

A company of spies were raised, composed of ten men, and I was appointed to take charge of them. We repaired to Crooked river, and quartered with br. Pinkham.

From this point I went, taking with me br. John Scott, to reconnoiter the country, leaving the residue of the company to keep a watch in the vicinity of their quarters.

We extended our search as far as the mouth of Crooked river, where we found Father Cutler and family, we gave to him and the brethren in that region the best instruction we could in the then existing emergency.

After spending a few days here, the night preceding the battle on Crooked river, I slept at Father Cutler's, about the dawning of day, I awoke br. Scott and told him that the brethren had had a battle, for I had seen it. We arose and saddled our horses and rode ten miles, and stopped with br. Ewing to get some breakfast. While here, the news of the battle was brought by two of the mob residents, who came to advise br. Ewing to give up his arms, but the presence there of myself and br. Scott rendered the difference in our number rather against them. Our breakfast over, we secured the services of a guide, and we traveled directly across the country to Far West.

When the light of day was gone, we were furnished with light from the burning prairie.

We arrived in Far West early on the morning of the 29th of Oct. I called at br. Ridgon's, where I saw br. O'Banion who was dying of his wound, received at Crooked river. Some hours later, in the morning of the same day, the corpse of br. David W. Patten was brought into town.

On this morning a company of men, under command of Col. Hinkle, of which I was one, started out into the country, hearing that there was a large force in the vicinity of Crooked river. When some five or six miles on the way, we learned that there was an army making their way to Far West.

On the receipt of this intelligence we commenced our retreat, in a circuitous route, to Far West. Passing the rear of the enemy while they passed in, on the south of the city, within one mile of which they encamped, while we entered it from the east near night, and joined our brethren, already formed in line of defence on the south of the city.

While the mob were making their way towards the city, they made a prisoner of Father John Tanner, whom they brutally treated, by striking him on the head with a rifle. From the bleeding of his wounds he was besmeared from head to foot. He was kept one night, and then turned out to carry to his friends the corpse of the murdered Carey.

On the night of the 30th of Oct., we were engaged in preparing for defence, in, and about the city, by throwing up a barricade made of cabin logs, fence rails, wagons, which were around the city.

Oct. 31st. To-day an invitation was sent for bros. Joseph Smith, Sydney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson, to hold a conference with he officers of the army, which, however, eventuated in their betrayal into the hands of their enemies, who celebrated their success, by a succession of demoniac yells, that might have led one to conclude that hell with all its legions had joined in the triumph. Thus passed the night.

When we supposed that we might have been attacked by our enemies, we were ordered out by Col. Hinkle to lay down our arms by way of surrender to our foes. This ungrateful requirement complied with, we were marched into the city and kept under guard for a time, when our guard was extended to the limits of the city, and we were released from our closer confinement. After our partial release, I made a call on Bishop Partridge, and passing from his residence, in the north, to the southern part of the town, in passing the store of Col. Hinkle, I was pointed out to a party of the mob, who followed me a short distance, arrested me, stating they had orders from General Lucas to bring me to camp.

On my arrival in the camp I found myself associated with the prisoners, so treacherously taken the day previous, and also br. Hyrum Smith, and Alexander McRae. The night was rather an unpleasant one, from the inclemency of the weather, from which we had no protection. During the night was held the far famed court martial, by which we were all sentenced to be shot in the morning. From the execution of this merciless sentence we were saved by the opposition, to the same, of General Doniphan, and long may he live to enjoy the reward of the soul ennobling qualities that exalted him incomparibly above the Priestridden, bloody rabble around him.

On the morning of Nov. 2d, we were ordered to take our seats in a wagon, driven by br. Stephen Markham, who had been pressed into their service. As we seated ourselves, William Beauman rushed up to the wagon, with his rifle cocked, swearing that Lyman Wight, who sat by my side, should not leave the ground alive, He was instantly disarmed by the Captain of the guard, whose name was Jackson, and a guard placed, some twenty-five feet from us, with orders to shoot the first who should show a disposition to crowd on us.

From the camp we moved, under a strong guard, into the city of Far West, where the most of the prisoners were allowed to go and say their adieus to their heart stricken and sorrowing families. While we halted here, the father and mother of bros. Joseph and Hyrum Smith came to the wagon, in which we were seated, to see their sons, as they thought for the last time, but the wagon was closely covered, and they were brutally refused the privilege of looking upon their children.

At length we left the scene of our sorrowing friends and started on our way to Independence. When about two miles from the city, we passed the place where my family resided, I was allowed some five minutes to see my wife and get a change of clothing. I left my weeping wife and prattling babe, to encounter my fate, in the land of my enemies. We camped one night before crossing the Missouri river.

Nov. 3d. We crossed the river.

We arrived in Independence in the midst of a heavy rain. We were taking through all the principal streets of the town and exhibited as the

trophies of the victories of mob violence over innocence and truth. From the time of our arrival here the rigors of our confinement were considerably relaxed.

We were at length taken to Richmond, by the orders of General Clark, where we were closely confined, being all bound together in one chain, and under a strong guard. In this way I remained, undergoing with my fellow prisoners an exparte examination, until the 24th of Nov., when I was discharged; and about 9 o'clock on Saturday I started for Far West. About 10 o'clock at night I met my wife at br. Morse's.

On Sunday, in company with my wife, I went to town, and several times in the course of the day, I met with several parties of the mob, whom I learned, about sundown, were searching for me to take me back to prison. On the receipt of this information, I took measures to keep out of their way.

On sabbath, after my release, I met with Col. Hinkle, who discovered to me his heartless treachery, by proposing that we should join and go to the south, and build up a church for ourselves, as the Prophet was in trouble from which he would not escape.

About this time I was elected Justice of the Peace; and about the time of the committal of the brethren to prison, I was taken sick with a swelling on my left arm. My sickness soon reduced me to a state of utter helplessness, when I was carried to the house of br. Solomon Daniels, where by the kindness of my friends, and the blessing of the Lord, I slowly recovered. During my illness, I was closely watched by Capt. Bogard and his emissaries.

Before I had recovered, br. Daniels and family removed to Illinois, and took with them my family, leaving me to aid the brethren in the matter of conveying their land, which the most of them were forced to do by the oppression of the mob.

I boarded with br. Theodore Turley's family, sister Turley was most kind and unremitting in her attention to my comfort, under her treatment I regained my health. I remained until March, 1839, when I went to Quincy, Illinois, where I found my family still with br. Daniels' family with whom they continued a few months.

During this spring I went (in company with brs. Charles C. Rich, Seymour Brunson, and John Killyon) to Missouri to see br. P. P. Pratt, who was being carried on change of venue from Richmond, in Ray county, to Columbia in Boone county. We were frustrated in our intentions to assist br. Pratt and others, by the misrepresentation of matters between us and them, by Watson Barlow, who came from Quincy to see the prisoners, and was known as a Mormon, while we were traveling incog.

On the strength of Barlow's representation I went to Quincy and returned again to Columbia. But was again defeated as before, and returned leaving our friends to their fate. Br. Pratt told me after, that they were ready to have acted upon our first proposition for their rescue. Our plan was the same as that on which they came out on the fourth of July, subsequently.

The above with a dangerous trip to the western part of Missouri, to attend to some unsettled business, occupied the most of the summer. In the fall I went, with my family, to spend the winter with my old friend Justus Morse, in McDonough county. I remained here until spring.

Early in the spring of 1840, I went to Iowa, on the half breed tract, in Lee county, where I built a cabin, to which I moved my family. A portion of this summer I spent on the Mississippi, boating wood to St. Louis. From this work I returned in the fall sick. Traveled from Quincy to Nauvoo, on the steamer of that name. Capt. George Miller and my wife met me at Keokuk.

In the spring of 1841, I moved my family to Nauvoo, and occupied a part of a house belonging to br. Osmyn M. Duel, and worked with br. Theodore Turley in his shop at repairing guns, and other work. I had not been thus engaged, but a short time, when br. Charles Shumway, from northern Ill., called on br. Joseph for Elders to go home with him to preach in that country. The Prophet sent him to me, with directions that I should go.

The steamer on which we were to go up the river, was in sight when I received the word in the shop. I went to my home, one mile, and said adieu to my family, and was at the landing as the boat rounded to. We went on board of the boat, which I left at Galena. I preached in this region, and in Wisconsin, until Oct., when I returned to Nauvoo, where I arrived on the last day of the Conference, in the afternoon.

During the Conference I was appointed a mission to the city of New York, this was countermanded by the Prophet; and during the winter I went, in company with Peter Haws, on a mission to secure means to build the Temple and Nauvoo House, we went as far east as Indiana.

In the spring of 1842, I went on a mission to the State of Tennessee, H. K. Whitney and Adam Lightner accompanied me, and also Williams Camp, from whom we had the promise of some help on the public buildings, in this we were disappointed. I was joined in the mission by Elder Lyman Wight, one of the Twelve Apostles.

After our failure to accomplish what we expected to with br. Camp, we returned to Nauvoo. While on this mission I held one public discussion with Thomas Smith, a Methodist presiding Elder, and baptized some of his church.

Subsequent to my return to Nauvoo, I was ordained to the Apostleship on the 20th of August, 1842, and on the 10th of Sept., I started on a mission to the south of Ill., in company with George A. Smith. Some portion of our time, on this mission, we were in the company of Prests. Brigham Young and Heber C. Kimball. From this mission we returned on the 4th of Oct.

The following winter I was engaged by the Prophet to move my family to Shockoquon, in Henderson county, where he had bought some property, I repaired to the place where I superintended the surveying of the town site and commenced building.

I remained here until the following summer, of 1843, when the Prophet was kidnapped, when I participated in the efforts that resulted in his rescue.

On my return from which, I was taken ill, and became helpless, in which condition I was taken to Nauvoo, where, when I had partially recovered from my sickness, I was sent on a mission to the State of Indiana, taking with me my family. I went to the small inland town of Alquina, Fayette county, where my family resided, while I traveled through the country around preaching as opportunity offered. In this manner I passed the time until the spring of 1844, when I repaired to Nauvoo, to attend the Conference in April, at which it was determined that I should go to the city of Boston, and in this I should be joined by Elder G. J. Adams at Cincinnati, in the June following.

A few days subsequent to the Conference, I had an interview with the Prophet, in which he taught me some principles, not yet published, on Celestial marriage, and on the day of my parting with him, he said as he warmly grasped my hand for the last time, br. Amasa, go and practice on the principles I have taught you, and God bless you.

This parting occurred a few days subsequent to the Conference, in the month of April.

I returned to Alquina, and prosecuted my labor of preaching in the country, until the first of June, when I repaired to Cincinnati where I remained until July, when I received the news of the murder of the Prophet and Patriarch, Joseph and Hyrum Smith. Subsequent to the receipt of the above news, a few days, br. Adams arrived, and confirmed what we had heard of the murder, and also was the bearer of a call to myself, to return immediately to Nauvoo, in response to this call I repaired to Nauvoo, where I arrived on the 31st of July.

Br. Samuel H. Smith, died the day previous.

On the 6th of August following, brs. Brigham Young, Heber. C. Kimball, Wilford Woodruff, Orson Pratt, Lyman Wight, of the Twelve, arrived.