

Volume Three

Number One

JOURNAL OF HISTORY

JANUARY, 1910

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency; and ASSISTANT HISTORIAN D. F. LAMBERT.

CONTENTS

Biography of Sidney Rigdon—Biography of James Caffall—Autobiography of Charles Derry—Oliver Cowdery—Temple Lot—Preaching to the Lamanites—James J. Strang—Local Historians and Their Work—Personnel of Leading Quorums—Current Events—Necrology—Contributors.

PUBLISHED BY BOARD OF PUBLICATION
OF THE
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
LAMONI, IOWA

JOURNAL OF HISTORY

Published Quarterly.

January, April, July, and October.

Entered at the Post-office, Lamoni, Iowa, as
second-class mail-matter.

One year	\$1 00
Six months	50
Single Copy	25

Subscriptions should be sent to Herald
Publishing House, Lamoni, Iowa, and matter
intended for publication to Heman C. Smith,
Lamoni, Iowa.

BIOGRAPHY OF SIDNEY RIGDON.

BY HEMAN C. SMITH.

Sidney Rigdon, who was quite closely associated with Joseph Smith in the early days of the Church of Jesus Christ of Latter Day Saints, was a man of superior ability, power, and influence; and such was the character of his service that his life work is so intertwined with the history of the church that the history of one can not be written without the other.

We think, therefore, that it is important that an account of his life and ministry, more full than has yet been published, should have place in the columns of the JOURNAL OF HISTORY. It is not our purpose to defend Elder Rigdon against the attacks made upon him by those who have undertaken to assail his record or character, but we design to tell the leading events of his life without seeking to influence the reader's opinion of the man. His work will speak for itself, and we are sure that all who read will find very much to admire in the character of the man.

We insert the following items which are doubtless authentic and reliable:

The following statement of facts in relation to the birth, life, education, and occupation of Sidney Rigdon, minister of the gospel of Jesus Christ, in the Church of the Latter Day Saints, is taken from the family records, as kept by his parents and by the subscribers.

He (S. Rigdon) was born on his father's farm, Piny Fork of Peter's Creek, St. Clair township, Alleghany Co., Pa., Feb. 19, 1793, where he lived till the winter of 1818 and 1819, and followed farming and received a common English education. In the fall of 1817 he professed religion, and joined the regular Baptist Church of that place, and in the winter of 1818 and 1819 he went to Beaver Co., Pa., where he studied divinity with a Baptist preacher by the name of Clark, and was licensed to preach by the Conoquennessing Church (time not recollected) and went from there to Warren, Ohio, and was ordained a regular Baptist preacher,

and returned to Pittsburg in the winter of 1821 and '22, and took the care of the First Regular Baptist Church, and there continued to preach till the Baptist Association met in Pittsburg, (precise time not recollected, but we think about the fall of 1824) at which time they brought some charges against him for not being sound in the faith; brought him to trial, but denied him the liberty of speaking in self-defense, and he declared a non-fellowship with them, and began to preach Campbellism. And he, and they that joined with him got the liberty of the Court House, there they held their meetings, and he and his brother-in-law, Mr. Brooks, followed the tanning business till the winter of 1827-'28, when he (S. Rigdon) moved somewhere into the Western Reserve, in Ohio, and there continued to preach till the Latter Day Saints came to that part of the country, and he joined them, and continues to be an elder in that church (of Latter Day Saints, called Mormons.)

In confirmation of the above statements, we hereby subscribe our names.

CARVIL RIGDON.

PETER BOYER.

Upper St. Clair Township, Alleghany Co., Pa.

JANUARY 27, 1843.

During the time Elder Rigdon was associated with the movement referred to in the above as "Campbellism" he was closely associated with such leaders in that movement as Thomas Campbell, Alexander Campbell, Walter Scott, Adamson Bently, and might himself be counted as one of the founders of the Disciple or Christian Church.

In the History of the Disciples in the Western Reserve by A. S. Hayden he is quite prominently and frequently mentioned. We quote the following instances:

The appearance of that periodical, August, 1823, forms a marked epoch in the public announcements of the principles of a much-needed reformation. Mr. Scott remained yet a few years in Pittsburg, where he became acquainted, and for a time associated with Sidney Rigdon, then pastor of a small Baptist church in the city. The two communions, that under Rigdon and the company to whom Scott preached, united together and became one body.—Page 64.

Besides these accredited messengers, the following preachers were present, who, by a resolution of the association, were invited to a seat in its councils: Walter Scott, Samuel Holmes, William West, and Sidney Rigdon.—Pages 56, 57.

Among the seniors were Thomas Campbell and his son Alexander, Adamson Bently, and Sidney Rigdon, with Walter Scott, to whom the multitudes of young disciples looked with the affection of children to a

spiritual father. Of the younger preachers, may be named Jacob Osborne, Marcus Bosworth, William Hayden, John Henry, Symonds Ryder, Zeb Rudolph, John Applegate, John Secrest, A. G. Ewing, as also Aylett Raines, the Cottons, and Reuben Ferguson.—Page 163.

There occurred at this morning meeting a passage at arms between Mr. Campbell and Mr. Rigdon. It was only about two months previous to the fall of that star from heaven.—Page 298.

Sidney Rigdon was an orator of no inconsiderable abilities. In person, he was of full medium height, rotund in form; of countenance, while speaking, open and winning, with a little cast of melancholy. His action was graceful, his language copious, fluent in utterance, with articulation clear and musical. Yet he was an enthusiast and unstable. His personal influence with an audience was very great; but many, with talents far inferior, surpassed him in judgment and permanent power with the people. He was just the man for an awakening. He was an early reader of the "Christian Baptist," and admiring its strong and progressive teaching, he circulated the paper, and brought out its views in his sermons. Whatever may be justly said of him after he had surrendered himself a victim and a leader of the Mormon delusion, it would scarcely be just to deny sincerity and candor to him, previous to the time when his bright star became permanently eclipsed under that dark cloud.—Page 192.

Rigdon, who had taken no part in this discussion, becoming weary of it said: "You are consuming too much time on this question. One of the old Jerusalem preachers would start out with his hunting shirt and moccasins, and convert half the world while you are discussing and settling plans! Upon this Bro. Scott arose with a genial smile, and remarked: "Brethren, give me my Bible, my head, and Bro. William Hayden, and we will go out and convert the world." Then Rigdon, "I move that we give Bro. Scott his Bible, his head, and Bro. William Hayden." It was settled in a few moments as Rigdon's resolution was seconded and passed unanimously.—Page 174.

These references serve to show that he was prominently and favorably regarded among his colleagues in the Western Reserve.

In 1830 the Church of Jesus Christ of Latter Day Saints, then in its infancy, sent four missionaries from New York into the western country, viz, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jr., and Ziba Peterson. Elder Pratt having previously been acquainted with Mr. Rigdon, they called on him at Mentor, Ohio, where he was pastor of a congregation.

The following from the pen of Joseph Smith will be interesting in this connection and throw light upon the situation:

As there has been a great rumor, and many false statements have been given to the world respecting Elder Rigdon's connection with the church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connection with the church of Jesus Christ.

Sidney Rigdon was born in Saint Clair Township, Allegheny County, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford County, State of Maryland; was born A. D. 1743, and died May 26, A. D. 1810, in the sixty-second (seventh) year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney Rigdon, was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth County, New Jersey; was born March 16, 1759, and died October 3, 1839, and was the eldest daughter of Bryant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth County, New Jersey. Their parents were natives of Scotland.

His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage; to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State; where they were married and continued to follow agricultural pursuits. They had four children; viz, three sons, and one daughter. The eldest, sons, were called Carvil, Loami, and Sidney, the subject of this brief history. The fourth a daughter named Lucy.

Nothing very remarkable took place in the youthful days of Elder Rigdon; suffice it to say that he continued at home with his parents, following the occupation of a farmer till he was seventeen years of age, when his father died; after which event he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year he connected himself with a society which in that country was called Regular Baptists. The church he united with was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him he received a license to preach in that society, and commenced from that

time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May, of the same year, he left the State of Pennsylvania and went to Trumbull County, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland County, and had previously removed to Trumbull County, Ohio. After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburg to take the pastoral charge of said church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumbull County, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labors in that church, and for sometime before, the church was in a very low state and much confusion existed in consequence of the conduct of their former pastor. However, soon after Elder Rigdon commenced his labors there was a pleasing change effected, for by his incessant labors and his peculiar style of preaching the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city. He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the Scriptures. This thing continued to agitate his mind, more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God no other church that he was acquainted with was right, or with whom he could associate; consequently, if he were to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood except by mental [manual] labor, and at that time had a wife and three children to support.

On the one hand was wealth, popularity, and honor; on the other appeared nothing but poverty and hard labor. But notwithstanding his great ministerial success and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and of wealth can calm and lull to rest their conscientious scruples, and succumb to the popular church) yet his mind rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made and the important step was taken; and in the month of August, A. D. 1824, after laboring among that people two years and six months, he made known his determination, to withdraw from the church, as he

could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder. Amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor, or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from the church a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian Church, in that city, and who separated from the same about that time.

Prior to those separations, Mr. Campbell resided in Bethany, Brook County, Virginia, where he published a monthly periodical, called the *Christian Baptist*. After they had separated from the different churches these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion, being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However from this connection sprung up a new church in the world, known by the name of "Campbellites"; they call themselves "Disciples." The reason why they were called Campbellites was in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world. Other than this, Mr. Campbell was no more the originator of that sect than Elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family besides his own industry, he was necessitated to find other employment in order to provide for his maintenance, and for that purpose he engaged in the humble capacity of a journeyman tanner, in that city, and followed his new employment, without murmuring, for two years, during which times he both saw and experienced that by resigning his pastoral vocations in that city and engaging in the humble occupation of a tanner he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society; that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested; that many of his former friends became estranged and looked upon him with coolness and indifference too obvious to admit of deception. To a well regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous, while at the same time it can not but cause feelings of a peculiar nature to those who for their honesty and integrity of heart have brought themselves into situations to be made the subject of it.

These things, however, did not affect his mind so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience' sake and in the fear of the Lord.

After laboring for two years as a tanner, he removed to Bainbridge, Geauga County, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker, and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his, and Mr. Campbell's investigations; viz: Repentance and baptism, for the remission of sins.

He continued to labor in that vicinity one year, and during that time, his former success attended his labors. Large numbers invariably attended his meetings. While he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage County, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement pervaded throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiassed by bigotry and prejudice, had to exclaim, "We never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenuous. Those by whom he was opposed well knew that an honorable and public investigation, would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavored, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, according to the teachings of Peter, on the day of Pentecost, exhorting his hearers in the meantime, to throw away their creeds of faith—to take the Bible as their standard and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and explore the wide and glorious fields of truth which the Scripture holds out to them.

After laboring in that neighborhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime after complied with. The persons by whom he was more particularly requested to move to that place were the remnants of a

Baptist Church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveler, and gives evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labors, with that zeal and assiduity which had formerly characterized him.

But being a stranger, and many reports being put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence, some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavored to stir up persecution against him; consequently many of the citizens were jealous, and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute and determined; yet notwithstanding these unfavorable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after laboring in that neighborhood for about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded; their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile now became his warmest admirers and most constant friends.

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing; the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced were new, but at the same time were elucidated with such clearness and enforced with an eloquence altogether superior to what they had listened to before that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected and convinced that the principles he advanced were true and in accordance with the Scriptures. Nor were his labors and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with as much as he possibly could, until his labors became very extensive, and spread over a vast extent of country.

Wherever he went the same success attended his ministry, and he was

everywhere received with kindness and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand; opposition after opposition was broken down, and bigotry was rooted from its strongholds. The truths he advanced were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the Scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows, from a considerable distance. The humble pedestrian, the rich in their splendid equipages might be seen crowding the roads.

The churches in the different places where he preached were no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves he addressed the multitudes which flocked to hear him. Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audience and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophecies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new and deeply interesting. No longer did he follow the old beaten track, which had been traveled for ages by the religious world, but he dared to enter upon new grounds; called in question the opinions of uninspired men; showed the foolish ideas of many commentators on the sacred Scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophecies which so deeply interest this generation, and which has been entirely overlooked, or mystified by the religious world but cleared up the scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things “new and old”—proved to a demonstration the literal fulfillment of prophecy, the gathering of Israel in the last days, to their ancient inheritances, with their ultimate splendor and glory; the situation of the world at the coming of the Son of Man—the judgments which Almighty God would pour out upon the ungodly prior to that event, the reign of Christ with his saints on the earth, in the millennium.

These important subjects could not fail to have their weight on the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and so soon numbers felt the importance of obeying that form of doctrine

which had been delivered them; so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, like John of old, there flocked to him people from all the region round about—persons of all ranks and standings in society—the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He now was a welcome visitor wherever he traveled—his society was courted by the learned, and intelligent, and the highest encomiums were bestowed upon him for his biblical lore and his eloquence.

The work of the ministry occupied all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainments of which he labored with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made everything subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this his family were in no better circumstances, and made no greater appearance in the world, than when he labored at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable; which affords a clear proof that his affections were not set upon things of a worldly nature, or secular aggrandizement.

After he had labored in that vicinity for some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a position suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate his numerous friends, who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, etc., and soon made a commencement on the house; and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered the work with pleasure, and seemed to vie with each other in their labors of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things, were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would

soon see his prospects blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer, called at that town on their way to the Western Boundary of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a prophet, and restored the priesthood. Previous to this, Elder Parley Pratt had been a preacher in the same church with Elder Rigdon, and resided in the town of Amherst, Lorain County, in that State, and had been sent into the State of New York, on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jr., and others of the church of Latter Day Saints. After listening to the testimony of the witnesses, and reading the "book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized and shortly after ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the West, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was Elder Rigdon's; and after the usual salutations, presented him with the Book of Mormon—stating that it was a revelation from God. This being the first time he had ever heard of or seen the Book of Mormon, he felt very much prejudiced at the assertion; and replied, that he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him he must say that he had "considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied "No, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not." After some further conversation upon the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in Elder Rigdon's church, to which he readily assented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed this meeting. At the conclusion Elder Rigdon arose and stated to the congregation that the information they had that evening obtained was of an extraordinary character, and certainly demanded their most serious consideration: and as the apostle advised his brethren to "prove all things, and hold fast to that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, most generous on the part of Elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammled, through the Scriptures, embracing every principle of truth, and rejecting error, under whatever guise it may appear. He was perfectly willing to allow his members the same privilege. Having received great light on the Scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by anyone, that was new, or tended to throw any light on the Scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with Elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he would read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from Elder Rigdon's, at the town of Kirtland, were a number of the members of his church, who lived together, and had all things common—from which circumstance had arisen the idea that this was the case with the Church of Jesus Christ—to which place they immediately repaired and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited Elder Rigdon occasionally, and found him very earnestly engaged in reading "the Book of Mormon"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known unto him in a remarkable manner, so that he could exclaim "flesh and blood have not revealed it unto me, but my Father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

The consequences of obeying the truth, and embracing a system of religion so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present the honors and applause of the world were showered down upon him, his wants were abundantly supplied, and were anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected and esteemed. But if he would unite with the church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support must necessarily share his humiliation and poverty. He was aware that his

character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind, agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience' sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining. He informed her what the consequences would undoubtedly be respecting their worldly circumstances if they obeyed the gospel; and then said: "My dear you have followed me once into poverty, are you again willing to do the same?" She then said: "I have weighed the matter, I have contemplated upon the circumstances in which we may be placed; I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death." Accordingly they were both baptized into the Church of Jesus Christ; and, together with those who had previously been admitted to baptism, made a little branch in this section of Ohio, of about twenty members, whom the brethren, bound for the borders of the Lamanites, after adding to their number one of their converts, Dr. Frederick G. Williams, bade an affectionate farewell, and went on their way rejoicing.

Parley P. Pratt's account of the visit to Mr. Rigdon is as follows:

After traveling for some days we called on an Indian nation at or near Buffalo; and spent part of a day with them, instructing them in the knowledge of the record of their fore fathers. We were kindly received, and much interest was manifested by them on hearing this news. We made a present of two copies of the Book of Mormon to certain of them who could read, and repaired to Buffalo. Thence we continued our journey, for about two hundred miles, and at length called on Mr. Rigdon, my former friend and instructor, in the Reformed Baptist Society. He received us cordially and entertained us with hospitality.

We soon presented him with a Book of Mormon, and related to him the history of the same. He was much interested, and promised a thorough perusal of the book.

We tarried in this region for some time, and devoted our time to the ministry, and visiting from house to house.

At length Mr. Rigdon and many others became convinced that they had no authority to minister in the ordinances of God; and that they had not been legally baptized or ordained. They, therefore, came forward and were baptized by us, and received the gift of the Holy Ghost by the laying on of hands, and prayer in the name of Jesus Christ.

The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon and the marvelous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people thronged us night and day, insomuch that we had no time for rest or retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance; while thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.

In two or three weeks from our arrival in the neighborhood with the news, we had baptized one hundred and twenty-seven souls, and this number soon increased to a thousand. The disciples were filled with joy and gladness; while rage and lying was abundantly manifested by gain-sayers; faith was strong, joy was great, and persecution heavy.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between John G. Smith and Julia Giles, on the second of November, 1826, agreeable to license obtained from court of said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded the 13th of Dec., 1826.

January, 1827. Elder Rigdon held public meetings in Mantua, Ohio. (Hayden's History of the Disciples of the Western Reserve.)

February, 1827. Preached funeral discourse of Hannah Tanner, Chester, Ohio. (Authenticated by Henry Tanner.)

March and April, 1827. Held protracted meetings at Mentor, Ohio; baptizing Nancy M. Sanford, William Dunson and wife, and others. (Evidence by Nancy M. Sanford, Mantua, Ohio.)

That his life prior to his uniting with the Latter Day Saints was an active one is indicated by the following items from the county records and other reliable sources.

State of Ohio, }
Geauga County. } ss.

This is to certify that on the fifth of June, 1827, in the village of Painsville, I solemnized the marriage contract between Theron Freeman and Elizabeth Waterman, agreeable to license obtained from the clerk of the court of said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded June 7, 1827.

ERRATUM.

The introduction to dates appearing on page 16, which reads as follows: "That his life prior to his uniting with the Latter Day Saints was an active one is indicated by the following items from the county records and other reliable sources," should have been inserted after the second paragraph on said page, instead of where it now appears.

www.LatterDayTruth.org

June 15, 1827. Baptized Thomas Clapp, and others, Mentor, Ohio.
Personal testimony of Henry H. Clapp, Mentor, Ohio.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between James Gray and Mary Kerr, in township of Mentor, on the 3d of July, 1827.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded July 12, 1827.

State of Ohio, }
Geauga County. } ss.

This is to certify that on the 19th of July, 1827, I solemnized the marriage contract in the township of Kirtland, between Alden Snow and Ruth Parker, agreeably to license obtained from clerk of the court of the said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded August 10, 1827.

August 23, 1827. Elder Rigdon met with the Ministerial Association of the Western Reserve at New Lisbon, Ohio.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract, on the 9th of October, 1827, in the township of Mentor, between Stephen Sherman and Wealthy Matthews, agreeably to license obtained from the clerk of court of said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded October 27, 1827.

October 20, 1827. A member of the ministerial council at Warren, Ohio.

November, 1827. Held a series of meetings at New Lisbon, Ohio.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Alvin Wait and Sophia Gunn, on the 6th of Dec., 1827, in the township of Kirtland, agreeably to license obtained from the clerk of the court of said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded December 12, 1827.

State of Ohio, }
 Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Roswell D. Cottrell and Matilda Olds, in the township of Concord, on the 13th day of December, 1827, agreeably to license obtained from the clerk of court of said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded January 8, 1828.

State of Ohio, }
 Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Otis Herrington and Lyma Corning, in the township of Mentor, on the 14th of February, 1828, agreeably to license obtained from clerk of the court of said county.

SIDNEY RIGDON.

EDWARD PAINE, JUN., *Clerk Com. Pleas.*

Recorded March 31, 1828.

March, 1828. Instructor of a class in theology at Mentor, Ohio; and also held a series of meetings at Mentor and Warren, Ohio. Zebulon Rudolph, afterwards an elder in the Disciple Church, was a member of this class in theology, with others. He became a man of note in the Western Reserve.

April, 1828. Elder Rigdon conducted a great religious revival at Kirtland, Ohio.

May, 1828. He meets with Alexander Campbell at Shalersville, Ohio, and held a protracted meeting at that place.

June, 1828. Elder Rigdon baptized Henry H. Clapp at Mentor, Ohio.

August, 1828. Attended great yearly association at Warren, Ohio.

State of Ohio, }
 Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Luther Dille and Clarissa Kent, in the township of Mentor, on the 7th day of September, 1828, agreeably to license obtained from the clerk of the court of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk Com. Pleas.*

Recorded October 13, 1828.

State of Ohio, }
 Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Nachor Corning and Phebe E. Wilson, in the township of Mentor, on the

18th day of September, 1828, agreeably to license obtained from the clerk of the court of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk of Com. Pleas.*

Recorded October 13, 1828.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Albert Churchill and Anna Fosdick on the 1st of January, 1829, in the township of Concord, agreeably to license obtained from the clerk of the court of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk of Com. Pleas.*

Recorded February 12, 1829.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Erastus Root and Rebecca Tuttle, on the 1st day of February, 1829, in the township of Mentor, agreeably to a license obtained from clerk of court of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk of Com. Pleas.*

Recorded February 12, 1829.

March, 1829. Protracted meeting, Mentor, Ohio.

April 12, 1829. Protracted meeting at Kirtland, Ohio.

Lyman Wight, in his private journal, says: "I resided in this place (Warrensville, Ohio,) till 1829, about the month of May, when I heard Sidney Rigdon preach what was then called Rigdonite doctrine. After hearing him go through the principle of baptism for the remission of sins I went forward and was baptized by his hands."

July 1, 1829. Organized church at Perry, Ohio.

In the journal of Lyman Wight, he writes August (same year): "My wife was baptized together with John Murdock and many others by Sidney Rigdon."

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between John Strong and Ann Eliza More, on the 13th of August, 1829, in the township of Kirtland, agreeably to license obtained from clerk of court of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk Com. Pleas.*

Recorded September 14, 1829.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Darwin Atwater and Harriett Clapp, on the 14th day of September, 1829,

in the township of Mentor, agreeably to license obtained from clerk of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk of Com. Pleas.*

Recorded October 7, 1829.

September, 1829. Series of meetings at Mentor, Ohio, baptizing J. J. Moss, who was afterwards Disciple minister of some note.

State of Ohio, }
Geauga County. } ss.

This is to certify that I solemnized the marriage contract between Joel Roberts and Relief Bates, on the 1st of October, 1829, in the township of Perry, agreeably to license obtained from clerk of court of said county.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk of Com. Pleas.*

Recorded October 7, 1829.

October, 1829. At Perry, Ohio.

November, 1829. Held meetings at Wait Hill, Ohio; baptizing Alvin Waite.

State of Ohio, }
Cuyahoga County. } ss.

This certifies that I solemnized the marriage contract between David Chandler and Polly Johnson in the township of Chagrin on the 31st day of December, one thousand eight hundred and twenty-nine, agreeably to license obtained from the clerk of the court of said county.

SIDNEY RIGDON,
*Pastor Baptist
Church in Mentor,
Geauga Co., Ohio.*

Filed and Recorded January 12, 1830.

March, 1830. At Mentor, Ohio.

June 1 to 30. At Mentor, Ohio.

July, 1830. Protracted meeting at Pleasant Valley, Ohio; baptized forty-five.

August, 1830. With Alexander Campbell at Austintown, Ohio.

State of Ohio, }
Geauga County. } ss.

This certifies that I married Lewis B. Wood to Laura Cleaveland in Kirtland Township, on the 4th of November, 1830.

SIDNEY RIGDON.

D. D. AIKEN, *Clerk of Com. Pleas.*

Recorded November 11, 1830.

Lyman Wight states that "my Family and myself were baptized on November 14, 1830." And his widow states that she distinctly remembers that Rigdon was baptized on the same day.

BIOGRAPHY OF JAMES CAFFALL.

BY HEMAN C. SMITH.

(Continued from page 398, volume 2.)

Elder Caffall and family remained in Saint Louis until 1861, when he concluded to move on toward what he then accepted as Zion in the valleys of the mountains.

Leaving Saint Louis by steamer they passed up the Missouri River to Omaha or Florence, Nebraska. Here they joined an independent company, and with their own wagon and three yoke of oxen proceeded across the plains. They were ten weeks making the journey to Salt Lake City, during which they endured much privation and anxiety. The anxiety being occasioned by the severe sickness of their ten-months-old child, but its life was spared, and with thankful hearts they arrived safely in their mountain Zion. Their hopes and disappointments were briefly related by Mrs. Caffall in a recent interview as follows:

“Here we had fondly hoped to find rest and peace to our troubled souls in the gospel we had loved since our youth, but we were sorely disappointed in this, and felt that our sacrifices were in vain, for the doctrine taught here in our anticipated Zion was but abomination in the sight of God.” According to the statement of Mrs. Caffall they remained in Utah four years, during which they passed through much poverty, as well as sorrow and remorse for the step taken in going to Utah.

One child was born to them while there. What they witnessed of polygamy was evidence to them that it was not of God. The result of the practice to those whom they knew personally was broken hearts and cruel sorrow. This practice with its consequences increased constantly, and yet they hoped,

while they stood aloof from this practice and its attendant evils, that the Lord would bring all things right in his own time. Thus with sorrowing hearts and hope deferred they waited.

While in this state of mind Elders Edmund C. Briggs and Alexander McCord appeared in Salt Lake City, and they went to hear, and cautiously investigated.

Soon, however, they received with joy and thankfulness the message that God had called "Young Joseph" to lead his people.

He was baptized into the Reorganized Church at Salt Lake City, Utah, April 8, 1864, by Alexander McCord. His wife followed him a few months later, and in this organization they experienced the realization of their long-cherished hope, and the answer to their prayers.

In the autumn of 1865 they left Salt Lake City and traveled as far as Denver, Colorado, where they tarried for the winter.

In the spring of 1866 they again started eastward by team. At Council Bluffs, Iowa, they stopped and here made their home for many years.

Prior to leaving Salt Lake City he was ordained to the office of elder. As soon as he was settled in his new home, though having to support his family by the labor of his hands, he devoted all the time he could to preaching the word. At the General Conference held at Keokuk, Iowa, in April, 1867, Elder Caffall was appointed to do missionary work in Fremont and Mills Counties, Iowa.

May 25, 1867, the Council Bluffs Branch of the church reported to a local conference held at Boomer, Pottawattamie County, Iowa, in which report James Caffall was named as president. It appears therefore that he was doing both general missionary work, and local pastoral work very soon

after locating in Council Bluffs. Brother Caffall was present at the last named assembly and addressed the assembly twice.

August 24 and 25 of the same year he attended conference held at Crescent City, Iowa, and acted as clerk of the conference and was again reported as president of the Council Bluffs Branch.

He was in attendance at the General Conference held at Union Grove, Harrison County, Iowa, at which he reported his reasons for not occupying as appointed at the April conference as follows:

“Elder James Caffall had not filled the mission appointed him at the spring conference, because he had had to labor to support his family. He had preached considerably nevertheless, and desired still to do so; but could not give himself wholly to the work of the ministry, unless support could be secured for his family.”

At a local conference held at Wheeler’s Grove, Iowa, May 30 and 31, Elder Caffall was present, delivered one sermon, reported as an elder, and was again reported as president of Council Bluffs Branch.

March 29, 1868, he officiated in the marriage ceremony that united Mr. James Stuart to Mrs. Hannah Ann Phoenix, at Council Bluffs, Iowa.

He was in attendance at the General Conference held near Council Bluffs, Iowa, in October, 1868, and was there appointed with Bishop David M. Gamet, and Elder Jarius M. Putney, a committee to solicit and receive money for the purchase of a printing press for the church.

During several years Elder Caffall continued in manual labor for the support of his family, but was quite active locally and was present and participating in nearly all local conferences.

In the *Saints’ Herald* for April 1, 1870, Elder Caffall

reported the building of a church in Council Bluffs, Iowa. This was first mentioned in November, 1868. The building was continued through the winter season and by June, 1869, it was so far completed that it was dedicated to the service of the Lord. This edifice was a frame building fifty by twenty-four feet with a twelve-foot ceiling.

Brother Caffall says:

“While we have met with some adverse winds, we have been enabled to take a tack about and our little bark has kept afloat, and we have got thus far towards completion. Great credit is due the majority of the Saints for the noble part they have taken.”

At a conference of the Pottawattammie District held at North Pigeon in May, 1870, Elder Caffall was appointed one of a committee of seven to locate and prepare grounds near Council Bluffs for the holding of the General Semiannual Conference. The result was the locating and preparing of the grounds at Parks Mill with which many who have attended conferences in that and succeeding years are very familiar.

At a quarterly conference held at Crescent City in August, 1870, Elder Caffall again acted as clerk and preached on the rise and strength of the early church.

At a conference held at Council Bluffs in November, 1870, Elder Caffall reported both Council Bluffs Branch, and Silver Creek Mission.

At the semiannual conference of 1871, held near Parks Mill September 20 to 24, the following offered by Elders Mark H. Forscutt and James Caffall was unanimously adopted:

That this conference does hereby affirm the appendix to the Epistle of the Quorum of the Twelve, given October 7th, 1861, which reads: “In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power

in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

“As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment,” and recommend to the Twelve and the presiding Bishop the issuing of such instructions as they may deem proper for the more perfect execution of the law.

This offered to the general body before Elder Caffall was a member of the Quorum of the Twelve indicates that the position he subsequently occupied on the question involved was not the result of selfishness or to gratify ambition for power, as his sentiments were the same when occupying as a local elder.

In 1871 Elder Caffall terminated his connection with Council Bluffs Branch as its president, as at the conference held in November, 1871, Elder Calvin A. Beebe was reported as president of the Council Bluffs Branch. He had held this position for several years and his service was faithful and acceptable. November 30, 1872, at a conference held at Council Bluffs, Iowa, Elder Caffall was elected president of Pottawattammie District, and he occupied in this position until February, 1874.

Notwithstanding prior to this date he had been called to a wider field, it was not until he informed the district conference that other duties required his attention that he was released and another appointed in his stead.

In a revelation through the President of the church given March 1, 1873, Elder Caffall with six others were designated to occupy in the Quorum of the Twelve Apostles.

At the General Conference held at Plano, Illinois, on April 10, 1873, this revelation was adopted and his ordination ordered. That part of the revelation affecting Elder Caffall reads as follows:

Let my servants William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley, and Joseph R. Lambert, be chosen as special witnesses, even of the Quorum of the Twelve, for they are called thereunto, that they may take this ministry

upon them. Let them be ordained and set apart to this office by the laying on of hands of my servants Joseph Smith, Jason W. Briggs, and William W. Blair.

Verily, I say unto you, If these my servants will henceforth magnify their calling in honor before me, they shall become men of power and excellent wisdom in the assemblies of my people.

The above promise was certainly verified in the case of James Caffall, as thousands can testify. Elder Caffall was not present at this conference and was not at that time ordained.

At the semiannual conference held at Parks Mill, near Council Bluffs, Iowa, his ordination was taken up and considered on September 5, 1873.

The following is the record from the minutes of the conference:

The conference took up the subject of ordinations, as per appointment, and resolution of April conference.

Brother James Caffall, of Council Bluffs, Iowa, was asked if he would accept the appointment, made at the April conference.

Brother Caffall responded, and said that he would like to be able to express his feelings, but could not. He had never sought place nor power, and never desired it, only in accordance with the will of God. If the conference ratified his appointment, he would do the best that lay in his power to magnify the calling wherever he was called.

It was moved by Elder D. H. Smith, seconded by Elder H. A. Stebbins, that Bro. James Caffall be ordained to the office of an apostle in the Quorum of the Twelve, in pursuance of the appointment and vote of the annual conference. This motion prevailed.

He was then set apart to this office under the hands of William W. Blair and Joseph Smith, of the First Presidency, and Jason W. Briggs, president of the Quorum of Twelve. From this time he entered into the wider field to which this office assigned him, and with unfaltering devotion dedicated all the powers of body and mind to the duties and responsibilities of his calling. At this conference Elder Caffall was appointed by the First Presidency as minister in charge in western Iowa, Missouri, Kansas, and eastern Nebraska. This appointment was ratified by the conference.

At this time in his biography when he is to launch out upon

a broader field of action it is well to introduce a private letter to his youngest daughter at the time she was about to enter the public schools as a teacher; being also shortly after the death of a grandchild. The reader will observe the tender sentiment expressed for wife and children and the high ideals entertained regarding the calling and responsibilities of a teacher of the young. It is these private letters written without the thought of coming to public notice that reveal the true character, and worth of men, and we therefore present them gladly.

This letter is without date, but is addressed to his daughter, now Mrs. Dempsey, of Council Bluffs, Iowa:

My Dear Sadie: I learned from a letter received to-day from your mother, of your prospect for a school. Allow me to congratulate you on occupying so elevated a position as that of a school-teacher. Yes, it is an elevated position, bringing of course additional and perhaps unlooked for responsibilities, with corresponding vexations and trouble.

That you have not, my dear girl, revelled in childhood and girlhood pleasures to the extent that many have, I well know.

But believe me, my dear Sadie, none of the changes and deprivations you and your sisters have passed through were brought on by dissipation, sin or crime.

But while I often regret that your girlhood days were not more cheering, the thought of not designingly, or through neglect bringing deprivations upon you, is a source of some satisfaction at least.

But, my dear Sadie, let me remind you, and never while life lasts forget, that you have had the watchcare, advice, labor, and example of the best, yes, the *very best*, of mothers. And what has been lacking in me, your unworthy father, has been more than made up in her noble, ever loving, motherly example, unceasing labor and never-failing care for your wellbeing and happiness.

And wherever you sojourn, or whatever may be your struggles in life, let her teaching, virtuous and godly example, be your polar star, for they will ever reflect light across your pathway, calling forth gratitude from your heart for being born of, sustained and kept by so saintly a mother.

It will be presumptuous for me to offer you any advice as to how you should perform your duties as a teacher, save suggesting the necessity for seeking to obtain and retain the respect and confidence of your pupils.

But doubtless Annie's experience will prove more beneficial than my suggestions.

Two of our daughters are wives and mothers and now our baby goes

out as a school-teacher! Your mother and I are growing old. What a world of changes!

But our anxiety for you and your sisters is no less, nor will it be. I hope you believe me when I say I shall earnestly wish and pray for your success in your arduous undertaking.

But I am reminded this is the fourth letter I have written within a week to Mondamin, the home of our loved Annie and James. Will you not tire of hearing from dad?

What a scene of sorrow you must have passed through! Though far from you, believe me, I shared your sorrow. Doubtless you were touched as you gazed upon the dead form of your nephew, but I think my sorrow was more acute in being deprived of the sight. But these sorrows make us more anxious to live so that we finally may all meet where sorrow shall not come.

Your father,

JAMES CAFFALL.

The words of his daughter Annie, written since his death, will serve to show the devoted interest manifested in his home life.

She writes as follows:

As I look over my father's life as a whole, I am filled with admiration and reverence for his honor, consistency, and unselfishness. There are many, very many, comforting thoughts and experiences that we only can, as his family, appreciate. He was always true, tender, and sympathetic in time of distress and sorrow,—especially of the honest poor of the earth—he was the poor man's friend and always walked in the path of the *lowly* but *honest* man! He was always so—seemed to be one of his chief aims in life to foster the humble poor. Position in church or state was no enticement for him—rather the opposite. In fact, to speak of his position in the church, seemed to embarrass rather than laud him. I remember when a girl I one day remarked to him, "I wish I had done as much good as you have in preaching—you'll be saved." He hastily replied, "Though I *may* preach the gospel, to others, I may myself become a *castaway*." But I thank God such was not the case. He died *as firm for the right as he saw it*, as he had lived. His life, however, is known to you.

The greatest testimony I have, or desire to have of the truth of the gospel is, that one as true, as wise and consistent as he proved to be, sacrificed all earthly comforts, and the society of family, and friends for the gospel's sake, and *lived* according to his *convictions*, laboring zealously with such an *unwavering faith*! *That example* has in the past proved the means of drawing my desires from worldly lusts. As I launched out on life's treacherous sea, it helped me to "steer clear" of the shoals and breakers, of sin and temptation; when storm clouds of trouble have darkened the horizon, and waves of sorrow and affliction have lashed my sinking bark of faith, it has been a beacon light causing

my fainting heart to take new courage—new hope to struggle on. Now that he has but passed over to the other side, I may still be buffeted about by the waves of distress, yet I trust that that *same example* will be my stay; will help me to escape the rock bound coast of despair; and that I may “anchor my bark in the center” and be safely moored at last, meeting him on that beautiful shore, for which we are all sailing.

He was a man who had great depth of sympathy for sorrows or burdens of others and he grieved over the fact that he might sometime through disability add to the burden of some one.

These sentiments are especially valuable in considering the life and character of James Caffall, for he was averse to placing his acts and feelings upon record, hence we would look in vain for them in public records.

This disposition to retire from public gaze is feelingly expressed by his daughter, Mrs. Dempsey, in the following lines:

Ne'er did mention of the subject
 Of the story of his life,
 Meet with favor or approval;
 For he said 'twould not be rife
 With accounts of note or interest;
 And be held in people's eyes,
 As a work of no attraction;
 As no literary prize.

Or would answer, "Of my good deeds
 I would never mention make;
 Of my bad is known sufficient,
 So that method I'll not take,
 Of proclaiming works or efforts;
 What then could I write about?
 I'm content with God's recording,
 And of that I have no doubt."

Journal, facts, and dates are lacking,
 Nor in memory doth there dwell
 Any boasts, and few recitals
 Of his work that we could tell.
 Incidents that showed God's goodness,
 Or his kind and watchful care,
 He'd relate; or joke amusing,
 Sometimes with his listener share.

(To be continued.)

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 462, volume 2.)

[In this connection, before pursuing the narrative of Elder Derry further, we insert some letters from President Joseph Smith to Elder Derry while the latter was in the English Mission. These will serve to show the condition of the church in America and the confidence reposed in Elder Derry by President Smith and others.]

NAUVOO, April 24, 1863.

Bro. Charles Derry: It is with feelings of the most pleasurable kind that I essay to answer your most kind and enthusiastic letter of March 31. I received it on the 22d of April, making the short time of twenty-two days from your address to mine. I have often had letters as long on the way from Keokuk, twelve miles below here.

I must ask you to forgive me for not answering your first letter; but I had nothing of a reliable consolatory nature to say, and waited for more certain advices. Now, thanks to Almighty God, I can write you that Brother Jason is on his way to you, and that we have been fortunate enough to send him better armed than you were. I am full of hope for the future, the church is in a very prosperous condition. The press is purchased, and is now prepared to do all our own printing. Brother Jason has or will have means to do some printing when he gets over to you and is authorized to publish whatever he and you think will be for the advancement of the work. Brother Jason will be accompanied by a Welsh brother by the name of Jeremiah Jeremiah.

I felt bad when I read your first and second letters, for I knew you were under the cloud, but I felt assured that the cloud had a silver lining. I forwarded your letters to your

wife without any delay. I assure you that I felt to sympathize with you in your anxiety for their well-doing; but I have never been so far away from my wife and little ones, nor have circumstances ever placed me in such trying scenes as those which have marked your eventful life. And again I have a woman for a wife who is an unbeliever and who does not sympathize with me in my efforts in our Redeemer's cause. Nevertheless, I fully felt the wide, wide expanse which lay between you and your beloved companion and little ones, and felt moreover that their abiding faith was a daily administration of prayer to God for your safe-keeping and ultimate return to them. He who has the constant and fervid prayer of such ascending to the throne of grace in his behalf is doubly protected. The wiles of Satan are harmless; the efforts of wicked and designing men are as naught; and there is given to his heart a jealousy out of the reach of him who is not thus buoyed up. I am thankful that you have such holy and wisely affectioned wife and little ones, and may God so order it that after your ministry is ended you may sit down beneath the shade of your own vine and fig tree to rest from your labors for a season of love and attendant happiness.

Brother Blair has organized a branch of twenty-three members at the Cutler settlement, ordaining young Brother Redfield to the office of an elder. Everywhere the work goes onward in full hope. Many are joining us every day who have been in the meshes of Brighamism and Strangism, and many are also joining who are new to the latter-day work.

You have ere this received a letter from Bro. Henry Cuerden giving you the addresses of some of his acquaintances and friends in England. Brother Henry is a faithful laborer and has been doing a good work here.

I will lay this aside for a spell, as I wish to send you full letter. I am advised that your family is well cared for.

Brother Jason will bring you a song of our poet Brother David, one of Israel's sweet singers.

April 30. I had laid aside this letter, not having opportunity to finish it until to-day, and being laid up by a severe cut on my left foot from the accidental blow of an ax, I seize the opportunity to finish my letter to you. My mind is so well disciplined to the tumultuous casualties of life that I am not in the least disturbed in spirit by an accident that deprives me for a few days of my liberty, knowing that although my body may be maimed, if I retain mine integrity as did Job, I am blessed. I remember being once bed-ridden of a bilious attack and its ravages so prostrated my physical powers that my mind lost some of its elasticity, and I was so little impressed with the idea of death that had the existence of life as a boon been offered upon conditions of performing the journey from my room to the street, I should have parted with the messenger and hesitated to accept. Doubtless in your eventful life such a time has occurred to you; if so you can more fully see and appreciate the dulling effect of physical suffering on the mind as regards the great issue of a temporal sojourn here.

We had a most interesting and feeling conference, and did much having a bearing upon the welfare of the church. The Lord chose to visit us with an outpouring of the spirit of harmony and peace and all things worked together for our good. The ministry are awakening and much good is being done in the various fields of labor. Encouraging reports from every quarter come to us of the way in which the Lord is seeking after the pure in heart. There is a crisis approaching in Utah affairs. Brigham and Wells and Taylor are under bonds to answer in the United States courts for polygamy contrary to the statute prohibiting the practice in the territories. I have no doubt that there will be a legal fight if not a physical trial

of strength ere the conclusion is reached. I hope that the result will be for our good, and I doubt it not, for God has spoken it.

You will see what the Lord did for the First Presidency when Brother Jason gets to you with the *Herald*. He will tell you of all transpiring here.

Letters have been sent you to Liverpool which it would be well for you to inquire after. I have not answered your letters prior to this for various reasons, the principal one of which I have stated, viz, I had nothing encouraging to write.

I send you inclosed a counterfeit of myself, done as well as a country artist could do it. I assure you that you have ever been remembered by the Saints in this land at all our meetings. Prayers are offered daily for the champion pioneer of this last effort to establish truth and righteousness in the place of error and disgrace. I am assured that your beloved family are and will be well cared for while you are separated from them; and Brother Blair still being continued as the presiding elder of that country will see that they are cared for. I have charged them to that effect; and his own feelings being known to you must needs carry to your mind the satisfactory evidence that whatever man can do in his station will be done by him to sustain you in your mission and to remove care from your mind in the active exercise of the functions of your mission. I fully realize the many and dark hours of your trials in a land where Satan has worked so effectually in stripping the truth of its fair fame, and fouling the escutcheon of the ablest and best of the ministers of the latter-day work by raising up a hydra-headed monster to seduce and betray them into an embracing of its baleful and pernicious practices. Happy am I (methinks) who have never seen the full and fatal effects of the doctrine you and I so much deprecate, except under the influence of what mellowing features time and dis-

tance intervene. Nevertheless, enough has been refracted through intellectual sources to create and foster a complete and never to be eradicated loathing of its defenders and propagators, and intense hatred of the thing itself. My earliest inclinations were against it; and the testimonies of the gospel have clasped and manacled the hideousness of its evil upon my heart of hearts. And may God so order it that you and I may long stand as shoulder to shoulder in the great fight of light and truth as against darkness and error, to the final overthrow of the doctrine of polygamy and all its adjuncts, amen.

To-day is a day of promise; and the light of prophecy beaming in upon my mind, tells me the day is not far distant when the heralds of the Reorganized Church will be hailed as the harbingers of peace and good will to men; when the hideous nightmare now holding the senses of so many spell-bound, shall give place to the opening influence of gospel truth, and liberty, true liberty, be held the sacred boon of all scattered Israel; and when my native and your adopted land shall be the abode of peace-loving Saints whose inherent and inalienable rights are guarded by the sacred laws enacted under the sway of just men; the laws and the executors of the laws being the resurrected remains of truth and integrity fast becoming buried under the evil and corrupting influences which Satan has brought to bear on this distracted country. "God hath set a flaming sword to guard the tree of Liberty," and under its shades shall yet repose millions of people rejoicing in the beneficence of a resurrected Redeemer whose power has overcome the destroyer. The next ten years must write in the history of this country a page over which many tears will be shed, and much rejoicing had; so may God order it, amen.

The branch are all well and I feel to rejoice in the Lord for all

his goodness to us all. The Spirit is with us in great manifestations.

Brother Austin sends his love and prays for your success and safe return. So do all, and none more earnestly than myself who am but one of the sands of the seashore trying to stem the mighty torrent of iniquity which has rendered the name of Latter Day Saint a stink in the nostrils of the people. Remember me in love.

I am yours in the hope of a better resurrection,

JOSEPH SMITH.

LITTLE SIOUX, October 14, 1863.

Bro. Charles Derry: Conference having convened, and all passing off most agreeably and instructively and having a few leisure moments I cast my mind over the water and find I have not discharged the duty of a faithful brother towards one a stranger in the land of his birth. For this I ask your pardon and I promise to remedy this evil or rather to amend in the discharge of my duty and remember you more in accordance to the active love of a brother. I have had the pleasure of seeing your most estimable lady during the session of conference. I learn that she is well loved by the Saints. I passed through Glenwood on my journey here. I thought last fall that this was the most lonesome, wild and forsaken country I was ever in. Now its hills wear a familiar aspect. The tone is genial and happy, the faces of the Saints are bright with renewed hope. Why, even the outside generations of men acknowledge with the faintest shadow of fear and trembling that there is a palpable reality in this latter-day work. Such a deep feeling of morality I never saw pervade any community as appeared to be surrounding our conference session. All who came in among us gave us the encouraging word.

A letter was received from Brother Edmund. He stated

that he had baptized sixteen and many were ready to go forward.

A brother by the name of Spaight, from England, Leeds, came through this summer. He became dissatisfied and stopped. He attended conference, was baptized, and ordained a seventy. He states that he will haste to England as soon as he can. Also Bro. John D. Jones, of Kewanee, Illinois, told me he should go to England in the spring. Bro. Loren Babbitt also proposes to go, with a Brother Tipler, of Pike County, Illinois. Also Brother Davis, of Montrose, Lee County, Iowa, proposes to go if he can make the necessary arrangements. So that I think you will receive help there or liberty to return.

Much good is being done all over this country by the persistent efforts of the brethren, and there seems to be a more efficient determination to labor in all the elders.

I had the good fortune to be accompanied in my western tour by my two brothers, David and Alexander, and the reception we everywhere met with was very flattering to the vanity of young minds. But fortunately for us we are led to remember that it is for the sake of the latter-day work, that we are on our probation, and that as we shall build up our characters so shall we be loved and esteemed or execrated and condemned.

We were sorry that Brother Briggs was sick and to hear of your despondency. We are continually lifting our prayers to God for your welfare, and that God will prosper and protect you, giving you every needed blessing.

We were enabled through the labors of Brothers Hatt, Colby Downs, Young, Medlock, and others, to arrest the westward progress of one or two or more in the summer trains; and the prospect is fair of a good work in Omaha and other places in Nebraska.

We are progressing in Nauvoo and vicinity. At the Ellison settlement there is now a branch of the church, Father Pitt presiding, and much good is being done all over the county of Hancock.

We at Nauvoo send to Brothers Derry and Briggs our warmest thanks for the news we have frequently received, and we assure them that we do always remember the English missionaries in all our prayers. We hope for your safe return in peace and with good fruit to crown your labors; for this we pray.

I expect to see your wife again on my way home and will tell her I have written to you.

My cousins Joseph and Samuel have returned to the valley and I apprehend that there will be a way for their emancipation from Utah thralldom. Doctor Alfonso Young has been laboring in Nebraska with some success.

May God in his mercy give you hope, knowledge, and power, is the prayer of an humble servant of Christ. Brother Blair joins in this letter to you. We have written to E. C. Briggs, and we go to Galland's Grove and Manti together.

I am yours in much hope of salvation,

JOSEPH SMITH.

NAUVOO, ILLINOIS, February 25, 1864, at home.

MR. CHARLES DERRY,

Dear Brother: I avail myself of a present opportunity to write you, not in answer to yours of the last date received, for that had been lying at home for sometime ere its perusal by me, I being away from home on business appertaining to the church. I can not now conceal from you the very great pleasure it gives me when I hear of the most excellent manner Brother Briggs and yourself are conducting the arduous mission intrusted to your care; and as we are not in the habit of attributing success to the efforts of man alone, I can not and

do not refrain from thanking our Father in heaven for your preservation and sustenance. When I look upon the many and various difficulties and dangers you as pioneers of this great reformation in Israel have had to encounter and overcome, I am fairly astonished at the great success that has followed your efforts; and were it not for the great fact known unto us all, that the Lord is on our side, we would be very frequently tempted to vainglory. I, too, can and do assure you, that ever, in our mental and vocal prayers, in public and private devotions, we pray for the Lord to uphold and strengthen the hands of the servants of his that are over the great deep and in the Salt Land; and from there Bro. E. C. Briggs writes that there will be soon some thirteen or fourteen elders earnestly advocating the return of Zion's pure in heart to the righteous ways of the Lord. While from California come the glad tidings that in San Francisco, Sacramento, Folsom, and Stockton, branches are organized and a way is offered to those desirous to know the Lord for their consideration. Bro. George P. Dykes, a "*renegade*" from Brighamism, having been received by baptism and ordination from the hands of Brother Edmund, has awakened the sleeping watchers on the Pacific Slope, and now the good fruit is visible. Here-way, all seems to be progressing as well and as rapidly as God will, and with the exception of now and then a bickering between brethren, the joint result of the soured leaven of the cloudy day and the *new but old satanic born evils, jealousy and tattling*, the church is in good faith. I would to God that all could see the very, very artful way in which the power of all evil sets his vigilant emissaries at work to uproot and overthrow the hope, and consequent salvation of the Saints. It is very evident, that none who are trying to call themselves Christians, have so many and so various efforts put forth by the evil one, for their destruction, as the Latter Day Saints;

and it is also as evident that none have so many and so powerful auxiliaries to bring to the combat as have they. Yet many of us are very careless in summoning them to our aid, until overtaken, and as a natural though fatal result we are overthrown.

How full of meaning is David's exclamation as found in Psalm 34: 7: "The angel of the Lord encampeth round about the righteous, and delivereth them."

Bro. Ebenezer Robinson was with us on Sunday last, and addressed us from this text; and like the music of the zephyr's sigh I have seemed to hear the strings of his harp still vibrating from the touch of David's hand; while yet his heart was untouched by ambition, and felt free from the impress of the unlawful and illicit pleasures that proved the means of imprisoning his soul, while many others, doubtless less blessed than himself, are now reaping the partial reward, to be more fully completed after a little season, of a life of faithful righteousness before God. I have heard them in the busy haunts of men. I have heard them in the still watches of the weary night, a heart too full to rest, and eyes to which slumber was a stranger; kept so by a restless mind thinking how hardly and by what means must I live to become one of those that "shall abide in the tabernacle of the Lord," "who shall dwell in his holy hill." (Psalm 15:1). Oh, the might and majesty, and power, that David must have felt was possessed by Him "who doeth all things well," when he gave utterance to this question. How well, too, must he have known of these requisite qualifications, that must be possessed by those who should be accounted worthy to abide; and he seems to have had the same inspired teachings as Paul; for these things spoken in the remainder of the psalm, coincide in a very remarkable manner with what is spoken by Paul in fifth

Galatians near the close of the chapter, respecting the fruits of the Spirit.

But I had not intended to sermonize and these things are long familiar to you and I am forgetting what may be of more interest to you. I mean the various changes that may have and are now taking place in various places. The Nauvoo Branch is now of about forty members, all I believe in good standing. We are all in a remarkable degree blessed with peace; we have so far had no intestinal commotion and I pray God that in his infinite mercy and the abundance of his power, he will save us from these direful calamities. David gives us once in a while a song new from the mint, the latest of which I will send in this letter to you. Bro. Henry Cuerden is now in Saint Louis, and has baptized some twenty-three persons and has a number of others fully ready to enter the door of the covenant. Brother Samuel Powers is now in Sandwich, following up an opening made by Bro. Archibald M. Wilsey and myself. Bro. Zenos H. Gurley is actively engaged in the ministry in the region round Galesburg. Brother Blair is still west, but I think will come east this spring. Other and wider localities demand his labors. Elder Blakeslee has been doing a good work in the region of Ottawa and LaSalle; and I think altogether that there is a great deal more energy in the elders than has ever before been manifest.

Bro. Andrew G. Jackson is dead; and yesterday we learned that Bro. Alphonso Young had been suddenly cut off in extricating his team from a snowdrift between his home on the Weeping Water and Nebraska City. He was found dead by the side of his team. "His rest will be glorious," for he died full of faith and fell with the harness on.

I start Saturday for Bear Creek to see some brethren there and I hope good will result. Much of prejudice is being allayed and I trust the Lord will feel round the hearts of our enemies

that they may be blessed. Give my regards to all the Saints, and believe me, I am ever yours in love of the truth and in the covenant of grace,

JOSEPH SMITH.

If the saloon men insist on quoting me on this topic, let them commit this to memory, that they may repeat it as they need it: I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in its history to commend it to good men. It breaks the laws of God and man; it desecrates the Lord's day; it profanes the name of religion; it defiles public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit, and crime.

Search through the history of this hateful thing, and read one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace.—“Bob” Burdett.

OLIVER COWDERY.

BY HEMAN HALE SMITH.

(Continued from page 471, volume 2.)

In October, 1830, Oliver Cowdery was sent with Parley P. Pratt, Peter Whitmer, and Ziba Peterson on a mission to the Indians. On their way west they stopped at Kirtland, Ohio. Among the number baptized by them was Sidney Rigdon.

They soon continued their journey and arrived in Jackson County, Missouri, in the dead of winter, 1831. Parley P. Pratt and Oliver Cowdery began to preach among the Delaware Indians in Kansas, but were ordered out for "disturbing the peace." This was the first mission of Latter Day Saint Elders west of the State of New York.

Oliver Cowdery remained in Jackson County preaching until the arrival of Joseph Smith and a large number of elders in July, 1831. A letter from him to Joseph Smith just before Joseph started for the West is interesting at this time:

KAW TOWNSHIP, MISSOURI, May 7, 1831.

Our Dear Beloved Brethren: I have nothing particular to write as concerning the Lamanites, and because of a short journey which I have just returned from, in consequence of which I have not written to you since the sixteenth of last month. I and Brother Ziba went into the county east, which is Lafayette, and is about forty miles; and in the name of Jesus we called on the people to repent; many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure. . . . The letter we received from you informed us that the opposition was great against you. Now our beloved brethren, we verily believe that we also can rejoice that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, atheists, deists, Presbyterians, Methodists, Baptists, and professed Christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame. God forbid that I should bring a railing accusation against them, for vengeance belongeth to Him who is able to repay: and herein brethren we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous; they

live three hundred miles west of Santa Fe, and are called Navajoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labors and travels, believing as I do that much is expected from me in the cause of our Lord; and doubting not but I am daily remembered in your prayers before the throne of the Most High by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our Brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well (bless the Lord) and preach the gospel we will if earth and hell oppose our way and we dwell in the midst of scorpions; for in Jesus we trust. Grace be with you all. Amen.

P. S. I beseech Brother Whitney to remember and write; and direct to me, Independence, Jackson County, Missouri.

OLIVER COWDERY.

—*Times and Seasons*, vol. 5, p. 432, 433.

He was one of the eight men present at the dedication of the temple site in Independence, at the dedication of the land of Zion, and laying the corner stone of the temple, August 3, 1831, and immediately afterward returned with Joseph Smith to Kirtland. They arrived on August 27.

By this time a large number of revelations had been given to the church, and there was a general demand for some publication of them. Accordingly in November, John Whitmer and Oliver Cowdery were sent back to Missouri with the revelations which were to be published by William W. Phelps at Independence.

It seems that at first the task of carrying these revelations was given to Oliver alone, but before he started on his journey a revelation was received, the first paragraph of which is as follows:

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake: it is not wisdom in me that he should be intrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful; wherefore I, the Lord, willet that my servant John Whitmer should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church; and also that he receive coun-

sel and assistance from my servant Oliver Cowdery, and others.—Doctrine and Covenants 69: 1.

This has led some to question the honesty and faithfulness of Oliver Cowdery. We think the following by Heman C. Smith is explanatory, and removes any such suspicion:

There has been some comment on this revelation by those who claim that it reflects on the honesty and trustworthiness of Oliver Cowdery; but when we reflect that his way lay hundreds of miles through a wild, half-civilized country, often beset with rogues and outlaws, we can see the wisdom of his having a trusted and true friend with him. Besides, there is no intimation in the revelation that the church was in danger of suffering loss because of Cowdery's unfaithfulness; but this precaution was for "Oliver Cowdery's sake"—for his protection and help.—Church History, vol. 1, p. 229.

After carrying the revelations to Jackson County, Oliver Cowdery was, in 1832, appointed on a committee to review and prepare them. The account by Joseph Smith is as follows:

Our council was continued on the first of May, when it was ordered that three thousand copies of the Book of Commandments be printed the first edition; that W. W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible, at Independence, Missouri; "published by W. W. Phelps & Co." It was also ordered that W. W. Phelps correct and print the hymns which had been selected by Emma Smith, in fulfillment of the revelation.—*Times and Seasons*, vol. 5, p. 625.

While in Jackson County, Oliver married January 22, 1832, Elizabeth Ann Whitmer, a daughter of Peter Whitmer, sr. She was one of those baptized at Seneca, April 11, 1830, and was at the time of marriage seventeen years old.

He took part in the early troubles in Jackson County and was sent in July, 1833, as a special messenger to confer with the First Presidency.

At a council of the church in Kirtland he was appointed to take charge of the printing press there and continue the publication of the *Evening and Morning Star*. After the press had been set up it was dedicated and Oliver-Cowdery blessed. Joseph Smith's account is as follows:

December 18. The elders assembled in the printing office, and bowed down before the Lord, and dedicated the printing press, and all that pertain thereunto, to God, by mine own hand, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith. We then proceeded to take the first proof sheet of the *Star*, edited by Elder Oliver Cowdery.—*Millennial Star*, vol. 14, page 681.

When the first High Council of the church was organized in Kirtland, February 17, 1834, Oliver was elected a member and was clerk for a long time. Afterward he became one of the presidents. Sidney Rigdon and he were left in charge of the church at Kirtland when Joseph Smith with "Zion's camp," left for Missouri in May, 1834.

In February, 1835, the three witnesses, David Whitmer, Martin Harris, and Oliver Cowdery, chose the twelve apostles, and Oliver Cowdery took a prominent part in blessing and instructing them.

He was at this time one of the trustees of the school at Kirtland, where he studied Greek and Hebrew with the prophet. On September 14, 1835, he was appointed church recorder.

He was present at the dedication of the Kirtland Temple, and testified to the manifestations at that time.

On April 3, 1836, together with Joseph Smith, he saw a vision which was very remarkable. We quote Joseph Smith upon the event:

The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breast work of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice,

if my people will keep my commandments, and do not pollute this *holy house*, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen."

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah,] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."—*Millennial Star*, vol. 15, pp. 729, 739.

In March, 1836, he succeeded John Whitmer as editor of the *Messenger and Advocate*, and on June 7, 1836, purchased the whole establishment, becoming proprietor, editor, and publisher. He continued thus until February, 1837, when the paper was transferred to Joseph Smith and Sidney Rigdon. Cowdery removed soon afterward to Caldwell County, Mo.

At a conference of the church in Kirtland, September 3, 1837, he was made one of the assistant counselors to the president, but after his removal to Missouri he fell into disfavor with the church.

At a meeting of the High Council and the Bishopric, at Far West, February 10, 1838, "it was moved, seconded and carried, that Oliver Cowdery, William W. Phelps and John Whitmer stand no longer as chairmen and clerks to sign and record licenses." On April 12, 1838, he was cut off from the church. Joseph Smith's account of his trial follows:

Wednesday 11th, Elder Seymour Bronson preferred the following charges against Oliver Cowdery to the High Council at Far West:

"To the Bishop and Council of the Church of Jesus Christ of Latter Day Saints, I prefer the following charges against Oliver Cowdery:

"1. For persecuting the brethren by urging on vexatious lawsuits against them, thus distressing the innocent.

"2d. For seeking to destroy the character of President Joseph Smith, jr., by falsely insinuating that he was guilty of adultery, etc.

"3d. For treating the church with contempt by not attending meetings.

"4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs.

"5th. For selling his lands in Jackson County, contrary to the revelations.

"6th. For writing and sending an insulting letter to Pres. Thomas B. Marsh, while on the High Council, attending to the duties of his office as president of the council, and by insulting the High Council with the contents of said letter.

"7th. For leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law.

"8th. For disgracing the church by being connected in the bogus business, as common report says.

"9th. For dishonestly retaining notes after they have been paid; and finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

The Bishop and High Council assembled at the Bishop's office, April 12, 1838.

After the organization of the council, the above charges of the 11th instant were read, also a letter from O. Cowdery, as will be found recorded in the church record of the city of Far West, book A.¹ The 1st, 2d, 3d, 7th, 8th, and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter Day Saints. Also voted by the High Council that Oliver Cowdery be no longer a committee to select locations for the gathering of the Saints.—*Millennial Star*, vol. 16, p. 133.

The following account of the last years of his life and of his repeated testimonies to the truth of the Book of Mormon is given by the Utah Church:

¹ It is to be regretted that Oliver Cowdery's defense is not accessible. The fair investigator would need to see this in connection with this account before passing judgment. These charges savor of prejudice, especially against the practice of law. H. C. S.

After his excommunication, Oliver Cowdery engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon. On the contrary he seems to have used every opportunity to bear testimony of its divine origin. While practicing law in Michigan, a gentleman, on a certain occasion, addressed him as follows: "Mr. Cowdery, I see your name attached to this book (Book of Mormon). If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the three witnesses and asked, "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel and also the plates from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?" Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it; and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing as I do, that it is true." At a special conference held at Kanesville, Iowa, October 21, 1848, and presided over by Apostle Orson Hyde, Oliver Cowdery was present and made the following remarks: "Friends and brethren,—my name is Cowdery, Oliver Cowdery. In the early history of this church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the prophet Joseph Smith, as he translated it by the gift and power of God by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it; Mr. Spalding did not write it; I wrote it myself as it fell from the lips of the prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy priesthood is here. I was present with Joseph when a holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedec Priesthood was conferred by holy angels from

on high. This priesthood we then conferred on each other, by the will and command of God. This priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person." . . .

He determined to visit his wife's friends, the Whitmers, in Missouri. While making that journey, a severe snowstorm made it convenient for his family to spend several days with Elder Samuel W. Richards and family, who were temporarily residing in upper Missouri, awaiting the opening of the emigration season. That favorable opportunity was made the most of to discuss all matters of interest connected with the early history of the church, with which Elder Cowdery was personally acquainted and Elder Richards was not. His relation of events was of no ordinary character, maintaining unequivocally all those written testimonies he had furnished to the Church and world in earlier days. Moroni, Peter, James and John, and other heavenly messengers, who had ministered to him in connection with the Prophet Joseph Smith, were familiarly but sacredly spoken of, and all seemed fresh upon the memory as though but events of yesterday. His language was considerate, precise and forcible—entirely free from lightness or frivolity—such as might be expected from one who had been schooled with angels and taught by prophets; more of the heavenly than the earthly. His only ambition seemed to be to give himself and the remainder of his life to the Church; declared he was ready and willing, if desired, to go to the nations of the earth and bear his testimony of that which God and angels had revealed—a testimony in his personal experience of many things which no other living person could bear. His hopes were buoyant that such might be his future lot as cast with the church, in the body of which he declared the priesthood and its authority were and must continue to be. An overruling providence saw fit to order otherwise. Soon after arriving among his relatives in Missouri, he was taken sick and died, in full faith and fellowship of the latter-day work, desiring the world might know that his testimony was of God. (*Contributor*, volume 5, page 446.) Oliver Cowdery died March 3, 1850, at Richmond, Ray County, Missouri. Elder Phineas H. Young, who was present at his death says: "His last moments were spent in bearing testimony of the truth of the gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations." Oliver Cowdery's half sister, Lucy P. Young, a widow of the late Phineas H. Young, relates that Oliver Cowdery just before breathing his last, asked his attendants to raise him up in bed, that he might talk to the family and his friends, who were present. He then told them to live according to the teachings contained in the Book of Mormon, and promised them, if they would do this, that they would meet him in heaven. He then said, "Lay me down and let me fall asleep." A few moments later he died

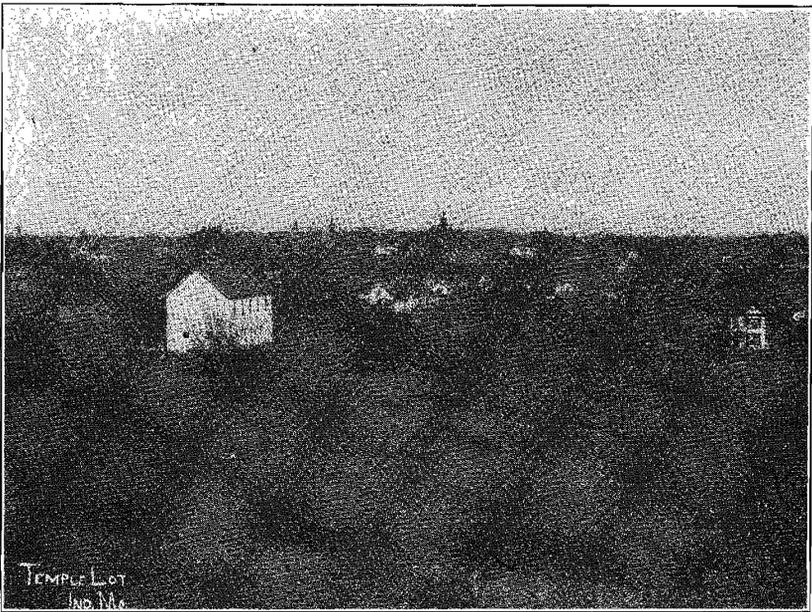
without a struggle. David Whitmer testified to Apostles Orson Pratt and Joseph F. Smith in 1878, as follows: "Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior'; and he died immediately, with a smile on his face." (*Millennial Star*, volume 40, page 774.) In an article published in the *Millennial Star*, volume 48, page 420, Elder Edward Stevenson gives the following testimony in relation to Oliver Cowdery: "I have often heard him bear a faithful testimony to the restoration of the gospel by the visitation of an angel, in whose presence he stood in company with the prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven."—Jensen's Latter Day Saint Biographical Encyclopedia, p. 249, 250, 251.

Another testimony of the faithfulness of Oliver Cowdery to his testimony concerning the Book of Mormon is given by David Whitmer:

I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the deathbed of Oliver Cowdery, and his last words were, "*Brother David, be true to your testimony to the Book of Mormon.*" He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery.—David Whitmer's Address, p. 8.

TEMPLE LOT.

As early as July, 1831, it was proposed that at some future time there would be a temple erected in Independence, Missouri. This has always been understood to be the principal temple, and located at the central place of gathering. The authority upon which this theory of temple-building at Independence, Missouri, rests, is in revelations received by the



church. The one referred to above, given July, 1831, reads as follows:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And

thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

In August, 1831, further instruction was given in regard to this spot upon which the temple was to be built, which read as follows:

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple, unto the Lord. And let a conference meeting be called, and after that let my servants Sidney Rigdon and Joseph Smith, jr., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences.

On the 2d day of August, 1831, the land of Zion was consecrated and dedicated for the gathering of the Saints by Elder Sidney Rigdon; and Joseph Smith in his history says it was "a season of joy to those present, and afforded a glimpse of the future which time will yet unfold to the satisfaction of the faithful."

The next day, August 3, the spot for the temple was dedicated in the presence of eight men, the names of seven of whom are given, viz: Joseph Smith, Sidney Rigdon, Edward Partridge, William W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. Joseph, in his history, says, "The scene was solemn and impressive."

In September, 1832, in a revelation on priesthood, is found the following:

Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

In order to carry out the instruction thus given, Bishop Edward Partridge purchased certain lands in Independence, Jackson County, Missouri, on December 19, 1832, taking title in his own name; but, as afterwards acknowledged, purchasing it with means that was obtained from members of the church for that purpose; and, as he subsequently acknowledged, holding it in trust for the church.

On the 25th of March, 1839, at the time when the church was about to be banished from the State by the order of Governor Boggs, of Missouri, Partridge, not knowing but what his life might be taken in the persecution then raging, made the following deed, in which will be found the acknowledgment above stated:

KNOW ALL MEN, that whereas there was money put in my hands to wit, in the hands of Edward Partridge, by Oliver Cowdery, an elder in the Church of Latter Day Saints, formerly of Kirtland, State of Ohio, for the purpose of entering lands in the State of Missouri, in the name of, and for the benefit of said church; and whereas I, Edward Partridge, was Bishop of, and in said Church he took said money and funds thus put in his hands and entered the land in his own name, in the county of Jackson, State of Missouri, in the name of Edward Partridge, the signer of this deed.

Now know ye for the furthering the ends of justice, and as I have to leave the State of Missouri, by order of Governor Boggs, and with me also our church, I do, for the sum of one thousand dollars, to me in hand paid, by said Oliver Cowdery, do give, grant, bargain and sell to John Cowdery, son of Oliver Cowdery, now seven years old; and Jane Cowdery, three years, and Joseph Smith Cowdery, one year old, all the lands entered in my name in the County of Jackson, in the District of Lexington, in the State of Missouri. Said Edward Partridge the first party and signer of this deed does also sell, alien and confirm to the aforesaid John Cowdery all real estate and lands he hath both entered as aforesaid, and all he owns in his own name by private purchase and holds by deed of gift, being intended for the use of the Church of Latter Day Saints or otherwise. This sale is to embrace all lots of all sizes, situated in Independence, and to embrace the lot known as the Temple Lot, and all other lands of whatever description said Partridge the first party is entitled to in said Jackson County, in the State of Missouri.

Said Partridge also agrees to amend this deed to said Oliver Cowdery at any time for the purposes aforesaid.

Given under my hand and seal on the date above written.

EDWARD PARTRIDGE, (Seal.)

E. G. GATES, Witness.

State of Missouri, }
Caldwell County, } ss.

Be it remembered that on the 25th day of March, 1839, before me, the undersigned, one of the Justices of the County Court in and for said County, came Edward Partridge, who is personally known to me, to be the same person whose name is subscribed to the foregoing instrument of writing as party thereto, and did acknowledge the same to be his act and deed for the purposes therein mentioned.

In testimony whereof I have hereunto set my hand and affixed my private seal on the day and year above written.

ELIAS HIGBEE, J. C. C. C.

The foregoing deed, with the acknowledgment thereon from Edward Partridge to Jane Cowdery et al., was filed and duly recorded in my office on the 7th day of February, A. D. 1870.

A. COMINGO, Recorder.

By H. G. GOODMAN, Deputy.

Bishop Partridge left the State about that time, and died at Nauvoo, in 1840. Subsequently, all the parties named in the above deed died intestate, and without having made out any form of conveyance of said real estate, or any part thereof. Oliver Cowdery, the father of the grantees, also died, in 1850, without making any disposition of the property. And on the twenty-fifth day of May, 1886, Elizabeth Cowdery, mother of the parties named in the deed, executed a deed of conveyance of that part of the original purchase known as the Temple Lot, to her daughter, Maria Louise Johnson, the only living child of Oliver Cowdery.

On the 9th day of June, 1887, Maria Louise Johnson, with her husband, Doctor Charles Johnson concurring, executed and delivered a deed of conveyance to George A. Blakeslee, as trustee for the Reorganized Church of Jesus Christ of Latter Day Saints.

By virtue of this title the Reorganized Church claimed that part of the property known as the Temple Lot.

Another chain of title from Bishop Partridge was formed as follows: On May 5, 1848, the heirs of Edward Partridge, consisting of his widow, Lydia Partridge, and three of his children, viz: Eliza M., Emily D., and Caroline E., made a quitclaim deed to this Temple Lot, to one James Poole. This title was transmitted from one party to another until finally it was transferred to Granville Hedrick for the use, in trust, for the Church of Jesus Christ of Latter Day Saints. Granville Hedrick dying, without making any transfer, in an *ex parte* proceeding in the circuit court of Jackson County, Missouri, the property was transferred to Richard Hill, as trustee, to execute the trust imposed upon him.

Thus it is seen that by both chains of title the property was at last placed in the hands of trustees for the church.

Richard Hill being a member of the organization known as the Church of Christ, claimed the right to execute his trust to the interest of such organization. Bishop George A. Blakeslee, being the trustee in trust for the Reorganized Church of Jesus Christ of Latter Day Saints, claimed that the property should be used or held for the Reorganized Church.

The Church of Christ had taken possession of the lots in 1882, and had held possession until the present.

In 1887, the Reorganized Church, through its bishop, George A. Blakeslee, took steps to get possession of this property, and the following notice to quit possession was served upon the party named in the notice:

To Richard Hill, and All Whom it May Concern: You are hereby notified that the Reorganized Church of Jesus Christ of Latter Day Saints requires of you the possession of the premises known as the "Temple Lot," in Independence, Jackson County, and State of Missouri; the same being more particularly described and platted, as follows: Lots 15, 16, 17, 18, 19, 20, 21, and 22, all of Maxwell and Woodson's Addition to the city of Independence, aforesaid.

And you are further notified not to make or undertake any improvement upon said premises or any part thereof, either in buildings or otherwise, and that any buildings or improvements of whatever char-

acter put upon said premises or any part thereof, without the written consent of the said Reorganized Church, will be to the loss of those making the same; and the said Reorganized Church as the legal and duly Incorporated Society in succession to the Church of Jesus Christ of Latter Day Saints, organized April 6, A. D. 1830, by Joseph Smith at Palmyra, New York, and which was disorganized A. D. 1844, demands of you a total cessation of all work, labor, or improvements on the said premises or any part thereof, and also the possession of the same, and unless you comply with this demand and surrender the premises, legal action will be instituted against you for the same, and for costs and damages.

G. A. BLAKESLEE, by Attorney,
Bishop and Trustee for Reorganized Church of
Jesus Christ of Latter Day Saints.

INDEPENDENCE, MISSOURI, June 11, 1887.

The Church of Christ, represented by Elder Hill, failed to give possession according to notice, and in August, 1890, the church, through Bishop Edmund L. Kelley, the successor to George A. Blakeslee, filed complaint in equity, setting out its claims as the only true and legal successor to the Church of Latter Day Saints, and right to the Temple Lot property. The case came on for trial in 1892 and 1893, the Reorganized Church being represented by Attorneys Parley P. Kelley, of Glenwood, Iowa, L. Traber, of Kansas City, Missouri, George Edmunds, of Carthage, Illinois, Smith McPherson, of Red Oak, Iowa, and Edmund L. Kelley, of Lamoni, Iowa. The defendants were represented by J. N. Southern, of Independence, Missouri, and W. O. Broadhead, of Saint Louis, Missouri.

The case was tried upon the validity of the two titles spoken of above, and the question of which of the two organizations was the church in succession from the church which originally purchased the lots through its bishop, Edward Partridge. After an extensive examination (the church in Utah taking an active part in assisting the defendants), Judge John F. Philips, of the Circuit Court of the United States for the Western Division of the Western District of Missouri, in which court the case was tried, after a lengthy

argument upon the case and the evidence produced, handed down the following decision:

A Court of Equity has jurisdiction in this case. It belongs to it to remove clouds from title, "the relief being granted on the principle of *quia timet*." It is peculiarly its province in a case like this to vindicate the trust, to determine the real beneficiaries of the trust estate, and to prevent its diversion.

Decree will go in favor of Complainant, establishing the trust in its favor against Respondents, removing the cloud from the title, enjoining Respondents from asserting title to the property, and awarding the possession to the Complainant.

The defendants appealed from this decision to the United States Court of Appeals, and the case came on for trial January 25, 1895, before Justices Caldwell, Sanborn, and Thayer. The Reorganized Church was represented by Attorneys L. Traber, Frank Hagerman, of Kansas City, Missouri, George Edmunds, of Carthage, Illinois, Smith McPherson, of Red Oak, Iowa, Parley P. Kelley, of Glenwood, Iowa, and Bishop Edmund L. Kelley, of Lamoni, Iowa. The Church of Christ was represented by Attorneys C. O. Tichenor, of Kansas City, Missouri, and John N. Southern, of Independence, Missouri.

The decision of Judge Philips was reversed so far as possession is concerned, though the Court of Appeals did not disturb the decision of Judge Philips upon the principal points involved, but simply decided against the Reorganized Church on the ground of *laches*, thus leaving the decision of Judge Philips unreversed so far as it pertains to the church in legal succession and the validity of the deed by which the Reorganized Church claims the property, but leaving the Church of Christ in possession on the grounds that the Reorganized Church did not commence suit in time to oust the defendants. Further efforts to open the case have been unavailing, and the case stands to-day with title in the Reorganized Church of Jesus Christ, and the Church of Christ in possession.

It is very difficult to determine the boundaries of the original Temple Block, which contained at the time of its purchase, it is said, about sixty-six acres of land. But the precise spot for the temple, or lot for the temple, it is agreed, is on the property now in possession of the Church of Christ, on which they have erected a small church building.

On November 15, 1875, Elder James A. Little, a prominent official of the Utah church wrote from Independence, Missouri, describing what he called the Temple Block, consisting of about twenty-seven acres. According to his description, the northeast corner of the Temple Block is at the corner of the street in front of the residence of Bishop Edmund L. Kelley, following the electric car line towards Kansas City until, it crosses the Missouri Pacific Railroad (and a few yards south of the wagon bridge over the railroad, and nearly in the track of the wagon road was at that time a stone marking the corner of this Temple Block), running thence directly east, to South River Boulevard, and thence north to the place of beginning. This letter of Elder Little's was addressed to the *Deseret News*. Whether published in that or not, we do not know; but it was published in the *Millennial Star* for January 17, 1876.

Quite a large portion of this original Temple Block thus described is owned by the Reorganized Church, or by individual members of said church.

PREACHING THE GOSPEL TO THE LAMANITES.

BY INEZ SMITH.

For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God;

And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people.—Book of Mormon, 2 Nephi 12: 80-84.

So read the words of a good man in a wonderful old book. The years came and went and the words passed out of the minds of his people with the recollection of the man who spoke them. "They dwindled in unbelief," as their father Nephi had prophesied, and became a dark and loathsome people.

Only a remnant of a great nation remained, and only dimly in their hearts was found the memory of their fathers. But the legends so carefully engraved by their fathers on plates of gold, were handed down only in fragments and snatches from the lips of the old men of the tribe.

But still they gathered around their campfires and listened to the old prophet of the tribe as he related what remained of the beautiful story of their past—faint, dreamy fancies of their ancestors who had come across the great water in ships—wonderful stories of the Great Messenger sent down by the Great Spirit to teach them long ago.

But God was watching over the precious records and in course of time there came to the world that precious "angel

message" that was destined to bring again the old faith to the hearts alike of Jew and Gentile.

An old record was brought forth and published to the world. Alien eyes read the strange and wonderful message, and believed. Their hearts were fired with a desire to carry the old gospel to the remnant of the Jews on this continent.

These believers—though few in number—effected an organization on the 6th day of April, 1830. In September of the same year the work of carrying the gospel to the Lamanites was provided for as the following revelation to Oliver Cowdery will show:

And now, behold, I say unto you that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites.

During the conference which followed in October of the same year the mission to the Lamanites continued to be a subject of great interest as the following from the records will show:

At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the West; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings.—*Times and Seasons*, vol. 4, p. 172.

At this same conference a revelation was received through Joseph Smith, jr., to Parley P. Pratt and Ziba Peterson, instructing them to accompany Oliver Cowdery on his mission to the Lamanites.

And now concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is that he shall go with my servants Oliver Cowdery and Peter Whitmer, jr., into the wilderness, among the Lamanites; and Ziba Peter-

son, also, shall go with them, and I myself will go with them and be in their midst; and I am their Advocate with the Father, and nothing shall prevail.

This mission to the West was a very important one, resulting as it did in establishing the church at Kirtland, Ohio, and also in converting to the faith many men who later became prominently identified with the work.

The most complete and interesting account of this first mission to the Indians is found in the Autobiography of Parley P. Pratt, one of the missionaries:

It was now October, 1830. A revelation had been given through the mouth of this Prophet, Seer, and Translator, in which Elders Oliver Cowdery, Peter Whitmer, Ziba Peterson, and myself were appointed to go into the wilderness, through the western states, and to the Indian territory. Making arrangements for my wife in the family of the Whitmers, we took leave of our friends and the church late in October, and started on foot.

After traveling for some days we called on an Indian nation at or near Buffalo; and spent part of a day with them, instructing them in the knowledge of the record of their forefathers. We were kindly received, and much interest was manifested by them on hearing this news. We made a present of two copies of the Book of Mormon to certain of them who could read, and repaired to Buffalo. Thence we continued our journey, for about two hundred miles, and at length called on Mr. Rigdon, my former friend and instructor, in the Reformed Baptist Society. He received us cordially and entertained us with hospitality.

Joseph Smith tells something of this mission in his history:

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder Sidney Rigdon, and a large portion of the church over which he presided.

They remained in this region for some time and finally after baptizing one hundred and twenty-seven converts, they continued their journey. Several had been ordained to min-

ister to the church and they took one of the new members, Frederick Granger Williams, with them.

After meeting with a great deal of unfriendly criticism and even violent opposition, they succeeded in getting well under way, and soon had the privilege of spending a few days among another tribe of Indians. Parley Pratt gives the following account of his visit to this tribe and the hardships of the journey that followed:

We now pursued our journey for some days, and at length arrived in Sandusky, in the western part of Ohio. Here resided a tribe, or nation of Indians, called Wyandots, on whom we called, and with whom we spent several days. We were well received, and had an opportunity of laying before them the record of their forefathers, which we did. They rejoiced in the tidings, bid us God-speed, and desired us to write to them in relation to our success among the tribes further west, who had already removed to the Indian territory, where these expected soon to go. Taking an affectionate leave of these people, we continued our journey to Cincinnati. In this city we spent several days, and preached to many of the people, but without much success. About the 20th of December we took passage on a steamer for St. Louis. In a few days we arrived at the mouth of the Ohio, and finding the river blocked with ice, the boat did not proceed further. We therefore landed and pursued our journey on foot for two hundred miles, to the neighborhood of St. Louis.

We halted for a few days in Illinois, about twenty miles from St. Louis, on account of a dreadful storm of rain and snow, which lasted for a week or more, during which the snow fell in some places near three feet deep. Although in the midst of strangers, we were kindly entertained, found many friends, and preached to large congregations in several neighborhoods.

In the beginning of 1831 we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the mid-day sun, for nearly six weeks. We carried on our back our changes of clothing, several books, and corn bread and raw pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

After much fatigue and some suffering we all arrived in Independence,

in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter Day Saints. . . .

Two of our number now commenced work as tailors in the village of Independence, while the others crossed the frontier line and commenced a mission among the Lamanites, or Indians.

Passing through the tribe of Shawnees we tarried one night with them, and the next day crossed the Kansas River and entered among the Delawares. We immediately inquired for the residence of the principal chief, and were soon introduced to an aged and venerable looking man, who had long stood at the head of the Delawares, and been looked up to as the Great Grandfather, or Sachem of ten nations or tribes.

He was seated on a sofa of furs, skins and blankets, before a fire in the center of his lodge; which was a comfortable cabin, consisting of two large rooms.

His wives were neatly dressed, partly in calicoes and partly in skins; and wore a vast amount of silver ornaments. As we entered his cabin he took us by the hand with a hearty welcome, and then motioned us to be seated on a pleasant seat of blankets or robes. His wives, at his bidding, set before us a tin pan full of beans and corn boiled up together, which proved to be good eating; although three of us made use alternately of the same wooden spoon.

There was an interpreter present and through him we commenced to make known our errand, and to tell him of the Book of Mormon. We asked him to call the counsel of his nation together and give us a hearing in full. He promised to consider it till next day, in the meantime recommending us to a certain Mr. Pool for entertainment; this was their blacksmith, employed by government.

The man entertained us kindly and comfortably. Next morning we again called on Mr. Anderson, the old chief, and explained to him something of the Book. He was at first unwilling to call his council; made several excuses, and finally refused; as he had ever been opposed to the introduction of missionaries among his tribe.

We continued the conversation a little longer, till he at last began to understand the nature of the book. He then changed his mind; became suddenly interested, and requested us to proceed no further with our conversation till he could call a council. He dispatched a messenger, and in about an hour had some forty men collected around us in his lodge, who, after shaking us by the hand, were seated in silence; and in a grave and dignified manner awaited the announcement of what we had to offer. The chief then requested us to proceed; or rather, begin where we began

before, and to complete our communication. Elder Cowdery then commenced as follows:

“Aged Chief and Venerable Council of the Delaware nation; we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts; and which will do the red man good as well as the pale face.

“Once the red men were many; they occupied the country from sea to sea, from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces are many.

“Thousands of moons ago, when the red man’s forefathers dwelt in peace and possessed the whole land, the Great Spirit talked with them, and revealed his law and his will, and much knowledge to their wise men and prophets. This they wrote in a book; together with their history, and the things which should befall their children in the latter days.

“This book was written on plates of gold, and handed down from father to son for many ages and generations.

“It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the pale faces now do.

“But they became wicked; they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the book. The Great Spirit became angry, and would speak to them no more; they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the book in the earth, that it might be preserved in safety, and be found and made known in a latter day to the pale faces who would possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red man would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

“Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be his children, while he would be their great father, and talk with them, and raise up prophets and wise and good men among them again, who should teach them many things.

“This book, which contained these things, was hid in the earth by

Moroni, in a hill called by him, Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

"In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the Great Spirit sent an angel to him, and told him where this book was hid by Moroni; and commanded him to go and get it. He accordingly went to the place, and dug in the earth, and found the book written on golden plates.

"But it was written in the language of the forefathers of the red man; therefore this young man, being a pale face, could not understand it; but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him, and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good."

We then presented him with a Book of Mormon.

There was a pause in the council, and some conversation in their own tongue, after which the chief made the following reply:

"We feel truly thankful to our white friends who have come so far, and been at such pains to tell us good news, and especially this new news concerning the book of our forefathers; it makes us glad in here."—Placing his hand on his heart.

"It is now winter, we are new settlers in this place; the snow is deep, our cattle and horses are dying, our wigwams are poor; we have much to do in the spring—to build houses, and fence and make farms; but we will build a council house, and meet together, and you shall read to us and teach us more concerning the book of our fathers and the will of the Great Spirit."

We again lodged at Mr. Pool's, told him of the book, had a very pleasant interview with him, and he became a believer and advocate for the book, and served as an interpreter.

We continued for several days to instruct the old chief and many of his tribe. The interest became more and more intense on their part, from day to day, until at length nearly the whole tribe began to feel a spirit of inquiry and excitement on the subject.

We found several among them who could read, and to them we gave copies of the book, explaining to them that it was the book of their forefathers.

Some began to rejoice exceedingly, and took great pains to tell the news to others, in their own language.

The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian

country as disturbers of the peace; and even threatened with the military in case of non-compliance.

We accordingly departed from the Indian country, and came over the line, and commenced laboring in Jackson County, Missouri, among the whites. We were well received, and listened to by many; and some were baptized and added to the church.

Thus ended our first Indian Mission, in which we had preached the gospel in its fullness, and distributed the record of their forefathers among three tribes, viz: the Catteraugus Indians, near Buffalo, N. Y., the Wyandots, of Ohio, and the Delewares west of Missouri.

We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day.

In the *Improvement Era* for December, 1905, is printed a letter, purported to have been written by Joseph Smith, jr., to his brother Hyrum, March 3, 1831. This letter, as the article states, was then in the possession of Mrs. Susa Young Gates, of Utah. Part of this letter is very interesting as it pertains to Oliver Cowdery's mission to the Lamanites:

We have received a letter from Oliver, dated Independence, Jackson County, Missouri, January the 29th, 1831. These are the words which he has written, saying:

"My Dearly Beloved Brethren: After a considerable lengthy journey, I avail myself of the first opportunity of communicating to you a knowledge of our situation, that you may be privileged of writing to us, for we have not heard anything of you since we left you last fall. We arrived here a few days since, which is about twenty-five miles from the Shawney Indians, on the south side of the Kansas River at its mouth, and Delawares on the north. I have had two interviews with the chief of the Delawares a very old and venerable looking man. After laying before him and eighteen or twenty of the council of that nation the truth, he said that he and they were very glad for what I, their brother, had told them, and they had received it in their hearts, etc. But how the matter will go with this tribe to me is uncertain; neither can I at present conclude much about it. The weather is quite severe, and the snow is considerable deep, which makes it at present quite difficult traveling about. I have but a short time to write to you, my beloved brethren, as the mail leaves this place in the morning, but I wish some of you to write to me immediately a full letter of all your affairs, and then I will write to you the situation of all the western tribes, etc.

"The God of my father Jacob be with you all. Amen.

"I remain, in Christ, your brother for ever,

"OLIVER."

This was not only the first special and systematic mission to the Indians, but is the last as well, that we have any record of. There are only a few more references to such missions that we can find.

In July of that same year (1831) church history records: On the first Sunday after the arrival of Joseph and party in Jackson County, Missouri, William W. Phelps preached to a mixed audience of white pioneers, negroes, and Indians.

Ten years later, Thursday, August 12, 1841, some of the Fox and Sac Indians crossed the Mississippi to visit Joseph Smith, who describes their visit in a very interesting manner:

Thursday, 12. A considerable number of the Sac and Fox Indians have been for several days encamped in the neighborhood of Montrose. The ferryman this morning brought over a great number on the ferryboat and two flatboats, for the purpose of visiting me. The military band and a detachment of Invincibles were on the shore ready to receive and escort them to the grove, but they refused to come on shore till I went down. I accordingly went down, and met "Keokuk," "Kiskukosh," "Appanoose," and about one hundred chiefs and braves of those tribes, with their families, at the landing, introduced my brother Hyrum to them, and after the usual salutations, conducted them to the meeting ground in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon; and advised them to cease killing each other and warring with other tribes, and keep peace with the whites; which was interpreted to them.

Keokuk replied that he had a Book of Mormon at his wick-a-up, which I had given him some years before. "I believe," said he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I have heard your advice. We intend to quit fighting, and follow the good talk you have given us."

After the conversation they were feasted on the green with good food dainties, and melons by the brethren; and they entertained the spectators with a specimen of their dancing. . . .

In the *Nauvoo Independent* for May 27, 1905, there appeared a short article with a reproduction of the old painting of Joseph Smith talking to the Indians. This article is quoted in the *Autumn Leaves*, together with a comment by President

Joseph Smith which presents a boy's recollection of this historic visit.

The *Independent* says:

The accompanying picture is a rare and interesting one. . . . It represents an occurrence at Nauvoo during the summer of 1843. The Pottawattamie Indians of Iowa had heard from missionaries of the discovery by Joseph Smith of plates containing their history. They learned also of the alleged persecutions, similar to that they themselves were undergoing, at the hands of fellow whites since the announcement of the finding of these records. Accordingly on July 2, a delegation of chiefs visited Nauvoo in order to inquire about the records. The spokesman addressed the prophet in part as follows:

"We, as a people, have been long distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars till there are but few of us left. The white men have hated us and shed our blood till it has appeared that there would be no Indian left. We have now come a great ways to see you, and hear your words. Our horses are poor from traveling, and we are hungry, we will now await to hear your words."

In answering them Joseph Smith says in part: "Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

"The Great Spirit has given me a book and told me that you would be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book your father made. This tells me what you will have to do. I now want you to begin to pray to the Great Spirit for what you want and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses like white men. We will give you something to eat and take home with you."

At the conclusion of the interview an ox was killed and roasted for the visiting red men. They were sent back on fresh horses, after being hospitably entertained in Nauvoo over night.

The editor of *Autumn Leaves* wrote to President Joseph Smith to learn if possible if this account was correct as to dates and details, or if it was a somewhat confused account of the visit of the Sac and Fox Indians, mentioned on page 541 of the Church History, volume 2, and received the following letter:

I remember well the visit of the Indians at Nauvoo, and my understanding of it at the time was that they were the Sacs and Foxs, of

which tribe Blackhawk was at one time the chief and Keokuk the prophet. I myself saw Keokuk. He was with one of the bands which visited Nauvoo, for I remember two visits at different times; but as to the date I can not say. I think, however, that it must have been as late as 1842, for the Mansion House was built at the time I saw Keokuk. I remember standing under a tree at the south side of the front part of the house and talking with one of the braves and he showed me one of his bows and arrows, and he laughed at me because I could not pull the string more than a couple of inches on one of his arrows:

At one of these visits we were living in the old house across the street; for I remember well putting up green apples on sticks for the young lads to shoot at, by mother's consent. I think likely that the speeches may have been as represented in this clipping, for it sounds very much like something I have heard, though I do not remember being present at any talk. I know they had a good time and stayed over night and were fed and entertained by the Saints; had foot races and trials of skill by shooting arrows, wrestling, running, jumping, etc.

We can find no special and organized work among the Lamanites since the Reorganization. There has a great deal been done by the chance opportunities of missionaries, beside much work which we have no record of.

The first mention we have of a mission to the Indians is found in the minutes of the April conference of 1868. At this time two of the Lamanite brethren, Moses James and Daniel Covert, were appointed to labor among their people, the Indian tribes of Canada.

One of these brethren, Elder Daniel Covert, writes in the 13th volume of the *Saints' Herald*, page 186:

I have little time to write to you to-night, to tell you we are getting along. We are all well. Our Indian friends received us good. We had a good meeting last Sunday at four o'clock. I think we shall baptize some next Sunday. Our house is too small where we have our meetings. We have hard times to live here. We have to work very hard every day, so can not preach much. The Indians want me to preach every day, they are so glad to hear our preaching, but it is very hard on us, but we shall preach whenever we can. Our Indian friends are so poor they can not help us to anything.

In the same year Elder Crowell G. Lanphear writes in the *Saints' Herald* of his experience among the Lamanites. He writes from Binghampton, Wisconsin:

The Lamanites of the Oneida and Stockbridge tribes are near here. Myself and two others held one meeting among the Oneidas, on my way up to the Pittsburg Branch. They received the preaching favorably, and expressed a desire for more meetings, which we trust they will be favored with. Our meeting was held at the house of one by the name of Moses Duxteller. I learned that he was a believer in the gospel as taught by the Saints, though somewhat at the present connected with the Methodists, the government missionary among them being of that order. He had formerly embraced the gospel under the preaching of those of the Cutler Society, when they were in Kansas. He evidently retains yet the work at heart. We stayed with them over night, and when we left in the morning he and his wife wished us to call again if we came that way. He came from Kansas several years past, and settled with the tribe here.

The tribe here numbers some twelve or fifteen hundred. They own a strip of land eight miles wide and twelve miles long. They are very good farmers, and have got their land in a very good state of cultivation.—*The Saints' Herald*, vol. 44, p. 44.

In 1881 a branch was organized in Indian Territory and called the Delaware Branch. The Church History says that this branch was composed of whites, Indians, and those of mixed blood. It also states that

when Elders Joseph Luff, George Montague, and Heman C. Smith visited this branch, a few months after its organization, some of the Indians were among the most faithful and exemplary members.

W. H. Crowel, of Canada, was doing a very active work several years ago among the Indians of Canada. He is a full-blood Chippewa and was educated for an Episcopalian minister. At the time of his baptism there were thirteen others baptized, among them Sawana, a grandnephew of the great chief Tecumseh.

Elder J. T. Riley, a half-blood Cherokee, is one of our regular missionaries. Elder Noah Karahoo, a full-blood Lamanite, was active in the missionary work until his death, March 2, 1903.

These have been the missions to the Indians that have been recorded, but there were doubtless many other occasions, both in the old church and in the Reorganized Church, that the Lamanites have been taught the gospel. None of the attempts made to bring the Indians to the knowledge and faith of their

forefathers have been unsuccessful. And we hope the day is near when accepting the promises of the Father they will turn to the faith of their fathers and become "a pure and delightful people."

THE SUN.

A little dreaming by the way,
 A little toiling by the day,
 A little pain, a little strife,
 A little joy, and that is life.
 A short-lived fleeting summer morn,
 When happiness seems newly born,
 When one day's sky is blue above,
 And one bird sings—and that is love.
 A little wearing of the years,
 The tribute of a few hot tears,
 Two folded hands,—the fleeting breath,
 And peace at last—and that is death.
 Just dreaming, loving, dying so
 The actors in the drama go;
 A fitting picture on the wall
 Love, death, the themes; but is that all?

—Paul Lawrence Dunbar.

JAMES J. STRANG.

Some time ago, through the kindness of the widow of Elder Warren Post, then of Davis City, Iowa, (now deceased,) there was lodged in the Historical Department an old record containing many of the acts of that faction of the church recognizing the claims of James J. Strang.

Strang claimed to be the successor of Joseph Smith as president of the Church of Jesus Christ of Latter Day Saints. He based his right of presidency upon a purported letter of appointment from Joseph Smith dated Nauvoo, Illinois, June 18, 1844, nine days before the death of Joseph Smith; and an ordination which he claims to have received from an angel at the very hour of Joseph's death.

The letter and also the words of the angel in ordination are written in this old record.

The record was written by Elder Warren Post, one of the apostles in the organization effected under the presidency of Elder Strang, as the following entry will attest: "In eighteen hundred and fifty four Warren Post was chosen to be the clerk of the quorum, and it is by his hand that this record is written."—Page 12.

Elder Strang and his followers settled near Burlington, Wisconsin, and built a city which they called Voree, but subsequently moved to Beaver Island, in Lake Michigan, where they built the city of Saint James.

June 16, 1856, Elder Strang was shot by assassins, and died on the 9th day of the July following.

As there have been several conflicting accounts of this tragedy published we here give the account as recorded in this official record, pages 19-29:



JAMES J. STRANG.

In consequence of what has transpired in the Kingdom of God, it becomes necessary to relate more particularly, some of the characters and principal events that have occurred. While the Prophet was steadily engaged in promoting the cause of truth, many of the unsteadfast were watching for iniquity; and many more of the fearful saints, would stand afar off, and dare not gather with the Saints, neither send up their means, for fear all was not right in Voree: They concluded to see if the Prophet could build a Temple, and also a Tower of Strength, without their means, before they would venture to render any assistance; and in this way the work which the Lord required, was retarded: and the Lord was displeased with his saints, by reason of their slackness in serving him: Nevertheless he was merciful unto them, and often forgave them their sins. But for want of the tithing of the Saints, and the free will offerings which the Lord required of them; the house of the Lord was not built in Voree, neither the Tower of Strength. The Lord had told the Prophet; that unless that house was built, that the Saints might be endowed with wisdom from on high, they could not hold the dominion. The Prophet did all in his power to accomplish these things, when in the mean time he was assailed by many in the Church for doing things which they counted wrong. The Prophet endured his persecutions, and afflictions so patiently, that the Lord declared him "More patient than Job, and Meeker than Moses"; he also conferred on him the keys of the Kingdom, never to be taken from him neither in this world, or the world to come. Notwithstanding God's promises unto him; many were ready to find fault with him, for doing certain things, to accomplish what the Lord had promised in multiplying, etc. Persecution has never ceased in the Church and Kingdom and all that live godly shall suffer persecution. The Law requires the saints to dress in a manner that is seemly, and not according to the follies of the Gentile Nations—and in consequence of the King requiring obedience to that law—cruel enemies arose and conspired against his life—the people were divided in sentiment—some determined to have their own way—while others remembered the covenants they had made to keep God's law. Some were chastised for their wickedness: Cut off from the Church: and straightway set to work to overthrow the Kingdom as it existed upon Beaver Island. Some of the leaders in the sedition (viz) Hezekiah D. McCulloch, Franklin Johnson, Dr. Aikenside, Alexander Wentworth, Thomas Bedford, and others, were determined to take the life of the King; and McCulloch went from the Island to enlist men in his crusade against the church, and prevailed insomuch, that the U. S. Steamer Michigan came into the harbor, apparently for the very purpose of killing the Prophet of God. Said McCulloch made over his property unto one of the officers to prevent the Saints from collecting their dues of him. McCulloch brought home several pistols, which he gave to his clique, that they might become expert marksmen. It so happened that after several days' practice in shooting at targets, the Iron Steamer came again into the Bay. Then was the time for their hellish plot to be executed: the King must be slain, and some of the principal

men arrested if they could be found. McCulloch had given in the names of the chief men of the Island, for the purpose of having them arrested, that if possible there might be a complete overthrow of the Kingdom.

The plot was conducted on this wise, after some of the officers went and conferred with McCulloch in his house, and two of the officers made a short excursion into the Island—Captain McBlairs sent the Pilot to the Prophet's house requesting him to go on board the man of war; he accordingly started, being somewhat cast down in mind in relation to what was transpiring around him: they went conversing by the way, and as they were about stepping upon the bridge leading to McCulloch and Johnson's Pier, about four rods east, and in front of McCulloch's store, Wentworth, and Bedford, stepped out of the store, and came up hastily behind the Prophet, and without being seen by him: Wentworth fired a revolver at the back part of his head, the ball passed through his hat, and grazed the skull bone, dividing an artery, making an incision one and one half inches long, glanced out again through the hat: this felled the Prophet to the ground but he had the presence of mind to raise his head instantly, to see who it was that shot him, and he saw Wentworth about three feet from him, who instantly shot at him again, the second ball went into the right cheek bone about one inch from the eye, this seemed to stun him: then Bedford immediately fired a marine pistol into his back as he partly rolled over, which entered near the back bone, and struck on the left side on the tenth rib and passed two or three inches along the rib and it was not ascertained what became of any of the balls, they were none of them seen. The last mentioned ball injured the spine so the Prophet had no sensation of any part of his body, below where the ball struck. Bedford then struck the Prophet over the right eye, and angling over the lower part of the nose and chin. The murderers then ran on board the Iron Steamer Michigan, which lay tied to said pier; and immediately claimed the protection of said officers, which was readily granted. Wentworth exclaimed on entering said boat, "That damned rascal is out of the way." And some of the crew asked who? "Strang, the damned son of a ——" was the reply. The friends of the Prophet, such as happened to be in hearing of the pistols ran to the scene of action, and found the Prophet weltering in his blood. They immediately took him into Bro. Prindle's house and rendered him every assistance in their power.

The officers and surgeon of the boat, came ashore, and feigned to act sorrowful, and rendered some little assistance. Many of the chief brethren were immediately notified of what had occurred, and came running together to see what was to be done under such awful circumstances. The prophet was not in a condition to give any counsel in the matter; but such of the brethren of the twelve and counselors, as could be obtained, conferred together upon the course to be pursued. This murder took place on Monday evening about six o'clock, of the 16th day of June A. D. 1856: the same night, General George Miller, drew up an epistle and sent it on board the steamer (he being the sheriff of Manitou County) requesting the captain and officers of said boat to come ashore

and meet in council with the before mentioned company, in the Printing Office to determine the best course to be pursued in relation to Wentworth and Bedford. The sheriff received in reply that the prisoners were in safe custody and would be carefully kept until they could deliver them into the hands of the first civil authority in Mackinac; and if we had any particular business with him (the captain, of the boat) we must come on board the steamer. The following morning the Captain, and some of his officers came again to visit the Prophet; and said they were sorry that the Mormons had shot him while their boat lay in the harbor. The King then made a demand of the Captain for those murderers; but the Captain refused to give them up, replying about as he had before unto the counselors.

The surgeon pronounced the wounds mortal and said Mr. Strang could not survive them.

About ten o'clock of the 17th after getting on board the murderers and conspirators, nearly all of them, with some of their effects they left the harbor; leaving the saints to get along with their wounded prophet the best way they could. The saints rendered every assistance unto their king, which was in their power, and often called upon the Lord to speedily restore him in health unto them. By the blessing of the Almighty and the faith and works of the Saints, the Prophet's life was lengthened out marvelously. The saints believed God would heal him, even if "his visage was marred more than that of any man, and his form more than the sons of men." We hoped he would remain alive on the earth until the coming of Jesus Christ, in the clouds of Heaven with power and great glory. In the mean time while the saints were bearing up under their afflictions, with becoming greatness, their enemies were still plotting their destruction. The murderers were taken to Mackinac; and Wentworth, and Bedford, were put into jail, and kept there about five minutes, and then released. About the 25th of the same month, the steamer Michigan, Captain Steward master, called as usual at the Island and McCulloch was seen on board, while on their way to Green Bay; in a day or two the steamer returned, and called as usual at the Island: they at first landed at the head, at B. G. Wright's dock to wood, and commenced arresting some of the brethren, Ezra Ketchum and Samuel Wright. The boat then set off for the harbor at St. James. As soon as they landed at McCulloch's dock, they commenced arresting such of the brethren as were in sight, (viz) Samuel G. Field, Robert Nichols, Harvey Black, and Lewis Briggs. Samuel G. Field was fired upon by the mob which consisted of McCulloch, F. Johnson, A. Wentworth, T. Bedford, Christopher Scott, Conrad Steinhelber (all apostates) and a number from Washington Island. Two or three that professed to be saints apostatized and went off on said steamer: they also threatened to take the Prophet dead or alive; but the saints began to gather to see what the uproar was about; and the steamer set off for Mackinac. It was then counseled for Bro. Strang to take the first boat up the lake to Voree. It was also advised, for others of the saints such as the mob pretended to have warrants for

to keep out of their way until the excitement was over, and until the prophet recovered his health, so he could prosecute our enemies, and bring them to justice according to the law, even the law of the land.

On the 28th the prophet left the Island on the Propeller Louisville with a number of brethren to take care of him.

On the 30th several families left on board the Iowa for Voree and the adjacent country. On the 3d of July the mob from Mackinac, made their appearance on the Island, having the sheriff with them to arrest some of the chief men among the saints if they could be found; but they were directed by the spirit to take care of themselves: and they left the Island without the help of mobs. The mob then gave notice to all the faithful saints that they must leave the island forthwith.

And the saints were immediately forced on the piers, to await an opportunity of getting away.

The conduct of the mob which consisted of about sixty ruffians, gathered from the regions round about; and the suffering of the saints in consequence of the cruelty of the mob, is beyond the power of description. On the eighth of July the balance of the faithful left the Island on board the steamer Buckeye State, (which was chartered by H. D. McCulloch for that purpose,) for the several ports up the lake. On the ninth of July the Prophet James died. He was buried by his friends, who deeply mourned the loss of their prophet and king. Thus ended the life of James, the beloved of the Lord. He was forty-three years, three months, and eighteen days old. He bore his sufferings with great patience, and as far as we know as innocent as a lamb, and had patience like Job, and meeker than Moses, and the wisdom of Solomon. Since the days of Jesus Christ upon the earth, there has been none to excel him. He was carefully trained while under his parents; and after being called of God to obey the gospel, being initiated into the church and kingdom by the Prophet Joseph, and ordained by Hyrum, the patriarch, he was careful in observing God's law, and keeping his commandments, as man could be. He has translated the Book of the Law of the Lord and caused it to be printed; which law is to be kept by the Saints, until everlasting righteousness is brought in; the prophet was faithful unto his friends, and too merciful unto his enemies for his own safety. We are now left without any higher in the priesthood, than the Quorum of the Twelve, (unless God retains Joseph the second in his calling). He did not tell who should succeed him as the Chief Shepherd of the flock; neither did he instruct the Apostles as to their duty, any further than to take the best care of their families they could, until it was shown them what to do. Some of the twelve attempted to get up a conference on the 6th of October (same year) and but few attended, and there was not much done for the relief of the church.

Again on the 6th of December there was another conference appointed; but the poverty of the Saints; and the inclemency of the weather, prevented there being much done at that conference. The Saints being anxious to obtain the Word of the Lord, concerning them, and the cause of Zion, proposed a fast: and the last day of the year 1856 was kept by

some of them for a day for fasting and prayer. The day was not kept only by a few, for the people are determined to do what seemeth right in their own eyes. There were five of the Apostles, that met together (viz) L. D. Hickey, L. D. Tubbs, I. Pierce, J. Hutchins, and W. Post on the tenth of February, 1857, in the wilderness six miles from Racine, and there prayed and communed with each other all night. We became satisfied, that the twelve could not lead the church without a Prophet; and concluded to take care of ourselves and families; and when occasion offered, minister to the necessities of the Saints, according to our abilities, until we have the word of the Lord to guide us on other duties. This is truly a time of mourning, and fasting; for God has chastened us sorely for our sins, and we know not the extent of our sins, for God has not shown them unto us.

The faithful among us are determined to wait upon the Lord, and trust in his mercies: for his mercy endureth for ever.

THE BIRTH AND PARENTAGE OF THE PROPHET JAMES.

Clement Strang, the father of James, was born at Stillwater, Saratoga Co., N. Y., on the 22d of Sept., A. D. 1788. And his wife, Abigail James, was born in Washington Co., N. Y., December the 27th A. D. 1793.

David Strang, their firstborn, was born June the 9th, A. D. 1811.

James Jesse Strang, was born March the 21st, A. D. 1813.

Myraette Strang was born April the 24th, A. D. 1818.

The parents of the prophet joined the Baptist Church in early life, and remain in good standing in that church until this day. They are classed among the honorable of the earth, and being exceedingly zealous in the traditions of their fathers, have not sought after any other faith, but remain steadfast in their first faith, and have reared their children in that faith. Perhaps there never were parents more careful in training their children in the paths of virtue, than they were. The mother of the Prophet was very tender of him, in consequence of his delicate health in his youth, and equally watchful over his conduct. She would even require him to render an account of all his actions, and words, while absent from her. And he supposed it his duty to relate all his actions unto his mother, and keep nothing back. His father also was about as strict in his way and taught his children honesty and truth, and industry.

At the early age of 12 years, James embraced the Baptist faith, and according to their phraseology gave bright evidence of his acceptance with God. This child grew up in favor with God, and man. His mind was continually grasping after knowledge, and his faculties were such, that he made more rapid advances than any of his fellows.

He studied the common branches of an English education, and soon became such a master of Geography in particular, that one might fancy that he had traversed the length, and breadth of the earth. His knowledge of universal history was almost unlimited. He had an ardent desire to become well versed in civil law, and his parents granted his desires. As soon as he begun for himself, he commenced the practice of law, and was admitted to the bar, in Chautauqua Co., N. Y. and other places where he

resided. He continued in his profession, and maintained the religion of his youth, until the A. D. 1844. Since that time the Church Records will show all the important acts of his life.

His parents are well satisfied that he was a good man, and honest in all that he said and done.

The record contains also an account, by Edward Chidester, an eyewitness of his death and burial. It is as follows:

On the seventh of July he said the active part of his life was at an end, that the bearing off of the kingdom must devolve upon others; he felt that his ministry as chief was done. He did not say who was to be the leader of his people, but on this day his eyes brightened, and his countenance was lit up, and it was observed by all, that he was a great deal better. On the eighth he began to run down, and it seemed as though he just wilted away. I asked him if he was going to leave us: He said he was. I then asked him if we were to have a successor appointed through him: A tear started in his eye, and he said, "I do not want to talk about it." Brother Hickey and Adeline were with me that night to assist me. I took the care of him till two o'clock, when Brother Hickey and Adeline got up and I finished a letter I was writing. I helped turn and fix him comfortable about break of day, and lay down for a nap. I lay about one hour and a half at the foot of his bed. When I awoke there was no one in the room but him and myself. I immediately arose and discovered that he was dying. I nursed him very attentively for about an hour and saw no hopes of recovery, when I sent for some of the neighbors. I asked if there was anything he wished to communicate. He replied "Yes," which was the last word he spoke.

All these circumstances go to confirm me in the opinion that there is a head somewhere, and that he will come in the Lord's own due time to the faithful. . . . I proceed now to answer some of your questions which you deem of minor importance, but the big ones I shall not attempt at this time. "How many of the Saints were present at his death?" Brothers George Miller, L. D. Hickey, E. Chidester; Sisters Betsey, Phoebe, Sarah Hickey, Betsey's children.

"How many attended his funeral?" Bro. Miller and family, Hickey and family, Tubbs family, C. Linnell, Sr. Townsend and family, B. J. Wright and E. Chidester, of the Saints, and a respectable congregation of Gentiles. Bro. Hickey opened the meeting by prayer, and such a prayer I never heard except from the Prophet himself, it seemed as though the earth trembled, the wagon where he stood did at any rate, he had the Spirit to such a degree that he never had it before, at least he says so. Bro. B. G. Wright then attempted to preach, but was only an attempt, Bro. Hickey had the Spirit. He was buried in the burying ground at Voree, in as good style as that part of the country could afford. I paid \$20 for his coffin and it was said to be worth \$35, his shroud was of the finest silk flannel at a cost of \$4.77. I considered him worthy of the best, and therefore I gave it him.

LOCAL HISTORIANS AND THEIR WORK.

FREMONT DISTRICT.

(Continued from volume 2, page 505.)

The district conference at Plum Creek on February 6, 1875, declared the Union and Nemaha Branches disorganized. At the same time the Platte River Branch was received into the district.

In August of this same year William W. Gaylord reports being in charge of a Sunday school at the Gaylord School-house and having created a good interest in it.

The last conference of 1875 held at Shenandoah seems to have been an important one. Among the business items are the following:

Resolved, That the resolution calling this district the 'Southwestern District of Iowa' be rescinded.

Resolved, That we call this the Fremont District.

A committee was appointed to determine the boundary of the district. Their report was adopted being as follows:

We, your committee, fix the boundaries of the Fremont District to include the counties of Mills, Montgomery, Taylor, Page, and Fremont in the State of Iowa, and that portion of the State of Nebraska lying south of the Platte River. Samuel S. Wilcox, James V. Roberts, committee.

Elder Samuel S. Wilcox reports the organization of the Shenandoah Branch, that the officers had visited the members and that they had good meetings, the report of the branch is twenty-nine members including three high priests, four elders, one priest, with Samuel S. Wilcox president and James R. Badham clerk.

William Redfield resigned the district presidency and Robert C. Elvin was elected to fill the vacancy. There were at this conference one apostle, three high priests, one seventy, eighteen elders, one priest, and one teacher.

The day previous to the convening of the conference a council meeting was held at the house of S. S. Wilcox in which it was decided that all discussions or further action on the question of franchise should cease. This was evidently a wise step, as the question had been under continual discussion for several years and was tending to destroy the peace of the conferences.

At the close of this year the branches in Iowa reported members as follows: Nephi twenty, Shenandoah twenty-nine, Elm Creek eighteen, Plum Creek eighty-nine, Glenwood sixteen, Mill Creek twenty-seven, Fremont fifty-four, and Farm Creek thirty-three, a total of two hundred and sixty-eight. This shows a gain of less than fifty for the five years, which is evidently much less than the actual gain. Most of the remaining members of the disorganized Hamburg Branch did not unite with any other branch for a long time. These with many other scattering members living in the district, would make the total number considerably larger than reported.

Considerable progress was made in the past five years otherwise than in numbers. A decided improvement is noticeable in the character of business done at conferences and the manner of doing it. Some little difficulties had arisen between individuals in several parts of the district, but on the whole spiritual progress had been made. There seems to have been a desire and willingness to avoid unnecessary and dangerous questions in the conferences, notwithstanding many points were raised and considered that appear now to have been unnecessary, being only technical in their character. A foundation for future progress in a financial way was made by the appointment of a Bishop's agent, a record of whose work will be given in another place. James Caffall, Thomas W. Smith, Edmund C. Brand, Robert J. Anthony, Wheeler Bald-

win, Riley W. Briggs were prominent in missionary work during this time, in connection with many local brethren.

The district had by this time assumed a definite shape, which included five counties in the southwestern corner of Iowa, also having united with it the southern part of Nebraska, formerly known as the Southern Nebraska District. Its present name of Fremont, which had been given to it by usage, had also been given it formally by resolution of conference. The presidents had been William Redfield, James Kemp, and Robert C. Elvin; the secretaries, James R. Badham, and William Leeka.

Four branches had been organized, viz, Glenwood, Mill Creek, Hamburg, and Shenandoah, which will now be considered in the order of their organization.

GLENWOOD BRANCH.

Second organization.

1870-1876. .

Following the minutes of the conference of May 14, 1870, is an announcement by the district secretary that a branch had been organized at Glenwood on April 24, 1870, with Edmund F. Hyde president and J. C. Hyde clerk. At this conference the branch reported twenty-three members, including four elders.

On May 11, 1872, there were twenty-five members reporting, with Edmund F. Hyde president and E. R. Walker clerk; and in November, 1873, thirty members, with Ezra Bryant president, priest, and clerk of the branch. The next change was in November, 1874, when William Brittain was reported as clerk, and only nineteen members, and one year later he was reported as both president and clerk.

The last report of this branch was on August 6, 1876, when

sixteen members were reported, with William Brittain president and clerk. No farther mention is made of it until November, 1878, when a committee that had been appointed to visit Glenwood reported that they did not deem it advisable to organize a branch there at that time. The probability is that the branch there had by degrees become disorganized. No definite action being taken on it by either branch or district so far as recorded.

MILL CREEK BRANCH (RIVERTON).

1870-1885.

This branch was organized on the 1st day of May, 1870, by James R. Badham. James W. Calkins was chosen president, Adam T. Mortimore priest, William R. Calkins teacher and clerk, and was composed of nine members. The next year the number was increased to thirteen, and one year later to twenty-one.

The first minutes recorded by this branch were in July, 1876, at which time Phineas Tempest was clerk. How long he had served prior to this time we do not know, but he continued until March 1, 1879, when he resigned and L. C. Donaldson was elected and continued until the branch was disorganized.

The branch never grew very large and at times struggled for its existence, until in 1885 (May 3) it was formally disorganized, as was also the Hamburg Branch at a meeting held at Hamburg, when a new branch was formed of the remnants and called the Union Branch.

HAMBURG BRANCH.

1871-1873.

No particulars of the organization of this branch can be found. At a conference held at Plum Creek, April 29, 1871.

the following was passed, "Resolved that the action taken resulting in the organization of the Hamburg Branch be ratified." The report gave twenty-five members including one elder, one priest, two teachers, and one deacon. The following reports were received by the district: July, 1871, twenty-seven members; January, 1872, twenty-four; May, thirty-four. This last report was signed by Simon P. Beckstead, president, and James C. Moore, clerk. No other report was received and in May, 1873, the district conference "resolved that in consequence of the resignation of the president and the removal of the majority of the members of the Hamburg Branch from the limits of this branch, this conference declare said branch disorganized."

A later organization at Hamburg will be given as we proceed.

SHENANDOAH BRANCH.

1875-1907.

Previous to the year 1875 a town had been growing up about three miles northeast of Manti where the Fremont Branch was located, called Shenandoah. To this place a number of the Saints had removed and in the summer of this year desired a separate organization.

At a meeting of the Fremont Branch on July 31, it was proposed to divide the branch. This was probably agreed to, as a division occurred by nineteen members organizing at Shenandoah, August 22, 1875. This was done at the house of Usellus A. Austin under the direction of William Redfield, president of the district. The officers chosen were Samuel S. Wilcox president, Eri J. Moore priest, High Priest Benjamin Austin teacher, Priest W. A. Austin deacon, James R. Badham clerk. It was named the Shenandoah Branch.

It was manifested at this meeting in the gift of tongues

that the Lord was well pleased with the organization, and that "if the Saints would work to the law and do their duty the Lord would own and bless them."

Regular meetings were held in a hall for a time, but from February, 1876, the hall was used but once a month and on other Sundays services were held at the Saints' houses, also on Thursday evenings.

The first report of the branch in November gave twenty-nine members, including three high priests, four elders, and one priest. Subsequent reports show a steady gain in numbers.

The sum of forty-two dollars was raised to assist the committee on location appointed by the General Conference to select a place for the establishment of the headquarters of the church.

From May 4, 1876, the Thursday night prayer meetings were dispensed with and a regular order for Sunday services established. A resolution directing the establishment of a Sunday school was laid on the table.

By the end of the year 1880 the branch was grown to the number of one hundred and eight. Private houses were too small for meetings, and to rent a hall was quite expensive. A meeting was called at the house of Samuel S. Wilcox, March 19, 1880, to make arrangements for building a church. It was resolved to build a house twenty-six by forty and twelve feet high, James R. Badham, and William C. Matthews, and Eber S. Wilcox were chosen a committee to solicit funds, to which William D. Leadingham was added later. Sufficient money and labor were subscribed to justify the building of a church, which was done, and the structure placed in charge of a board of trustees composed of Samuel S. Wilcox, James R. Badham, and William D. Leadingham.

Some light improvements have been put on the building at

different times so that in 1885 the total cost had been thirteen hundred and forty-six dollars and twenty-two cents. A small debt still remained, however, amounting to two hundred and forty-four dollars and fifty cents by September 5, 1889, when it was paid off. The total cost of the church including interest was fifteen hundred and ninety dollars and seventy-two cents, of which eleven hundred and thirty-nine dollars and sixty-five cents was donated in cash and four hundred and fifty-one dollars and seven cents in labor.

A residence was also built for the use of Mark H. Forscutt, who was pastor there for several years, at a total cost of seven hundred and twenty-one dollars and forty-two cents.

The following changes in officers have occurred:

December 9, 1880, Charles Long elected teacher.

February 21, 1889, William W. Gaylord elected teacher.

September 5, 1889, Samuel S. Wilcox resigned the presidency and John B. Cline elected as his successor. Myron C. Fisher was elected clerk at that time.

December 5, 1889, John B. Cline resigned the presidency and Samuel S. Wilcox elected.

February 6, 1890, Clerk Myron C. Fisher was released and E. W. Ray elected to succeed.

August 7, 1893, E. W. Ray released and Oscar L. Ferguson elected.

May 4, 1893, William D. Leadingham was elected president, Samuel S. Wilcox having been removed by death, October 20, 1892.

Since then the presidents have been J. B. Cline, James V. Roberts, jr., Eber S. Wilcox, son of Samuel S. Wilcox, J. B. Cline. The secretaries have been James V. Roberts, J. B. Cline, Charles Cline, and Frank Wilcox. We have not the dates of their election.

A Sunday school was organized in the middle of May, 1879,

with James R. Badham superintendent and Etta Lebanon secretary, with an average attendance during the first three months of forty-one. Whether this organization has continued unbroken until the present is not certain, though the present school has existed many years.

The Sunday school has been of great value to this branch, many of the most active members having received their training in this school. A Religio was carried on for a while in 1893 and 1894, and after being suspended for several years, was revived and has continued unto the present. Sr. Mamie Pace is president (1907).

The Shenandoah Branch has been one of the most prosperous in the district, having enjoyed a good degree of spiritual life and avoided any serious trouble or difficulties, until at least the last few years. The spiritual gifts have been manifested in tongues, prophecy and healings.

Since 1904 the branch has been somewhat distracted over a matter of personal conduct which has been aired in the courts of the church, the final decision being contrary to the views of a majority of the members of the branch. The spirituality of the branch has been affected by this, but we believe the conditions are gradually improving.

The present number is one hundred and twenty and the officers are Eber S. Wilcox president, having occupied with a short exception, since 1902; James Vinnerd, priest; R. B. Greenway and Frank Wilcox, deacons; John F. Redfield, secretary. Regular services on Sunday and Thursday evenings. Sr. Mary E. Pace superintends the Sunday school.

DISTRICT AFFAIRS.

1876-1885.

The district begins this year with eight branches on the Iowa side, reporting two hundred and eighty-one members, including four high priests, one seventy, twenty-six elders,

seven priests, ten teachers, and five deacons. Some of the elders reporting at the first conference of this year which was held at Plum Creek, February 13 and 14, were Edmund C. Brand, James V. Roberts, sr., Robert M. Elvin, Robert C. Elvin, Wheeler Baldwin, and William Redfield. James Caffall was in attendance at this conference. A report was received from the historian, but not recorded. At the May conference a resolution was passed requiring the elders to submit written reports to the conferences. The Rules of Order as adopted by the church was also adopted for the government of the district.

At a conference held at Plum Creek November 5, 1876, the district was divided, the Missouri River being the dividing line. The district secretary was instructed to make an abstract of all reports from the Nebraska side, which with the Nebraska records should be returned to the "Southern Nebraska District." Thus the union completed in February, 1873, was now broken, having existed a little less than four years.

There were evidently some good results following this union; first, the Saints developed new life by new associations, giving strength to the cause, especially on the Nebraska side, where a number of new branches were organized; second, it developed a spirit of unity and sociability between the two parts of the district, the effects of which to some extent still remain, notwithstanding the district has been so long divided. With the extension of the work and the organization of new branches west of the river, also having more men to carry on the work, the Southern Nebraska Saints now thought they could take care of themselves. Time has borne them out in this, as the church well knows, thus showing the wisdom of the action.

William Redfield was elected district president at this conference to succeed Robert C. Elvin.

The disorganization of the Fremont Branch at Manti, May 26, 1877, reduced the number of branches to seven.

A debate was held at Glenwood beginning October 15 between Elder William H. Kelley and Prof. W. F. Jamieson. Three propositions were discussed, viz,

“1. The Bible, the Christian’s chief witness, and reason teach and indorse modern spiritualism. W. F. Jamieson affirms.

“2. The Bible and nature furnish clear proofs of the existence of a God who governs and controls all things. W. H. Kelley affirms.

“3. Does the Bible teach and indorse polygamy? W. F. Jamieson affirms.”

The discussion was held in the court-house, three evenings being spent on each proposition. George F. Waterman, writing in the *Saints’ Herald* for December 15, 1877, sums up the result thus:

It dispelled much of the prejudice against the Saints.

It has opened the eyes of many to the difference between the true Latter Day Saints and the polygamous Mormons.

It overthrew the germs of modern spiritualism and atheism in the minds of some.

It taught them that science, reason, and the Bible go hand in hand, and that there is no quarrel between them.

It confirmed the fact that men of God need not be afraid to give a reason for the hope that is within them.

James V. Roberts was elected district president August 25, 1877, and on February 16th of the next year Daniel Hougas was elected to that office.

On August 10, 1878, at a conference held at Shenandoah, it was “moved that John Goode and George Kemp be authorized, with such aid as they may think proper, to organize a branch on Wabonsie if in their opinion it is thought advisable to do

so." No branch was ever organized there, but two or three years later the location of Elm Creek Branch was moved into the region of Wabonsie.

Matthew Stubbart, in May, 1879, reports as having labored in the Sunday school in the Elm Creek Branch, also Shenandoah reports the organization of a school in May, and another was organized at Manti in February, 1881.

In the year 1880 the district numbered three hundred and twenty-two members, besides about forty others who were not belonging to any branch.

The next year at a conference held at Plum Creek May 14, James R. Badham was elected president of the district, and James M. Stubbart secretary, and in November the Keystone Branch was received into the district, this branch having been organized near Emerson by Gomer T. Griffiths, James R. Badham, and Daniel Hougas, with a membership of twenty-two, nearly all of which were recently baptized there. Later in the same year a branch was organized at Hazel Dell, a settlement near Sydney, particulars of which will be given separately. Glenwood and Nephi branches were reported disorganized.

The report of the district in February, 1882, to General Conference was as follows:

The district is composed of seven branches, including three hundred and forty-three members and sixty-five scattered members, two high priests, two seventies, forty-three elders, twelve priests, seventeen teachers, and nine deacons.

The propriety of sustaining an elder while devoting his entire time to missionary work in the district, was brought up at the May conference, it having been urged several times previously but without success. A committee was appointed to investigate the matter which reported favorably, subscribing \$55 to make their report effective. It was moved "that James R. Badham be sustained as traveling elder in the district for the next twelve months."

A number of elders who had become inactive in the work were by resolution at this time referred to their respective quorums. The district president was also directed to labor with some others who were not doing their duty.

A branch was organized on June 18, at Hamburg and reported twenty-two members to the August conference. About this time it was decided to hold the district conferences semiannually, but a special conference was called in November (1882) by whom it is not shown, nor where, over which George Kemp was chosen chairman. The object was to elect another district president, President James R. Badham having removed from the district. Daniel Hougas and Henry Kemp were nominated, the latter being elected and his election being made unanimous. At the next conference held on the 3d of March, 1883, the resolution providing for semi-annual conferences was rescinded, after which they were again held quarterly.

No special act of historical importance occurred until July 25, 1885, when James M. Stubbart, having removed from the district, resigned the secretaryship and William C. Matthews was elected to succeed him.

In 1885, without any special act of conference, the conference began to be held once in every four months, which plan has been followed until the present, the conferences usually being in February, June, and October.

During the decade closing with 1885 the district made a moderate growth, there being three hundred and seventy-seven, a gain of 96; there were only seven branches, however, the district having lost one.

A peculiar condition of inactivity seems to have come over the district in this period, effecting a large part of the priesthood, so that men who had before been active now did nothing. The disorganization of several branches was due largely to

the spiritual indifference of their officers, and the general complaint was that proper officers could not be found to take charge of the local organizations. This condition gave nurture to the seeds of discord which hastened the breaking up of the work in some places. Efforts were made in the conferences to secure a faithful performance of duty on the part of the ministry, but with little success. Some of these unfaithful ones finally became dead to the church and a few were cut off.

These conditions were not unseen by the faithful, however, and they worked the harder to overcome them. The work was gaining prestige among the people, the righteousness of the few could be seen, and one by one members were gathering into the kingdom.

The following names of missionaries are mentioned at different places in the record: William H. Kelley, Robert J. Anthony, Edmund C. Brand, Edmund L. Kelley, Columbus Scott, Robert M. Elvin, James Caffall, and Charles Derry. These and others perhaps having visited and labored in the district.

We will now turn to the record of the branches organized during this period.

GLENWOOD BRANCH.

Third Organization.—1879-1881.

The organization was effected on the 20th of April, 1879, by district president, Daniel Hougas. George F. Waterman was chosen president; Garret Walling, sr., priest; Henry Hershey, teacher; Alvin Hershey, deacon; Sister Eliza E. Waterman, clerk. There was an enrollment of fifteen members which by the end of May had increased to twenty-one.

Soon afterward the Waterman and Hershey families left Glenwood and Garret Walling was chosen president. He

resigned August 13, 1881, thereby disorganizing the branch, he being the only officer in it.

KEYSTONE BRANCH.

1881-1907.

This branch was organized on the 9th of October, 1881. From two letters of James R. Badham and Gomer T. Griffiths, on pages 337 and 367 respectively of the *Saints' Herald* for 1881, we glean these particulars:

About 1876, Sr. Jane Lush settled near Emerson, and found herself the only Saint in that vicinity. She secured the services of some of the elders, which in time resulted in the baptism of Mr. George Lush, her husband, three of her children, and their hired man. Other ministers followed, among whom was James R. Badham. He says he "had witness that God had a people there." Shortly after, Gomer T. Griffiths came. He says:

By revelation I went to Emerson, Mills County, Iowa, arriving there the 27th of August, preached two sermons, thence to Council Bluffs to conference, after which by permission of the Twelve I returned to this place. Have preached here every night to a crowded house, and the congregation is on the increase, all attentive listeners, good order prevailing. Never saw better interest manifested on the part of the people in my life, and truly the Lord has been with us by his power in the proclamation of the word, and have not lacked for liberty. Have baptized twenty-eight in this place, several of them heads of families, and nearly all grown persons.

Have been very fortunate in convincing the most respectable and well-to-do people in the community, among whom is the justice of the peace.

On October 9 Elder Griffiths with Elders Daniel Hougas and James R. Badham effected the organization of a branch which was named the "Keystone Branch." Elder Badham says: "Each officer was pointed out by the Spirit and ordained in accordance with the same." The officers elected were George Lush, president; Edward Weed, priest; John Cline, teacher;

William Schick, deacon; Henry Lush, clerk; and Isaac Clites, treasurer.

Thus the branch started with bright prospects, the gifts of the Spirit were enjoyed, and all rejoiced in the goodness of God. Elder Badham reported to the November conference that the branch was organized with twenty-two members, which had by that time increased to twenty-seven. By February of the next year the number was thirty-seven. In 1885 the branch numbered fifty-seven, with Edward Weed president, and James B. Cline clerk.

The highest number attained was fifty-nine, as reported in 1886, which number was retained for some time, afterward declining to forty-five, from which number there was little variation for many years. The present number is thirty-four (1907).

Meetings were held in the Keystone Schoolhouse for many years, the branch being encouraged by an occasional conference being held there. A prosperous Sunday school was also carried on at one time, but lapsed many years since.

Most of the Saints have large farms and good homes, though not all were free from debt. A spirit of restlessness gained hold among them and one by one they sold out their possessions to seek better homes. Some of these have lost what they then possessed and are wanderers in the land without permanent homes, and some of them, through their financial losses and a spirit of dissatisfaction, have grown cold in the work or lost faith in it. Two families who retained their homes are at present time among the wealthiest farmers in that region. Some of the farms then sold for twenty-five or thirty dollars per acre, have since been sold for eighty-five or one hundred dollars or more per acre. If the Saints had heeded the instructions of him whom God had called to lead

his people it would have been to their temporal and spiritual gain.

The financial loss to these Saints is far less severe, however, than the loss to the branch. Those who had been called by revelation to lead the branch and to be witnesses for Christ had left their posts of duty until none but the deacon remained. The branch suffered, the flock was scattered, and the remaining ones were not fed with the word of life, except by some wandering missionary who chanced to pass that way. A few of those who moved away have aided in the work elsewhere.

In 1893 William Schick was ordained an elder and became president of the branch, and Robert Hillyer was ordained a priest and was elected to act in that office. These brethren continued in these offices until 1905, when Robert S. Hillyer was chosen president and Franklin F. Clites, secretary. Regular meetings have not been maintained except on the first Sunday of each month, when the Saints meet together to partake of the sacrament at the home of one of the members.

The enrollment is thirty-four, though most of these are scattered from the branch, leaving but a few active members.

HAZEL DELL BRANCH.

1881-1882.

The Hazel Dell Branch was organized by James R. Badham December 5, 1881, at the house of James B. Farrow, two or three miles west of Sidney. At this meeting Seth W. Farrow was ordained a priest and James B. Farrow a deacon. The branch consisted of nine members of whom Priest Seth W. Farrow was chosen to preside and James B. Farrow deacon, Sr. Francis I. Smith clerk, and Mary A. Farrow treasurer. Meetings were appointed on the first and third Sundays of each month at the schoolhouse. The next January one was added by letter, and Thomas D. Smith was ordained on the 4th and elected teacher of the branch. In August, Viola Far-

row was elected clerk, and on September 16, the president having removed from the branch, a special meeting was called at the house of James B. Farrow, when a resolution was passed disorganizing the branch. Its existence was short, being a little over nine months. Its total enrollment was ten.

HAMBURG BRANCH.

Second Organization.—1882-1885.

A meeting of the Mill Creek Branch was called at the house of Emma Lazenby at Hamburg on the 18th of June, 1882, where the propriety of organizing a new branch at Hamburg was discussed and approved. Consequently nine members were given letters which with others organized themselves into the Hamburg Branch. The officers chosen were Nicholas Taylor, president; James W. Calkins, priest; Daniel Comstock, teacher; William R. Calkins, clerk; and Olive A. Calkins, treasurer. James W. Calkins shortly afterward returned to the Mill Creek Branch and Seth W. Farrow was chosen priest.

The next August there were reported twenty-two members, and in February, 1885, twenty-nine members.

A special meeting was called of the Hamburg and Mill Creek branches at Hamburg on the 3d of May, 1885, with district president, Henry Kemp, in the chair. The officers of both branches resigned, thereby disorganizing them, when the members united in forming a new branch named the Union Branch. This branch will now be considered.

UNION BRANCH (RIVERTON).

1885-1907.

This branch is really a continuance of the Mill Creek and Hamburg branches, and was organized on the 3d of May, 1885, at Hamburg. James W. Calkins was elected president,

Louis C. Donaldson priest and clerk, John T. Comstock teacher, and Milton Dougherty deacon. Its first report in July gave fifty-four members, from which number it has varied but little for many years.

About May or June, 1894, the Hamburg Branch was again organized and the Union Branch reverted back to Mill Creek, though retaining the name of Union. The organization continued unbroken, James Comstock being elected president in 1894, James W. Calkins having removed from the branch. He still holds the office and Louis C. Donaldson continues as priest and clerk. The branch is without a teacher or deacon. Regular services and Sunday school are held in the Mill Creek Schoolhouse, about two miles south of Riverton.

By request of the district conference the name was changed in 1898 to Riverton Branch, by which name it is now known. Most of the members are scattered.

CHAPTER 13.

HISTORY OF EASTERN, WESTERN, CENTRAL AND NORTHERN MICHIGAN.

Continued from page 486, volume 2.)

1884.

This year, as before, Bro. William H. Kelley was in charge of Michigan. Willard J. Smith and John J. Cornish were appointed to labor in Michigan and Canada, and Levi Phelps and James A. Carpenter to labor in Michigan.

Elder Levi Phelps began preaching in and around North Branch, and several were interested.

Bro. John Hartnell and family last year moved from Canada to Richfield, Genessee County, Michigan, and were trying to do what they could, by living their religion, and are now working endeavoring to get some one of the elders to do some preaching in their vicinity.

At Brown City, June 13, conference convened, with Bishop

George A. Blakeslee chosen to preside; Williard J. Smith and John J. Bailey as secretaries. Preaching was by Brn. John J. Cornish, George A. Blakeslee, Columbus Scott, and Willard J. Smith.

At this conference the district known as Michigan and Northern Indiana District was divided. At this juncture Brother Blakeslee vacated the chair, and Bro. Columbus Scott took charge until that portion of the work was done.

In speaking of the president of the district, Elder Scott suggested that Elder Andrew Barr be chosen; it was so moved and seconded, but as some others thought differently, it was also moved and seconded that Elder John J. Cornish act as president of the district; a vote being taken resulted in a tie; whereupon Brother Scott said that having suggested the name of Brother Barr, he would cast the deciding vote in his favor. Willard J. Smith was chosen secretary, and Elder John J. Bailey recommended for Bishop's agent, and was so appointed.

A portion of the abbreviated minutes read as follows:

Resolved, That the district known as the Michigan District be divided, the new district to be known as the Northern Michigan District. That the boundary line begin at the southwest corner of Mason County, running east to the southeast corner of Osceola, south to the southwest corner of Isabella County, east to the southeast of Midland, south to the southwest of Saginaw, east to the northeast of Genessee, south to the south of Genessee, thence east, to the southeast of Saint Clair. That Elder Andrew Barr be the president of the Northern Michigan District. That Elder John J. Bailey be recommended as Bishop's agent for Northern Michigan District. That Willard J. Smith be appointed district secretary, for Southern Michigan District. That we ask General Conference to ratify the division of the Michigan District.—*Herald, vol. 31, p. 534.*

August 30 and 31, a two-day meeting was held near the village of Chase, Lake County; Brn. John and Joseph Shippy and Silas Wheaton, of the elders, and Brn. Samuel Reynolds, William Carnes, and Saleda D. Shippy, of the priests, with some members, and several outsiders being present, a good spiritual time was had.

John J. Cornish having been appointed to labor in Michigan

and Canada, made the best of the time possible, laboring over Sunday, preaching and assisting the work, and by the latter part of August everything in a financial line was settled; so he commenced to labor constantly, opening up the work in new places, and assisting all he could, the Lord blessing his labors to the comfort of many.

James A. Carpenter, full of zeal, working at secular work, and doing considerable preaching in and around his home, baptizing some occasionally.

The October conference was held at Vassar, Bro. William H. Kelley presiding; Willard J. Smith and John J. Cornish secretaries. There were present at this conference Elders Kelley, Forscutt, Gordon E. Deuel, Cornish, Carpenter, Bailey, Phelps, and others. The same officers were sustained as district officers.

A CASE OF HEALING.

PORT HURON, MICHIGAN.

In the spring of 1884 we had five children seized with that unwelcome visitor called diphtheria. The neighbors became alarmed, and knowing that we were poor, and unable to employ medical aid, notified some of the members of the board of health, and Doctor Northup came and examined them, and pronounced it diphtheria, and a large card was tacked up on the house by the door, with the words in large letters, "diphtheria." The doctor offered to attend them, but we told him "No." We immediately telegraphed to Deckerville for Elder J. J. Cornish, and he came and administered to them, and the Lord raised them up, just as he said he would in James 5: 14, 15. We feel very thankful to the Lord for his goodness and mercy unto us.

We remain your brother and sister in the gospel of Christ,

LYMAN D. WHITFORD.

SARAH L. WHITFORD.

John J. Cornish remained with the family of Brother Whitford that night and ate breakfast with them the next morning, to the astonishment of friends and neighbors.

Of the work in Michigan, Bro. William H. Kelley in his report to the General Conference, says:

Brn. D. Campbell, C. Scott, and Isaac Bogue, have labored acceptably in the mission, a number of the brethren (in Michigan especially) have labored locally with good results during the winter. They are Brn. Willard Smith, A. Barr, E. Delong, J. J. Cornish, Levi Phelps, J. A. Carpenter, B. Corless, Joseph Shippy, and perhaps others that I do not now call to mind. The Saints are doing what they can to help the cause. The outlook is a propitious one. I am still confirmed in the thought that the truth is with us, and I am encouraged to help continue the great work.

On July 13, a branch was organized near Tawas, of twenty-one members, known as the Iosco Branch; Bro. George Cook was chosen and ordained to the office of priest and made president of the branch.

Elder Willard J. Smith spent most of the summer in Canada, and returning went up to Tawas and found the Saints well; commenced to do some more preaching near the place where the work was established some time previously, and in a short time baptized twelve more.

Elder Edward Delong did some preaching in and around his home in Resse, also went to Tawas and visited the Saints who resided there, and assisted Willard J. Smith in the work at that place.

Elder Gordon E. Deuel did some preaching in Michigan, but not much in the Northern District.

During the fall of last year (1883) the brethren in the Delaware Branch commenced to build a church thirty by forty-two feet in size, and did considerable towards the work. First in Michigan.

On the 6th day of October, 1884, a branch was organized in Delaware, Sanilac County, by Elder Andrew Barr, assisted by Lorenzo Rushton, at which time C. K. Green was called and ordained to the office of priest, and chosen to preside over the branch; the branch numbered twenty members.

Late in the year of 1883, A. H. Wiltsie and John Umphrey, with their families, moved away from the Delaware district,

up to a new place called Whittemore, and began operating a sawmill.

Early in the present year (1884) while John J. Cornish was at work for Wiltsie and Umphrey, and doing local work in the church, he opened preaching services in the schoolhouse, several began to investigate the gospel, and later obeyed it; the work was followed up by Willard J. Smith and others.

John J. Cornish did some labor in Huron Center in the summer of this year. It was the first time any of our people had preached there or in those parts. Brother and Sister Enoch Ledsworth had moved into New River, and this afforded a home for the elders. Others followed up the work later.

John J. Cornish began laboring in Ubyly, and west of that village, and during the summer baptized eleven in that place; among the number was William Davis, who afterwards became an efficient elder, and laborer in the vineyard.

At the fall conference of this year held at Vassar, the Union Branch was declared disorganized, so many having moved away and others having died, so that there were not enough members left to hold an organization.

A fine two-day meeting was held in the Grigg Schoolhouse, back of Forester, Sanilac County, on the 25th and 26th of December.

Bro. Joseph Emmett, who resided at Hersey, a priest, did some good preaching now and then.

Elder John J. Cornish opened up the work in Webberville, Ingham County, preaching a few sermons, baptizing two persons, at which place two sisters, Moon and Billingsky, had moved from London, Ontario County, Canada, and who assisted in the opening by furnishing a place for the elder to stay, and also in procuring the hall. He and Elder Rathbun came later, preached and baptized more.

CHAPTER 14.

1885.

No one appointed this year to labor exclusively in Michigan. Elder William H. Kelley had charge of Michigan with several other fields.

John J. Cornish was appointed to labor in Michigan and Canada. He spent part of his time in each place.

Hiram Rathbun and John J. Cornish went to Webberville, where Brother Cornish had made an opening over a year ago; they did considerable preaching and more were baptized, so that upon their leaving this time there were fourteen members.

Brother Cornish also visited Ubly, doing some preaching and baptizing six more, leaving seventeen members there.

Elder Willard J. Smith was doing some preaching in Tawas and Au Sable. The *Lakeside Monitor*, a paper published in Au Sable, printed a ridiculous article against the church. Elder Smith made a grand reply, ably defending the faith. The *Iosco County Gazette*, published in February of this year, contained a nice little sketch of Brother Smith's work as follows:

Elder Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, preached here last Sabbath for the second time. Being in want of a suitable place in which to hold services the liberal and broad-minded Mr. McIvor opened the doors of his residence to him and his hearers. The speaker denounced Mormonism, and preached one wife to every man, and concubines none. Mr. Smith is an able advocate of the religion he professes, and takes the Bible for a standard of belief.

John J. Cornish began to do some more labor in Inwood, Ontario, near Weedman, where he went immediately after leaving Ubly, Michigan. After leaving Ubly, a minister of the Disciple faith, began to blow and boast of what he could do in overthrowing the doctrine of the Saints. But as William A. Sinclair resided near that place, he attended the elder's meetings, and made reply to Mr. McKeller to the satisfaction

of all right-thinking people. Of it Brother Armstrong writes as follows:

UBLY, HURON COUNTY, MICHIGAN, April 2, 1885.

Brother Joseph: I have only been a member of the church of Christ about four weeks. I feel happy in the gospel. The promises of God are certain. There have been seventeen baptized in this place since last August; more believing. There are some of the Disciple persuasion here. They sent for one of their elders by the name of McKeller, for the purpose of demolishing Elder J. J. Cornish. He arrived a few days after Brother Cornish had left for Canada; and if he was disappointed in not meeting Brother Cornish, he was worse disappointed in meeting our Bro. William A. Sinclair, who met and utterly defeated the would-be slayer, to the satisfaction of all the honest in heart, both in and out of the church. Brother Sinclair has been a member about two years and a half; is a priest, and an able speaker. Your brother in the truth,

HUGH ARMSTRONG.

—*Herald*, vol. 32, p. 245.

Six miles south of Sand Beach (now Harbor Beach) where Brother Cornish had previously opened up and preached a few sermons, he went again in June and did more preaching, and baptized three persons.

Elder Duncan Campbell, who some time ago had done some preaching in Bay City, and left a good interest, desired Elder Delong to continue, who did so by having regular monthly appointments for a few months, he residing only a few miles from that place. Elder Delong did good there, and baptized two or three persons.

Cornish from Sand Beach writes:

Lively times here; the different sects are trying to preach and pray down Mormonism as they call it; and I have been preaching and praying for God's word and work to prosper in the land, and yesterday I baptized seven more.—*Herald*, vol. 32, p. 477.

The work is growing at Brown City, under the hands of Brn. John J. Bailey and James A. Carpenter, assisted also by Bro. John Most, as evidenced from a letter written to the *Herald* by James A. Carpenter, as follows:

BROWN CITY, SANILAC COUNTY, MICHIGAN, July 24, 1885.

Dear Herald: For some time I have been thinking of writing a few lines to let you know how the work is prospering here. We have a nice

branch of fifty-six members, of which twenty have been added in the last year; and I feel if we as Saints are faithful, more than that number will be added the year to come; for there are many honest ones around here. We have just held a two-day bush-meeting, and had a good time; the Spirit of the Master was with us; and I believe some seed fell on good ground, though it may be like bread cast upon the waters.

There seems to be a famine in this part of the land; but not for food, but for hearing of the word of God. And I feel that everyone who has a sickle should reap. I have been in the kingdom near eight years; seven of that I have been in the ministry, and I never saw a time there was such a call for preaching as there is at the present; and I for one have resolved to respond to the call. I have made resolutions in the past that I would go forth and devote my time in the field, and have failed to keep these resolutions. About two years ago I made up my mind I would take the field as a laborer if the church would help me a little; and the church agreed to, and did; but then I failed to do my duty. Now I have made another resolution, or covenant, that I would go forth and preach the gospel, and fill the mission I am called to, trusting in God for temporal as well as spiritual blessings; and I know God will be with me if I am faithful. I have lived here in Brown City near two years, and have labored around about with Brother Bailey. Am preaching Sundays and other days as the way opens, and the Lord has blessed us in what little we have done. I hope to remain faithful.

Your brother in Christ,

J. A. CARPENTER.

—*Herald*, vol. 32, p. 545.

Elder Cornish made a new opening in the Gore Schoolhouse, in Huron County, right on the thumb of Michigan. Got up a good interest and baptized three, then went up to Huron Center, and New River where he had previously been laboring.

While up in this part of Huron County, he received the weekly issue of the paper printed at that place with some terrible statements made in an article against the church, by some one signing a fictitious name, to which Elder Cornish made reply, copies of which were sent to the *Herald*, and from an editorial we copy:

Bro. J. J. Cornish replied to this covert enemy in a manner fitting the occasion, and proved him to be a prejudiced partisan, a quibbler, and a—well, a person who needs to be converted from the evil of his ways. The replies of Brother Cornish were apt, and breathed the forbearing, gentle, wise Spirit of the Master.—*Herald*, vol. 32, p. 620.

About that time hard feelings were had against the Saints

by other religious bodies, in the Montgomery Schoolhouse, three or four miles back of New River, and Elder Cornish was told not to return to that place again. Right then he received word from Sanilac County that Elder Walter Sims, of Bay City, was on the War-path, and without Elder Cornish's knowledge or consent, had bills posted all around Forester for miles announcing that Elder Cornish was to meet him in the Forester grove in a public discussion upon Mormonism. Of this we will quote from a letter published in the *Herald* at that time as follows:

... The next Saturday about three p. m., I got a letter from my wife, saying that on Sunday (the next day) there was to be a debate between Mr. Sims and Cornish, and asked me if I knew anything about it. I was at this time twenty miles from the railroad, and about sixty miles from where the debate was to be, with appointments for the next day. About sundown a brother came up with a team for me, and we soon got ready; left word that there would be no meeting there for Sunday, telling them the reason; everything was all right. We started and got there in time; but hungry, tired, and sleepy. We met on the grounds, shook hands with the giant, both went upon the stand, and Sims said: "We have met to discuss the points of Mormonism. Mr. Cornish will now commence and occupy an hour in defense of Mormonism; I will occupy the next and root it out, etc.

I replied: "Ladies and gentlemen, I have come here against my will to debate upon the Sabbath day, and my opponent has given it out without my consent or knowledge; but having arrived, I am here to defend the doctrine of Christ as taught by the Latter Day Saints. And furthermore, it is very necessary that we have a chairman."

Sims.—"I object to having a chairman. We are both Christian ministers; I will keep order when Cornish is talking, and I hope he will be man enough to keep quiet when I am talking."

To this I replied: "Gentlemen; Mr. Sims talked just the same way two years ago, and then interrupted me half a dozen times before I had spoken ten minutes. And a man who will misrepresent before a congregation of about two hundred people, will do so here before this people of about eighteen hundred or two thousand, for the same purpose. We must have a chairman."

Sims said he would not debate if a chairman was appointed. Turning around for his hat, the people then cried: Coward! Coward!

Sims then said: "Well, then I will preach an hour or so, and then leave it with you."

"No you don't," I replied; "I am not here just to hear you preach. You have challenged me to discuss points of Mormonism. By announcing

in an underhanded way, you sought to take advantage in that I was to meet you to-day, and I over sixty miles away, and knew nothing about it until yesterday in the afternoon. Let the people appoint a chairman."

A member of Mr. Sims' church was then appointed to the chair, and Mr. Sims led off for an hour, and his manner was fair. But after we had each spoken for an hour, then he let off his tirade on "Joe Smith, Brigham Young"; after the old, old style; and as Bro. H. C. Smith says: "It was the same old song, to the same old tune."

Well, the closing was in short as follows:

S.—"And now, show me a sign. It is said, 'these signs shall follow'; etc. I want one."

C.—"It is against the order to show signs, Christ says they 'shall follow them that believe.' They do not go ahead to make believers."

S.—"I am determined to have a sign; 'they shall take up serpents.' I will give five hundred dollars [I think it should be five dollars. J. J. C.] for one, to see him take it up."

C.—"You should not seek for signs, friend. Christ called them a wicked people in his day when asking for them."

S.—"I wish I had poison here, I'd make him drink it. Show me a miracle, you hypocrite."

C.—"Well, now, the Devil was the first one to ask for a sign, and you are another one. Jesus says there is a certain class of people who are of their father, the Devil, because they would do the work of the Devil; and to-day you are doing his work."

S.—"O you blasphemer; d— hypocrite; do something; stop my tongue."

C.—Ladies and gentlemen. It is contrary to the order of God to show signs, but my opponent is determined to have one, so I will step outside the order for once to convince him, and I will have to perform it on him, then he will be sure it is done. Just cut off your right arm above the elbow and see if I can't put it on again." (Cheers.)

S.—"O you hypocrite! You blasphemer! You child of the Devil! Raise the dead, you d— hypocrite. Cast the Devil out of me!"

C.—"There might not be anything left but your clothes." (Three loud cheers.)

After that a few words passed in which he called me a liar,—liar,—etc., put on his duster and hat and started. I said, "Stop; don't go away mad; let us shake hands over it, and part good friends"; and offered my hand. But he said "No; I'll never shake hands with such a — hypocrite and blasphemer," etc. (Three more loud cheers), and we parted, . . .

There were over two hundred and twenty-seven teams counted. And it is supposed there must have been about two thousand people present. I am glad it happened, for many came out to hear who would not go before. I received many warm handshakes from those who were once our enemies. Much good was done. Some two weeks after that in Gore, after preaching a few times I delivered a lecture on Mormonism. In that place there was much prejudice against the Saints, more especially with the so-called Christians. One man, a Baptist, spent three days with his team

running around to get his preachers out to upset Mormonism, and this, too, right in the midst of harvest. The time for the lecture came. It was a fine evening and there was a large congregation. This Baptist man came with two of his preachers. I gave the history of the rise of the latter-day work, the apostasy, and of the present work, etc.; after which I gave the privilege to anyone to ask any questions upon what had been said, for further information, stating that I did it because sometimes something might have been said through the discourse that would need a further explanation, and also to leave the people without excuse. For often in the past we have had people to say, "If they had given me a chance to speak I could and would upset the whole thing." One of the ministers arose and said he was glad he was there, for he had learned much; had nothing to say against it; etc. I left the next morning for another place, and two days from then I received a letter stating that that same preacher had given out an appointment for Thursday night to lecture against Mormonism and upset the whole thing. Several unmanly tricks like that have been played on the Saints this summer; but as it has happened, I have been able to get there every time and meet the effort, and it has always turned out to the good of the great work. . . . The press and the preachers are opposed to the work; but it is onward! There is great excitement here. I have baptized forty-one since last April.

J. J. CORNISH.

—*Herald*, vol. 32, pp. 690, 691.

Elder Levi Phelps did a little local work with Elder Edward Delong, in and around Reese and Vassar. They also visited Sebewaing where Bro. John Cox resided, and tried to effect an opening, but very few attended the meeting.

Several articles were published against the Saints during this year, and replies were made by different brethren, which generally resulted in showing the mistakes of those who wrote against the church.

Conference of the Northern Michigan District for the first time was held at Hershey, Osceola County, October 17, 1885. At this conference Elder Andrew Barr was released from the presidency of the district and John J. Cornish appointed in his place.

Bro. John J. Bailey was secretary, and is still the bishop's agent. This conference cheered and comforted the Saints in the western part of the district. Following this conference Brother Cornish visited and preached in the Sherman Branch,

and baptized one; also visited the few scattered Saints at Manistee.

Bro. James H. Peters, residing at Midland, tries to do some fireside talking among his neighbors, and some are now believing the work.

Elder Cornish being challenged to meet Elder Steeples of the Methodist faith in Inwood, Ontario, to discuss the difference between the two churches, left Michigan, and on arrival in Inwood ready to commence, he met Elder Steeples and the discussion began December 10. It lasted nine evenings of two half-hour sessions each, each evening. During the discussion three were baptized, and at the close six more, making nine all told, four of whom were members of the Methodist Church.

The Methodist class leader of that church was chairman of the debate, who acted the gentleman all the way through.

During the discussion, Elder Steeples made some remarks, as follows: "I'll know next time who I'm signing papers with. I will never sign papers with Latter Day Saints again."

Seven evenings were occupied on the church of Latter Day Saints and as many were to be allowed on the Methodist Church, but when the seven evenings were occupied on the Saints' Church, the reverend was willing to drop it; but Elder Cornish said it could not be dropped so easily as that, and urged that the reverend gentleman go on the seven evenings. He at last consented to go on, but when two evenings were finished he utterly refused to debate further.

Some time after the discussion Elder Cornish sent word to Bro. Thomas Badder, of Inwood, that he would be there at such a time, and arranged that Brother Badder should give out an appointment, so no time would be lost; but for some reason Brother Badder did not get the card until after Brother Cornish came, so no meeting that evening. The next morning,

Sunday, the brethren went to the Methodist church, and after the service, Elder Cornish asked Elder Steeples if he would give out an appointment for him. Elder Steeples said, "No, sir!" "Well," said Elder Cornish, "will you permit me to give it out?" to which Elder Steeples replied, "No, sir!"

"Well," said Elder Cornish, "I am going to preach over in the schoolhouse, across the road, at 2.30, and in the evening. If you will not announce the appointment, nor permit me to do so, I will preach there all the same." Large crowds attended the meetings.

Altogether the year was a successful one with only one missionary (Elder Cornish, and he only part of the time), but local men did all they could to advance the cause.

During the year John J. Cornish baptized seventy people.

TESTIMONY OF HEALING.

Bro. J. J. Cornish: As you have desired me to give my testimony to you for the purpose of a record of history, and for the benefit of my brethren, and the world at large: I hereby testify that I was affected with what the doctors call the salt rheum for sixteen years, every spring and fall, and it was so bad that at times I could not stand upon my feet; my hands and feet, also my legs, and on my body in different parts, and might say almost all over my body.

I doctored and doctored, bought patent medicines; and did all that I could to be cured; but all to no avail. Finally I heard the gospel of Jesus Christ preached in its purity, by Elder W. J. Smith. I believed it and was determined to obey it, but at that time it was winter and I was raw in spots, and as at other times my flesh would crack, and break open and finally die and fall off. But I made up my mind to obey the gospel of Jesus Christ that winter, and on the 31st of January, 1884, I was baptized, according to the plan laid down in God's word, and in three days after I was clean, and healed. And from that day to this I have been a whole man, and to God be all the praise for all his goodness to me; for in the act of obedience, I not only received the remission of my sins, but I was healed of that grievous affliction. I can get this whole neighborhood to testify to the truthfulness of it.

Yours,
GEORGE W. B. GOODWILLE.

TAWAS CITY, MICHIGAN, July 25, 1885.

PERSONNEL OF LEADING QUORUMS.

FIRST PRESIDENCY.

Since the organization of this quorum in 1833 there have been two Presidents, viz:

Joseph Smith the Seer,.....1833-1844;
and his son Joseph Smith,.....1860-——.

The latter is the present incumbent.

There have been five persons in this quorum known as first counselors, viz:

Sidney Rigdon,.....1833-1844;
William Marks,.....1863-1872;
William W. Blair,.....1873-1896;
Alexander H. Smith,.....1897-1902;
Frederick M. Smith,.....1902-——.

Of these, one, viz, Sidney Rigdon, continued in office until the rejection of the church in 1844.

Two, William Marks and William W. Blair, died in office.

One, viz, Alexander H. Smith, was released to occupy as Presiding Patriarch. Frederick M. Smith is the present incumbent.

Seven have acted as second counselors, viz:

Frederick G. Williams,.....1833-1837;
Hyrum Smith,.....1837-1841;
William Law,.....1841-1844;
David H. Smith,.....1873-1885;
Edmund L. Kelley,.....1897-1902;
Richard C. Evans,.....1902-1909;
Elbert A. Smith,.....1909-——.

Of these, two, Frederick G. Williams and William Law, the church refused to sustain.

One, Hyrum Smith, was released to act as Presiding Patriarch.

Three, David H. Smith, Edmund L. Kelley (who was only chosen to occupy temporarily), and Richard C. Evans, were released.

Elbert A. Smith is the present incumbent.

THE QUORUM OF TWELVE.

There have been fifty-five men occupying in this quorum since its organization in 1835:

1. Thomas B. Marsh.....1835-1838.
2. David W. Patten.....1835-1838.
3. Brigham Young.....1835-1844.
4. Heber C. Kimball.....1835-1844.
5. Orson Hyde.....1835-1844.
6. William E. McLellin.....1835-1838.
7. Parley P. Pratt.....1835-1844.
8. Luke S. Johnson.....1835-1838.
9. William Smith.....1835-1844.
10. Orson Pratt1835-1844.
11. John F. Boynton.....1835-1838.
12. Lyman E. Johnson.....1835-1838.
13. John E. Page.....1838-1844.
14. John Taylor1838-1844.
15. Wilford Woodruff.....1838-1844.
16. George A. Smith.....1838-1844.
17. Willard Richards.....1840-1844.
18. Lyman Wight.....1841-1844.
19. Jason W. Briggs.....1853-1885.
20. Zenos H. Gurley, sr.....1853-1871.
21. Henry H. Deam.....1853-1854.
22. Reuben Newkirk.....1853-1873.
23. Daniel B. Razy.....1853-1873.
24. John Cunningham.....1853-1854.

25. George White.....1853-1859.
26. David Newkirk.....1855-1865.
27. William W. Blair.....1858-1873.
28. Samuel Powers.....1855-1873.
29. Edmund C. Briggs.....1860-1902.
30. James Blakeslee.....1860-1866.
31. John Shippy.....1860-1868.
32. Charles Derry.....1865-1870.
33. Josiah Ells.....1865-1885.
34. William H. Kelley.....1873-—.
35. Thomas W. Smith.....1873-1894.
36. James Caffall.....1873-1902.
37. John H. Lake.....1873-1902.
38. Alexander H. Smith.....1873-1897.
39. Zenos H. Gurley, jr.....1874-1885.
40. Joseph R. Lambert.....1873-1902.
41. James W. Gillen.....1887-1900.
42. Heman C. Smith.....1888-1909.
43. Joseph Luff1887-1909.
44. Gomer T. Griffiths.....1887-—.
45. Isaac N. White.....1897-—.
46. John W. Wight.....1897-—.
47. Richard C. Evans.....1897-1902.
48. Peter Anderson.....1901-—.
49. Frederick A. Smith.....1902-—.
50. Francis M. Sheehy.....1902-—.
51. Ulysses W. Greene.....1902-—.
52. Cornelius A. Butterworth.....1902-—.
53. John W. Rushton.....1902-—.
54. James F. Curtis.....1909-—.
55. Robert C. Russell.....1909-—.

Of these twelve, viz, Thomas B. Marsh, William E. McLellin, Luke S. Johnson, John F. Boynton, Lyman E. Johnson, Jasor

W. Briggs, Henry H. Deam, John Cunningham, George White, David Newkirk, John Shippy, and Zenos H. Gurley, jr., the church refused to sustain.

Six, viz, David W. Patten, Zenos H. Gurley, sr., Samuel Powers, James Blakeslee, Josiah Ells, and Thomas W. Smith, died in office.

Twelve, viz, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight were occupying at the rejection of the church in 1844.

Two, viz, Reuben Newkirk and Daniel B. Razy, were released.

Three, viz, William W. Blair, Alexander H. Smith, and Richard C. Evans, were ordained to the First Presidency.

Four, viz, Edmund C. Briggs, John H. Lake, Alexander H. Smith, and Joseph R. Lambert, were ordained patriarchs.

Two, viz, Charles Derry and James W. Gillen, resigned.

One, James Caffall, designated as patriarch, but declined.

One, Heman C. Smith, released to act as Church Historian.

One, viz, Joseph Luff, released to act as Church Physician.

Twelve, viz, William H. Kelley, Gomer T. Griffiths, Isaac N. White, John W. Wight, Peter Anderson, Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, John W. Rushton, James F. Curtis, and Robert C. Russell, constitute the quorum as it is at present organized.

PRESIDENTS OF SEVENTY.

Since the organization of the First Quorum of Seventy in 1835 there have been forty-two persons occupied as Presidents of Seventy:

1. Hazen Aldrich.....1835-1837.
2. Joseph W. Young.....1835-1844.
3. Levi W. Hancock.....1835-1844.
4. Leonard Rich.....1835-1837.

5. Zebedee Coltrin.....1835-1837.
6. Lyman Sherman.....1835-1837.
7. Sylvester Smith.....1835-1837.
8. John Gould.....1837-1837.
9. James Foster.....1837-1844.
10. Daniel S. Miles.....1837-1844.
11. Josiah Butterfield.....1837-1844.
12. Salmon Gee.....1837-1838.
13. John Gaylord.....1837-1838.
14. Henry Herriman.....1838-1844.
15. Zera Pulsipher.....1838-1844.
16. Archibald M. Wilsey.....1860-1873.
17. Willam D. Morton.....1860-1873.
18. George Rarick.....1860-1873.
19. John A. McIntosh.....1860-1869.
20. Crowell G. Lanphear.....1860-1879.
21. James Blakeslee.....April, 1860-October, 1860.
22. Edmund C. Briggs.....April, 1860-October, 1860.
23. Charles W. Wandell.....1873-1875.
24. Duncan Campbell.....1875-1901.
25. Edmund C. Brand.....1875-1890.
26. Glaud Rodger.....1880-1884.
27. John S. Patterson.....1885-1887.
28. John T. Davies.....1885-1900.
29. James W. Gillen.....1885-1887.
30. Heman C. Smith.....1885-1887.
31. Columbus Scott.....1885-——.
32. Isaac N. White.....1888-1897.
33. John C. Foss.....1888-1906.
34. Robert J. Anthony.....1889-1899.
35. James McKiernan.....1891-——.
36. Francis M. Sheehy.....1897-1900.
37. Hyrum O. Smith.....1900-——.

38. James F. Mintun.....1900—
 39. Warren E. Peak.....1900—
 40. Romanan Wight.....1902-1909.
 41. Thomas C. Kelley.....1906—
 42. John Arthur Davies.....1909—

Of these, fourteen, viz, Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman, Sylvester Smith, John Gould, Archibald M. Wilsey, William D. Morton, George Rarick, John A. McIntosh, Crowell G. Lanphear, Duncan Campbell, John T. Davies, and Francis M. Sheehy, vacated to occupy in the High Priests' Quorum.

Seven, viz, Joseph W. Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Henry Herriman, and Zera Pulsipher, were occupying at the rejection of the church in 1844.

Three, John Gaylord, Salmon Gee, and John S. Patterson, the church failed to sustain.

Five, viz, James Blakeslee, Edmund C. Briggs, James W. Gillen, Heman C. Smith, and Isaac N. White, were ordained Apostles of the Quorum of Twelve.

Four, viz, Charles W. Wandell, Edmund C. Brand, Glaud Rodger, and Robert J. Anthony, died in office.

One, viz, John C. Foss, was superannuated.

One, viz, Romanan Wight, resigned.

Seven, viz, Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, Thomas C. Kelley, and John Arthur Davies, are the present incumbents.

A perfect heart is one that loves intelligently, spontaneously, steadily, the intellect apprehending, the will consenting, the affections delighting in the object of devotion. If we can be sure this ideal is really set forth in a divine revelation and as a divine command to humanity, we may safely assume its reasonableness and its practicability.—John H. Vincent.

WAR.

My Friends: Wars are cruel. They crush with bloody heel all justice, all happiness, all that is godlike in man. We have but to read the history of nations to discern the hideous slaughters which have marked their progress, and yet man is such a savage that until the present generation he has insisted that the only way to settle things is by the gauge of battle. He has covered a hundred battlefields with men and horses; with the groans of the wounded and the dying. He has covered the pages of our history with gore, and if history, such history as you have learned here on the banks of this gentle flowing river that for half a century had been the scene of strife and battle, if such history I say, can not cultivate out of man the brutal spirit of war, teach him the wisdom of diplomacy and the need of arbitration, then has the lesson been lost and he has failed to taste the fruit or imbibe the philosophy of humanity. It is for us to substitute law for war, reason for force, courts of reason for the settlement of controversies among nations following up the maintenance of the law with the vitalizing forces of civilization until all nations are molded into one international brotherhood, yielding to reason and conscience.

Then can we draw the sword from its sheath and fling it into the sea rejoicing that it has gone for ever. Let us recognize this truth and to-day on this anniversary we will lay a new stone in the temple of Universal Peace. This temple which shall rise to the very firmament and be as broad as the ends of the earth. May such occasions as this lead us away from an era of wars and battleships and new navies and bring

us to a time when patriotism and humanity can be compatible
one with another and to a time

When navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings.

When memory of battles,
At last is strange and old,
When nations have one banner
And creeds have found one fold.

Then Hate's last note of discord
In all God's world shall cease,
In the conquest which is service
In the victory which is peace!

Samuel D. Dodge at the Croghan Celebration at Fremont, Ohio, August
2, 1906.

What a pity it is to know and to delight in and use the wonderful forces that reign in the realm of matter, or to limit one's devotion to the scientific details of psychology, failing utterly to investigate and use the marvellous and effective forces under spiritual laws that are constantly operative in the personal, subjective life.—John H. Vincent.

Every normal person is born with a message for humanity, with a sacred obligation to give his best to the world. Your talent was not given to you merely to provide bread and butter and luxuries for yourself and family, but to make the world a little better place to live in, to pay your debt to humanity, to make the largest possible man or woman of yourself.—*Success Magazine*.

A man has no business with religion who has no religion in his business.—I. N. White, jr.

CURRENT EVENTS.

May 31. Elder Warren E. Peak holds a debate with C. A. Beeson at Comstock, Nebraska.

June 29. Debate commences at Arapaho, Oklahoma, between Elder James F. Curtis and Elder Joe S. Warlick of Disciple Church. The debate lasted until July 4. The respective claims of the two churches represented were discussed.

July 15. Debate begins at Pyatt, Arkansas, between Elder T. S. Nallon of the Christian Church and Elder James T. Davis.

July 15. Elder James Huff is appointed chaplain of the Nebraska State Prison by Governor Shallenberger.

July 16. Elder James W. Davis and Elder Edward F. Robertson sail from Vancouver, British Columbia, *en route* for Australia, on board steamship *Aorangi*.

July 31. The Western Oklahoma District is organized at Alva, Oklahoma. Amos M. Chase is chosen president and Emmett T. McKnight, secretary. That part of Oklahoma lying west of the ninety-eighth meridian to comprise the district.

August 3. A debate begins at Terlton, Oklahoma, between Elder Hubert Case and A. M. Foster of the Christian Church. The respective claims of the two churches are discussed.

August 6. Missionaries Charles May and H. W. Savage sail from San Francisco for the South Sea Islands, on board the steamship *Mariposa*.

September 1. Doctor Frederick A. Cook announces that he reached the North Pole April 21, 1908.

September 6. Commander Robert E. Peary announces that he reached the North Pole April 6, 1909.

September 11. The First Quorum of Elders is organized at Independence, Missouri, by Elder Frederick M. Smith, of the First Presidency. John A. Gardner, president; William O.

Shiner, and Hosea B. Sterrett, counselors; Seth S. Sandy, secretary.

September 21. Governor John A. Johnson of Minnesota dies.

October 1. Mr. Edgar R. Harlan is appointed curator of the State Historical Department of Iowa.

October 2, 3. Elder William A. Guthrie meets Elder Robert Guthrie and Elder H. S. Derr of Baptist Church in debate at Gillespie, Illinois.

October 3. Dedication of church at Eustis, Nebraska. Dedicatory sermon by James R. Sutton, dedicatory prayer by Elder Charles W. Prettyman.

October 10. An edition of the Book of Mormon in the Japanese language is published at Tokio, Japan, translated from the English by Alma O. Taylor, of Utah.

October 10. A church is dedicated at Nevada, Missouri. Sermon by President Joseph Smith, dedicatory prayer by Bishop George H. Hilliard, services in charge of Elder Alonzo H. Parsons.

October 13. The Nauvoo House, with the entire block on which it is situated in Nauvoo, Illinois, is transferred to the Reorganized Church of Jesus Christ of Latter Day Saints.

October 17. A church is dedicated at Cheltenham, Missouri. Dedicatory sermon by Elder Elbert A. Smith, dedicatory prayer by Elder Russell Archibald.

October 18-23. Elder Thomas C. Kelley meets Elder W. G. Roberts of the Disciple Church in debate at McKenzie, Alabama.

October 21. United States Senator M. N. Johnson, of North Dakota, dies.

October 24. Associate Judge of the United States Supreme Court, Rufus W. Peckham, dies.

October 26. An Order of Enoch was organized at Independ-

ence, Missouri. Bishop Edmund L. Kelley, president; President Frederick F. M. Smith, secretary.

November 1. Elder William M. Aylor commences a twelve-session debate on church propositions with J. W. Crumley of the "Church of Christ" at Detroit, Texas.

November 10. Governor Burke of North Dakota appoints Fountain L. Thompson United States Senator to fill out the term of Senator M. N. Johnson, deceased.

November 23. The Decatur County (Iowa) Historical Society holds its annual meeting at Lamoni, Iowa, Heman C. Smith presiding, Richard S. Salyards acting as secretary.

November 23. United States Representative David A. Armond was burned to death in his own home.

December 15. The Independence Sanitarium is duly opened and dedicated. Elder Frederick M. Smith of the First Presidency presiding; invocation by Elder William H. Garrett; dedicatory prayer by Elder Joseph Luff; benediction by Elder George H. Hilliard. The following participated as speakers: Bishop Edmund L. Kelley, Mayor Llewellyn Jones, Elder Heman C. Smith, Elder Elbert A. Smith, Elder Joseph Luff, Doctor Woods, Doctor Joseph Mather, and Editor William Southern.

A knowledge of the fact that we grow into the likeness of those things we contemplate, of those things that we live mostly with in our mental world, is one of the greatest assets of human life. Thought is at the bottom of all progress or retrogression, of all that is desirable or undesirable in life. We have entirely in our own hands to determine what type of thoughts we entertain and habitually live with; thereby it is that we are the makers of our own good or ill fortunes.—Ralph Waldo Trine.

CONFERENCES.

Western Wales, convened at Neath, Wales, May 29, Elder David Lewis presiding.

Little Sioux, convened June 5 at Magnolia, Iowa, Elder Sidney Pitt presiding.

London, convened June 12 at Saint Thomas, Ontario, Elder Robert C. Russell presiding.

Eastern Michigan, convened June 19 at Detroit, Michigan, Elder William Davis presiding.

Western Michigan, convened June 19 at Alpena, Michigan, Elder John J. Cornish presiding.

Nova Scotia, convened July 10 at Glenville, Nova Scotia, Elder Ralph W. Farrell presiding.

Saskatchewan District, organized at Saskatoon, Saskatchewan, July 14, Elder Robert C. Russell presiding.

Southwestern Texas, convened July 24 at Tuff, Texas, Elder William M. Aylor presiding.

British Isles, convened July 30 at East Manchester, England, Elder John W. Rushton presiding.

Alabama, convened at Pleasant Hill, Alabama, August 7, Elder Thomas C. Kelley presiding.

Western Maine, convened August 28 at Little Deer Isle, Maine, Elder John J. Billings presiding.

Central Nebraska, convened August 28 at Clearwater, Nebraska, Elder Levi Gamet presiding.

Central Oklahoma, convened August 28 at Terlton, Oklahoma, Elder Edgar H. Smith presiding.

Eastern Colorado, convened September 4 at Denver, Colorado, Elder Edward F. Shupe presiding.

Southern Wisconsin, convened September 4 at Madison, Wisconsin, Elder Willis A. McDowell presiding.

Mobile, convened September 4 at Bay Minette, Alabama, Elder Thomas C. Kelley presiding.

Utah, convened at Provo, Utah, September 4.

Victoria, convened at Richmond, Victoria, September 4, Elder Cornelius A. Butterworth presiding.

Northern California, convened September 6 at Irvington, California, Elder John M. Terry presiding.

Southern California, convened September 6 at Huntington Beach, California, Elder Thomas W. Williams presiding.

Independence Stake, convened September 11 at Independence, Missouri, Elder George E. Harrington presiding.

Eastern Maine, convened September 25 at South Addison, Maine, Elder John C. Foss presiding.

Northeastern Kansas, convened September 25 at Fanning, Kansas, Elder Samuel Twombly presiding.

Southern Missouri, convened September 25 at Pomona, Missouri, Elder John F. Cunningham presiding.

Eastern Iowa, convened September 25, Muscatine, Iowa.

Northern Nebraska, convened October 2 at Decatur, Nebraska, Elder James M. Baker presiding.

Central Michigan, convened October 2 at Tawas City, Michigan, Elder John J. Cornish presiding.

Kewanee, convened October 2 at Joy, Illinois, Elder William H. Kelley presiding.

Massachusetts, convened October 9 at Fall River, Massachusetts, Elder Ulysses W. Greene presiding.

Clinton, convened October 9 at Nevada, Missouri, Elder George Jenkins presiding.

Pottawattamie, convened October 9 at Boomer, Iowa, Elder Charles B. Bardsley presiding.

Northern Michigan, convened at Boyne City, October 10, Elder John J. Cornish presiding.

Western Michigan, convened October 16 at South Boardman, Michigan, Elder John J. Cornish presiding.

Southern Indiana, convened October 17 with the Union Branch, Elder William Dowker presiding.

Gallands Grove, convened October 22 at Gallands Grove, Iowa, Elder John W. Wight presiding.

Fremont, convened October 23 at Thurman, Iowa, Elder Amazon Badham presiding.

Kentucky and Tennessee, convened October 23 at High Hill, Kentucky, Elder James Robert McLain presiding.

Far West, convened October 23 at Delano, Missouri, Elder William O. H. Simmons presiding.

Toronto, Ontario, convened October 23 at Toronto, Elder Robert C. Russell presiding.

NOW.

One looks behind him to some vanished time
 And says, "Ah, I was happy then, alack!
 I did not know it was my life's best prime—
 Oh, if I could go back!"

Another looks, with eager eyes aglow,
 To some glad day of joy that yet will dawn,
 And sighs, "I shall be happy then, I know;
 Oh, let me hurry on."

But I—I look out on my fair To-day;
 I clasp it close and kiss its radiant brow,
 Here with the perfect present let me stay,
 For I am happy now!

—Ella Wheeler Wilcox.

A new nobility will arise, not the nobility of birth or money, nor that of talent and knowledge. The nobility of the future will be the nobility of feeling and will.—Henrik Ibsen.

REUNIONS.

July 3-12. Reunion for North Dakota held at Dunseith, North Dakota.

July 8- --. Reunion for Manitoba held at Treherne, Manitoba.

July 12-20. Reunion for Northern Wisconsin District at Chetek, Wisconsin.

July 23-August 1. Reunion for Southern Nebraska District at Nebraska City, Nebraska.

July 23-August 1. Reunion for Southwestern Oregon District at Myrtle Point, Oregon.

July 23-August 1. Reunion for Northwestern Oklahoma District at Alva, Oklahoma.

July 30-August 9. Reunion for Central, Western, and Northern Michigan districts at Kenwood, Michigan.

July 30-August 10. Reunion for Southeastern Illinois District at Springerton, Illinois.

July 30-August 8. Reunion for Ohio, Kirtland, and Pittsburgh districts at New Philadelphia, Ohio.

July 30-August 8. Park Bluff Reunion for Nauvoo District at Montrose, Iowa.

July 31. Eastern Reunion, at Highland Lake, Massachusetts.

August 6-16. Reunion for Spring River District at Joplin, Missouri.

August 7-15. Reunion for Alabama District at Pleasant Hill, Alabama.

August 13-22. Reunion for Eastern Iowa and Kewanee districts was held at Moline, Illinois.

August 13-27. Reunion for Seattle, British Columbia, Spokane and Portland districts was held at Seattle, Washington.

August 13-22. Reunion for the Des Moines District at Des Moines, Iowa.

August 14-23. Reunion for Southern Michigan and Northern Indiana at Howell, Michigan.

August 20-29. Northeastern Illinois District reunion at Plano, Illinois.

August 20-29. Reunion for Far West District at Stewartsville, Missouri.

August 20-29. Reunion for Central Oklahoma District is held at Terlton, Oklahoma.

August 20-29. Reunion of the Clinton District is held at Lake Park, Nevada, Missouri.

August 21-28. Reunion for Ohio, at Crabtree, Ohio.

August 21-29. Reunion for Florida District held at Santa Rosa, Florida.

August 21-29. Reunion at Council Bluffs, Iowa, for Pottawattamie and Fremont districts.

August 27-September 5. Reunion for Lamoni Stake, at Lamoni, Iowa.

August 27-September 3. Reunion for Southern Wisconsin District held at Elmside Park, Madison, Wisconsin.

August 28-September 5. Reunion for Utah District held at Provo, Utah.

September 3-12. Northern California District reunion at Irvington, California.

September 4-15. Southern California District reunion at Huntington Beach, California.

September 17-26. Reunion for Western Iowa, at Little Sioux, Iowa.

October 2, 3. Reunion for Eastern and Western Wales, at Cardiff, Wales.

NECROLOGY.

JOSEPH F. BURTON was born at Yarmouth, Yarmouth County, Nova Scotia, April 9, 1838. At the age of fourteen he went to sea, and followed a seafaring life for about seventeen years; ascending the scale of promotion until he reached the position of captain. In his early manhood he was united in marriage to Miss Emma Davison.

He emigrated to California in 1869. At San Benito, California, on December 7, 1873, he united with the Reorganized Church of Jesus Christ of Latter Day Saints, the rite of baptism being administered by Elder John R. Cook.

He at once entered upon an official capacity, and was a trusted official the remainder of his life.

He was ordained a priest December 9, 1873; an elder May 4, 1874; a seventy January 1, 1888; a high priest, September 6, 1900; and an evangelical minister, September 9, 1908.

He was constantly in the general missionary field for nearly thirty years, sometimes under direction of others and sometimes in charge of important fields himself, in each case proving faithful to his trust. His fields of labor were California, Nova Scotia, Australia, and Society Islands. In the last named field his health was broken and he returned to America, where he ended his mortal career. He died at Colton, California, October 1, 1909.

He was a true friend, an honest man, and a faithful minister.

We hope to secure his detailed biography for publication in the JOURNAL OF HISTORY.

AMAZON BADHAM was born in Mills County, Iowa, January 22, 1853, and resided in the neighborhood of his birth all his life. He was baptized and became a member of the Church of Jesus Christ of Latter Day Saints May 29, 1868, the ordi-

nance of baptism being administered by Elder Elijah Gaylord; May 30, 1875, he married Miss Melvina Peck.

He was ordained a priest, June 9, 1889, and an elder August 22, 1891. At the time of his death he was occupying the positions of president of Farm Creek Branch, and of Fremont District.

His labor was always local, but he was trusted and honored in every position he occupied; and those who knew him best honored him most.

He died at his home in Henderson, Iowa, November 16, 1909.

We trust that more particulars of his faithful life and true character will be placed on record in due time.

“We beseech Thee, Lord, to behold us with favor, folk of many families and nations gathered together in the peace of this roof. . . . Bless to us our extraordinary mercies; if the day come when these must be taken, brace us to play the man under affliction. . . . Go with each of us to rest . . . and, when the day returns, return to us our sun and comforter, and call us up with mourning faces and with mourning hearts—eager to labor, eager to be happy, if happiness shall be our portion—and if the day be marked for sorrow, strong to endure it.”—The last prayer of Robert Louis Stevenson.

It is a good thing to foster ideals. They may seem to be only dreams but waking dreams have their value. Every deed that is worth recording began in some dream. Imagination is the nest of all invention. But invention to be of value must early find wings. Dreams must develop into convictions, and resolves into deeds. We may lose the power of a true life, while we sing its praises or preach sermons about it. Life to be life must be lived out.—John H. Vincent.

CONTRIBUTORS.

Charles Derry (see volume 1, page 384).

Heman Hale Smith (see volume 1, page 384).

Vida Inez Smith, author of "Preaching the gospel to the Lamanites," was born January 16, 1889, at San Bernardino, California. Baptized by her father, Heman C. Smith, May 16, 1897, at Lamoni, Iowa. She graduated from Lamoni High School in 1907, attended Graceland College one year, and is now secretary and stenographer in the Historian's Office, Lamoni, Iowa.

John J. Cornish (see volume 1, page 510).

Charles Fry (see volume 2, page 383).

DESIRE.

No joy for which thy hungering heart has panted,
No hope it cherishes through waiting years,
But if thou dost deserve it, shall be granted
For with each passionate wish the blessing nears.

Tune up the fine, strong instrument of thy being
To chord with thy dear hope, and do not tire.
When both in key and rhythm are agreeing,
Lo! thou shalt kiss the lips of thy desire.

The thing thou cravest so waits in the distance,
Wrapt in the silences, unseen and dumb:
Essential to thy soul and thy existence—
Live worthy of it—call, and it shall come.

—Ella Wheeler Wilcox.

JOURNAL OF HISTORY

APRIL, 1910

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency, and ASSISTANT HISTORIAN D. F. LAMBERT.

CONTENTS

Nauvoo—What Do I Remember of Nauvoo—The Nauvoo Temple—Nauvoo House—Assassination of Joseph and Hyrum Smith—A Picture from Memory’s Wall—Side by Side—Two Widows of the Brick Row—A Visit to Historic Places—The Icarian Community at Nauvoo—Nauvoo as Seen by a Methodist Minister—Nauvoo in 1853—Testimony of the Past.

Entered at the Post-office Lamoni, Iowa, as second-class mail-matter.

PUBLISHED BY BOARD OF PUBLICATION
OF THE
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
LAMONI, IOWA



NAUVOO.

NAUVOO.

The accompanying map of Nauvoo shows the original city, also the Wells Addition, Commerce, and Commerce City. In the original city and the Wells Addition the blocks were divided into four lots each numbered as in block 159 of the map.

Some of the principal places of historic interest are described below.

- Lyman Wight's residence, Block 11.
- Charles B. Thompson's residence, Block 69, Lot 3.
- George Miller's residence, Block 80, Lots 1 and 2.
- Arsenal of the Nauvoo Legion, Block 80, Lot 3.
- Edward Hunter's residence, Block 91, Lot 1.
- Masonic Temple, Block 100, Lot 1.
- Orson Hyde's residence, Block 101, Lot 4.
- Wilford Woodruff's residence, Block 106, Lot 1.
- Heber C. Kimball's residence, Block 106, Lot 3.
- Lucy Smith's residence, Block 124, Lot 2.
- Brick Row, Block 125, Lot 2.
- Erastus Snow's residence, Block 125, Lot 4.
- Brigham Young's residence, Block 126, Lot 2.
- Ebenezer Robinson's residence, Block 126, Lot 4.
- Joseph W. Young's residence, Block 127, Lot 1.
- Seventy's Hall, Block 127, Lot 3.
- Sidney Rigdon's residence, Block 147, Lot 2.
- Nauvoo Mansion, Block 147, Lot 3.
- Hyrum Smith's residence, Block 149, Lot 3.
- William Marks' residence, Block 149, Lot 4.
- Times and Seasons Office, Block 150, Lot 4, until May 15, 1845, then Block 117, Lot 4.
- Peter Haws' residence, Block 154, Lot 1.
- Hyrum Smith's office, Block 154, Lot 2.
- The Old Homestead, Block 155, Lot 1.
- Joseph Smith's Brick Store, Block 155, Lot 2.
- Graves of the Martyrs, Block 155, Lot 4.
- Nauvoo House, Block 156, Lots 3 and 4.

WELLS ADDITION.

- Parley P. Pratt's residence, Block 9, Lot 2.
- Temple, Block 20.

WHAT DO I REMEMBER OF NAUVOO?

BY PRESIDENT JOSEPH SMITH.

I was not yet seven years old when my father and his family moved from Quincy to Nauvoo. Leaving Quincy in



JOSEPH SMITH.

May, 1839, we removed to the vicinity of the little town of Commerce, which was located some three quarters of a mile up the Mississippi River from the home of Hugh White, whose farm father purchased.

My first most vivid memory was the carrying of water from a spring that gushed out of the bank near the river's edge, to quench the thirst of a number of patients occupying the house, afflicted with malarial fever, and sleeping in a tent in the front yard. Perhaps one incident that took place fixes this first impression on my mind: One of the patients was a young man, John Huntington by name. He with others was occupying a bed on the floor in a room on the north side of the house. He wanted water, and when I carried it to him, he had his face and head covered up with a quilt, and when I told him the water was there, he seemed irritated and asked me why I did not put the handle in. I did not know what he meant, but he repeated it quite angrily, and it frightened me, as I thought he must be crazy, so I called my mother and she came in and pulled the blanket down and asked him what he meant, and he explained to her that at home they had a long handled gourd that they used to drink out of, and he had a hole bored in the end of the handle, so that they could give him a drink by simply putting the end of the handle in his mouth, and let him drink without pulling the covering from his face and making him chilly.

From this on, which must have been in the fall of 1839 or 1840, more or less confusion of memory obtains because of the rapidity with which events transpired. Hugh White, the river pilot from whom father purchased the farm, had started to dig a well, but when he reached the solid rock he had desisted. Father had workmen dig into this solid stratum of rock, seeking for water, and while I was standing on the stone doorstep at the front of the house, a blast was fired in this well which threw one piece of some fifteen or twenty pounds in weight which just brushed the rim of my hat and struck a stone at my feet.

It seems to me now that it must have been about 1842 that what is called the military spirit took possession of the people

at Nauvoo. One event connected with this is also vividly impressed on my mind. After the organization, the State had issued arms to some extent to the people of Nauvoo, and among them were the then fashionable horse pistols, or large pistols to be carried in holsters in front of the saddle. Father had two of these. Loren Walker, who afterwards married Uncle Hyrum's oldest daughter, Lovina, had charge of the firearms and military accoutrements. One day, while I was sleeping he cleaned these pistols, loaded them, and laid them on the bed. On waking I saw these pistols and with a boy's curiosity I took one in my hands, not thinking about their being loaded, and pointing it at the ceiling above my head, I thought, "Now if this was loaded, I could hit such a place with it," and to my astonishment, on pulling the trigger, the weapon was discharged and the bullet went through the ceiling and the roof of the house. Father and a number of others were sitting in the room, and as some annoyance had been experienced from persecutors, the first thought was that someone had made an attempt upon father's life. The pistol had jumped out of my hand and the plastering torn loose by the shot had fallen plentifully on the bed. The men folks rushed out of doors to discover whence the shot was fired, but found nothing. It occurred to Loren Walker where he had left his holster of pistols, and remembering that I was on the bed, he was fearful that by some means one of the weapons had been discharged and I had been hurt. So he rushed to the bed, parted the curtains, and found me staring at the hole in the ceiling, the pistol lying by me on the bed. He found I was not hurt, and it passed off as a rather laughable occurrence, a good deal like the story of the big hole that rumor said father had dug in the Hill Cumorah. This incident can be verified by the same evidence used to support the story of the one father dug; "The hole is still there."

Another remembrance touching this military spirit is, that

after the organization had been effected and John C. Bennett was installed as general, Colonel Brower, a one-armed man who had been an army officer, had been secured to teach the use of the sword to those who chose to learn. A sham battle had been arranged on a parade day, and considerable excitement existed in the city from a rumor that an arrangement had been made by some persons at enmity with father to take advantage of the excitement, prevalent in the military maneuvers, and assassinate him. I remember hearing some talk about it, and one of the brethren in the church was appointed with a number of his comrades, to have special watchcare over father on that day. It was expected that this Colonel Brower was by some means implicated, and John P. Green, Hosea Stout, and another whose name I fail to recall, were especially careful not to lose sight of Colonel Brower. Colonel Brower was riding a fine black young horse of considerable spirit. He had lost his left hand, but managed to hold the reigns of the horse over the stump arm below his elbow, and indeed managed his horse quite cleverly, his sword arm being free. In some of the maneuvering, whether by accident or design, the spirited animal was either irritated or frightened, and ran away with Colonel Brower. I remember seeing him come down Water street on a keen run. Nothing was discovered of any plot to assassinate father that day that I ever learned of.

The rising generation was not exempt from the influence of the military spirit. A military captain by the name of Bailey, who had conceived the idea of the organization of the boys, succeeded to quite an extent, and after the Nauvoo Legion had grown to large proportions, he had at one time some six hundred of the boys under his command, divided into companies and pretty well trained. On one of these parades Captain Bailey was out with quite a fair proportion of the older boys, and perhaps without previous understanding the young fel-

lows armed themselves with things to produce noise, tin pans and horns, with branches of shrubs and trees, and started to march from the hill down onto the plain where the maneuvering was taking place. A scout reported to the commanding general that there was an enemy in force marching on them, and a detachment of horse was sent to disperse them. As they approached the boys formed in a square, and when the horsemen came pretty close, they broke out with beating their pans, waving their branches, and shouting. The horsemen retreated and the boys resumed their march. A second detachment of horsemen was sent to disperse them; but as before they formed a square and again repulsed the horsemen. Father, being the commanding general, said to the officer of the day, "You had better summon Charlie," meaning the horse which he rode, and the officer in charge replied, "Very well, I direct you and Charlie to disperse the rebels." It may have been, as I now suppose, the spirit of sport that made the occasion notable, but father with his horse alone, for he would not accept company, started towards the approaching band of boys. They, as before, formed a square, and when the horseman was sufficiently near, raised a great shout, waved their branches, and blowed their horns; but the horse which father rode was of a different temper and he plunged among them, scattering them right and left, and had to be forcibly restrained by his rider from tramping them down.

This horse was possessed of the spirit of ancient war horses. He was utterly without fear. Either that day or at another time I saw him, ridden up to the side of a six-pounder cannon, and it was thought that he would run at the discharge. But he did not; he stood with his eyes blazing and his nostrils wide, without attempting to move away, and when the smoke curled around his head, he raised it high, and blowing the smoke from his nostrils with a snort, was a striking illustration of the proverb about the horse when "he smelleth the battle afar

off." I saw the man that beat the big bass drum march up to the horse until he fairly placed the drum against the horse's breast, without frightening him or disturbing him. But my memory recalls more important things than that which marked the existence and maneuvers of the Nauvoo Legion.

Some things which took place are to me now unfortunate landmarks, which may have had more or less influence upon me in the directing of my likes and my dislikes, my opinions and my convictions, concerning the right and wrong of some of the things which I saw and remember. I remember at the time that the Masonic Lodge was instituted and what was known as the Masonic Hall was built, seeing the man who was sent, as I suppose, from the parent lodge to Nauvoo for the purpose of organizing a lodge in the city. His name, M. Helm, was carved in the headstone which marked the northeast corner of the building. This memory of the man was perhaps accentuated afterward by the contention which arose, some talk of which I heard, in regard to the effect which the introduction of Masonry had upon the spiritual authorities of the church. Of that I am not qualified to speak from memory, but I made an instinctive study of men, and they impressed me frequently for good or for evil.

This man, Helm, was rather above medium height, yet was not tall, but was a solid, well built man of perhaps one hundred and sixty pounds in weight. I saw him not more than twice and on the same or succeeding days, he being the center of a group of men conversing together. I mingled with the men freely, at least freely enough to note many of them. A talk which afterward occurred recalled the man to my memory and fixed it clearly.

I early became acquainted with John P. Green. My memory of him is fixed by two instances that occurred: one of them was that the city council passed an ordinance forbidding bathing in the river along the water front in the daytime. The

boys congregated at the river in the summer season, and did not pay much attention to the city ordinance. I remember going to John P. Green, marshal, and asking him about taking away all the privilege the boys had enjoyed before, and I told him what we had been in the habit of doing, and asked him if we would be arrested and taken to court if we went in swimming. He listened to me quite patiently, and finally told me the reasons why the ordinance was passed, to be very careful and keep away from the front of buildings where people were living; that it would be better for us not to be too bold about it, but that I need not have any fear. He said with a twinkle in his eye, "I know what boys are. I was a boy once myself." The second instance which makes me remember him, was when I was with father on one occasion, passing through the city. We went to the office of John P. Green on the hillside, west and a little north of the temple, where his sign was upon the front of the house as a real estate agent and conveyancer. This sign remained for many years on the front of the house after the town was evacuated by the Saints.

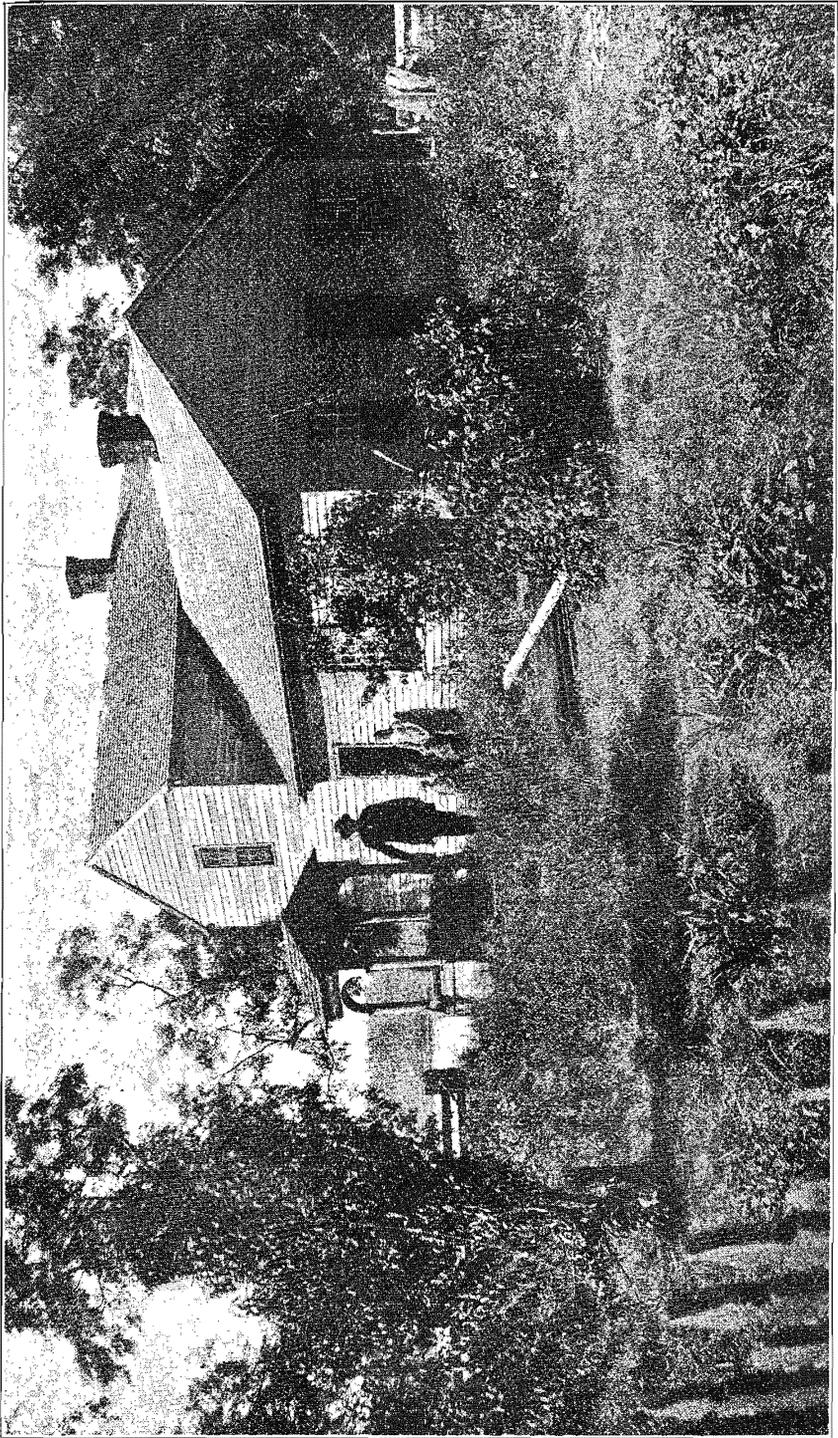
Passing along in the current of events, the Nauvoo Mansion was built, and it was being occupied as a hotel, but after we moved into it, mother went to Saint Louis for the purpose of procuring furnishings for the better accommodation of those who might patronize the hotel, and during her absence on this errand, Orrin P. Rockwell, commonly called Porter Rockwell, came from Missouri, after he had been arrested, tried, and acquitted on the charge of an attempt to assassinate ex-Governor Lilburn W. Boggs.

In connection with this incident, I connect two other recollections of Orrin P. Rockwell: After father's death and the return of President Young from the East, and at a time when a posse had been sent to arrest Rockwell and some others, on complaints that had been made against them, the posse were at the Nauvoo Mansion, having their noonday meal. I, with

other curious lookers-on, was in the street at the front of the house, standing against the fence near the northwest corner of the building. Quite a number of persons were gathered on the sidewalk and in the yard, including many of the posse who were armed, and I am not sure but some of them were in uniform. It was known that they were looking after Rockwell and others. While standing there, a carriage was driven up rapidly, the driver descended from his seat and opened the door, and a lady stepped out, dressed in black silk, with a bonnet, and veil covering her face, and went through the crowd, through the door, and up the stairway into the house. She was gone for a few minutes, then came down the stairway, through the crowd and into the carriage, and was driven away. It had not been gone long before it was circulated through the crowd that the lady was Orrin P. Rockwell in disguise. This was undoubtedly an easy matter, for he was small in stature, wore his hair long, and could have easily disguised himself as a woman, being rather of a slender build and even of feature.

The other occasion when I saw Orrin P. Rockwell I think must have been in the summer or fall afterward. It was at dusk in the evening, just after the sun went down and before it was dark. I was in the dooryard in the front of the house, not far from the fence on Water street, running by the north side of the lot, when I saw him coming up the street from the hotel side. I had always been fond of him, and so I climbed over the fence and met him at the street. After I shook hands with him, he broke into tears, and sobbed out, scarcely able to speak, "Oh, Joseph, Joseph, they have killed the only friend I ever had," and for some little time he could not compose himself to talk with me coherently.

In an interview of Bro. Alexander H. Smith and myself with General Alexander W. Doniphan at Richmond, Missouri, at the time the committee, consisting of my brother Alexander,



THE OLD HOMESTEAD.

William H. Kelley, and Thomas W. Smith, were examining the manuscripts of the Book of Mormon, then in charge of Elder David Whitmer, I learned something of this man Rockwell. I had learned that General Doniphan was making his home at the hotel, and I asked him if my brother and myself could have an interview with him. I made an appointment to meet him in the evening at his hotel. In this interview General Doniphan told us of his acquaintance with father and others of the Saints in Jackson and Daviess counties, and stated that he had been employed by father as counsel to see that Rockwell, who had been arrested on a charge of attempting to murder Governor Boggs, should have a fair trial, and that he had done so; that upon trial Rockwell had been acquitted, that not one scintilla of evidence was presented against him, connecting him with the murder in any way or fashion. The only thing that they could say about him, and which was construed against him, was that he was a "Mormon," a member of the church.

I asked the General what his conviction at the time was with reference to the guilt or the innocence of Rockwell. He said to us that his conviction was that Porter Rockwell had no more to do with the attempt on the life of Governor Boggs than he had; that after the trial was over he gave Rockwell his supper and some money in gold, told him to leave the State, that it was better that he should go away and join his friends at once. Rockwell protested against this, saying he was not guilty and did not like to run away, and yet Doniphan urged him, telling him that it was no use for him to stay, that they would kill him if he remained, that his best and safest plan was to just go quietly away, and get out of the State as soon as possible. This Rockwell did.

It was from a platform laid upon the foundation of an unfinished building, across the street from the Mansion House, which was to have been occupied by Porter Rockwell, that

Governor Ford addressed the people the day that father was killed, and from which Willard Richards, the only one who escaped being wounded at the massacre in Carthage that fatal 27th of June, 1844, addressed the disconsolate and mourning people.

I do not remember of the breaking of the ground for the building of the temple, but I do remember the meetings in the grove on the hillside near the temple, and going there to Sunday school. Here I was a scholar in a class of about sixty boys under the teaching of Almon W. Babbitt, who as my memory now recalls him, was a kind, friendly, pleasant teacher. Whatever he may have been in after years he was then a man of good presence and quite able to teach. I remember that at the meetings there, I felt myself fortunate, if I was permitted to sit with my mother or in the midst of the congregation; but generally, when father was at home, I was taken by him upon the stand. I remember hearing George J. Adams, Parley P. Pratt, Amasa Lyman, and Orson Hyde, and my father preach from the stand in the grove. I do not remember hearing Brigham Young or others preach. They may have done so, but father was usually the speaker. I remember the occurrence, stated by some as having taken place, that when one of the elders had preached quite a lengthy sermon, to which attention had been called, after it was delivered father said that he had but one fault to find with it, that it was not true.

While the temple was in the process of construction (I knew the committee; Reynolds Cahoon, and Alpheus Cutler), my cousin John Smith and I used frequently to be up and about the temple block, used to see the stones being brought in on great carts drawn by oxen, with the stones swinging under the axle of the great high, broad tired wheels, usually two yoke of cattle drawing them. The stones came from a quarry

on the north side of the city along the river bank, and some of them from down the river.

I remember when the corner stone was laid. The basement had been built and a rough floor laid preparatory to the assembling to witness the laying of the corner stone, and I was on the platform with my father and others. There were too many to remember. The whole area of the building was covered, and all around it in the yard, were members of the assembly standing and sitting upon benches and stones.

My cousin John used to ride a large white horse named Sam, belonging to his father, and I used to ride the black horse named Charlie, belonging to my father. The committee, especially Cahoon and Cutler, used to receive me well, and the men in the yard who did the work on the stone seemed to like to have me come round and see what they were doing. I remember standing by the side of some of them, to see them chiseling and polishing the stones to take their place in the pilasters of the building. I remember quite well the wooden font in the basement and the wooden oxen with tin horns, which were to be replaced by the stone font and stone oxen with horns tipped with some other metal than tin, and which I suppose was gold. I remember witnessing baptismal ceremonies in the font, seeing the candidates march up one side of the stairs east to the font, and passing from the font down the stairs on the west of the font. I do not remember who was officiating or who was baptized. I remember after the Saints left the city, one David LeBaron, a blue-eyed, sandy haired man, was left in charge of the temple, and for some years acted as janitor showing people through. I remember when the temple was sold to the Icarian community under Monsieur Cabot. This colony, as originally organized after settling at Nauvoo, had in its rule the election of a president each four years, but in a subsequent effort to rearrange the affairs of the settlement, an attempt was made to continue

the term of the president to six years. By some means Cabot had fallen into displeasure with many of the colony, it being rumored among them that he was maintaining his daughters at school in France out of the proceeds of the earnings of the community, and that he was bringing to the common table in the social hall where they took their meals, a silver cup for his individual use, while others were not so favored. Whatever the reasons for displeasure, at the election which ensued, after an attempt to reorganize, Monsieur Gerard was chosen president by the votes of the majority. This resulted in a separation in the community, M. Cabot taking a few of the dissenting ones to Saint Louis, where he subsequently died.

I remember the burning of the temple on the night of October 10, 1848. That the burning of the temple was the result of jealousy on the part of other towns near by, and that unscrupulous agents of these places hired a dissolute fellow to set fire to the building, is perhaps the solution of its origin.

I remember something of the campaign I suppose of 1840, when Harrison was elected President. I remember the visit of two of the politicians, of seeing them and hearing their names, but I did not hear their speeches. But one incident which makes the campaign striking to me was this. There was a deaf and dumb man whose name was Sherwood, a man something above medium height, thin and wiry, with sharp eyes, and who was a born mimic and fun maker, though he could not speak intelligibly. Liquor in those days was plenty, and on election day this man with some other persons was driven through the streets to gather voters, and incite them to visit the poles and vote. I remember well seeing him with others passing down Water street and up Main, round the corner where we boys were assembled, shouting inarticulate sounds and swinging his arms, and creating a diversion in the

wagon. I remember that there were disturbances that day caused by liquor, but I saw none.

Subsequent to this, I remember hearing General James Shields, after his return from Mexico where he was wounded, making his speech in the temple. I remember his appearance well. I do not remember what his speech was about any more than he seemed to be talking about the different political policies and men. Other than that, I could not understand. I remember also a discussion, or a speech and a reply between Colonel Edward Baker, who afterwards became a general in the civil war and was killed at Balls Bluff, and a man by the name of Wells. The parties at the time were Whig and Democrat, and if I remember Baker¹ represented the Whig and Wells the Democrat.

After the departure of the Saints and during the occupation of the city by the new citizens, I remember the political contest waxed warm and of hearing the notorious Jacob Cunningham Davis deliver a political speech in the court-house at Carthage—a speech the most replete with vulgarity of any that I ever listened to, and I may say the first political speech that I ever heard after I had grown sufficiently old to take notice of the issues discussed. Davis was a Democrat and it was believed was implicated in the murder of the prophet and the patriarch.

¹ General Edward D. Baker was a resident of Belleville, Illinois. Mr. James Affleck of that place in his Reminiscences of General E. D. Baker relates the following incident of General Baker's boyhood: "His gentlemanly deportment, and fluent, intelligent conversation made him a welcome guest among the best classes. Young as he was he was keenly interested and stoutly defended the policies of the Whig Party. He was a constant reader, and kept well-posted in everything of a public nature then transpiring. One day one of our citizens found him sitting on a log out in the woods, near the village, reading a book and weeping bitterly. Approaching the boy he asked the cause of his grief. Wiping his eyes young Baker answered that he was for the first time reading the Constitution of the United States, and found that only native born citizens were eligible to the presidency, and that was blighting to his future aspirations!—H. C. S.

As to the date when I listened to this discourse, I do not remember, as I kept no memorandum of it, and did not take sufficient interest in politics to pay special attention to matters of the kind.

I remember also hearing Stephen A. Douglas, at Carthage. He spoke on Friday afternoon at a mass meeting called for that purpose, and the following week on Friday I heard Abraham Lincoln. I was strongly prejudiced in favor of Douglas because of the part he had borne in the trial of father at Monmouth, when it was being sought to take him out of the State, charged with being accessory to an attempt to assassinate ex-Governor Boggs, at which trial O. H. Browning was advocate for father.

I regret that my recollection points to the fact that before Mr. Douglas finished his speech he had become so intoxicated that his speech was almost inarticulate. I may have been instrumental in bringing his speech to an end. The chairman of the meeting was Milton M. Morrill. Manly M. Tilton, a young law student, a nephew of Morrill, came around to where I was sitting, and I asked him what was the matter with Mr. Douglas, and it rather startled him and he asked me if I had noticed it and I said that I believed the man was drunk, and I told him that if I was as nearly related to the chairman as he was, I should call his attention to Mr. Douglas, as he was not speaking so that he could be understood, and his condition would soon be apparent to everybody and hurt the cause. I was much disappointed, as I had formed a high opinion of Mr. Douglas's ability as a man. I urged Mr. Tilton to interfere, but he did not promise me, and I saw him go round to the stand, but did not notice him speaking to the chairman, but I saw that some one had attracted his attention, for he turned round to speak to some one behind him and below the platform, and after a moment he consulted with other leading men upon the stand. Then I saw him pull Mr.

Douglas's coat, and after a little consultation, he rose and stated to the audience that Mr. Douglas could not finish his speech, as he had become suddenly indisposed. I felt disappointed, and also a sense of shame and mortification, because he was the leading citizen of the State, a man of fine ability and wide influence, and it pained me to think that such a man should have given way to intoxication upon such an occasion. At that time it was not considered such a disgrace to be overcome with drink as it has become to be now. Whisky was cheap, and it was quite common to find it upon the tables at the hotels and also to be served upon occasions openly among groups of men that gathered for social conversation and conviviality.

After hearing Mr. Lincoln, I could not but feel that Mr. Douglas had lowered himself in the scale of moral courage in not remaining sober upon the occasion of his speaking.

The next week after hearing Mr. Douglas, I heard Mr. Lincoln upon the same platform. The contrast between the two men in height and general appearance was most remarkable. Mr. Douglas was a short man, below medium height, with large head and large bust, but with small lower extremities, and was rather a fine looking man. Mr. Lincoln was considerably over six feet high, angular, with long arms, long legs, and though his head was large, his features were rugged and he was uncommonly homely, almost ungainly in facial appearance. When he rose to speak his awkwardness and homeliness were so striking that involuntarily I felt a pity for the man and a pity for the cause he came to represent. The platform was raised at the east end of the court-house, the circuit clerk's room, and was shuttered from the rays of the sun by a bar made from the branches of trees. These had withered to some extent during the week intervening between the speeches, and when Mr. Lincoln came forward to the front of the platform and began speaking in an ordinary tone of

voice, apparently without animation, I felt considerable anxiety. This anxiety was shared by a good many of the audience, but after a few minutes his appearance seemed to change, and stepping back a little from the front he raised himself erect. As he did so his head struck the limbs of the bower over him, and turning a little he looked up, and then, straightening himself to his full height, stuck his head right up through the covering. This created a great laugh, and it took only a moment or two for busy hands to remove the intervening branches, and this gave Mr. Lincoln room for his great height. He grew animated and eloquent. His eyes and his features brightened with his emotions, and I ceased to feel any regret or anxiety. I would have tried to shake the hand of the statesman, but I had not sufficient assurance to get into the crowd of older men and force myself to the place where he was standing, receiving introductions and congratulations of the people. I was thoroughly impressed with the sobriety of the man, his earnestness of manner, the directness of speech, the soundness and morality of his positions, which seemed to me to be the profound statesmanship of a man who had risen among the people. He was, indeed, a representative of a government "by the people, of the people, and for the people." I think now that this must have been in 1860, for I did not have the opportunity of being present at either of the joint debates which were held between Mr. Lincoln and Mr. Douglas in the campaign of 1858.

(To be concluded in next issue.)

THE NAUVOO TEMPLE.

BY HEMAN C. SMITH.

It is well known that a magnificent temple was erected in Nauvoo, Illinois, beginning in 1841; but many of the particulars are not well known to the public. The authorization for the erection of this temple is found in a revelation to the church dated January 19, 1841. That part of the revelation pertaining to the erection of the temple reads as follows:

And again, verily I say unto you, Let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and can not be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead can not be acceptable unto me; for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead. And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for

this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name. And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my church things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof; and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labor with all your might, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds, and mine holy ordinances and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord. Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work; unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath and indignation, wailing and anguish,

and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord. And again, verily I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life.

The church having been reproved for attempting to build a temple at Far West before receiving a command to do so, had not undertaken to build at Nauvoo until after this command was given. But immediately after, steps were taken to erect the temple; and on the 6th day of April of the same year, the corner stones were laid. The following is a communication written by an eyewitness of the proceedings, and published in the *Times and Seasons*, the church paper, at Nauvoo, Illinois, April 15, 1841. We think this narrative will be interesting to those who want to understand the procedure in this case.

LAYING THE CORNER STONE OF THE TEMPLE. GENERAL CONFERENCE.

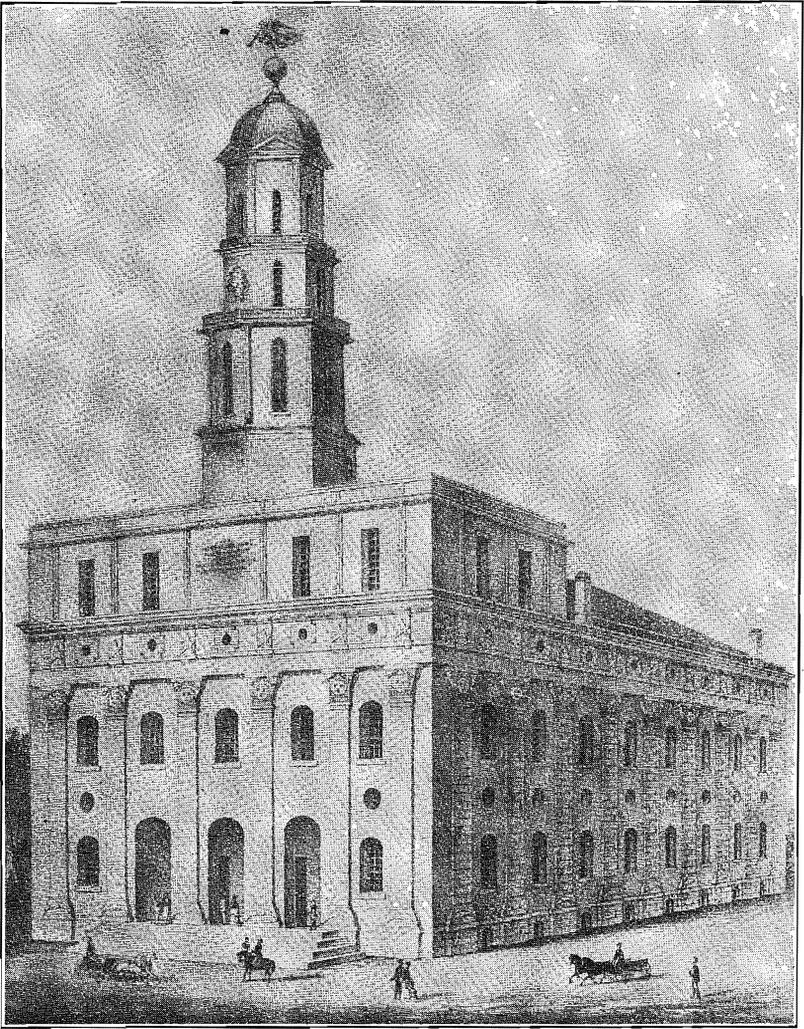
“Oh! that I could paint the scenes
Which on my heart are sketch'd.”

The general conference of the church together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid, in which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself, but we are happy to say, this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to portray the grandeur and majesty of the celebrations, the union and order which every way prevailed, we are confident, we shall come very far short of doing them justice.

For some days prior to the sixth, the accession of strangers to our city was great, and on the wide spread prairie, which bounds our city,



THE NAUVOO TEMPLE.

might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi, were constantly employed in wafting travelers across its rolling and extensive bosom.

Among the citizens, all was bustle and preparation, anxious to accommodate their friends who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length, the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays, were preparations for the celebration of the day going on. Shortly after sunrise, the loud peals from the artillery were heard, calling the various companies of the Legion to the field, who were appointed to take a conspicuous part in the day's proceedings.

The citizens from the vicinity, now began to pour in from all quarters, a continuous train, for about three hours and continued to swell the vast assembly.

At eight o'clock A. M. Major General Bennett left his quarters to organize and prepare the Legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa, and other parts of the county, which joined them on the occasion.

At half past nine Lieut. General Smith was informed that the Legion was organized and ready for review, and immediately accompanied by his staff, consisting of four Aids-de-camp, and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the Lieut. General. On his approach to the parade ground the artillery was again fired, and the Legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies, presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers, would have become a Bonaparte or a Washington.

After the arrival of Lieut. General Smith, the ladies who had made a beautiful silk flag, drove up in a carriage to present it to the Legion. Major General Bennett, very politely attended on them, and conducted them in front of Lieut. General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut. General Smith acknowledged the honor conferred upon the Legion, and stated that as long as he had the command, it should never be disgraced; and then politely bowing to the ladies gave it into the hands of Maj. General Bennett, who placed it in possession of Cornet Robinson, and it was soon seen gracefully waving in front of the Legion. During the time of presentation, the band struck up a lively air, and another salute was fired from the artillery.

After the presentation of the flag, Lieut. General Smith, accompanied by his suit, reviewed the Legion, which presented a very imposing appearance, the different officers saluting as he passed. Lieut. General Smith then took his former stand and the whole Legion by companies passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organized the procession, to march to the foundation of the Temple, in the following order; to-wit:

Lieut. Gen. Smith,
Brig. Generals Law & Smith,
Aids-de-Camp, & Conspicuous
Strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies eight abreast.
Gentlemen, eight abreast.
1st Cohort, (horse troops)

Owing to the vast numbers who joined in the procession, it was a considerable length of time before the whole could be organized.

The procession then began to move forward in order, and on their arrival at the Temple block, the Generals with their staffs and the distinguished strangers present, took their position inside the foundation, the ladies formed on the outside immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendence of B. S. Wilber, sung an appropriate hymn.

Prest. Rigdon, then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION

which was listened to with the most profound attention by the assembly. —From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God, and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short it was full to overflowing, of Christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the saints had passed, the barbarous cruelties inflicted upon them for

their faith and attachment to the cause of their God, and for the testimony of Jesus, which, they endured with patience, knowing that they had in heaven a more enduring substance, a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens were they engaged in laying the foundation of the Temple that the Most High might have a habitation, and where the saints might assemble to pay their devotions to his holy name.

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder them in their labors, consequently their circumstances were very different than before.

After the address, the choir sung a hymn. Prest. Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labor on the building.

The First Presidency superintended the laying of the

CHIEF CORNER STONE

on the southeast corner of the building, which done, Pres. J. Smith, arose and said, that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the saints might have an habitation to worship the God of their fathers.

Pres. D. C. Smith and his counselors, of the high priests' quorum, then repaired to the southwest corner, and laid the corner stone thereof.

The High Council, representing the Twelve laid the northwest corner stone.

The bishops with their counselors laid the northeast corner stone with due solemnities.

The ceremony of laying the corner stones being over, the Legion marched to the parade ground, and formed a hollow square for an address. Maj. General Bennett addressed the Legion at some length, applauding them for their soldier like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant General Smith, likewise expressed his entire approbation of the conduct of the Legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favorite and adopted State.

It was indeed a gladsome sight, and extremely affecting, to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs and where they could again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious—heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April A. D. 1841 be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the saints, admiring their order and unanimity, and undoubtedly received favorable impressions by their visit.

Too much praise can not be given to Maj. General Bennett for his active services on the occasion, he has labored diligently for the prosperity of the city, and particularly for the Legion, and it must have been a proud day for him, and entirely satisfactory, to see his efforts crowned with success and his labor so well bestowed.

R. B. THOMPSON.

In *Times and Seasons*, July 1, 1841, is found an article under the caption, "The Temple of the Lord," which reads as follows:

We are happy to say that this building is progressing in a manner which does honor to the citizens of this place. On visiting it a few days ago we were agreeably surprised to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the saints abroad with their wealth would make a corresponding effort that another year would not roll over our heads before the "top stone would be brought up, with shouts of Grace, grace be unto it."

The building committee are making every preparation to erect the baptismal font in the basement story as soon as possible. The font is intended to be supported by twelve oxen, several of which are in a state of forwardness, and are certainly good representations of that animal, and do great credit to the mechanics who are engaged in carving the same. It is intended to overlay them with gold, and when finished will have a very grand appearance indeed. Most of the labor that is done has been accomplished by the citizens devoting ever tenth day gratuitously to that purpose.

While contemplating the foundation which has been so happily begun, we were forcibly reminded of the circumstances, as recorded in holy writ, connected with the building of the ancient temple at Jerusalem, by the Israelites, after they had escaped the perils of the wilderness and had obtained a possession in the land of Canaan.

This indicates with what zeal and determination the people went to work to erect the house that they had been instructed to erect.

In *Times and Seasons* for October 15, 1841, is found an epistle signed by eight members of the Quorum of Twelve, in which they convey the idea that the temple was to be built quickly; that only a limited time was to be allowed them for building it, and that no more General Conferences were to

be held until they were held in that building. An extract from this epistle is as follows:

In this city the church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and the orphan, and a part remains for sale. These lots are for the inheritance of the Saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle, and the temple to be reared and the cloud and the fire to rest down thereon; and not that the temple be *built only*, but that it be *completed quickly*, and that no more General Conferences be held till it shall be held therein; and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord and worship in his temple. . . .

October 31, Hyrum Smith, Patriarch of the church, wrote a letter to Thomas Burdick, bishop of Kirtland, in which he mentions the temple at Nauvoo, and instructs the people at Kirtland to pay out no more money for houses and lands in Ohio.

The letter containing these points is as follows:

All the saints that dwell in that land are commanded to come away, for this is, "thus saith the Lord;" therefore pay out no moneys nor properties for houses, nor lands, in that country; for if you do, you will lose them, for the time shall come that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away; and as to the organization of that branch of the church, it is not according to the Spirit and will of God; and as to the designs of the leading members of that branch relative to the printing press, and the ordaining of elders, and sending out elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the house of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fullness of times may be turned, and the mysteries of God be unfolded, upon which their salvation and the salvation of the world, and the redemption of their dead depends; for "Thus saith the Lord," "there shall not be a General Assembly for a General Conference assembled together until the house of the Lord shall be finished, and the baptismal font, and if we are not diligent the church shall be rejected and their dead also," "Saith the Lord;" therefore, dear brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore

tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord; come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so. Amen.

HYRUM SMITH,

Patriarch for the whole church.

December 13, 1841, nine members of the Quorum of Twelve wrote an epistle in which they set out most distinctly that they understood that there was a limited time, and a very short time given to them to complete the temple. This appears peculiar, but it is not peculiar to the Nauvoo Temple. When the temple was being erected at Kirtland, Ohio, Heber C. Kimball wrote regarding its erection as follows: "Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect: that we should use every effort to accomplish this building by the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church and also of the world." (See JOURNAL OF HISTORY, page 413, volume 2.)

The epistle of the Twelve referred to reads in part as follows:

The building of the temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it; but while many are thus engaged in laboring, and watching, and praying for this all-important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from want of proper understanding of the principles upon which this building is founded, and by which it must be completed. . . .

There are individuals who have given nothing as yet, either as tithing or consecration, thinking that they shall be able to do a great deal sometime hence, if they continue their present income to their own use; but this is a mistaken idea. Suppose that all should act upon this principle, no one would do aught at present, consequently the building must cease,

and this generation remain without a house, and the church be rejected, then suppose the next generation labor upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head. Let every individual remember that their tithings and consecrations are required from what they *have*, and not from what they *expect to have* sometime hence, and are wanted for *immediate use*.

All money and other property designed for tithings and consecrations to the building of the temple must hereafter be presented to the Trustee in Trust, President Joseph Smith, and entered at the Recorder's office in the book before referred to; and all receipts now holden by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's office for entry, to secure the appropriation of said property according to the original design.

The elders everywhere will instruct the brethren, both in public and in private, in the principles and doctrine set forth in this epistle, so that every individual of the church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
ORSON PRATT.
WILLIAM SMITH.
LYMAN WIGHT.
WILFORD WOODRUFF.
JOHN TAYLOR.
GEO. A. SMITH.
WILLARD RICHARDS.

NAUVOO, ILLINOIS, December 13, 1841.

The building of the temple was kept prominently before the people from that time until the death of Joseph Smith, in June, 1844; but it would appear that the people were not as diligent or as sacrificing as they should have been, or it would have been completed.

In October, 1842, Joseph Smith, then editor of the *Times and Seasons*, published an editorial agreeing with the statement made by the Twelve in regard to the necessity for speedily completing the house, and urging that there was a due time to finish it, predicting also that they might build houses and not inhabit them, cultivate farms and not enjoy them, plant orchards and vineyards, and not eat the fruit of them, and share the same fate they had before suffered in Missouri, unless the house was so completed. The dire

results thus predicted were visited upon the people, as their waste places in Nauvoo and vicinity attest to this day. The editorial referred to above reads as follows:

Perhaps we have said enough on this subject, but we feel the importance of it, and therefore speak plainly. It is for you, brethren, to say whether the work shall stand or progress. One thing is certain, that unless that is done all our efforts to aggrandize or enrich ourselves will be vain and futile. We may build splendid houses, but we shall not inhabit them; we may cultivate farms, but we shall not enjoy them; we may plant orchards, or vineyards, but we shall not eat the fruit of them. The word of the Lord is, Build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it; and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.—*Times and Seasons*, vol. 3, p. 939.

After the death of Joseph Smith, P. P. Pratt, Willard Richards, John Taylor, and W. W. Phelps, on July 15, 1844, signed a statement published in *Times and Seasons*, volume 5, page 586, in which they still advocated the necessity of completing the temple. Their statement reads as follows:

Let us then humble ourselves under the mighty hand of God, and endeavor to put away all our sins and imperfections as a people and as individuals, and to call upon the Lord with the spirit of grace and supplication; and wait patiently on him, until he shall direct our way.

Let no vain and foolish plans, or imaginations scatter us abroad, and divide us asunder as a people, to seek to save our lives at the expense of truth and principle; but rather let us live or die together and in the enjoyment of society and union. Therefore, we say, let us haste to fulfill the commandments which God has already given us. Yea, let us haste to *build the temple of our God*, and to gather together thereunto, our silver and our gold with us, unto the name of the Lord; and then we may expect that he will teach us of his ways and we will walk in his paths.—*Times and Seasons*, vol. 5, p. 586.

The calamities predicted by Joseph Smith came upon the church before they finished the temple, and they were driven from Nauvoo. It has been claimed by some that the temple was finished; but the evidence seems to be quite clear that such was not the case, as the following statements will show. Joseph Smith, President of the Reorganized Church, and son of the martyred prophet, testifies as follows:

I lived at Nauvoo from 1839 to 1866; with the exception of the time between September 12, 1846, and February 19, 1847.

I knew of the work being done on the temple at that place from the time it began until the building was burned in 1848. It was not finished. The basement was fitted for occupation, and the baptismal font was ready for use. The auditorium on the first floor was completed sufficiently to be seated and occupied for assembly purposes. The stairway on the south side was completed for use. The auditorium on second floor, the stairway on north side, nor any other portion of the building except those above-named were completed; though the small rooms above the second floor auditorium were used by President Young and the resident church authorities for various purposes.

As boy and man I visited the building both while it was being built and after work on it stopped, was all over it from cellar to the dome, many times, with visitors from abroad, and with comrades, after the saints left the city and while David La Barron had charge, attended meetings in it both for worship and for political purposes, and know from actual personal observation that the temple at Nauvoo was not finished. I know, too, that it was a matter of common talk among the members of the church that changes were made in the designs, after the death of Joseph and Hyrum Smith; and that those portions that were completed so as to be occupied were not in accordance with the original plans.

JOSEPH SMITH.

LAMONI, IOWA, June 26, 1897.

Alexander H. Smith, brother of the President, makes the following statement, which agrees with that of his brother, Joseph:

Inasmuch as the subject of the temple built by the Church of Jesus Christ of Latter Day Saints at Nauvoo, Illinois, has been in controversy in the past and sometimes of late called up; and as some have claimed that the temple was finished according to the revelation or command of God, and endowments legally given therein, I wish to make a statement and leave my testimony in history, that perhaps it may correct an error, and free some minds which may be in doubt upon the matter.

When a boy I was privileged to wander all over the building, and sometimes when the man in charge did not feel like climbing up the many flights of stairs, which led into the cupola to show visitors the wonderful building and beautiful view to be had from the dome, he requested me to show them. I well remember that on one of those occasions I ventured out of the small door on the east side of the rounded top which was covered with bright tin. I walked all around it, and as I approached the door the gentleman whom I was guide to caught me and drew me in, and lectured me for my imprudence, declaring that he would not dare do it.

The offices in the corner to the left of main entrance on the ground floor were finished, but not furnished. The auditorium or main meeting room was temporarily finished; the seats and pulpit were only temporary.

The upper auditorium; the plastering was not done, the floor was only

the rough boards, intended only for the lining, was laid, and from this floor upward the stairs, except in the tower, or circular main stairs, were also temporary; the upper floor which was to have been divided into numerous rooms was laid, and partitioned off with cotton factory cloth, and used for some purposes before the saints were driven away.

I was told that the cloth of those partitions was subsequently used for wagon covers, by the saints on their journey across the plains.

To my knowledge the temple never was finished, and those who have been led to believe it has have been deceived. I make this statement freely for the benefit of the present and future generations.

ALEXANDER H. SMITH.

AUDUBON, MINNESOTA, July 2, 1897.

To this we may add remarks by President Brigham Young, made in Saint George Temple, January 1, 1877:

I can not consent in my feelings to retire from this house without exercising my strength, the strength of my lungs, stomach, and speaking organs, in speaking to this people. I hardly dare say what is in my heart to say to this people. Perhaps it would not be prudent, but I will say a few encouraging things to the Latter Day Saints; that is, they ought to be encouraging. We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam; that is, to have a temple completed, wherein all the ordinances of the house of God can be bestowed upon his people. Brethren and sisters, do you understand this? It seems that a great many of the people know nothing about it. It is true that Solomon built a temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few if any endowments, and one of the high priests was murdered by wicked and corrupt men, who had already begun to apostatize, because he would not reveal those things appertaining to the priesthood that were forbidden him to reveal until he came to the proper place. I will not say but what Enoch had temples and officiated therein, but we have no account of it. We know that he raised up a people so pure and holy that they were not permitted to remain with the wicked inhabitants of the earth, but were taken to another place. We as Latter Day Saints have been laboring for over forty years, and the revelations given us in the first were to establish the kingdom by gathering the saints, building temples, and organizing the people as the family of heaven here on earth. We reared up a temple in Kirtland, but we had no basement in it, nor a font, nor preparations to give endowments for the living or the dead. It was left by the Saints before it was completed, they going to Missouri. Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the southeast corner of the temple in the year 1831; also laid the corner stone for a temple in Far West, Caldwell County, Missouri. These temples were not built. We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what

was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned; but the Saints did not enjoy it. Now we have a temple which will all be finished in a few days, and of which there is enough completed to commence work therein, which has not been done since the days of Adam, that we have any knowledge of. Now those that can see the spiritual atmosphere can see that many of the Saints are still glued to this earth and lusting and longing for the things of this world in which there is no profit. It is true, we should look after the things of this world and devote all to the building up of the kingdom of God.—*Journal of Discourses, vol. 18, pp. 303, 304.*

There are other statements which might be quoted, urging the necessity of the completion of the work at an early time; but we believe what we have stated about covers the ground. The temple stood in its uncompleted state until about the year 1848, when it was burned by an incendiary. The exact date of the burning is in dispute. We have read several accounts in which the date of the burning differs, but the correct date is probably the one given by the *Nauvoo Patriot*. (See page

The temple was built of gray limestone, one hundred and twenty-eight feet long, eighty-eight feet wide, sixty feet high, and to the dome of the tower two hundred feet. It had thirty hewn pilasters costing three thousand dollars each. The whole cost of the building was one million dollars. The baptismal font was supported by twelve oxen temporarily carved out of wood, intended to be replaced with stone, and was in the basement story.

The lot on which the temple stood has passed into other hands. Those acquainted with Nauvoo can locate it by it being the block joining the block on which the Catholic church stands on the south, between Mulholland and Knight streets.

No effort, to our knowledge, is being made to recover the land or to rebuild the temple.

NAUVOO HOUSE.

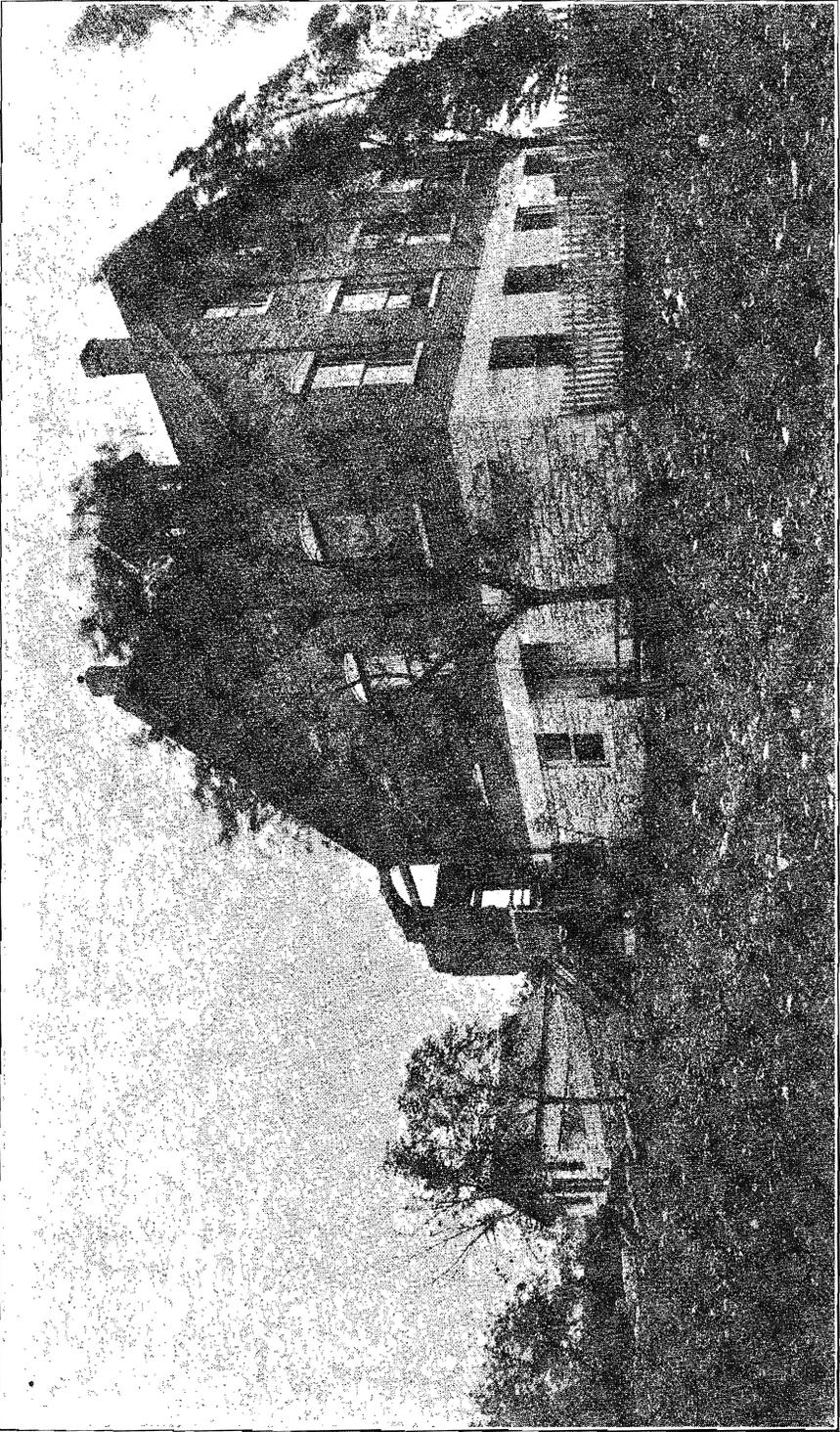
BY HEMAN C. SMITH.

This historic house is so closely associated with the history of Nauvoo that it is well worthy of mention in this number.

When Nauvoo was becoming famous under the enterprising hand of the Latter Day-Saints many came from afar to investigate and learn of this peculiar people of whom there had been so many conflicting reports. To a people who had recently been despoiled of nearly all their earthly possessions the question of entertainment for strangers became a serious one. Anxious to provide for all who desired to inquire into their cherished faith, they appealed, as was their custom in times of emergency, to the Lord who they were convinced was overruling their destiny. The following communication under date of January 19, 1841, was the result:

And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein; from generation to generation; for this anointing have I put upon his head, that his blessing shall also be upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the cornerstone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

Behold, verily I say unto you, Let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house. And they shall form a constitution whereby they shall receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock



NAUVOO HOUSE.

in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive under fifty dollars for a share of stock from any one man, in that house, and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay stock into their hands at the time he receives stock; and in proportion to the stock he pays into their hands, it shall be for stock in that house. And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock and do not sell or convey the stock away out of their hands by their own free will and act, if you will do my will, saith the Lord your God.

And again, verily I say unto you, if my servant George Miller and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in moneys or in properties, wherein they receive the real value of moneys, they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not pay fourfold for the stock which they appropriate anywhere else only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God; for I, the Lord, am God, and cannot be mocked in any of these things.

The communication continues by instructing the following persons to take stock in the house: Joseph Smith, Vincent Knight, Hyrum Smith, Isaac Galland, William Marks, and Amos Davis. These parties had inquired of the Lord in regard to their duty and hence the instruction. The parties named immediately commenced their efforts to carry the instruction into effect. They applied to the legislature of Illinois for a charter, and in about one month after the above instruction was received the legislature passed the Act to Incorporate the Nauvoo House Association as follows:

AN ACT TO INCORPORATE THE NAUVOO HOUSE ASSOCIATION.

Section 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, that George Miller, Lyman Wight, John Snider, and Peter Haws, and their associates, are hereby declared a body corporate, under the name and style of the "Nauvoo House Association;" and they are hereby authorized to erect and furnish a public house of entertainment, to be called the "Nauvoo House."

Section 2. The above named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the trustees of said association, with full power and authority to hold in joint tenancy, by them-

selves and their successors in office, a certain lot in the city of Nauvoo, in the county of Hancock, in the state of Illinois, known and designated on the plot of said city as the south half of the block numbered one hundred and fifty-six, for the purpose of erecting thereon the house contemplated in the first section of this act.

Section 3. The said trustees are further authorized and empowered to obtain by stock subscription, by themselves or by their duly appointed authorized agents, the sum of one hundred and fifty thousand dollars which shall be divided into shares of fifty dollars each.

Section 4. No individual shall be permitted to hold more than three hundred, nor less than one share of stock, and certificates of stock shall be delivered to subscribers so soon as their subscriptions are paid in, and not before.

Section 5. As soon as the contemplated house shall have been completed and furnished, the stockholders shall appoint such agents as the trustees may deem necessary in the management of the affairs of said association.

Section 6. The trustees shall have power to sue and be sued, plead and be impleaded, in any court of this state, in the name and style of the "Trustees of the Nauvoo House Association."

Section 7. They shall also take general care and supervision in procuring materials for said house, and constructing and erecting the same and further to superintend its general management, and to do and perform all matters and things which may be necessary to be done, in order to secure the interests and promote the objects of this association.

Section 8. This association shall continue twenty years from the passage of this act, and the house herein provided shall be kept for the accommodation of strangers, travelers, and all other persons who may resort thereto for rest and refreshment.

It is moreover established as a perpetual rule of said house, to be observed by all persons who shall keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage, or introduced into common use, in said house.

Section 10. And, whereas Joseph Smith has furnished the said association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold, by perpetual succession, a suite of rooms in the said house, to be set apart and conveyed in due form of law to him and his heirs by the said trustees, as soon as the same are completed.

Section 11. The Board of Trustees shall appoint one of their number as President thereof.

Approved February 23, 1841.

THOS. CARLIN, *Governor.*

W. D. L. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

State of Illinois, Office of Sec. State, ss.

I, Stephen A. Douglas, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Witness my hand and seal of state.

SPRINGFIELD, February 24, A. D. 1841.

S. A. DOUGLAS,

Secretary of State.

The site, consisting of south half of block 156 of the City of Nauvoo, was procured of Joseph Smith, in consideration of which provision that his family should have place therein from generation to generation was doubtless made. At the General Conference of the church held at Nauvoo in April, 1841, in the minutes of the 7th, is found the following statement:

Gen. Bennett then read the revelations from "The Book of the Law of the Lord," which has been received since the last General Conference, in relation to writing a proclamation to the kings of the earth, building a temple in Nauvoo, the organization of the church, &c.

Pres. Joseph Smith rose and made some observations in explanation of the same, and likewise the necessity which existed of building the Temple, that the Saints might have a suitable place for worshiping the Almighty, and also the building of the Nauvoo Boarding House, that suitable accommodations might be afforded for the strangers who might visit this city.

Gen. Bennett, read the charters granted by the Legislature of this State for incorporating the "City of Nauvoo," the "Nauvoo Legion," "The University of the City of Nauvoo," "The Agricultural and Manufacturing Association," and for the "Nauvoo House Association."

On motion Resolved; That the charters now read be received by the Church.

On October 2, 1841, the corner stone of the Nauvoo House was laid with imposing ceremony. Several relics of historic value were placed in the receptacle prepared in the corner stone, including one of the manuscript copies of the Book of Mormon.

At the time the Book of Mormon was placed in the hands of the printer for the first edition, Oliver Cowdery took the precaution to make an entire copy so one could be preserved for safety while the other was used by the compositor.

The one used by the printer was doubtless left in the custody

of Oliver Cowdery and by him transferred to David Whitmer, and finally fell into the hands of the Reorganized Church of Jesus Christ of Latter Day Saints, and is still in good state of preservation.

The one deposited in the corner stone of the Nauvoo House was doubtless the one made by Oliver Cowdery as a safeguard against loss or change while the other was in the hands of the printer.

The house was commenced on a solid basis of rock masonry. It was built in the form of an ell, the south front facing the river one hundred and twenty feet long by forty feet deep; and the west front facing Main street the same length and depth. The walls of the basement were forty-two inches thick and the design was to build three stories high.

The Nauvoo Temple being in course of construction at the same time and being considered of first importance, the building of the Nauvoo House was retarded greatly, yet the committee pushed the work on its wall as fast as means coming into its hands would permit.

Sometime in the summer of 1843 the Nauvoo House committee united with the temple committee, consisting of Alpheus Cutler, Reynolds Cahoon, and Elias Higbee, in purchasing mills in Wisconsin Territory at a cost of twelve thousand dollars, for the purpose of manufacturing lumber for the completion of these two buildings. Bishop George Miller and Lyman Wight were sent there in charge of an expedition for that purpose.

We find the following entry covering this event in the private journal of Lyman Wight:

I was busily engaged in my domestic concerns, and also in making preparations to move my family to the lumber country in Wisconsin Territory on Black River, distance from this place, about five hundred miles. . . . I accordingly started on the 22nd of July, with my family and about one hundred and fifty persons besides, consisting of men, women, and children, with no purpose in view only to procure lumber to build the temple, the Nauvoo House, and to assist in the building up of

the city of Nauvoo. The building committees of those two houses are now the proprietors of mills, and a lumbering establishment in that place. We passed up the Mississippi River, on the steamer "Maid of Iowa," and run as far up as the head of Black River Lake, where we landed on the 26th inst., at eleven o'clock a. m. fifty miles below the mills. From this to the 30th of July I was scouting about, and viewing the fair quality, and situation of the country, and patiently awaiting for the arrival of the boats from the Falls on Black River, to convey us up the river to the mills. And on this, which is the 30th of July, the boats arrived. We loaded them and started for the mills, where we landed on the 4th day of August, 1843.

This company diligently labored for the purpose named, shipping their lumber on rafts to Nauvoo. A detailed account of their labor or the results thereof is not available, but neither house was finished. The Nauvoo House was built to the top of the windows of the second story and there abandoned. The date when the last work was done is not certainly known; but in the editorial of *The Times and Seasons* for March 1, 1844, the following notice appears:

It is in contemplation to devote all our energies to the completion of the Temple this season, and to let the Nauvoo House stand until the Temple is finished. By a unity of efforts, it is expected that the roof can be put on by next fall, and the building be enclosed.

The company which went to Wisconsin, known as the Black River Company, formed the nucleus of the subsequent following of Lyman Wight which emigrated from Wisconsin to Texas in 1845.

After the abandonment of Nauvoo by the church the Nauvoo House stood as left by the committee for several years. The title passed into other hands, Major Lewis Bidamon, who married the widow of Joseph Smith, finally coming into possession. He built a substantial residence on the southwest corner by building up the walls from where the committee left them. The stone portion of the west wall north of the part finished by Mr. Bidamon still remains and on the northwest corner he erected a small building which he occupied as an office. The brick above the stone basement has all been removed. That portion of the south wall east of the Bidamon house was en-

tirely removed by Mr. Bidamon. In the southeast corner he found the relics deposited in the corner stone, but the manuscript before mentioned was so much damaged that but little of it was legible. He preserved a few pages, some of which he sent to President Joseph Smith at Lamoni, Iowa, and some of them he sent to Joseph F. Smith, son of Hyrum Smith, at Salt Lake City, Utah.

The title of the property passed into the hands of Mr. Charles E. Bidamon, son of the Major, who made his home there for several years. It was supposed that the property had passed for ever out of the hands of the Smith family and the church, and it was tauntingly said that the predictions that Joseph Smith's family should have place therein from generation to generation could never be realized. However, through the negotiations of Elder Heman C. Smith, the title was finally secured, the transfer being made by Mr. Charles Bidamon and wife to Bishop Edmund L. Kelley, trustee in trust for the Reorganized Church of Jesus Christ of Latter Day Saints, October 13, 1909, for the consideration of three thousand dollars.

It is supposed by many abroad that all of our officers are *Mormons*—this, however, is not the case. A large number of the officers of the *Nauvoo Legion*; several members of the *City Council*, both *Alderman* and *Councilors*; and a large portion of the *Regents of the University* are not members of any church—many of them are old citizens who resided here long before we were driven from Missouri. This will show to the world that although numerically we far exceed the remaining portion of the community in this vicinity, we are not disposed to exercise that power to the exclusion of men of sterling worth and integrity, simply because they do not believe in our religion. All we ever asked was that we might have the privileges of other men—the supremacy of the *Constitution* and the *Laws* should be paramount to every other consideration.—*Times and Seasons*, January 1, 1842.

THE ASSASSINATION OF JOSEPH AND HYRUM SMITH.

BY HEMAN C. SMITH.

It is well known that Joseph and Hyrum Smith were killed at Carthage, Illinois, June 27, 1844, by a lawless band of desperate men.

This event has been described in different ways by interested and disinterested parties.

It may be well to reproduce some of the statements made and published at the time by those who were in condition to know the facts as they transpired, and who wrote when the matter was fresh in their minds. *The Times and Seasons*, a church paper, published at Nauvoo in its issue for July 1, 1844, published an account of this awful deed in which appears the joint statement of Willard Richards, John Taylor, and Samuel H. Smith. The first two were present when the deed was committed, and Taylor was wounded. The last named was a brother of the victims. This published account also gives "Statement of facts" by Attorney-at-law H. T. Reid, Fort Madison, Iowa, and James W. Woods, of Burlington, Iowa. A statement from Governor Thomas Ford is also included.

Neither of these three gentlemen were in any way connected with the church, and it is not to be supposed were in sympathy with the mob; and therefore could be expected to view the case without prejudice and be unbiased in their statements.

The account of *The Times and Seasons*, including the letters of Messrs. Richards, Taylor, and Smith, is as follows:

AWFUL ASSASSINATION OF JOSEPH AND HYRUM SMITH:—THE PLEDGED
FAITH OF THE STATE OF ILLINOIS STAINED WITH INNOCENT
BLOOD BY A MOB!

On Monday the 24th inst., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hyrum Smith *should be protected* by the militia of the State,

they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Capt. Dunn, with a company of cavalry, who had an order from the Governor for the "*State Arms.*" Gen. Smith indorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Capt. Dunn nobly acquitting himself landed us safe at Hamilton's Hotel.

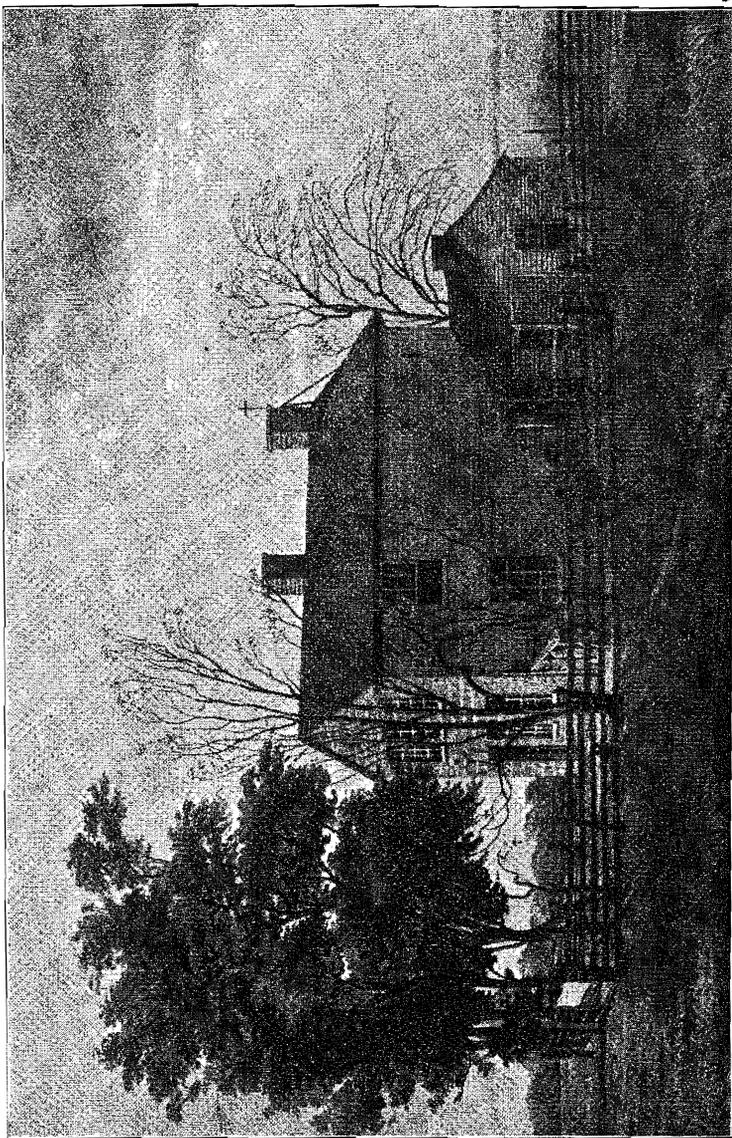
In the morning we saw the Governor and he *pledged the faith of the State*, that we should be protected. Gen. Smith and his brother Hyrum were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer for *treason*. Knowing the threats from several persons that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Gov. and Gen. Deming conducted them before the McDonough troops and introduced them as *Gen. Joseph Smith and Gen. Hyrum Smith*—This manœuver came near raising a mutiny among the Carthage Greys, but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the justice made out a mittimus, without an investigation and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the Justice for examination, but the jailer refused to let them go, as they were under his direction "*till discharged by due course of law;*" but the Governor's troops, to the amount of one or two hundred, took them to the Court House, when the hearing was continued till Saturday the 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but powder and ball would!* The governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough troops, and sent them home; took Captain Dunn's company of cavalry and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail; and a company in town of 60 men, 80 or 100 rods from the jail, as a corps in reserve.

About six o'clock in the afternoon the guard was surprised by an armed mob of from 150 to 250, painted red, black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held in durance vile, to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Gov. Ford, *that they should be protected!* but the mob ruled!



CARTHAGE JAIL.

They fell as martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in the limbs but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the State; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot by a mob for their religion!*

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

"12 o'clock at night, 27th June,
Carthage, Hamilton's Tavern.

"To Mrs. Emma Smith, and Major Gen. Dunham, &c—

"The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

"I say to all citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city—don't rush to Carthage; stay at home, and be prepared for an attack from Missouri mobbers. The governor will render every assistance possible—has sent out orders for troops—Joseph and Hyrum are dead—but not by the Carthage people—the guards were true as I believe.*

"We will prepare to move the bodies as soon as possible.

"The people of the county are greatly excited, and fear the Mormons will come out and take vengeance—I have pledged my word that the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord—be still—be patient—only let such friends as choose come here to see the bodies—Mr. Taylor's wounds are dressed and not serious—I am sound.

"WILLARD RICHARDS,

"JOHN TAYLOR,

"SAMUEL H. SMITH."

"Defend yourselves until protection can be furnished necessary, June 27th, 1844.

"THOMAS FORD, *Governor
and Commander in chief.*"

"MR. ORSON SPENCER,

"*Dear Sir:* Please deliberate on this matter: prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three fourths of the citizens of this county—be quiet or you will be attacked from Missouri.

"M. R. DEMING."

The Governor as well as the citizens of Carthage, was thunder struck! and fled.

The Legion in Nauvoo, was called out at 10 A. M. and addressed by Judge Phelps, Col. Buckmaster, of Alton, the Governor's aid, and others and all excitement and fury allayed and preparations were made to receive the bodies of the noble martyrs. About three o'clock they were met by a great assemblage of people east of the Temple on Mulholland

street, under the direction of the city Marshal, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton of Carthage. The wagons were guarded by three men. The procession that followed in Nauvoo was the City Council, the Lieut. General's Staff, the Major General and staff, the Brigadier General and staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived the bodies were both taken into the Nauvoo Mansion; the scene at the Mansion can not be described: the audience was addressed by Dr. Richards, Judge Phelps, Woods and Reid Esqs. of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such a high handed assassination, and when that failed to call upon God to avenge us of our wrongs! Oh! widows and orphans! Oh! Americans weep for the glory of freedom has departed!

The statements by Messrs. Reid and Woods were as follows:

STATEMENT OF FACTS.

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins, I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons at Carthage, in the State of Illinois.

On Monday the 25th inst., at the request of Gen. Joseph Smith I left Fort Madison in the Territory of Iowa, and arrived at Carthage where I expected to meet the General, his brother Hyrum and the other persons implicated with them; they arrived at Carthage late at night and next morning voluntarily surrendered themselves to the constable, Mr. Betterworth, who held the writ against them on a charge of riot, for destroying the press, type and fixtures of the Nauvoo Expositor, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th inst.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage, the Head Quarters of the commanding Gen. Deming; and many other troops were under arms at Warsaw and other places, in the neighborhood. The Governor was at Head Quarters in person, for the purpose of seeing that the laws of the land were executed and had pledged his own faith and the faith of the State of Illinois that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to the law. During the two succeeding days, his Excellency repeatedly expressed to the legal counselors of the Smiths his determination to protect the prisoners and to see that

they should have a fair and impartial examination so far as depended on the Executive of the State. On Tuesday morning soon after the surrender of the prisoners on the charge of riot, Gen. Joseph Smith and his brother Hyrum were both arrested on a charge of treason against the State, of Illinois. The affidavits upon which the writs issued were made by Henry O. Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot, appeared before R. F. Smith, a justice of the peace, residing at Carthage, and by advice of counsel of in order to prevent if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each with unexceptionable security, for their appearance at the next term of circuit court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners, that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Betterworth who had arrested the prisoners in the morning appeared at Hamilton's Hotel, at the lodgings of the prisoners and their counsel and insisted that the Smiths should go to jail. Mr. Woods of Burlington, Iowa, and myself as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said justice as follows:

"STATE OF ILLINOIS }

"Hancock county }

"The people of the State of Illinois to the keeper of the jail of said county, greeting:

"Whereas, Joseph and Hyrum Smith of the said county aforesaid have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me as a Justice of the Peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit: Francis M. Higbee and others; Therefore I command you in the name of the people to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

"Given under my hand and seal, this 25th day of June, A. D. 1844.

(Signed) "R. F. SMITH, J. P."

His Excellency did not think it was within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail.—The recitals of the mittimus so far as they relate to the prisoners having brought before the justice for trial, and it there appearing that the necessary witness of the prosecution were absent, is wholly untrue, unless

the prisoners could have appeared before the justice without being present in person or by counsel; nor is there any law of Illinois within my knowledge which permits a justice to commit persons charged with crimes, to jail without an examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends, visited the prisoners at the jail, and again assured them that they should be protected from violence, and told them that if the troops marched the next morning to Nauvoo as his Excellency then expected they should be taken along in order to insure their personal safety.

On the same morning some one or more of the counsel for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wanted the prisoners brought out of jail, they should bring them out on a writ of Habeas Corpus or some other due course of law. The constable after this conversation went to the jail with the following order to the jailer.

"STATE OF ILLINOIS }
 "Hancock county }

"To David Bettersworth, constable of said county:

"You are commanded to bring the bodies of Joseph Smith and Hyrum Smith from the jail of said county, forthwith before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination and the state now being ready for such examination.

"Given under my hand and seal this 26th day of June, 1844.

(Signed) "R. F. SMITH, J. P."

And demanded the prisoners, but as the jailer could find no law authorizing a justice of the peace, to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law. Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailer against his will and conviction of duty to deliver the prisoners to the constable, who, forthwith, took them before Justice Smith, the Captain of the Carthage Greys. The counsel for prisoners then appeared, and asked for subpoenas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage; the justice thereupon fixed the examination for 12 o'clock, on Thursday the 27th inst.; whereupon the prisoners were remanded to prison. Soon after a council of the military officers was called by the Governor, and it was determined to march on the next morning, June 27th inst. to Nauvoo, with all the troops, except one company which was to be selected by the Governor from the troops whose fidelity was more to be relied upon to guard the prisoners, whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army, were coun-

termanded. One company were ordered to accompany the Governor, to Nauvoo: the Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners, than that of any other company, were selected to guard the prisoners, and the other troops including those rendezvoused at Golden's Point, from Warsaw and who had been promised that they would be marched to Nauvoo, were disbanded. A guard of only eight men were stationed at the jail, while the rest of the Greys were in camp at a quarter of a mile's distance, and whilst his Excellency was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their own arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself and the faith of the State to protect.

H. T. REID.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21, about 9 o'clock, P. M., found all things quiet, had an interview on Saturday morning the 22d, with Joseph and Hyrum Smith, who were in consultation with some of their friends in relation to a communication from Gov. Ford: during the interview heard Gen. Joseph Smith give orders to disband the Legion and withdraw the guards and sentinels, who were cooperating with the police to preserve the peace of the city, as he said by order of Gov. Ford; that I went from Nauvoo to Carthage on the evening of the 22d, when I had an interview with Gov. Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was than informed by Gov. Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if the Smiths and the rest against whom warrants had been issued would come to Carthage by Monday the 24th inst., (June) it would be a compliance on their part, and on Sunday morning the 23rd, Gov. Ford pledged his word that if Gen. Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection, in defending Smith; that I returned to Nauvoo on Sunday evening the 23d, and I found Gen. Joseph and Hyrum Smith making preparations to go to Carthage on Monday; and on Monday morning the 24th, I left the city of Nauvoo in company with the two Smiths, and some fifteen other persons, parties and witnesses, for Carthage. We were met by a company of about 60 men under Capt. Dunn; that at the request of Gen. Joseph Smith, I advanced and communicated with the commander of the company, and was informed that he was on his way to Nauvoo, with an order from Gov. Ford for the State Arms at that place, that it was

agreed by myself on behalf of Gen. Smith, that the order for arms should be indorsed by Gen. Smith; and that he should place himself under the protection of Capt. Dunn, to return to Nauvoo and see the Governor's order promptly obeyed and return with Capt. Dunn to Carthage; Capt. Dunn pledging his word as a military man, that Smith and his friends would be protected, that the order was indorsed by Gen. Smith, which was communicated by Capt. Dunn, to Gov. Ford, with a letter from Gen. Smith, informing the Governor that he would accompany Capt. Dunn to Carthage.

I left the company and proceeded to Carthage; that about 12 o'clock at night of the 24th, Captain Dunn returned with the State Arms from Nauvoo; accompanied by Joseph and Hyrum, and some 13 others, who were charged with riot in destroying the printing Press of the Nauvoo Expositor; that on the morning of the 25th, Joseph and Hyrum Smith, with the others charged, surrendered themselves to the constable, and at the same time that Joseph and Hyrum Smith were arrested on a charge of treason against the State of Illinois; that about 3 o'clock P. M. on the 25th, the justice proceeded to the examination in relation to the riot and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance to answer at the next term of Circuit Court, that we were engaged until dark in making out and giving our recognizances, that in consequence of the rumors as to the excitement at Warsaw and other points, and to allay the fears of the citizens of Nauvoo I requested Gov. Ford to detail a company to Nauvoo, to protect the city, which request was promptly complied with, and that night Capt. Singleton, with a company of men from McDonough county marched to Nauvoo, and took possession of the city and remained until the evening of the 27th, when they took up their line of March for Carthage.

After the matter of the riot was disposed of the justice left, without saying anything in relation to the examination for treason, and in about one hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and was told he would wait five minutes, and as I went to the door I met Capt. Dunn with some twenty men to guard the prisoners to jail; that I accompanied Gov. Ford to the justice, R. F. Smith, who gave as cause for issuing warrant of committal that the prisoners were not personally safe at the Hotel.

I then requested the Governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to insure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an exam-

ination, to which the counsels for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.) for the jailer to deliver up the prisoners, which the jailer refused to do;—that the constable then repaired to the jail with a company called “Carthage Greys”, of whom the justice, R. F. Smith, was the captain, but not then in command; and by intimidation and threats, forced the jailer to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House, that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and subpoenas issued for witnesses on the defense. The two Smiths were then remanded to jail and orders were issued for a consultation of the officers, with the commander-in-chief, and it was determined that the troops should take up a line of March at 8 o'clock, on the morning of the 27th, for Nauvoo, and after the consultation, the justice, who was one of the officers in command, altered the return of the subpoenas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel; that on the morning of the 27th the order for marching to Nauvoo was countermanded, and all troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company; and the Carthage Greys were left as a guard for the prisoners at the jail, that after the troops were disbanded, I requested Gov. Ford to detail some men to guard the route to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock, A. M., and came to Nauvoo; that Gov. Ford and his aid, Col. Buckmaster, escorted by Capt. Dunn's company, arrived in Nauvoo about 5 o'clock, P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS,

Attorney at Law, of Burlington, Iowa.

Then follows the statement of Governor Ford, including resolutions of Nauvoo City council, and action of public meeting upon the same.

TO THE PEOPLE OF THE STATE OF ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but it will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public

arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the state, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had however discovered on the evening before, that nothing but the utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretext would not be wanting for commencing hostilities. The Mormons had done everything required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful, as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided in a council of officers, to disband the army, except three companies, two of which were reserved as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked war. I performed this duty as I think plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said, did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were preparing to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transaction or from any other cause. I have hopes that the Mormons will make no further difficulty. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:

Head Quarters
Quincy, June, 29, 1844.

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton and McDonough, and the regiments comprising Gen. Stapp's brigade will call their respective regiments and batallions together immediately upon receipt of this order, and proceed by voluntary enlistment to enroll as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above named counties, and in the county of Sangamon will hold themselves in readiness in a like manner.

THOMAS FORD.
Governor, and Commander-in-Chief.

SIGNS OF PEACE.

Colonel Fellows and Captain Jonas are requested to proceed by first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to revenge themselves, whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar inquiries there; ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(Signed)

THOMAS FORD.

June 30th, 1844.

NAUVOO, July 1, 1844.

TO THE CITY COUNCIL OF NAUVOO:

Gentlemen:—With this, you will receive a copy of instructions, from Gov. Ford to us.—You will understand from them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to

Yours respectfully,

HART FELLOWS.

A. JONAS.

At a meeting of the City Council, held in the Council Room, in the City of Nauvoo, on the first day of July, 1844, having received instruc-

tions from Gov. Ford, through the agency of A. Jones, Esq. and Col. Fellows, it was unanimously

Resolved, For the purpose of insuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws, and the Governor of the State, so long as they, and he sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

Resolved, thirdly, To further secure peace, friendship and happiness of the people, and allay the excitement that now exists, we will reprobate private revenge on the assassins of General Joseph and General Hyrum Smith, by any of the Latter Day Saints. That instead of an appeal to arms, we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, that this City Council, pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city, shall be made upon the citizens of the surrounding country, but we invite them, as friends, and neighbors to use the Savior's Golden Rule, and "do unto others as they would have others do unto them," and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement, and restore peace among the citizens of the country, and while he does so, and will use all his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold, him and the law by all honorable means.

GEO. W. HARRIS, *pres't pro tem.*

WILLARD RICHARDS, Recorder.

A. Jonas, Esq., and Col. Fellows:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions for which I respectfully solicit your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand east of the Temple, at 4 P. M. and solicit your attendance. Most respectfully,

Your ob't serv't

W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions and resolutions of the city Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a-

hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favor of peace among the citizens of Hancock County and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for Generals Smith, for their great exertions to have even-handed justice meted to the Latter Day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former one of the editors of the "Missouri Republican", and the latter one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors concerning the Latter Day Saints. Mr. Chambers made a very appropriate speech containing innuendos for the benefit of our citizens, that appeared as the wise man said, "LIKE APPLES OF GOLD IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor and Ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE AT NAUVOO.

Head Quarters }
QUINCY, June 30th, 1844. }

Sir:—It is my present opinion that the Mormons will not commit any further outbreak, and that no further alarm need be apprehended. I regret to learn that the party in Hancock who are in favor of violent measures, have circulated a thousand false rumors of danger, for the purpose of getting men together, without my authority, hoping that when assembled, they may be ready, to join in their violent councils; this is a fraud upon the country and must not be endured.

I am afraid the people of Hancock are fast depriving themselves of the sympathy of their fellow citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo, or any of the people, without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side, of this you must be the judge at present.

I direct that you immediately order all persons from Missouri and Iowa to leave the camp and return to their respective houses without delay.

I direct also that you cause all mutinous persons, and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

(Signed)

THOMAS FORD,
Commander-in-chief.

To Brig. Gen. Deming, Carthage, Ill.

The above shows quite a comprehensive view of the trouble as seen through public and official eyes at the time. The action of the Nauvoo City Council, and the mass meeting ought to be conclusive as to the attitude of the church towards the

subject of private revenge, and the disposition to submit to the arbitrament of law.

It should be noted that the Smiths had only a preliminary examination on the charge of riot, and on the charge of treason not even the preliminary examination was granted the prisoners, but they were committed without process of law.

As set forth above, the bodies were brought to Nauvoo, June 28, 1844, where they lay in state in the Mansion House, and were viewed by thousands of people in whose affections they were enthroned.

The touching incident related by those present, when the wife of Joseph Smith after others had taken the last view of her silent dead, approached the bier leading her children and exclaimed, "My husband! Oh my husband! Have they taken you from me at last," found an echo in many loyal hearts. But in this hour of trial and smarting under the great wrong inflicted the people nobly controlled themselves and said, Let the law be supreme.

The bodies of Joseph and Hyrum Smith have for sixty-six years lain in unmarked graves, the exact place of burial known to but few.

The following tribute to the unknown grave was written by Joseph Smith's youngest son, David H. Smith, who was born four months after the death of his father.

These lines have recently been edited by Elbert A. Smith, son of David H. Smith.

"THE UNKNOWN GRAVE.

"There's an unknown grave in a green lowly spot,—
The form that it covers will ne'er be forgot.
Where haven trees spread, and the wild locusts wave
Their fragrant white blooms o'er the unknown grave,—
Over the unknown grave.

“And near by its side does the wild rabbit tread,
 While over its bosom the wild thistles spread.
 As if in their kindness to guard and to save
 From man’s footstep’s intruding the unknown grave,—
 Guarding the unknown grave.

“The heavens may weep and the thunders moan low,
 Or the bright sunshine and the soft breezes blow,—
 Unheeding the heart, once responsive and brave,
 Of the one who sleeps there in an unknown grave,—
 Low in an unknown grave.

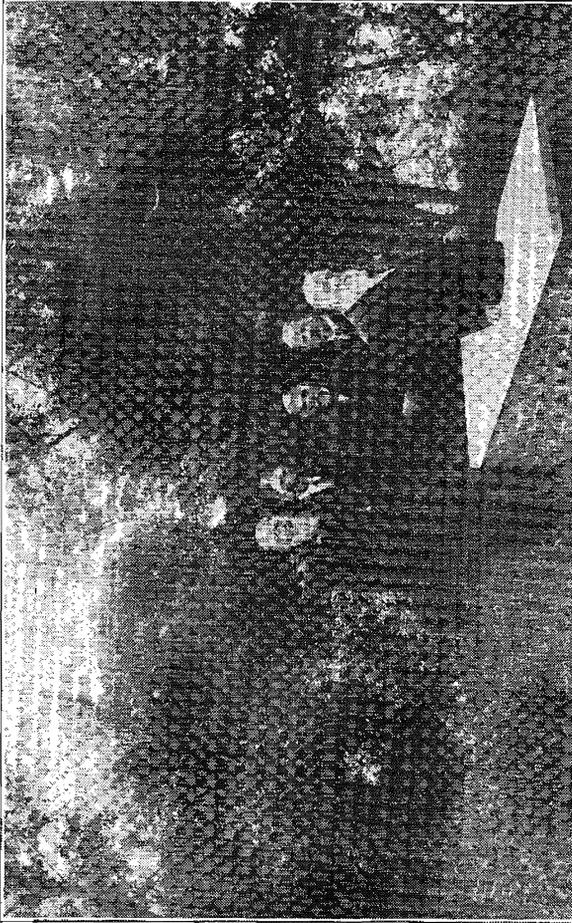
“The prophet whose life was destroyed by his foes
 Sleeps now where no hand may disturb his repose,
 Till the trumpets of God drown the notes of the wave
 And we see him arise from his unknown grave,—
 God bless that unknown grave.

“The love all embracing that never can end,
 In death, as in life, knew him well as a friend,
 The power of Jesus the mighty to save
 Will despoil of its treasure—the unknown grave,—
 No more an unknown grave.”

Recently a movement has been inaugurated to erect a monument to the memory of Joseph and Hyrum Smith; and a committee consisting of Joseph Smith, Alexander H. Smith, Edmund L. Kelley, George P. Lambert, and Heman C. Smith appointed to carry the project into effect.

This committee has procured the east half of block 155, which contains the graves, and will doubtless proceed with the erection of the monument as soon as sufficient means can be assured for the purpose. A subcommittee of Heman C. Smith and Edmund L. Kelley have been appointed to receive and solicit subscriptions.

The City of Nauvoo, though long in the hands of strangers, welcomes the erection of said monument and will doubtless lend material aid when the committee is ready to proceed with the work.



MONUMENT COMMITTEE.

A resolution by the city council inviting the erection of the monument in Nauvoo has been adopted; and a petition to the same effect, signed by many of the citizens, has been filed with the secretary of the committee.

A PICTURE FROM MEMORY'S WALL.

BY MARIETTA WALKER.

Elizabeth Stuart Phelps in commenting upon Ian Maclaren's little sketch "Afterwards," asks the question, "Who has measured the invisible addition which multiplies the estimated circulation of a great thing? I believe that the subtle power of an ethical value whose importance few of us understand, will already have taken the little story, and will have begun to express through it, silently, the evangel which I may make a mistake in trying to put into words."

And this morning the question comes to us with force and solemnity, Is it not possible that the "invisible addition which multiplies the estimated circulation of a great thing" may be equally potent in its power of multiplying that which is simply true? Like the sketch of Ian Maclaren ours, too, is a tragedy, and like his a domestic one. Not indeed of a quiet, unobtrusive kind, but one resulting as the climax of years of hatred, abuse, and persecution of one whose life had been given without reservation, gladly, cheerfully to the establishment of truth—to the declaration of those principles intrusted to him by angel messengers to deliver to the children of men. Angel messengers, did we say! Therein lies the whole secret of his offense—the rock upon which his lifeboat was wrecked. . . .

Fair and cloudless dawned the morning of June 29, eighteen hundred and forty-four, over the beautiful city of Nauvoo. Never seemed the wooded banks to have clothed themselves in deeper shades of green or the waters of the mighty river to have thrown back with clearer, more sparkling rays the beams of the rising sun. It was yet early in the day and over the city a Sabbath stillness seemed to rest.

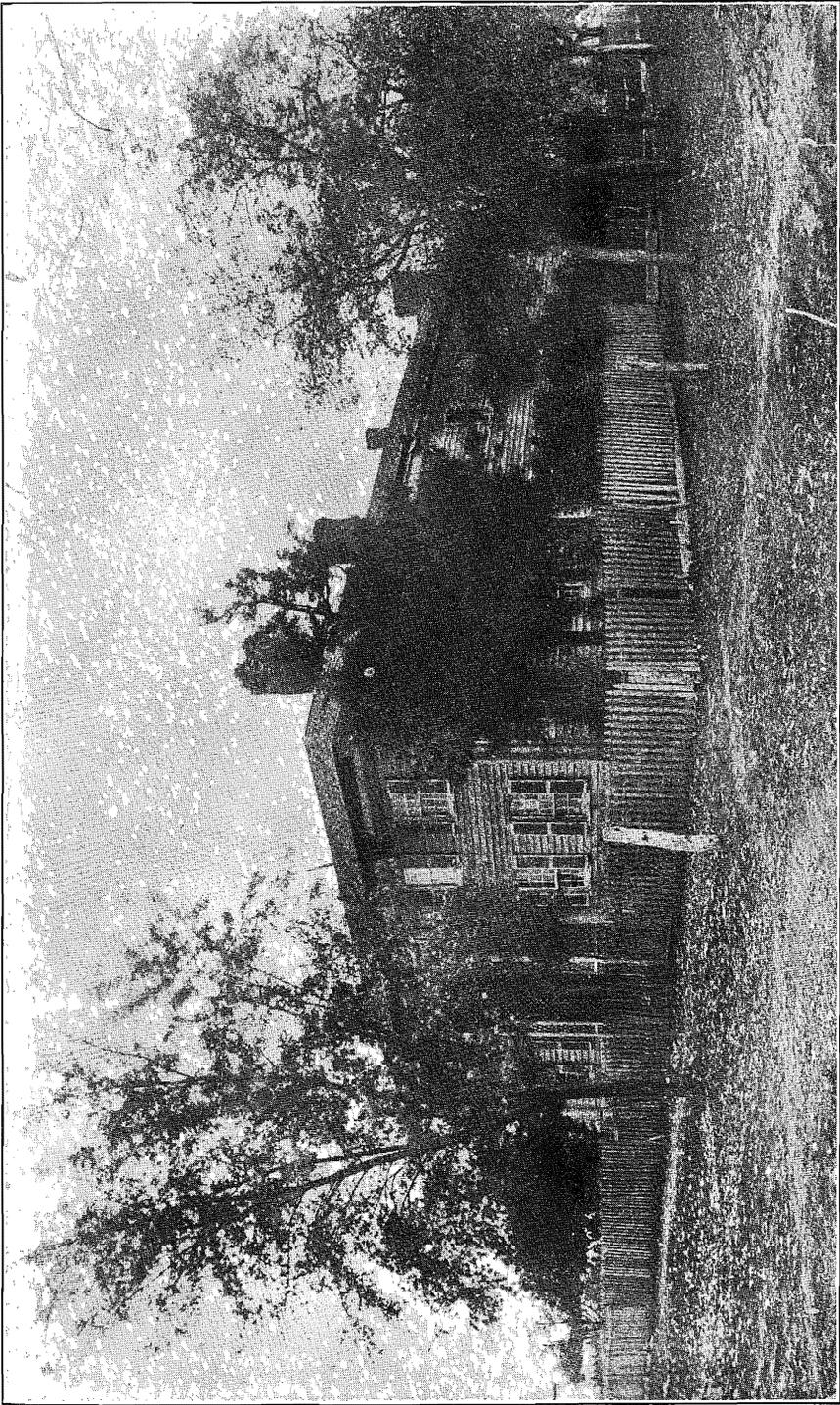
Soon, however, this gave place to movement and action, for as the day advanced there issued forth from house after house

groups of people clad in their best attire and, passing into the street, turned their faces toward the river as though by common consent.

Afar on the hill, reflecting the beams of the morning sun, rose the walls of a beautiful temple. This was indeed the sanctuary of worship—this building, stately and grand, overlooking the city nestling near to the broad sweep of the river. It was here that from time to time all the people were wont to assemble and hear from the lips of their ministers the truth which would make them wise unto everlasting life.

But this morning it was not towards the temple that their looks were turned or their footsteps bent; they were thronging toward the city by every road and avenue. From north, south, and east they came. Some on foot, others in vehicles of various descriptions, while from the west many were finding their way in skiff or boat across the river. But from each varying direction all steps were bent to the one center of attraction—a Mansion House located near to the river—just where its waters form a curve into which the land juts out. Footsteps might have been eager before they neared the neatly kept lawn in front, but there all haste slackened, every head was bowed, and with slow and solemn tread one after one they entered the open door.

.
Tramp! tramp! tramp! a steady stream of slowly moving lingering feet. Each one pausing for a time, then moving on with slower, more muffled tread, only for another to take his place. From early morning until now when the shadows were lengthening towards the west, this same dull sound of tramp-foot had continued, and but for the occasional mingling with it of sob or groan, no other sound was heard. Not a voice was raised, not a word was spoken, as the unbroken line of men, women, and children, with bowed heads and tear-stained cheeks passed by. It was almost as if heart beats



MANSTON HOUSE.

could be heard and counted when a bereaved people thronged to gaze for the last time upon the forms now still in death, which in life had been so dear to each one of them.

Tramp! tramp! tramp! The muffled sound ascended from the rooms below to those above, each one falling upon the bereaved hearts of those mourners waiting there, like the sound of the first clods upon the coffin lid. Without the day was calm and fair—balmy, too, as the prodigal month of June could make it. The air which came in at the open casement was laden with the fragrance of roses and the sweetbrier clambering on the wall. Just beyond and plainly seen through an opening in the boughs of screening trees, swept the rippling waters of the majestic Mississippi, flowing onward to the Gulf.

There are pens which could describe the scene in all its beauty; there are artists who could transfer to canvas its every tint and shade; but where is the pen which can ever describe, the artist who can ever depict, the agony of those bereaved ones?

Mother, wife, and sons were there, and below were the still forms of father, husband, sons, and uncle resting cold in death. Stricken down in the prime of manhood's strength by the hands of assassins, and why? Not for any crime which they had committed—not for any law which they had violated, but because the governor of a sovereign State had withdrawn from them his promised protection and left them helplessly exposed to an infuriated mob.

Tramp! tramp! tramp! Will it never end? Will the people never have done coming? And despite the fact that she well knew how great was their love for him and that many who now came to gaze for the last time upon his lifeless form would gladly have laid down their own lives to have saved his, the weary, sorely bereaved woman could not repress her longing to have it all end—to be alone with her dead. The balmy air

was not felt by her; the fragrance of shrub and flower was alike unnoted, as was also the sweep of the great river and the silvan green of its farther banks, where the rippling waves made distant, unheard echoes of the ceaseless tramp, tramp, tramp of the feet below. Poor wife, poor mother! Stricken indeed and desolate. Years, long years have passed since then, but is there a heart in all the world so cold, so callous as even after this long lapse of time not to feel for her? To be moved with pity when they remember all which she had endured in the years that were already gone for love of him and in defense of the message he had been given by the angel to declare? It can not be, and when to this is added the more painful fact that even then, nestling close to her heart, drawing its own life from hers, she bore his unborn child—the child who in life was never to know a father's love, never to have a father's guiding hand, it would be strange indeed if the tear of sympathy should be withheld.

But now the shadows lengthen and the day is far advanced. Slowly but surely, one by one the tramp of footsteps have died away and all save a few have departed. Even these have withdrawn from the room where are lying the shrouded dead and one by one the family enter for a last farewell. The aged mother whose sons lie there—the boys bereft of a father almost idolized, and the wife—but let us draw the veil. The scene is too solemn, too sacred for our intrusion. But though we shut it out from our eyes, from our heart and the hearts of thousands can never be shut out the wail coming from behind those closed doors, "Oh, my husband, my husband, have they taken you from me at last!"

Longer yet grew the shadows as slowly and mournfully the funeral cortege passed from before the Mansion House, along the silent streets of the City of Nauvoo, toward the God's half acre beyond the city. But the coffins borne there were empty, for not even in their graves could the bodies of Joseph

and Hyrum Smith be considered safe from the hands of their cruel and wicked persecutors.

.

Among those who had that day passed eagerly but sadly near to take a last farewell of the dead was the bent form of an aged man to whose hand a little girl, a child of some nine or ten summers, was clinging. As they came to the head of the coffins the man bent slowly down and tenderly raised the child in his arms that she might see more clearly the faces of the dead. For a moment they stood there in silence—then passed out with the rest. They did not pause or linger, and save to exchange a silent clasp of the hand as some special friend was met going in the direction from whence they had come, they passed on their way. Their road led up the river past many dwellings—past even the last straggling houses on the very outskirts of the town, and after winding above an inlet where the waters from a noisy brook were met by those coming in from the river, they crossed a rustic bridge, then followed down the brook to where the road ran close to the river's bank. Their way was shaded by tree and shrub and wild flowers brightened it with color and fragrance. From the boughs above and thickets beyond came the song of birds, and these with the soft murmur of the river were the only sounds which broke the stillness as hand in hand they walked along. The way had been long and neither had rested since starting out in the early afternoon. But now the old man turned aside and releasing the hand of the child said:

“Let us sit down upon this grassy bank, daughter, and rest us a bit.”

“You are tired, father,” and then as she raised her eyes to his pale, sad face she added, “You are not well, are you, father?”

“Not very,” the old man replied, “but, child, my heart is

very sad," and as if to himself he added, "O, that I ever should have lived to see this day!"

"But, father, it will not be for long. We shall have Brother Joseph and Brother Hyrum with us again. The grave could not hold Jesus and it can not hold them. How beautiful they looked this morning, and once I was almost sure I saw a motion of Brother Joseph's lips as though he were going to open them and speak to us."

"It was but imagination, child. His lips will never speak to us again and we shall see him no more until he comes with his Savior in the clouds of heaven to reign with him upon this earth. His work on earth is finished. Wicked men have taken his life, which they could not have done if he had not finished the work God sent him to do."

"But, father, those wicked men did not cut off his head. If they had done that I would not expect him to come to life. But he will, father, you will see!" and all the unchallenged faith of a child was in the dark and tearful eyes she raised to his face.

For a time the old man did not reply, but stood as if loath to destroy in any measure the faith of his child, but at last placing his hand gently upon her shoulder and bending upon her the steady gaze of his tender brown eyes, he said:

"No, my child, you must not expect this. Brother Joseph has suffered much, but the Lord has taken him to himself. Wicked men have killed the body in which his spirit lived and there is nothing more which they can do. But though the body is dead his spirit is at rest in the paradise of God, 'But it is well—all is well.' He has endured much, not only in what he himself has suffered, but in the suffering of his loved ones—suffering which has come to them because they have loved and been loyal to him and to the truth God sent him to preach to the people. But, my child," after a long pause the old man added, "remember this—fix it in your memory

that it may never be forgotten. Joseph Smith is dead and his body will soon return to dust—but the *truth* he was sent to declare to men will *never die*. The gospel he was sent to preach is the good news brought by the angels long, long ago to the earth and can never be conquered, for it is immortal—a part of God himself who is unchangeable yesterday, to-day, and for ever. I am old, my child, and soon shall follow Brother Joseph to the grave? You may not understand all I am saying to you, but if you will try to remember it and live to be as old as I am now you will see the truth he has declared to the people marching on to a glorious triumph, for the heaven hidden in the gospel—the truth of God—will work until the whole lump is leavened. The Master asked, ‘When the Son cometh shall he find faith upon the earth?’ He will, my child, but it will be among his own people—those who believe the truth which he taught. Will you try to remember this?”

“I will, father,” the child replied, and after a lapse of silence the old man and the young girl arose and resumed their walk. The evening shadows were heavy, for the sun had already disappeared behind the opposite shores and the doves were calling to each other as twilight settled over river, hills, and their near by home.

Nearly sixty-six years have passed since that June morning in the memorable year of 1844, memorable at least to the child who was raised in her father’s arms to look for the last time upon the face of one whom even the children of his people loved. She, too, (like his own loved ones) has shared in many of the sorrows which came to them through love of the truth. But life has not all been sad. Many advantages—many privileges have been hers, and she has loved to follow the reaching out of the minds of men eminent in various walks of life. Loved to trace in the history being made from day to day, the gradual, but steady advancement of principles which she knows

are yet to triumph, because they are of God, and God is the embodiment of truth. Naturally, because of early instruction with perhaps a touch of hereditary influence as well as the subtle power of early environment, her mind has been largely attracted to deeper questions agitating the religious world to-day, and because of his broad humanity, his unblemished character, as well as depth and clearness of intellect, she has loved among others to follow the writings of Lyman Abbott, editor in chief of the *Outlook*.

But while it is true that when a child she believed with all the faith of a child that Joseph Smith, then and there would be raised to life, even then had the following assertion which she read but a few weeks since from his pen in the *Outlook* been read to her, she would have replied in the words of Paul, for the children of the followers of Joseph Smith's teachings were even as children familiar with the teachings of Christ and his apostles.

In the *Outlook* for January 8, 1910, in an article entitled, "Religion and miracles," Mr. Abbott makes this assertion: "If it could be proved that Joseph Smith rose from the dead, the proof would add no intelligent convert to the Mormon church. If it could be proved that Jesus Christ did not rise from the dead, the proof would take no intelligent disciple from the Christian Church."

Consider the latter declaration in the face of Paul's assertion:

And if Christ be not risen, then is our preaching vain, and your faith is also vain, . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.¹

The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid.²

wrote the prophet ages ago, and surely his words are being verified.

¹ First Corinthians, 15th chapter.

² Isaiah 29: 14.

Mr. Abbott in his assertion above quoted the word *intelligent*. In one of the revelations given to the church through Joseph Smith, it is declared: "The glory of God is intelligence, or, in other words, light and truth." Fortunate for those that love the truth that this definition was added, for if measured by the commonly accepted standards, there would be now, even as in former times, few intelligent converts to the truth as revealed in the gospel.

One of earth's noblest men has written in language almost sublime:

"The plowing of the Lord is deep,
On ocean or on land;
His furrows cross the mountains steep,
They cross the sea-washed sand.

"Wise men and prophets know not how
But work the master's will;
The kings and nations drag the plow,
His purpose to fulfill."

Ah, there is sweet, comforting assurance to the trusting heart of the humble believer in this deep plowing which the Lord himself is doing—assurance which all the vaunting assertions of science can in no wise disturb, but which in the language of those of old replies: "We are not careful to answer thee in this matter." The course of our God is not deviating, but one eternal round. His glory is "light and truth." It ill becomes those who truly have faith in Him and his revealed word to apologize to scientific men for its plain declarations because of any seeming conflict between science and religion. The furrows of his plow have already revealed many wondrous things which but a few years since scientific men would have declared impossible and they will yet reveal the truth of many others which scientific men vauntingly deny.

And thou departed spirit of him whose body rests peacefully beside the mighty rushing river—thou:

“From thy peaceful home on high
Shall see the cause move on;
The cause of truth can never die,
While God and truth are one.”

God's messenger and prophet of the latter day dispensation whose blood in sealing your testimony left an indelible stain upon the proud escutcheon of the State of Illinois—better now than when we gazed for the last time upon your lifeless remains upon that fair calm morning in June long, long ago, is known to you how well, how effectually you have worked the Master's will when declaring to the world the message God sent you to deliver.

Better now than then you see the entering wedges of that truth doing its work, and the weeping of your loved ones which endured for a night has been changed to the joy which cometh with the morning. Already the East is roseate with the glory of the coming of the Lord and the time is near when with his saints he shall “So come in like manner as ye have seen him depart,” and no man will have need to ask, “Why should it be thought a thing incredible with you, that God should raise the dead?”

NOTICE.

As we have lately been credibly informed, that an elder of the Church of Jesus Christ, of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,

Presidents of said Church.

—*Times and Seasons, February 1, 1844.*

SIDE BY SIDE.

BY VIDA E. SMITH.

Side by side two boys they played,
Side by side in manhood prayed;
Side by side defended right,
Side by side felt rest or flight.
'Mid joy or persecution sore
The banner of the Christ they bore.



Side by side on that dark day,
All innocence, they rode away
Across the hills that summer time,
When bird and flower were tune and rhyme,
And only fiends were dumb
To Earth's sweet call and Nature's hum.

Side by side and hand in hand
 They prayed in that fair sunlit land,
 Until!—A few short hours and now
 No pulsing breast, no soul-lit brow.

Yet side by side they bear them slow,—
 How sad the low-voiced carriers go,
 Across the June-green, hill-crowned way
 To where the sweet home shadows lay;
 Then side by side let softly down
 In yonder gloom-enshrouded town.
 Down, down to sleep, left side by side
 Close where the mighty waters glide.

The years go by—half hundred more;
 By kind old earth all covered o'er
 Their ashes lie, who shall decide
 They sleep not on,—thus side by side?
 Ye who would bear from one
 The powdered dust or mouldering bone
 Of brothers—stay, let fall thy hand.
 On this dear spot let memory stand
 In shaft or column or low stone,
 Where brother's bone with brother's bone
 Has lain for years; let them abide
 In life, in death, thus, side by side.

If *any man* writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to which they belong, and if you can not find that out, if they are members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, godliness, and everything that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles.—*Times and Seasons, April 1, 1844.*

TWO WIDOWS OF THE BRICK ROW.

BY VIDA E. SMITH.

One of the institutional purposes of a magazine of history should be the gathering and setting on its pages facts and romances associated with the people and the country. This should be done while there are living testators. Memories of a past generation are priceless treasures to the present generation. History glows with iridescent colors where recollections tint its pages. A beautiful story may degenerate into a legend if left untold by those interested and informed. Nauvoo's story is romantic. Many, ah, how many stories are held in the memory of its sunny, terraced hills—stories of tragedy, comedy, and pathos, stories of heroes and tales of disappointments and of joy. And how many traveled that way Dolorosa that started at the "upper stone house" and ended in the "Old Mormon Cemetery." Nor was that always the saddest way. Some went along a more bitter way. Because they had trusted more they were pitilessly tried and turned to rest at last in some less beloved place.

Among the pilgrims landing at the upper landing and seeking a Zion in Nauvoo, we have to tell of two widows who shared together the comfortable but humble shelter of the Brick Row in Nauvoo in the eventful decade of the forties in the eighteenth century. Their lives touched during that season of mingled hope and fear and subsequent sorrow and persecution. Years later their children met in Northern Missouri and still later the grandchildren were brought into closer intimacy by the intermarriage of kinsmen.

In 1842 Elizabeth K——, of Marysport, England, sailed for America with a company of Latter Day Saint emigrants. She was a young widow with a family of three children, the oldest

a boy of ten years, the youngest a delicate babe of six months, the middle child a bright eyed little girl of three. Near five months from the time they left Liverpool they landed at the upper landing in Nauvoo, and the little steamer *Chippeway* puffed away from the bleak looking scene near the banks of the Mississippi. It was the month of February, 1843, and the winds sweeping across from the northeast were cold and raw. The sands were dotted with little groups, each centered by the inevitable, brass bound English chest, bundles of bedding and other baggage. The children were cold, some of them ill, and many of the women weeping from loneliness, homesickness, and disappointment. Some were glad and full of song and cheer; among this number was Elizabeth K——. Packed among her keepsakes was a late copy of the *Millennial Star* folded to the tear blurred little notice following:

Lines on the death of Bro. John Kendall, of Liverpool, who was killed by falling from a scaffold.

In his grave they have laid him, he slumbers in peace,
 While his spirit in Paradise sweetly shall rest,
 Till the hour when the angel shall sound his release,
 In the first resurrection with Christ to be blest,
 O! then weep not, dear sister, more blessed is he,
 Thy partner in life, though he lie with the dead;
 And the bond of affection that bound him to thee,
 Is not severed because that his spirit hath fled,
 Yet a short time shall pass, when, lo! gathered in one,
 All the Saints of the Lord both in heav'n and earth,
 With thee and thy young ones, and partner that's gone
 May rejoice in the hour of a glorious birth.
 O! then let us be glad in the light that has come,
 E'en the gospel's bright fullness, its priesthood of power;
 While we look for a city—a glorious home,
 And to meet all the sanctified dead in that hour.
 Then, O, Father above, let thy blessing descend,
 Let thy Spirit its sweet consolation impart
 To the widow, the mother, the sister, and friend,
 Let the joys of salvation enliven her heart.
 Let her vision be clear of that glorious day,
 When thy Son shall descend with his angels of might,
 When sorrow and pain, and all tears pass away,
 And truth stands revealed in heaven's own light.

But her cheek was pink and her eye bright as she hustled about finding a place to leave her children and securing information from those who were there to give it. Indeed her feet were weary for a brisk walk, and eagerly she started for the city more than a mile away. Glistening on the hill shone the walls of the unfinished temple. "The temple in Zion," how her heart sang over the words. How she longed for the voice of one other—he who had planned this very hour with her. How she had thrown aside the fear of coming when she remembered *his* desire, and now she was here. She found on the corner of Main and Kimball streets a long, one-story brick building, built with its front to the west where a door opened to Main street; parallel with Kimball street it ran back towards the east. Ten comfortable rooms with doors opening into the garden plot, each room with such a door, two windows and a fireplace. This was a tenement owned by a widow, whose tenants were preferably widows. The woman was represented by an agent named Bonney. Of him Elizabeth K—— secured the third room from the east end, and doing some similar missions for others, returned to the landing for her children and her earthly store of goods; putting them in the room she now called home, she went buoyantly about the town seeking work. When she returned with a few comforts for their supper her plans were clear for the morrow. Leaving the little boy in care of the fire and the little daughters, she toiled by day's work for the necessities of life. She found employment easy to secure. Thrifty and deft she clothed and fed and warmed her children and put hope and heart into many a despondent, homesick soul with her merry greeting and glad words of cheer. Once she found widow B——, a woman worn with the battle, sitting by her fire—as she danced merrily about with little Isabelle, the widow marveled.

"Elizabeth, you are a cheery soul and I mind me how I sat

weeping on the river shore that day, ah, it was dreary, and some one gave me a poke, and 'twas you, laughing with your eyes and singing with your tongue, and your feet fairly dancing."

" 'Twas the thought of John."

"The thought of John, and him dead! And you a lone widow, with nothing but work ahead of you! You are a puzzle!"

"But he wanted us to be here, we planned it together. We often walked in Nauvoo in our talks. It is a city of refuge and hope. He would want me to be cheery. It will all be well here." But the hopeful spirit did not kindle kindred hope in that poor heart.

It was in April that the *Maid of Iowa* landed at Nauvoo a band of pilgrims, among them a widow, Sophia L—— by name. A bond of friendship sprang up always when alien met country alien, and she was from England and found shelter in the Brick Row. Before many months had passed there begun the friendship with Elizabeth K——. Fortunately we have a record kept by a son of this fair-faced, blue-eyed, English woman, delicate in feature and slight in frame, who roomed so near to rosy-cheeked, dark-eyed, round-bodied Elizabeth K——. From it we quote, for it tells of another romance:

My father being religiously inclined was a great inquirer after truth, and hearing that some preachers called Latter Day Saints had come from America, and finding that they believed in the same order of things as preached by Christ and his apostles, and also in receiving revelations from God through prophets which should be raised up by him for that purpose, and who had raised one up in the last days, whose name was Joseph Smith, he therefore went to hear them preach. And in the month of March, 1841, joined them and was blessed under the hands of Peter Melling, patriarch of that branch of the church.

This was in Liverpool, England.

His mother also joined the church along with the son William.

According to the revelations given to Joseph Smith, we found that

the place of gathering or refuge was in North America. My father therefore sold his property in the year 1842 and took my mother, myself, Eliza, Sophia, Sarah, and Matilda and embarked in the ship *Emerald*, bound for New Orleans, intending to gather with the Saints of God, leaving the children of his first wife, as he was poor and not able to bring them, and they were already old enough to do and act for themselves. He embarked on the 29th of October, 1842, and sailed from the land of his birth with two hundred and fifty more of the Saints in the ship. When we got about the Gulf of Mexico, my youngest sister Matilda died and we had to bear the heartrending scene of seeing her buried in the deep waters of the Gulf.

We arrived at New Orleans December 26, 1842. We stayed at this place four days and then took passage on the steamboat *Goddess of Liberty*, for Saint Louis and arrived there January 9, 1843; when we got there the river above was impassable so that we could not go any further till the coming spring, we therefore got the best employment we could, as we were poor and short of means of going any further. My father got employed at cutting ice, which varied so much with his own trade, which was a blacksmith, that he took a severe cold and which ended in his death on the 27th of March, 1843; leaving my mother, myself, Eliza, Sophia, and Sarah to finish our journey alone. But we were not without friends at this place, for he had no sooner died than the Gentiles who were acquainted with us offered us all the encouragements that they could and I feel at this time and at all times that I think of it, to acknowledge the hand of the Lord in it for our preservation. There was also some of the Saints whom we had known and were acquainted with in England, one by the name of Cannon who loaned us some money by which we were enabled to pay our passage on the steamboat, *Maid of Iowa*, to go to Nauvoo, the present place of gathering.

We arrived there April 13, 1843; at the landing I saw the Prophet for the first time in my life. At this place also I have to acknowledge that the hand of the Lord was with us and we were received with the utmost friendship by strangers. An English brother by the name of Sloan, city recorder, took us into his house where we stayed the next day.

Here we find a widow whose children were old enough to help, for this boy found employment in the *Times and Seasons* office. The little daughter Eliza lived for a while with Recorder Sloan, whose home was but a little way up Main street on the opposite side from the Brick Row. Our young friend writes in his diary.

I did not receive much wages but with the help of the Bishop we were enabled to get a living.

Sophia L—— was not one to sit idly and be supported. Her

nimble fingers were expert with the needle and she knew the art of orderly and finished household work. Frail in body, she accomplished by system and perseverance what might have appalled more robust souls.

The loss of the little baby daughter in the deep channels of the Gulf, the new environment, and loss of husband and protector had left her heart trembling with fear, and she felt weak and unequal to the care of a growing family.

After the tragedy at Carthage there was fear in the heart of every lonely woman in Nauvoo. Elizabeth K—— had moved into her little house, out near Chandler's Creek. Here she left her children to care for her little garden and flock of chickens, while she kept up her work in the town. She must often go in the twilight of morning to her work and return in the dark. This became hazardous, for she was confronted one night by a soldier with arms who demanded her business. Panting, and half ashamed of her own wild heart beat she broke into her own home to find several women, defenseless as herself, in tears of distress.

"The soldiers" and "the mob" were the words on the lips of even the children. Silencing her own fears she turned to comforting them, but life and virtue were held lightly by those about them.

Elizabeth K—— turned with a nameless fear from the kindest offers of the priesthood, marrying a man, not of the church, named W——. To him she bore two children, bringing into his home the well-being and happiness that abides where a cheerful, willing soul is guardian and manager.

Sophia L—— turned to the arm of the church, and with the little company, under the leadership of Bishop George Miller, moved out of Nauvoo slowly towards California. Their progress was more than slow. They must either ford streams or build bridges or construct ferry boats. Their camps were long and full of privation, and when they finally moved into

Winter Quarters to counsel with those of the Twelve claiming authority, they found their views were not the same and they refused to go on to the valley of the mountains.

The winter had been hard and although they found abundance of wild meat, there was a lack of other necessities and all were discouraged and broken in spirit, and some of them in health.

They crossed the river and moved on through Saint Joseph, Missouri, toward the Lyman Wight colony in Texas. The journey was slow and interrupted, for they had need to earn raiment and food as they went. They stopped for some time in a village called Tallequah belonging to the Cherokee Indians. Some of the party worked at house building, some at other things, but our young friend with the diary found work in the office of the *Cherokee Advocate* at typesetting. This was in the spring of 1847. For his work in the office this young man received at the rate of "thirty-seven and a half cents a thousand."

From here they started in December to Texas. The diary again assumes a tone of interest.

January 1, A. D. 1848. To-day finds us across the river in Texas and pursuing our journey for the Colorado. We went fifteen miles to Sisters Creek and camped for the night.

January 2. We crossed the Trinity River to-day and on the 24th reached the city of Austin on the Colorado. When we got there we heard that Brother Wight was on the Perdenales, a branch of the Colorado, and our team was reduced to four yoke of cattle, having all died off in coming into a different climate.

We managed by working some of our cows to travel nine or ten miles a day until the 28th, at which we were reduced to three yoke of cattle and Brother Miller concluded to send me and Lewis Anderson ahead to Brother Wight, about forty miles further, to get help to take us up there.

We shouldered our guns and started and traveled twenty-five miles that evening and at night camped with a wandering Mexican to whom we gave some corn that we had picked up on the road to parch. We left him before daylight, being rather suspicious of him.

January 29. Our road yesterday was mostly through the Cordilleras Mountains where I beheld the most interesting scenery I ever beheld in my life. To-day we traveled on about four hours, most of the time before

daylight, and about sunrise we reached the farm of our brethren where we stopped and ate breakfast at George W. Bird's, who at first took us to be Dutch boys, there being a German settlement about nine miles from there, but on our telling them who we were and for what purpose we had come they received us gladly and told us we had to go six miles further before we could reach the mills where Brother Wight was. We then started, having been refreshed by a hearty breakfast, and reached there before noon, and were again invited to eat at John Miller's. After we had rested a little a general council of the camp was called by Brother Wight and teams were immediately sent to assist Brother Miller in coming up. Lewis Anderson accompanied Orange L. Wight and John Miller on horseback and I rode with Ezra A. Chipman in a carriage or spring wagon to where we had left the wagons.

On the 30th of January we started for the mills and were met on a small stream by Brother Wight and wife on horseback. We here stopped and camped for the night. Brother Wight spent the evening in conversation with us and informed us that his company with himself were living up to the principles of A Community of Interest, which principles were carried on in the days of the apostles and also in the days of the Nephites.

February 1. To-day we started for the mills, Brother Wight and Harriet, his wife, accompanying us. In the evening a meeting was called, the principles of the company or their manner of living laid before us, and by our consent and unanimous vote of the company we were received into the same to share with them all things temporal or spiritual.

Here in this beautiful southern valley at the home of a family named Hawley, we find Sophia L—— ill unto death, and on the morning of November 6, 1848, she died of fever. There the frail body, worn with its wanderings and disappointments, was laid to rest in a land of sunshine and a place of quiet peace. Her daughters, two of them, married sons of Lyman Wight. The son William, to whom we feel deeply indebted because he left this record, died while yet a young man in the land he loved so well—Texas. But the story of the Brick Row was not done, for some of the grandchildren took up the cause she espoused, in bonny England, and one of them named David laid down a glorious life while defending as a missionary, the truth of the doctrine as taught by Joseph Smith the martyr, in the life time of his grandmother, Sophia L——.

Another, with her cousin's wife, that wife a granddaughter of Elizabeth K——, visited the romantic old city of Nauvoo and

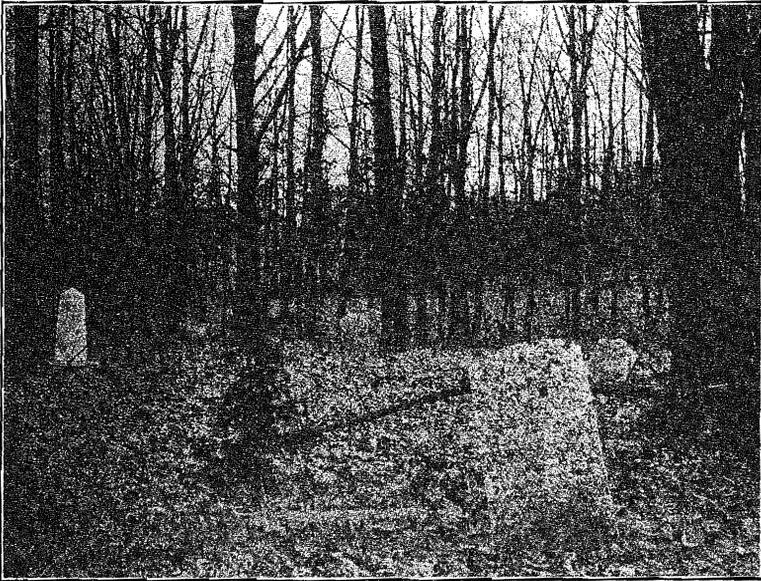
they together walked the streets and visited the scenes of the lives of their grandmothers. The well is all that remains of that humble but welcome home. Not even a picture of the Brick Row is to be found.

The grandchildren of Elizabeth K—— played on the grassy streets of a later Nauvoo. They passed the empty Brick Row with small concern for its history, for they knew not the pathos of its story. Elizabeth Agnes K——, the frail babe that had been carried from England to Nauvoo and left an orphan at the age of eight years, lived to womanhood to become the loved and honored wife of Alexander Hale Smith, son of Joseph Smith.

Through all the hardness of Elizabeth K——'s life of toil and final disappointment in the Acadia she hoped to find in Nauvoo, there run the golden thread of cheerfulness and the sound of a clear, pure voice raised hopefully in song. Her step was buoyant and her movements graceful and light. The sparkling eye and flash of wit failed not. One day she stood by the open grave of widow N——, and looking down sadly she murmured, "Dear old Mormon friend, I shall soon follow!" The cold rain of autumn fell in grey mists as she walked home. Two weeks later they laid her in the spot she had chosen by the side of her friend.

The old Mormon Cemetery lies a few miles east of Nauvoo. One bright fall day about sixty years afterward, we visited it. Leaving the carriage at the foot we climbed a grassy hill whose lower side was seamed with a tiny rock bed stream. At the very crest of the hill we crept through the fence into the sacred inclosure. How still and restful! The world seemed suddenly to have dropped away from us. The trees stood straight and tall and motionless. Brightly colored native ivy ran in sweet riot everywhere. Here and there gleamed a modern column of granite, but mostly, it was the softened gray of the old stones that marked the deep homes.

"Here is mother's grave," and the bent form of my aged guide bent lower to rub a bit of moss from the stone; stooping I read the name Elizabeth K—— W——, September 30, 1850. The stone was low and softly colored by age. At her side was a richly carved, highly polished monument, reared by the orphaned sons of Elizabeth K——'s "dear old Mormon friend."



"Half dreaming I stood entranced at the gentle peace of the place."

Half dreaming I stood entranced by the gentle peace of the place. Birds called in soft tones and flitted near in low and fearless flight. The pungent odor of woodland herbs came to me like incense. I could see thickly strewn the fallen, leaning, and broken slabs, gray and mottled with lichen, a few little spots especially dear to some yearning hearts had been fenced about, but the palings were rotting and sometime the sapling had grown up beside them and now pushed with the strong body of a tree the frail shield away. Somewhere within this

peaceful scene there lay hearts stifled by murder and injustice. Somewhere here slept the forms of the young and innocent in dishonored graves that the truly guilty might go free. Hushed and rested lay turbulent hearts that grew weary with waiting, and here lay many alien, homesick ones whose hearts had broken for the dear old home land.

The very air was pregnant with rest and peace, and there I feel willing to leave my dark-eyed little widow, who has grandsons and granddaughters, and son and daughters seeking the good of mankind through doctrines beloved by their kinsmen in old England. And though dreamy, picturesque old Nauvoo go to ruin or build to a new city, her richest memories will lie in the romantic and magnificent period of history known as the "Mormon Period," whether these memories end in the far away lands, across wild, unsettled country, followed by howling wolves and red hand Indian, or if it end in the place of rest known as God's half acre.

GOD SAVE NAUVOO.

When you pray for all blessings to equally flow;
 For the gath'ring and kingdom of Christ here below;
 For the good of all people: the Mormon and Jew,
 For a more perfect union: then pray without ceasing
O God save Nauvoo!

When you pray for old Israel, now scatter'd afar:
 For the nations and kingdoms, degraded by war;
 For the world in its blindness, through wickedness, too
 For redemption as promised; then pray without doubting,
O God save Nauvoo!

When you pray for your foes, both within and without;
 For the captives in prison, the exiles in sin;
 When you enter your closet, as Christ told you to;
 And ye ask of the Father: then pray in the spirit,
O God save Nauvoo!

—W. W. Phelps, from the *Nauvoo Neighbor*.

A VISIT TO HISTORIC PLACES.

BY JOHN C. GRAINGER.

THE OLD JAIL.

As I sit at the east window of the sheriff's parlor on the second floor of the old Carthage jail and recall the events that have made this spot so interesting to Latter Day Saints, I am prompted to record a few thoughts.

I have walked up the same stairs, through the same door, which the Martyrs entered, and into the same room they were in at the time they were shot, June 27, 1844. I put my finger in the hole in the door made by the bullet that killed Hyrum, and sat on the window ledge where Joseph was, when, it is alleged, he gave the sign of distress. After Joseph was shot he fell from this window and some one helped him to a sitting position leaning against the curbing of the well that was close to where he fell. This well has been filled and the curbing removed. The spot is now covered with grass, but the outline of the hole is discernible.

The building is built of soft brown sandstone. The stones on the outside around the windows of the upper front where the assassination occurred, show numerous little abrasures, as though made by bullets fired from the ground.

The Brighamites bought the place about six years ago. It is surrounded by a neat fence. The well-kept lawn and well-arranged flowers and shrubbery speak well for the taste and industry of Mr. R. W. Botts, a farmer and stock raiser and his family, who have occupied the jail as a residence for several years. There has been a circular conservatory added to the front of the building and a room from the wing to the east side. Altogether the place is inviting and homelike.

Mr. Botts and family have no affiliation with any of the factions of the church. They pay fourteen dollars a month

rent to the Brighamite missionary in charge at Chicago, Illinois. Mrs. Botts and her daughter keep a register in this historic room, in which a visitor is requested to enter his name and address. They charge a dime and are glad to welcome all visitors.

The population of Carthage, Illinois, is about three thousand five hundred. The religious wants of the citizens are provided for in eight beautiful church edifices, consisting of one Catholic, one Methodist, one Baptist, one Presbyterian, one Christian, two German Lutheran, and one Episcopalian. There is also a German Lutheran College.

During a three-hour wait between trains to-day at Quincy, Illinois, I visited the rooms of the Historical Society of Quincy, Illinois, in the old home of the late Governor John Wood. While there my attention was called to a six-column lecture printed in *The Quincy Daily Whig*, May 26, 1909. This lecture was delivered by Miss Cora Agnes Bennison, of Cambridge, Massachusetts, on May 25, at the historical society's rooms. The subject of the lecture is, "The Quincy Riflemen in Mormon War, 1844-46." Miss Bennison is a lawyer who has been admitted to the bar in Boston and in the States of Illinois and Wisconsin. In the work of settling the estate of Edward Everitt, a former resident of Quincy, Miss Bennison found a bundle of manuscript which had been written by Mr. Everitt, concerning the events mentioned in the lecture. While personal prejudice and a desire for popularity is evident in the remarks and comments made by Miss Bennison, there is an item I wish to mention that is valuable.

Near the end of the lecture I find these words:

Before the Quincy riflemen left Carthage May 1, 1846, a petition was presented to Major Warren that a small force be retained in the county to keep the peace and to see that the Mormons performed their agreement to leave. As the Mormons made a similar petition it was decided to station ten men at Nauvoo for a short time longer. Accordingly a detachment consisting of Captain Morgan, Lieutenants Prentiss and Henry, Sergeants Hunt, Evans, and Everitt, with Privates Carlin, Bush,

Peck and Grant went to Nauvoo where Major Warren joined them and they were quartered pleasantly at the house of Joseph Smith's widow. They found her a sensible woman, and the son of the prophet an intelligent lad. He was about fourteen years old and afterward claimed the succession. The prophet's mother was also living, although very aged. Her duty and delight was to exhibit an interminable roll of sere cloth said to have been taken from a mummy, which was covered with hieroglyphics and figures that she undertook to explain in a mumbling voice. The only intelligible words being the oft-repeated statement "It all goes to prove the Book of Mormon true."

Edward Everitt had ample opportunity to learn if the prophet's family believed or had been taught the debasing doctrine of celestial marriage, spiritual wifery, polygamy, or as the Book of Mormon calls it, adultery and fornication. If Mr. Everitt had found such teachings he would have recorded them in the manuscript found by Miss Bennison. And Miss Bennison would certainly have made such records prominent in her lecture, but there is no record of such things.

I obtained the last copy of the *Whig* containing the above lecture that the office could sell.

I am sending the paper to Church Historian Heman C. Smith at Lamoni, Iowa, at whose hands I am sure it will receive proper attention.

The families of Thomas Ellison and J. W. Weaver are the only Saints living in Carthage at present. They are members of the Rock Creek Branch at Adrian, Illinois.

There is much opposition to the Brighamites gaining a foothold in Carthage. Three prominent citizens with whom I talked, united in saying there would be no reasonable objection to the Reorganization organizing a branch there.

BEAUTIFUL NAUVOO IN 1909.

Leaving Carthage, Illinois, on the morning of Wednesday, August 4, 1909, I crossed the river to Keokuk, Iowa; thence to Montrose, arriving at the reunion grounds about 3 p. m. in time to hear most of an excellent discourse by Elder Charles Fry. At the close of the service I was cordially greeted by

many of the Saints, among whom was Elder Heman C. Smith. I told him I was on a tour of inspection covering the historic spots in Carthage and Nauvoo, Illinois. Elder Alexander H. Smith I found sitting on a bench near the edge of the bluff overlooking the river, facing Nauvoo.

It was suggested that if we could get a team and a carriage, it would be profitable for the Historian and Patriarch to accompany me on the visit to Nauvoo, so that they could identify the points of historic and sentimental interest. Inside of thirty minutes from the time the suggestion was first made, the arrangements to take the party to Nauvoo in a carriage were completed by Mr. Elmer Reed, of Montrose, Iowa, offering to drive us over in his carriage. When I left Saint Louis on Tuesday morning, August 3, I did not know there was a reunion in operation at Bluff Park, and I did not expect to find anyone who would accompany me on my trip to Nauvoo.

About 9 a. m., August 5, 1909, Alexander H. Smith, Heman C. Smith, Elmer Reed, and myself crossed the Mississippi River on the ferryboat *City of Nauvoo* from Montrose, Iowa, to Nauvoo, Illinois. Alexander showed us the big slough on the Iowa side of the river where he hunted ducks when he was a boy.

We landed at Kimball's landing and drove up to the stone house landing near where Lyman Wight (Heman Smith's grandfather) used to live. Mr. Ed. H. Benne lives near this upper landing, and is the agent for the Diamond Jo Line steamboats.

The site of the former city of Commerce, near where we landed, has only two or three houses on it at present.

We reached Main street of Nauvoo at a point northwest of the business part of Nauvoo, where the street is lined on both sides with grape vineyards, covering parts of old Nauvoo, including what were once Samuel, Carlos, Hyrum, and Joseph streets, probably named for the four Smith brothers; also Cut-

ler street, probably named after Alpheus Cutler, well known to church history; Young street, probably named for Brigham Young; Knight street, probably named for Joseph Knight; Mulholland street, probably named for Joseph Smith's secretary; also Ripley and White streets.

At the corner of Main and White streets stands the old Masonic Temple, with corner stone bearing the inscription "M. Helm, G. M. A. L. 5843," which by interpretation means, M. Helm was grandmaster in the year of light, 5843, or in the fifty-eight hundred forty-third year since the light of Masonry entered into the world. This date corresponds to the year A. D. 1843. The building was originally three stories. The upper story was used by the Masonic lodge, and was sometimes used as a theater. The upper story has been removed and a roof placed on the remainder of the building, which is now used as a dwelling house. It is built of brick with stone trimmings and the sides are covered with ivy. This Masonic Temple was built during the time the Saints were working on the Lord's temple. The Masonic Temple took time, attention, and money of the Saints which should have been given to the erection of the Lord's temple. The deflection of the strength of the Saints from the Lord's work hindered the work on his temple and served to prevent its completion. The erection of this Masonic Temple and the effect of the teachings therein may have been among the causes that brought about the overthrow of the church.¹

Elder George J. Adams and others gave theatrical performances in this building. Adams became a counselor to James J. Strang and afterward took a colony to Palestine.

We turned off Main at Hotchkiss street; passed Doctor Ly-

¹ The corner stones of the Nauvoo Temple were laid April 6, 1841, but the building was never completed. The corner stones of the Masonic Temple in Nauvoo were laid June 24, 1843. It was completed and dedicated, with imposing ceremonies, April 5, 1844.—H. C. S.

ons' former residence. Then passed Orson Hyde's old home. Turned off Hotchkiss on Carlin street and passed the lot where the home of John D. Lee formerly stood. Turned west on Munson street to the place where Wilford Woodruff had his hat shop. The lot and site of the building is now a corn patch. We saw the lot where stood the house of James Sloan, Church Secretary.

Turned south on Main street and stopped at the buildings formerly occupied by Almon W. Babbitt as a general store, and later by *Times and Seasons*, corner Main and Kimball streets, and passed the old home of Jediaiah M. Grant. We stopped at the house of Brigham Young on the corner of Kimball and Granger streets, which is now occupied. Across Granger street is the home of Joseph W. Young, which is in a dilapidated condition and not occupied. Next we come to the house of Joseph B. Noble. On Parley street we passed the site of the blacksmith and wagon shop where the Saints prepared their outfits to go west in the exodus of 1846-47. Near this shop, corner of Parley and Bain streets, we saw the site of the Seventy Hall.

We turned off Parley street into Bain street. Passed the home of James Whitehead. The lot is now a cornfield.

At the corner of Bain and Water streets is the old site of the *Times and Seasons* office.

The site of Hyrum Smith's house and lot on Water street is bearing a good crop of corn. I stood on the board cover over Hyrum's well by the roadside and thought of the times when the Saints brought teams here to water. I imagine the Saints gathering here on hot days in the forties, to quench their thirst, and discuss current events which are now history. This well is not used now.

A wagon scales occupies the site of Hyrum's office. Heman picked up a piece of agate on the lot used as a barnyard in the lifetime of the Patriarch, and gave it to me as a memento.

Hyrum Smith's barn is plainly visible from Bluff Park, where the Saints are camped. The stone foundation, oak frame, and oak sides of the building are the same that were placed originally by Hyrum Smith where they now occupy. The building has a new roof and is used as a slaughter house by John Hudson, a butcher in Nauvoo.

I stood on the site of the house occupied by Peter Haws, father of Bro. Albert Haws.

We stopped at the former home of John Taylor, which belonged to William Marks. Alexander says he visited John Taylor when he was lying in bed at this house after he was shot at the same time Joseph and Hyrum were killed in the Carthage jail on June 27, 1844. Alexander examined the four bullets which were extracted from John Taylor, as they were lying on the mantelshelf by the bed.

John Taylor lived to become president of the Brighamite organization at Salt Lake City, Utah.

I walked through the rooms of this house and visited with Mrs. Elizabeth Howard who with her daughter, Jane Marshall, now occupies the place. Mrs. Howard will be ninety-seven years of age on August 19, 1909.

The carriage stopped under an old poplar tree which was probably set out by some of the early Saints. This tree is diagonally across the corner of Water and Granger streets from where Joseph Smith's brick store stood. An excavation remains to mark the spot. The building has been demolished and the material used in other buildings in the city.

The first meetings of the Nauvoo Branch of the Reorganized Church were held in the hall over the store. In the debris I found a piece of window glass which was probably used in the buildings.

At the corner of Main and Water streets, Ashel Smith had his house. The lot is now covered with trees and weeds. Across Main street stands the Mansion House, the home of

Joseph Smith, the Prophet. The Mansion House is now occupied by John Kendall and family. Mr. Kendall is a brother of Alexander Smith's wife. Alexander owns the property. We got a drink at the old well in the rear of the house. It is excellent water. The old barn that stood by the store of Joseph Smith has been moved to the rear of the Mansion House. We went into the house and walked through the hall and parlors. This is where the body of Joseph lay in state while thousands of his friends ministered consolation and sympathy to his widow and children.

Heman and I went up and examined the alleged secret closet, of which I have a photograph. It has a ladder running up to the garret from which there was an opening on to the roof, such as are found in many ordinary houses to-day. Because of the skill with which the ladder was built some evil-minded people have tried to make it appear as a means to accomplish crime. The closet was and is used to hang clothes in. The door of the closet opens into the upper northwest room, which is now used as a sleeping apartment. [This is the room Alexander H. Smith died in August 12, 1909, a few days after this visit.]

When the church first went to Nauvoo in 1839 they bought from Hugh White a large farm. Joseph Smith moved into the farm house diagonally opposite to the corner where the Mansion House now stands. The old log house is yet standing and also the four-room addition which Joseph built.

The old "Homestead," as it is called, is unoccupied and stands on the east half of the block where the Reorganized Church will build the martyrs' monument. The property is owned by the church. The west half of this block belongs to Frederick M. Smith. The church should preserve this house.

We walked west of the house to the graves of Joseph and Hyrum Smith, and of Emma Smith Bidamon and her second husband, Major Lewis Bidamon. We also visited the graves

of Emma Smith, the first wife of President Joseph Smith, who now lives at Independence, Missouri, and two of their children, namely Arthur and Eva.

I would suggest as one of the epigraphs to be placed on the monument to commemorate the life and work of Joseph and Hyrum Smith, the prophetic utterance of Joseph concerning his descendants:

“While I have powers of body, and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence.”

The posterity of Joseph Smith are in the Reorganized Church of Jesus Christ of Latter Day Saints, pleading the cause of injured innocence. None of them has ever united with the Brighamite church.

We went from the graves to the Nauvoo House, across the foot of Main street. It is now occupied by Charles E. Bidamon and his family. This building was partially erected by the committee named in the Doctrine and Covenants, viz, George Miller, Lyman Wight, John Snider, and Peter Haws. (See Doctrine and Covenants 107:18-27.) Major Lewis Bidamon finished part of the house and put a roof on it as it now stands. The stone foundation walls are forty-two inches thick. The brick walls above are thirty-six inches thick.

On the northwest corner of the block on which stands the Nauvoo House, and south across Water street from the Mansion House, is the spot where the platform stood from which Joseph Smith addressed the Saints immediately before he started on his last trip to Carthage, Illinois. The platform was on the lot in front of the house once occupied by Joseph Smith, sr., the grandfather of the present President and Patriarch of the church. The site is now a fruit and vegetable garden.

The following from the life of Elder John Brush in the *Autumn Leaves* April, 1891, as printed in Joseph Smith Defended, by John W. Peterson, pages 103, 104, gives an account of Joseph's last words to his people:

Believing the demand to go to Carthage illegal, but deeming it best that they should comply with the request of the governor, Joseph, knowing what would be the result of his so doing, had all the inhabitants of the city called together near the Mansion House, that he might speak to them before he went. When they had assembled, he climbed to the top of an unfinished building that all might hear, and among other things said: "Brethren, before you would see me taken to Carthage and butchered, would you be willing to lay down your lives for me?" "Yes" answered all the people with a mighty shout; but the sentence which followed was hardly understood by them. "Brethren," said Joseph, "Just as you are willing to lay down your lives for me, so I am willing to die for you."

Shortly afterward, he said: "Farewell, brethren, and farewell to the city I have loved. I am going like a lamb to the slaughter."

He was then hurried away to Carthage and by another illegal process confined with Hyrum and others in jail, where he remained nearly two days before his death. During this time he sent word to the saints to remain peaceable in case any ill should befall him, "For," said he, "they must have blood, and my blood will satisfy them." . . .

On the evening of the murder Brother Brush was going from his home down into the city when he came to a group of men who said, "They say that Joseph and Hyrum are killed, but we can not believe it." In an instant the warnings of the tongue and Brother Joseph's sayings flashed through Brother Brush's mind, and he said "Joseph and Hyrum will never have another time to die." Bursting into tears, they could not control their grief, and when the news was verified and spread through the city, what terrible mourning filled all the inhabitants thereof!

Not with outward show and pompous ceremonials was Joseph mourned, but by the honest tears of grief, and the heart-sobs of thousands of people. They had lost their leader and were now like sheep without a shepherd, but more than this they had lost a friend and a brother, for not one true saint was there in all that city, but loved Joseph for himself as well as honored him in his position.

On the next day the murdered bodies of Joseph and Hyrum, placed in coffins, were brought to Nauvoo for funeral rites. Placed in the Mansion House, opposite to each other, the inhabitants of the city were permitted to pass through and view them for the last time. Not a dry eye did Brother Brush see among that vast concourse of people, some ten or fifteen thousand of whom passed through the room. When his turn came, Mother Smith was standing between the two coffins with a hand on the head of each of her sons saying: "My sons! oh, my sons! thus have you died for the testimony of Jesus!"

When the Seer of Palmyra was arrested for the last time on a false charge, as everyone knew (for his enemies boasted if the law could not reach him, powder and lead could), he was aware that his end had come, though he had been in places many times more dangerous and though he had solemn pledge of the governor of Illinois to protect him with state troops until the trial was over. Yet when he departed for the place of trial he knew that the governor would forsake him, break his pledge, withdraw the troops and leave him in the enemy's country in the hands of a furious mob, among whom were Protestant ministers.

Next to the Mansion House, north on corner of Main and Sidney streets, is the house that was once owned and occupied by Sidney Rigdon. At present it is in good condition and occupied. It is surrounded by old maple, elm, and cedar trees. Main street has many old elm trees along the walks. Across Main street from Sidney Rigdon's house, at one time Benjamin Clapp, father of Elder Joseph Clapp, kept a hotel.

At the corner of Parley and Carlin streets stands the home of Erastus Snow. This is one of the best preserved houses of the old days. It is now occupied by Mr. Jamieson. While some people claim that this was the home of Lorenzo Snow, Heman says the county records at Carthage show the property belonged to Erastus Snow.

Opposite side of Carlin street is the house where lived for a while Lucy Smith, mother of the martyrs, and author of the book, *Joseph Smith and His Progenitors*.

We passed many of the old houses which we could not identify.

At the corner of Partridge and Munson streets stands the old home of Heber C. Kimball, with a stone set in the front wall bearing the inscription, "H. C. K. 1845." The Brighamites claim there was a committee, appointed by Joseph Smith,

in 1844, to go west and explore for a location to which to move the church.

This claim is evidently a fabrication gotten up to support their contention. It is not probable that Heber C. Kimball would have built this large, two-story, brick house in 1845 if he had anticipated an early exodus of the church to the



KIMBALL HOUSE.

West. The construction of many of the old brick buildings indicates that the Saints intended to stay in Nauvoo for a generation at least. The house of Heber C. Kimball is one of the best built houses of the old city, and was built with a view to permanency. The Saints had no intention of moving in 1845.

At the corner of Durphey and Hotchkiss streets stands the old home of Wilford Woodruff, through whom the Lord is

reputed to have spoken, in 1890, to the Brighamites against the practice of polygamy, but they would not hear him.

The *Nauvoo Expositor* office stood on the corner of Mulholland and Page streets, in Wells' addition, opposite the present *Nauvoo Rustler* office.² We went into the *Rustler* office and had a pleasant visit with the proprietor and editor, Mr. William Argast. We also visited the *Independent* office.

At the Hotel Oriental, where we stopped for lunch, I obtained a collection of thirty-six photographs of historic scenes and buildings in and around Nauvoo.

After lunch Heman and I walked around the temple block and took a drink at the temple well. The well contains good water and was in the basement of the temple. The Saints would have obtained water from this well to use in the font for their baptisms.

The Millennial Star, volume 11, pages 46, 47, contains an account of the destruction of the temple. The entire article is here presented:

DESTRUCTION OF THE MORMON TEMPLE.

(From the *Nauvoo Patriot*.)

On Monday, the 19th of November [1848] our citizens were awakened by the alarm of fire, which, when first discovered, was bursting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and the roof as to make useless any effort to extinguish it. The materials of the inside were so dry, and the fire spread so rapidly, that a few minutes were sufficient to wrap the famed edifice in a sheet of flame. It was a sight, too, full of mournful sublimity. The mass of material which had been gathered there by the labor of many years afforded a rare opportunity for this element to play off some of its wildest sports. Although the morning was tolerably dark, still, when the flames shot upwards, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest objects discernible. The glare of the vast torch, pointing skyward, indescribably contrasted with the universal gloom and darkness around it; and men

²This site is in dispute. Some affirm that it was on the north of Mulholland street near the *Rustler* office.—H. C. S.

looked on with faces sad, as if the crumbling ruins below were consuming all their hopes.

It was evidently the work of an incendiary. There had been, on the evening previous, a meeting in the lower room; but no person was in the upper part where the fire was first discovered. Who it was, and what could have been his motives, we have now no idea. Some feeling infinitely more unenviable than that of the individual who put the torch to the beautiful Ephesian structure of old, must have possessed him. To destroy a work of art, at once the most elegant in its construction and the most renowned in its celebrity of any in the whole west, would, we should think, require a mind of more than ordinary depravity; and we feel assured that no one in the community could have been so lost to every sense of justice, and every consideration of interest, as to become the author of the deed. Admit that it was a monument of folly and of evil, yet it was, to say the least of it, a splendid and a harmless one.

Its loss no doubt will be more forcible felt by the people of this place than any other; because even the most dreamy will hardly think of soon seeing another such ornament, and because it was on the eve of changing hands, and being converted into a commodious building of useful education, such as the West greatly needs, and such as no one ought to be envious of.

At the corner of Mulholland and Wells streets, on the southwest corner of the temple block, stands a beautiful two-story residence built of dressed stone which has been appropriated from the temple building material.

The temple block is now occupied by stores and residences of people engaged in the ordinary vocations of life; and they have no particular interest in the angel's message of latter days.

We examined the corner stone that was in the temple. The excavation that is in the stone is about eight by twelve by eight inches. The corner stone is now on the lawn of the residence of Joseph F. Ochsner.

On Wells street, between Knight and Young streets, stands Saint Mary's Catholic Academy, on the former site of the old arsenal of the Nauvoo Legion. This company was organized with a state charter as state national guard for this district.

About a mile east, within the limits of Nauvoo, is the battleground where occurred, in 1846, the combat between some of

the Nauvoo Saints and other citizens and a mob from Warsaw, Carthage, and other points. We did not go out to the battleground.

At the corner of Wells and Young streets is the residence of Parley P. Pratt, now occupied by Father Reibold, a Catholic priest.

On Young street is the former residence of Bishop George Miller, an unpretentious frame dwelling. Next comes, on the opposite side of the street, the residence of Charles B. Thompson, who led a faction to Preparation, Monona County, Iowa, and called himself Baneemy. (See Doctrine and Covenants 102: 8.)

The City of Nauvoo is a delightful place to live, on account of the beautiful vistas obtained in every direction from the hill. There is no railroad or street cars to mar the peace and quietness of the citizens. The mail is brought across the river from the railroad station at Montrose, Iowa. It has been said that Nauvoo, Illinois, is the largest city in the United States without a railroad, or street car. The postmaster told us the population is over one thousand four hundred.

On the ferryboat during our return trip to the grounds, Alexander Smith told me he was born June 2, 1838, at Far West, Missouri. He came to Nauvoo when he was one year old. He is now seventy-two years of age and he feels the encroachment of physical infirmities. His mind is strong and active. Alexander handed me the gold ring that was worn by his father. The ring bears the inscription, "General J. Smith, Nauvoo, Illinois." I inspected it and slipped it on my finger. Alexander received the ring from his mother over forty years ago.

THE ICARIAN COMMUNITY AT NAUVOO.

BY INEZ SMITH.

Not long after the exodus of the Mormons from Nauvoo, a band of homeless wanderers found their way there. They were, as those that preceded them, a peculiar people, and were destined to enact another interesting chapter in the strange history of "the Mormon city."

Almost from the beginning of history, poets and philosophers have dreamed of the ideal society, but few have had the temerity to try to put their ideal into the realm of the practical. Some indeed have attempted to found a modern Utopia, in which to carry their plans of an ideal life into execution. One of the most successful of these was Etienne Cabot, the founder of the Icarian colony at Nauvoo.

The Icarian Communists have been said by some students of socialist experiments to be in many respects more wonderful than the communists of any other colony. Albert Shaw says as much superior to the great Amana colony "for the student of social science, as the history of Greece is superior to that of China for the student of political science."

Etienne Cabot was born at Djon, France. He came into early prominence as a social writer and worker. Beginning his career as the president of a secret society, known as "Carbonari," he became established in the grace of the people. He was a member of an insurrectional committee and risked his life by signing a proclamation to the people. About this time he was appointed attorney-general of Corsica, but soon lost the position on account of his radical political views. In 1831 he was elected to the French Assembly, and again not only lost his place but suffered exile on account of his opposition to the king. He chose exile in preference to two years of imprisonment, and took refuge in England, where for five years he

spent his time in the study of history and social science. Here he wrote a universal history, History of England, and a History of the French Revolution. In every page of the history he had written he read of calamity and disorder and he set to work to find the cause and remedy of these things. In his



By courtesy of the Illinois Historical Society.

ETIENNE CABOT.

study he became convinced that the fault lay in a society that permitted both poverty and wealth, labor and ease. The cure also he found in communism, and was delighted to find that philosophers and reformers of all ages corroborated this conclusion.

He returned after the term of his exile, to his native country,

fully convinced of the truth of his deductions. Here he began to teach communism as the ideal life, and soon gained a large following. He wrote two books, *Le Voyage en Icarie*, a book descriptive of ideal community life, and *Le Populaire*, a defense of communism, to promulgate his doctrines. His teachings swept, a veritable fire, over Italy and France. Hundreds of disciples flocked to the cause of Icaria. Of course Cabot met with the persecution that the conservative world has always for every new doctrine or measure of reform. But persecution only served to strengthen the cause, and it grew with a rapidity almost unparalleled in history. In 1847, seven years after its promulgation by Cabot, there were hundreds of thousands of Icarians in France, Switzerland, Spain, and Germany. In 1848, on the 3d of February, those who claimed the honor of being the first Icarian colonists set sail from Havre, France. Twenty-one days later the republic was proclaimed in France, and under the promises and hopes of the new government the Icarian School in France broke up gradually. Cabot was proposed for president, his faithful followers in the New World hesitated and did not know whether or not to return to France. Finally they went on to the site of Icaria, which had been purchased in northeastern Texas. They did not find things as they had been represented. Sadly disappointed they attempted to plan for the future, but before they began to plant their crops that spring, the whole colony was stricken with malarial fever, four died, one was stricken by lightning, and their only physician became insane. At last they were forced to yield to the inevitable, and towards the close of 1848 took up their march for New Orleans, Louisiana.

They were encouraged here by meeting three hundred of their Icarian comrades from France, and Cabot himself arrived the 15th day of January, 1849. Explorers were sent out to find a location. These hearing of the desertion of their city by the Mormons sent two hundred and eighty Icarians to that

place. Here they reported favorable conditions, and land plentiful and cheap. The Icarians were soon established in one of the most beautiful sites for their enterprise that the river afforded. They had purchased twelve acres of the Mormon property and set to work to build suitable public buildings; while occupying many of the private houses left by the Mormons.

An immense building was put up, the lower story of which served as dining hall or auditorium. This room had a seating capacity of twelve hundred, each table accommodating about ten people. Adjoining the hall was a kitchen, presided over by a male cook, assisted by a detail of women. So systematic did their system of serving become, that it is said that twelve hundred diners could be served almost at the same time. From an artistic standpoint the hall was a thing of beauty and a tribute to æsthetic taste. Bergeron, a French artist of no little merit, was the decorator. The creed of the Icarians was always in evidence, "Everybody do according to his capacity." The upper story contained living and bathrooms, the latter having both cold and hot running water.

Next in size to this the largest building in Icaria was the schoolhouse, divided into two sections, one for girls, one for boys. In the lower grades, the boys were taught by men teachers, and the girls by lady teachers, but in the higher branches they were taught by accomplished professors, each particularly fitted for his especial line. The Icarians indulged more particularly in all branches of science, though French and English were taught, and other languages as well if they were desired. Education was liberal in the extreme, and considered so far ahead of the times that outsiders were often received into the school to be educated.

All told about eighteen hundred Icarians found a refuge in the Nauvoo community during its lifetime. Most of these were French, though Germans, Americans, Belgians, Spaniards, and Italians were also among them. The administration consisted

of president, secretary, and seven directors. These officers were elected by members of the community. They also elected the members of the "general assembly" which met every Saturday evening. At their meeting community affairs were discussed and such cases of misdemeanor as occurred during the week examined. During the whole history of Icaria not a single theft occurred, and murder was not even thought of. There was no motive for crime, as the benefits as well as the adversities of community life were shared by all alike. Their watchword was "equality." Their administration of justice did not interfere with their allegiance to the country in which they had found a home. They never forgot that they were subjects of the United States and symbolized their loyalty and allegiance by raising the "Stars and Stripes" from their flagpole.

Application for membership into the society must be accompanied by three hundred francs. The applicant was on probation then for six months, and at the end of that time was accepted or rejected by the vote of the community. In case of rejection the three hundred francs were returned to the applicant, and if the person was accepted he immediately gave all his possessions into the general fund.

Each line of work was supervised by a general director, appointed monthly, and subordinate to the general director of work, each man or woman selected the line of work desired, but they were not compelled to remain at a single occupation all the time. They changed once in a while to vary the monotony. If there was a shortage of workers in any line it was announced at meal time and volunteers called for. The call was never in vain. The men did the hard work even in the laundry and bakery, and the aged and infirm were not expected to work at all. There were Icarians of every walk in life represented, although the majority of them were machinists and craftsmen; of these latter, tailors and shoemakers

predominated. At one time the overproductions of these crafts was so great that a shop was opened in Saint Louis for their sale. No working-day exceeded eight hours, and often in the summer they were required to work but six. The evenings were devoted to study and recreation. All sorts of outdoor sports were indulged in by the children and adults. Sunday was the day set apart for recreation, though, and was truly enjoyed by the Icarians. They were liberal in the extreme as to religion; indeed most of them were freethinkers, but joining a church was no bar to membership in the community. After dinner, on Sunday, the vast auditorium was given over to scientific discussion and music. The Icarians had one of the finest orchestras in the West, and were exceedingly fond of music. On Sunday evening in winter a play was given by the local talent upon a stage which was constructed at one end of the auditorium. These plays were often of the highest class, as the Icarians counted among their numbers several talented actors. After the play, the great hall was generally emptied of furniture (it is said the Icarians could empty the hall of chairs and tables in about fifteen minutes) and the rest of the evening was spent in dancing. The Icarians were devotees of the terpsicorean art, and it is said no one was too old to dance.

All that could be done was done for the comfort and enjoyment of the members. There were hospitals with experienced physicians and surgeons, and a play room for juveniles, presided over by a woman fitted for that place. There was a periodical printed, which enjoyed a wide circulation both in this and the old country. Lumber and flour were furnished by their own mills, they owned a cooper shop, a wagon factory, and a distillery. Their own gardens furnished good, plain food in abundance, and it is estimated the average cost of living was but seven cents a day to an individual. Although no man

lived in luxury, no man, woman, or child ever went hungry in Icaria.

In anticipation of future growth, some members were sent to preëempt land in Iowa. They acquired almost eight thousand acres of land, in Adams County, near the present location of Corning.

But after a time dissension crept into this Eden. Cabot no longer lead the majority faction in Icaria, and dire anarchy crept into the ranks. Even the children in school became partisans in the struggle that followed. Finally Cabot with his one hundred and seventy faithful members withdrew to Cheltenham, near Saint Louis, where one week later Cabot died, broken hearted at the imminent failure of his life work. The faction of the community at Cheltenham was still considered as the real Icaria in the mother country. Under great difficulty they kept up community life for about two years, but were finally compelled under crushing misfortunes to disband.

The community at Nauvoo was involved in such financial difficulties that in 1857 they determined to place all their property in the hands of an assignee for the benefit of their creditors and join the colony in Iowa. This was not accomplished until 1860. They gained considerable strength in this place until in 1878 came another division which dealt to the Icarians what proved to be their deathblow.

A faction known as Young Icaria paid a bonus of one thousand five hundred dollars for the old site of Icaria and became known as the Icarian Separatists. A faction from this colony settled at Cloverdale in California. After a time in an effort to unite the two colonies an agreement was signed and a community started which was to be known as the Icaria-Speranza Community—combined membership fifty-two members. The contract fell through, there was litigation through the courts, and the Icarian-Speranza Community came to an end in 1887.

The old conservative Icarians founded a new Icarian community on the Nodaway River. There were few members but the colony was peaceful and prosperous. The old colony had been reproduced as nearly as possible. The colony continued until 1895, but the membership was decreasing, all members were too old to assume the responsibilities of office. On the 16th of February, by unanimous vote, community life was abandoned, their property went into the hands of a receiver and was distributed equally and satisfactorily among the several members.

Thus ended the life of Icaria. It is noted for one of the few communities which have been founded without a religious basis. Fraternity and equality were the corner stones of Icarianism. Without any more dogmatic basis it existed for nearly half a century, which presents an anomaly in the history of communism.

GOD'S HEALING POWER.

All that God owns he constantly is healing,
Quietly, gently, softly, but most surely!
He helps the lowliest herb with wounded stalk
To rise again. See, from the heavens fly down
All gracious powers to cure the blinded lamb!
Deep in the treasure house of wealthy Nature
A ready instinct ever wakes and moves
To clothe the naked sparrow in his nest,
Or trim the plumage of an aged raven.
Yea, in the slow decaying of a rose
God works, as well as in the unfolding bud;
He works with gentleness unspeakable
In death itself; a thousand times more careful
Than the mother by her sick child watching!

—Ary Scheffer.

NAUVOO AS SEEN BY A METHODIST MINISTER.

[In 1843 a Methodist minister by the name of Samuel A. Prior visited Nauvoo on a tour of inspection and investigation, and before leaving he wrote a communication for *The Times and Seasons* which was published in that periodical in its issue for May 15, 1843. This article was entitled, "A visit to Nauvoo," and reads as follows:]

I feel somewhat unwilling to go from this city, until I have returned my sincere thanks for the kind treatment from all with whom I have had any intercourse, since I first came into this place. I must confess that I left home with no very favorable opinions of the Latter Day Saints.—I have had the misfortune to live always among that class of people who look upon a Mormon as a being of quite another race, from the rest of mankind, and holding no affinity to the human family. My ears had been so often assailed by tales of their vice and immorality, that I could but reflect, in spite of my determination to remain unprejudiced, that I should witness many scenes detrimental to the Christian character, if not offensive to society. My friends crowded around me, giving me many cautions against the art and duplicity of that deluded sect, as they called them, and entreated me to observe them closely, and learn the true state of their community. I set out on foot, making my arrangements to continue there until I was satisfied what kind of beings the Mormons were. It was something over sixty miles, and on the road I often had time to reflect upon the errand of my journey, and fancy to myself the condition in which I expected to find them.

On my arrival in Carthage, I accidentally met an old, and much beloved friend, who was himself a member of the church. Having been apprised of my design in visiting the church of Latter Day Saints, he very kindly offered to accompany me

to Nauvoo, the city of the prophet, but stated that he would be compelled to visit a little town called Macedonia, before he could go up, and wanted me to go with him, as it was only eight miles distant. I kept up a lively discourse upon the subject of Mormonism, and the ready and appropriate answers he gave to the numerous questions I put to him, convinced me that their doctrine was not as bad as I had anticipated. At Macedonia I was kindly received by Mr. Andrews, who, being informed by my friend, who, and what I was, cordially received me, bidding me welcome to his humble abode, with all the feelings of a long absent, though respected brother. This reception, so vastly different from what I had expected, totally enamoured me, and put to blush all my former anticipations of cold, harsh, and morose expressions, which I expected to meet from all who became acquainted with my calling and station in life. I found Mr. Andrews a man of general intelligence, of good moral notions, and correct religious ideas. Although I could not agree with him in all points, yet I found him liberal and open hearted, far beyond my fondest expectations. The next day at 11 o'clock, I had the honor for the first time in my life, to hear the prophet preach; a notice of which had been circulated the evening before. I will not attempt to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind, the character and common report of this truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation—I supposed that I should be enabled to discover in him some of those thoughtful and reserve features, those mystic and sarcastic glances which I had fancied the ancient sages to possess. I expected to see that fearful, faltering look of conscious shame, which, from what I had heard

of him, he might be expected to evince. He appeared at last—but how was I disappointed, when, instead of the head and horns of a beast, and false prophet, I beheld only the appearance of a common man, of tolerable large proportions. I was sadly disappointed, and thought that although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him, when he began to preach. I sat uneasy and watched him closely. He commenced preaching not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter, was his text. He commenced calmly and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain—I listened with surprise—sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account that I might not be able to find fault with it, for instead of a jumbled jargon of half connected sentences, and a volley of imprecations, and diabolical and malignant denunciations heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the scriptures, to suit his own peculiar views, and attempt to weave a web of dark and mystic sophistry around the gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse, with all the care and happy facility of one who was well aware of his important station, and his duty to God and man, and evidencing to me, that he was well worthy to be styled “*A workman rightly dividing the word of truth,*” and giving without reserve, “*saint and sinner his portion in due season*”—and I was compelled to go away with a very different opinion from what I had entertained when I first took my seat to hear him preach. In the evening I was invited to preach,

and did so.—The congregation was large and respectable—they paid the utmost attention. This surprised me a little, as I did not expect to find any such thing as a religious toleration among them.—After I had closed, Elder Smith, who had attended, arose and begged leave to differ from me in some few points of doctrine, and this he did mildly, politely, and effectingly; like one who was more desirous to disseminate truth and expose error, than to love the malicious triumph of debate over me. I was truly edified with his remarks, and felt less prejudiced against the Mormons than ever. He invited me to call upon him, and I promised to do so. The next morning I started for Nauvoo; but my feelings were beginning strangely to alter. I found one stay after another, fast giving way, and a solemn and awful reflection was awakened in my mind.

But there was one thing yet remaining.—I had not yet seen Nauvoo, and so often having heard that it was the most degraded place in the world, the very sink of iniquity, and that all who lived there were liars, thieves and villains, who were the refuse of society, and the filth of the world, that in spite of my better judgment, I expected to see some traces at least of that low prostitution which I had so often heard charged upon them.

At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the bottom of the hill was dotted over with the habitations of men with such majestic profusion, that I was almost willing to believe myself mistaken; and instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn,

(which the location of Nauvoo resembles very much), and among the eccentric Italians. I gazed for some time upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities of the west.

The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the Temple, which is now raised fifteen or twenty feet above the ground. The few trees that were permitted to stand, are now in full foliage, and are scattered with a sort of fantastic irregularity over the slope of the hill.

But there was one object which was far more noble to behold, and far more majestic than any other yet presented to my sight—and that was the wide-spread and unrivalled father of waters, the Mississippi River, whose mirror-bedded waters lay in majestic extension before the city, and in one general curve, seemed to sweep gallantly by the devoted place. On the farther side was seen the dark green woodland, bending under its deep foliage, with here and there an interstice bearing the marks of cultivation. A few houses could be seen through the trees on the other side of the river directly opposite of which is spread a fairy isle, covered with beautiful timber. The isle and the romantic swell of the river soon brought my mind back to days of yore, and to the bright emerald isles of the far-famed fairy island. The bold and prominent rise of the hill, fitting to the plain with an exact regularity, and the plain pushing itself into the river, forcing it to bend around its obstacle with becoming grandeur, and fondly cling around it to add to the heightened and refined lustre of this sequestered land.

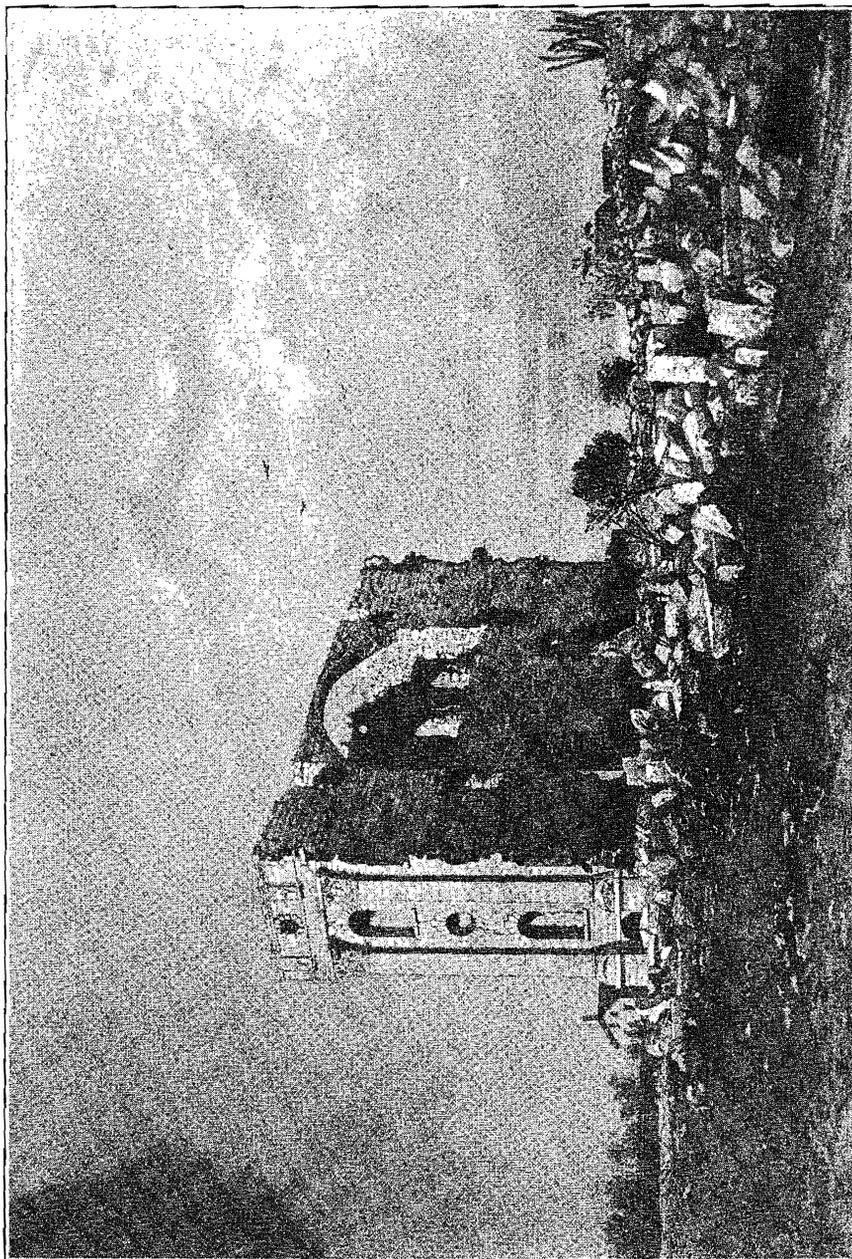
I passed on into more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality; but was astonished and highly pleased at my ill-success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted faces of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite and industrious.

I conversed with many leading men—found them social and well-informed, hospitable and generous. I saw nothing but order and regulation in the society. Where then I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God is the immorality charged upon the citizens of it; and what dreadful outbreaking crimes have given men the license to deprecate this place so much as they do? Where is the gang of marauders, horse thieves and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and maddened ire? Where are the dark diabolical superstitions? Where are those specimens of credulity and ignorance? Where are those damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or willfully lied about it. I could but blush with disappointed shame for my friends who had so misinformed me, and very soon made up my mind, like the Queen of Sheba, not to believe any reports of enemies, but to always, like her, go and see for myself. Reader, go thou and do likewise; and if you have heard the place praised go up and see, and lo and behold, you will find the half has not been told you.

A VISIT TO NAUVOO IN 1853.

BY FREDERICK PIERCY.

I took leave of the Camp at Keokuk, and in company with eight or ten persons set out to see Nauvoo. On the journey, I first saw what is called in America a "Plank road." It was composed of planks of an equal thickness, laid close to each other. They were not nailed or fastened in any way, and, although generally forming a very good road, it is not very uncommon for them to get out of their places, and in very wet weather to float, so as to make the road thus planked, almost impassable—that is, for men who have any care for their necks, or their horses legs, which, indeed, the Americans in the Western States seem to have little of. This of course is the result of necessity and training, for the roads in the Western States are the same as in all new countries with loamy soils, so that without a double team one is almost certain to be stalled, as I was frequently. The distance from Keokuk to Nauvoo is twelve miles. The city is first seen from the top of a hill about two miles from Montrose. From this point the beauty of the situation is fully realized, and one cannot wonder that Joseph Smith, as John Taylor says in his admirable song of the "Seer," "loved Nauvoo." It is the finest possible site for a city, and its present neglected state shows how little a really good thing is sometimes appreciated. The first objects I saw in approaching the city were the remains of what was once the Temple, situated on the highest eminence of the city, and which, in the days of its prosperity, must have been to it, what the cap or top stone is to a building. On the banks of the river lie broken blocks of stone and shattered bricks, and the visitors' first steps are over evidences of ruin and desolation. Foundations of what must once have been substantial buildings are broken up and exposed to the light, and



RUINS OF TEMPLE.

houses once noted for neatness, cleanliness and order, and surrounded by flower gardens, evincing taste, care, and a love of the beautiful, after being pillaged of all that was valuable and portable, have been abandoned by their ruthless destroyers, and are now monuments of their selfish, jealous, and contemptible hate.

At present the Icarians form the most important part of the population of Nauvoo. I was told while there that they were by no means in a prosperous condition and that M. Cabot had publicly said, that unless they received assistance from France it would be impossible for the organization to continue. They have used the stones of the Temple to build workshops and a schoolhouse. They live in a long, ugly row of buildings, the architect of which, and of the schoolhouse, was a cobbler. This bit of information I obtained from a dissatisfied Icarian, who seemed to think that he ought to have had the management of the affair as, when in France, he was an architect by profession. I very much question whether the Icarians will ever accomplish much. If, however, they are pleased with themselves, I am sure I will not find fault with them.

While in Nauvoo I lodged at the Nauvoo Mansion, formerly the residence of Joseph Smith, and now occupied by his mother, his widow and her family. I could not fail to regard the old lady with great interest. Considering her age and afflictions, she, at that time, retained her faculties to a remarkable degree. She spoke very freely of her sons, and with tears in her eyes, and every other symptom of earnestness, vindicated their reputations for virtue and truth. During my two visits I was able to take her portrait, and the portraits of two of her grandsons also. That of Joseph the eldest son, was done on his 21st birthday. He was born about 2 o'clock in the morning of the 6th day of November, 1832, at Kirtland, Ohio. He is a young man of a most excellent disposition and considerable intelligence. One prominent trait in his character is his affec-



Lucy Smith, Mother of the Prophet.

tion for his mother. I particularly noticed that his conduct towards her was always most respectful and attentive. The other portrait is of David, the youngest son, who was born about five months after the assassination of his father. He was born about 9 o'clock in the morning of the 17th of November, 1844. He is of a mild, studious disposition, and is passionately fond of drawing, seeming to be never so happy as when he has a pencil and paper in his hand. The other two boys, whom I saw, were very fine, strong, healthy fellows, and as it may be interesting to many, I will say, that during some conversations which I had with persons in the neighborhood, I found that the whole family had obtained a most excellent reputation for integrity and industry.

From Nauvoo I went back to Keokuk and then to Carthage. The buggy I went in was not of the best description, and the harness was the rustiest and most doubtful looking which any livery-stable keeper, however obtuse and seared his conscience, could have the face to send out. The consequence was, that at the first effort of the horse to pull the vehicle out of a "mud-hole," the harness snapped, the horse started, and I was left in a very decent sized pond, into which, after a little hesitation, I was obliged to jump. Having secured the horse, and left it in charge of J. H—, who was with me, I went back about a mile to a blacksmith's shop to get assistance, which I obtained in the shape of a young man, and a piece of broken rope for which the old rascal of whom I bought it charged me 25 cents. After mending the harness with the rope, we re-attached the horse, and then our perplexity was greater than before, for the horse, finding that something was the matter, refused to pull at all. Perhaps he had lost faith in the harness. He evidently had not learned the old admonition—"If at first you don't succeed, try, try again." At last the buggy was drawn out of the hole by a four horse team which fortunately came along. My friend J. H—, took charge of the buggy, which



Joseph Smith, the day he was 21 years old.

the horse most obligingly consented to drag back to Keokuk, and I proceeded to Carthage with another horse. It is a post-village, and the capital of Hancock County, Illinois. It is situated about 18 miles from Nauvoo and 110 W. N. W. from Springfield, the capital of the State. The place is small, and contains only about 400 inhabitants. The district of country immediately surrounding it is very fertile, and contains much stone coal. Carthage has become noted in the annals of the world, as the place at which Joseph and Hyrum Smith closed their earthly career by assassination, and where the honor of a Sovereign State of the great American Union was forfeited. Not only were the lives of these two great men here sacrificed, but at the same time, and by the same fiendish multitude, two of the Twelve—Willard Richards¹ and John Taylor, who refused to leave them in the hour of danger, came near losing their lives, both were wounded, but they recovered. I felt very anxious to visit Carthage, and though, like Nauvoo, somewhat aside from the route, I considered that sketches of its jail would possess undying interest for tens of thousands, and concluded not to return without obtaining them.

By accident I put up at the tavern to which the mutilated bodies of Joseph and Hyrum were taken from the jail. The landlord showed me the room where they were laid out. In life, ever united, sharing reverses and prosperity, rejoicing together, and mourning in company, fate dared not separate them. They died the same death, and at the same time; and while their spirits, in loving fraternity, winged their course to God who sent them down, their poor, bleeding, inanimate bodies kept mournful company, until weeping friends interred them both.

The landlord of the tavern took me to the jail and obtained

¹ This is a mistake so far as it relates to Willard Richards. He was not wounded.—H. C. S.



David H. Smith, nine years of age.

admittance for me. The keeper was away and I was shown over it by a young girl. The holes made in the wall by the bullets still remained unstopped. The bullet hole in the door is that made by the ball which caused the death of Hyrum. I was told that the stains of blood were still in the floor, but I could not see them, as the room was covered by a carpet. In this chamber the martyrs were sitting conversing with friends when the assassins rushed into the jail. After his brother Hyrum had been shot dead at his feet, and John Taylor had been wounded, Joseph attempted to leap from the window. He was shot in doing so, fell through it, which drew the murderers from the interior, and gave Doctor Richards an opportunity to carry Elder Taylor into the inner prison and secrete him.

Having seen the place and made my sketches, I was glad to leave. Two lives unatoned for, and "blood crying from the ground," made the spot hateful.

FORGIVENESS.

My heart was heavy, for its trust had been
 Abused, its kindness answered with foul wrong;
 So turning gloomily from my fellow-men,
 One Sabbath day I strolled among
 The green mounds of the village burial place;
 Where pondering how all human love and hate
 Find one sad level; and how, soon or late,
 Wronged and wrongdoer, each with meekened face,
 And cold hands folded over a still heart
 Pass the green threshold of our common grave,
 Whither all footsteps tend, whence none depart;
 Awed for myself, and pitying my race,
 Our common sorrow, like a mighty wave,
 Swept all my pride away and trembling I forgave!

—John G. Whittier.

TESTIMONY OF THE PAST.

AS A VOICE FROM THE DEAD.

BY ALMA FYRANDO.

There came to Magnolia, Iowa, in 1852, by way of Kaneshville, Lucius Merchant and his wife Hortensia, who went out in the exodus of 1846 with one son, Amasa, who with others of the posterity still reside in this locality. In order to make the matter herein related more potent we will say that the name and life of Lucius and Hortensia Merchant were without blame, souls of honor, known in all the country in pioneer days and until their death, both within and without the church, as the very best people, quiet, unassuming, yet steadfast and true not only in the church, but in home and society. An incident expressive of this we give as told by a Mr. G., who purchased a home and farm near Magnolia, in 1877. Mr. G. said that Mr. Hillis (father of Reverend Newell Dwight Hillis) from whom he purchased said, "You will find Magnolia a nice place to live, with nice people, but its a hotbed of Mormonism." Mr. G. said, "I had never met any, and from what I had heard of them, I expected to be able to tell a Mormon on sight, so shortly after coming I needed seed wheat and was directed to Lucius Merchant. I found him very kind. He gave me big measure at reduced price. Being a stranger he did all to make me welcome. Dinner I must have. I enjoyed their company greatly. I came home and told my wife I had met a most excellent couple. Soon afterward I was told they were Mormons. At first thought it staggered me, and I wondered if the wheat would grow. But I never have, and never will go back on their being the equal of any I ever met, and years of acquaintance has increased my respect for them and your people."

In July, 1895, the writer of this sketch visited Father Merchant as pastor, friend, and brother, during his last illness and a month prior to his death, in August, 1895. While conversing with him on spiritual lines I looked beyond his bed where the picture of the Nauvoo Temple rested for his eyes to look upon. I said, "Brother Merchant, I presume that the temple recalls much of faithful devotion and disappointment to you."

"Yes, Alma, I labored on that temple as a stonecutter and without pay. We were poor, and when wife was in need of bread, I would cease labor for a short time and earn corn for our bread, and now Alma, I want you to write my dying testimony of the Prophet Joseph and the work, for you know me and my present condition, and I bid you, in the fear of the Lord, that you need not fear to uphold it in the work's defense.

To wit: I, Lucius Merchant, being of sound mind and conscious that ere long I shall pass to the great beyond, there to be rewarded and judged by an infinite Father, do state that I resided in Nauvoo a number of years. I was well and intimately acquainted with the Prophet Joseph. I saw and heard him, both in private and public. I never heard him say an immoral word, or do an unwise or unkind act. We loved him deeply, and when he was martyred you may be sure the mourning and distress can never be imagined, known only to those who were there and realized that a servant of the Lord had been slain by cruel, wicked men.

his
LUCIUS X MERCHANT
mark

being palsied and feeble.

Excerpts from a letter, written by Hortensia Merchant, at Nauvoo, Illinois, January 15, 1844:

I am here, came three weeks ago with a family from Kirtland, Ohio. Nauvoo is a beautiful city, I presume you hear many things about the place and people, much of it, very much of it, without the least shadow of decency, sincerity or truth. I do not pretend to say there is nothing improper done here, I know there is, but there must be where the people of God reside, but nothing wrong done here is *upheld* by the church. Those that embrace the gospel have each to live for themselves, in light and truth—I am sensible this is the last dispensation, and nothing short of a great and glorious work. Oh! Deland, I wish you were here, I believe you would see the consistency of obeying the commands of God

and living by every word that proceedeth from his mouth. We should prove all things. We have peace and prosperity here. The temple is going up fast. There are some elegant buildings here, *almost* every kind of house that could be invented.

Yours in love,

HORTENSIA PATRICK MERCHANT.

NAUVOO, July 10, 1844.

Dear Parents: I can wait no longer to write you, we are enjoying good health, and prosperity . . . fruit here is very scarce. I like the place well, though some evil and designing men are *determined* the Mormons shall not stay here, as they wish to *exterminate* them for *no cause of offence, save our religion*. Probably you have heard before this of the great excitement there has been here of late, that the mobocrats *from several places* collected together, with fiendish passions enraged—determined to crush Nauvoo, I suppose their calculation was to slaughter men, women, and children should their party prove capable, but this has abated. The governor forbid such an unlawful, inhuman step. The Legion was called out day after day, yes! day and night, to be in readiness to defend the innocent should those monsters come. What have they done? Slain two of our most noble worthy citizens of the United States. We have lost two of the holiest men of this generation. They have fallen martyrs for their religion, shot in Carthage, Illinois, while waiting their trial. These villains said if the law would not reach them powder and ball should, and so it did. All this in a land of freedom and liberty to all, *but the Mormons*. Oh, will you not raise a voice against such barbarity as this? We know that we had better suffer this, than enjoy the pleasures of sin for a season. It is truly trying and grievous that we can not worship God as we would. The people here surely abide by the laws of the land, and wish to disturb no one, in their religion, or *any thing else*. Oh that we could have these privileges, yet we calculate to fear no one can take our principles from us and we think it our duty to strive for the rights and happiness of ourselves, and *all others* and so we do. I have told you some things, I could tell you much more . . . I have a good home and a good companion.

Yours affectionately,

HORTENSIA MERCHANT.

The above letters, as was the custom then, were sent sealed and without envelope. Twenty-five cents were paid on each. No stamp.

Some of the children of this worthy couple, with a large number of relatives, do not belong to the church, yet not one would doubt Father and Mother Merchant's recital of facts, as they saw them.

CURRENT EVENTS.

November 12, 1909. Branch of eleven members organized at Clay City, Indiana, Elder Charles F. Davis presiding.

December 14, 1909. Branch of thirty-five members organized at Seiling, Oklahoma, by Elders Hubert Case and Amos M. Chase, with Morris Moldrup, president; John W. Squire, secretary; George M. Steele, presiding priest; Edward L. Ballinger, presiding teacher; Rufus Brown, deacon; and Mrs. Richard M. Maloney, organist and chorister.

December 19, 1909. Branch of thirty-five members organized at Alva, Oklahoma, by Elder Hubert Case, assisted by Elder Amos M. Chase. Elder Amos M. Chase, president; John W. Hughes, presiding priest; Hazel McKnight, secretary; Charley Chase, chorister; and Alice Chase, organist; William S. Gamet, financial agent.

December 22, 1909. United States Senator Anselm Joseph McLaurin, of Mississippi, died at his home in Brandon, Mississippi.

December 27, 1909. Governor Noel appoints James Gordon United States senator to succeed late Senator Anselm J. McLaurin, deceased.

In January, 1910, a historical quarterly under the editorship of Mr. Anthon H. Lund made its first appearance. It is to be known as the *Utah Genealogical and Historical Magazine*, and is published at Salt Lake City, Utah.

January 23, 1910. The Latter Day Saints chapel at Valley Center, Michigan, was dedicated by Elder John A. Grant, assisted by Elder R. D. Weaver.

DEBATES.

October 4, 1909. Elder Elmer E. Long begins a discussion with Elder J. Hunt Beard of the Church of Christ, at McClainsville, Ohio. The usual church propositions being discussed during the twelve nights following.

October 10, 1909. Debate begins in May, Oklahoma,

between Elder James E. Yates, and a Rev. Mr. Platt of the Church of God.

November 5, 1909. Elder William A. Guthrie begins a six-day debate at Howl Hollow, Illinois, with Elder H. L. Derr, Missionary Baptist.

November 24, 1909. Elder Arthur M. Baker begins debate at Naylor, Missouri, with Elder John L. Fry of the Christian Church.

December 1, 1909. Elder James F. Curtis holds a debate at Grannis, Arkansas, with Ben M. Bogard of the Missionary Baptist Church.

December 4, 1909. Elder Ira Pace starts a series of meetings in Hiteman, Iowa, and is answered by Elder Evan B. Morgan. Mr. Pace is a representative of the dominant church in Utah.

December 13, 1909. Discussion begins in London, Ontario, between Elder Richard C. Evans, and Rev. R. W. Phillips, of the Christadelphian Church.

December 27, 1909. Elder Francis M. Slover begins a debate at McKenzie, Alabama, with Elder C. H. Cayce, of Martin, Tennessee, representing the Primitive Baptist Church.

January 3, 1910. Debate begins at Rome, Missouri, between Elder Arthur M. Baker, and Reverend Black of the Christian Church.

January 3, 1910. Elder Elmer E. Long begins a twelve-session debate with W. G. Roberts of the Church of Christ, at Broadhead, Kentucky.

January 4, 1910. Elder Ora H. Bailey, assisted by Elder Charles Fry, begins a debate at Burlington with Elder Ira Pace, of the Utah Church, assisted by Elders Newel Call, and Thomas B. Childs, junior.

January 18, 1910. Elder Ora H. Bailey commenced a twelve-night debate at New London, Iowa, with Elder W. G. Roberts of the Church of Christ.

CONTRIBUTORS.

PRESIDENT JOSEPH SMITH, son of Joseph Smith the translator of the Book of Mormon, was born at Kirtland, Ohio, November 6, 1832. Baptized by his father at Nauvoo, Illinois, when eight years old, and in his youth was designated by his father, both publicly and privately, as his successor in office. After the death of his father in 1844, and the exodus of the followers of Brigham Young in 1846, he remained at Nauvoo, Illinois, with his mother. On April 6, 1860, at Amboy, Illinois, he identified himself with the Reorganized Church of Jesus Christ of Latter Day Saints, was ordained President of the Melchisedec Priesthood, and chosen to preside over the church, which position he now occupies, having been sustained annually for fifty years without a dissenting vote.

In 1865 he removed from Nauvoo to Plano, Illinois, where he took editorial charge of the Church organ—the *Saints' Herald*, which position he still occupies. He removed from Plano, Illinois, to Lamoni, Iowa, in 1881, where he resided until 1903, since which he has resided in Independence, Missouri.

ALMA M. FYRANDO, son of Magnus A. and Elsie Olsen Fyrando was born July 26, 1865, in San Pete County, Utah, was baptized July 26, 1874, at Magnolia, Iowa, by Elder Joseph R. Lambert. Ordained an elder December 9, 1888, at Woodbine, Iowa, by Elders Charles Derry and Jarius Putney. Ordained a high priest June 13, 1900, at Magnolia, Iowa, by Elders Charles Derry and John W. Wight. Though much hindered by poor health, he has done much efficient labor. He is now serving as Bishop's agent for Little Sioux District, and is president of the Magnolia Branch where he resides.

FREDERICK PIERCY was an English artist who visited Nauvoo in 1853. The illustrations found in his article are from drawings made by himself at the time.

JOHN C. GRAINGER was born at Kingston, Ontario, December 1, 1868; was baptized at Armstrong, Kansas, by James H. Stratton.

SAMUEL A. PRYOR was a Methodist minister who visited Nauvoo as related in his sketch. We know nothing of the details of his life.

MRS. MARIETTA WALKER, (see volume 1, page 254).

MRS. VIDA E. SMITH, (see volume 1, page 510).

MISS INEZ SMITH, (see volume 3, page 128).

Volume Three

Number Three

JOURNAL OF HISTORY

JULY, 1910

"Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency, and ASSISTANT HISTORIAN D. F. LAMBERT.

CONTENTS

Autobiography of John L. Bear—Biography of James Caffall—Biography of Sidney Rigdon—Biography of Charles Derry—Biography of David Whitmer—Incidents in the Lives of Magnus A. and Elsie Fyrando—Texas and Her Missions—Temple Lot at Far West, Missouri—What Do I Remember of Nauvoo—Fayette—Local Historians and Their Work—Current Events—Necrology—Contributors.

Entered at the Post-office Lamoni, Iowa, as second-class mail-matter.

PUBLISHED BY BOARD OF PUBLICATION
OF THE
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
LAMONI, IOWA



JOHN L. BEAR.

AUTOBIOGRAPHY OF ELDER JOHN L. BEAR.

(We have published the autobiography of the Reorganized Church's first missionary to England, Elder Charles Derry; also sketch of the life of one of the first missionaries to Scandinavia, Elder Magnus Fyrando. Now comes to hand a very interesting autobiography of Elder John L. Bear, one of the first missionaries to Germany, which we insert that our readers may understand some of the privations through which men have passed in their preparation for usefulness, and in their efforts to disseminate the truth among their countrymen. We have necessarily had to abridge this autobiography to some extent, but in what we give we preserve the language of Brother Bear as literally as possible.—H. C. S.)

I was born on the 9th day of September, 1838, in Affoltern, Canton of Zurich, Switzerland; was the youngest of ten children, six boys and four girls. One boy and two girls died before I was born. My parents were poor and had a hard struggle to make a living with so many children; but to make an honest living, we all had to work and assist as soon as each was able to do a little, yea at six years of age. It would have been impossible to get along any other way. So as a little tot I had to go to work with my older brothers and sister to glean in the harvest time like Ruth of old. Yea many times as early as the stars were yet shining, hardly light enough to see the heads of wheat in the stubble. Sometimes there was a heavy dew, so that I got wet over my knees, shivered from cold, no stockings nor shoes, and my little fingers benumbed, certainly I cried and cried from cold, and how glad I was when the sun came out of her hiding place with her spreading rays of warmth; then I ceased my crying and was thankful for the warming rays, and diligently pursued my work. As soon as

we had our baskets full we went home, where breakfast did await us, and father examined our baskets to see if we had them full pressed. As soon as breakfast was over we had to go again, returned at noon with full baskets, and so in the afternoon, till harvest was over. This helped us along a good deal to provide us with bread and flour. All the poor children in the country villages had to go gleaning, but as it is everywhere, some were diligent, while others were lazy and indifferent. Sometimes we went home not only with our baskets full of grain, but also with a piece of bread besides, which the owner of the field gave us. When they were eating their lunch, they called us, asking if we found anything: we answered, "Yes, there is considerable on the ground," and they gave each of us a piece of bread, saying, "You are good boys; to whom do you belong?" etc. "There were some other boys here before you came, but they only stayed a few minutes and left, pretending they could not find anything."

In spring, and harvest time, and fall there was generally no school, so the children could assist their parents in the field. Everybody had to work, male and female, at either one thing or another. Spinning and weaving silk was a regular industry there, almost in every house you could find them at work. The older women did card and spin wool. Sometimes you could find a man or woman weaving woolen cloth, again others knitting stockings, and so on, besides in certain towns and cities there are cotton mills, so some went there to work. Then came the straw industry which gave employment to thousands. Mostly children were put to work on this, and I was one of them, making threads of straw on a kind of wheel, had to get up at five in the morning to work till breakfast time, and then go to school. So soon as I came home, back to my wheel. I also braided the threads on a small wheel into bands and on one side I braided it into the form of roses. I also braided with horsehair in the same way, all those bands had

to be twenty-four feet long. So I earned a little money between school hours, and so did others. All this silk and straw when it was worked up was sent to America, some of the silk was also sent to Russia. But by and by the straw industry became a thing of the past.

I had also different kinds of housework to do, as sweeping floors, carrying wood, cleaning shoes for all the family every Saturday night. I had little time to idle away, neither did I desire to be idle. As soon as I was able to read I employed myself in reading; I could read the newspapers tolerably fair when I was seven years old, which I had to read to my father, as he could neither read nor write, but my mother could. The garden was left entirely to my care, the vegetables, flowers, the walks, all had to be clean of weeds, and I took a pride in doing it.

I was five and a half years old when I had to go to school. All the children had to go, by law, and none of them were allowed to be away except by permission of the teacher. In those days the parents had to pay the teacher, one of the school trustees collecting it, which was rather hard on poor people who had many children. Years afterward it was changed into free schools and the people were taxed according to their means to support the schools. I had always the first or second seat and was appointed by the teacher as overseer, whenever he was absent, and when he was present I had to watch over the class, while he instructed another one. I had to instruct them in their lessons and keep order. I had to put the name down of anyone who behaved himself disorderly, talked and whispered to others, after warning him once or twice, and as many times then, as he did transgress those rules I had to put a mark behind his name, and then when school was about to be dismissed I had to hand the teacher the paper and he punished the transgressors. Sometimes I was a little slack in performing the duty he authorized

me to do, because some of the scholars did turn to be my enemies. He warned me that I must be strict and put a mark to anyone who did not behave; if not, he would punish me for it.

There was one thing in the school that I liked very much, the teacher offered up a prayer at the beginning of the school and in dismissing it. They taught us also to obey our parents, to show regard and respect to other people, especially to the aged ones, and to salute them on the street when we passed them, and he told us to report to him anyone who did not do it, and surely the teacher punished them. I learned in those schools and I am glad I did. One of our schoolbooks contained a short history from the Bible, which I knew and could repeat without the slightest mistake.

I was very much attached to my mother, she gave me good counsel and instruction, taught me to love God and our Savior, and to do right and be just to all men. She was a praying woman and a number one housekeeper in every respect. I have never seen her idling away her time, never heard her complaining. Besides cooking three meals a day for a large family, she mended all our clothes, made our shirts and stockings. I never wore a shirt or stocking that she did not make until one year before her death, and so it was with father and the other brothers. And besides this, she labored a great deal in the fields; on Sunday she spent the rest of the time, besides the cooking, in reading in the Bible, and in a large prayer book, her tears running down her cheeks.

To my recollection I only disobeyed her once, she calling me and I did not answer her: my older brother threatened to whip me if I did answer. I can never forget it, because I knew I wounded her heart.

In the year 1845 she got very sick, which made me feel very sorrowful, and so one night as I was going to bed, I said to her: "Mother, I know something, so you will get well."

“What is it?” she said.

I was reluctant to tell, being afraid she might not believe and make light of it as a childish idea, but as she requested me again to tell her what it was, I said, “There is in my schoolbook a prayer for a sick mother, which I learned to tell by heart; now if I say that prayer you will get well. Don’t you see? You are bound to get well. It can not be otherwise.” Still I hesitated to say it, afraid she would not believe it, having no faith in it, but she requested me again to say my prayer, and I did; soon she fell asleep and slept all night, got up at five o’clock in the morning, doing her work, all well. O! what a childlike faith can accomplish: would to God that childlike faith had followed me all through my life.

There was a regular custom in our house, prayer before and after meals. We children had to say the prayers, and when we were going to bed either father or mother reminded us of saying our prayers before we would go to sleep. But there was also a very bad custom among the people to swear, and it was so common that they hardly knew it. When they did swear it was not much considered as a wicked practice, neither the meaning of the words. Not a day passed that you did not hear somebody swear or do it yourself. So I remember many times when I walked or ran barefooted, knocking my toes against a stone or any other obstacle in the way, I swore, and sure enough it seemed to me, whenever I swore it did hurt more than when I did not swear. So I made up my mind not to swear any more, no matter how hard I might run against a stone or anything else. First I thought it was not right to swear, and that God caused it to be more painful to me on account of it, and I did overcome it, and lo, it did not hurt half as bad and not as long as otherwise.

In the year 1847, there was war in my country similar to the one we had here. Here it was mostly the slavery question and state’s rights, and there it was too much state rights

and religious liberty. The most of the Catholic cantons seceded from the union through the influence of the Jesuits, archbishops, and popish influence, and as Affoltern was near the line of contest we had soldiers of every description for fully six weeks, artillery, cavalry, sharpshooters, infantry, and the schoolhouse stored full with provisions for the troops. We children could not go to school, so we had a nice time to see the soldiers, see them drill, and hear their beautiful music, and as a natural sequence we boys liked also to play soldiers. In the spring of 1848 we started building companies, just a few to begin with, but soon it was all over the whole town. And as I generally liked to be a soldier and have seen how they drilled, so I drilled all the boys who would join us. Then we made musical instruments out of willow bark, and brother and I made spears and swords out of oak and ash wood, as father had plenty of these woods and tools, as he was a cooper. The sisters made us hats out of stout paper and sewed silk bands on the top of it, so they floated in the wind, and in all made a very fine appearance when we marched with our music. All the play we boys had was on Sunday afternoon after church was out. After I had finished the six years of public schools, the minister and the city council and educational committee induced father to send me to a higher school (sckunder school), that my tuition would be paid, he would only have to pay for books, paper and so forth. As there was only one such school in the county (Bezirk) of thirteen thousand inhabitants (there are three now), I had to go three miles, which made six miles walk every day. I stood the examination well, and was only eleven and a half years old. As school commenced at eight in the morning, and the town clock was a half hour ahead of ours, I had to start from home at half past six to be there in time, summer and winter, and if I wanted to look over my lessons a few minutes I had to get up at five to come to school in time, every day,

no excuse to try to lay off except in case of sickness, and your parents had to send it in writing to the teachers, otherwise there was a fine attached for not complying with the rules.

We had three men teachers every day (there were no women teachers in those days). Each one had his certain hours and different department of study, and each one gave us enough lessons to learn at home over night till next morning, and if you came short you were punished. I would never go to bed before eleven or twelve, and many times not till one or two o'clock. My mother kept me company sometimes.

"O! go to bed now, you can look it over in the morning."

But I answered, "I can not till I am through with it, I have to look over it anyhow in the morning a little while." Two of the teachers were regular tyrants; the other had more human feelings.

They are mostly the children of the rich, who attend those schools, and they are warmer and more comfortably dressed than the poor like I was, and consequently I suffered a little more by the inclemency of the weather. I never did get an umbrella to cover me when it rained; they laid a wheat sack over my shoulders, then the other scholars made fun of me; and once I got a very sore foot, it was impossible to get a shoe on, so they tied a large rag over it and it rained for a whole week, but I had to go. Well, I learned a great deal, it is true, and I am glad of it, but one thing I missed, no prayer was ever offered by the teachers, nothing of God or Christ, religion in no shape or form. We were turning to heathenism.

During this part of my school time, my mother had two paralytic strokes (in 1851) and was confined to her bed for six months. Many a night we all watched by her bedside for her last breath. For a month the half of her body was actually dead. O, this was a terrible time for me, I had to go to school and leave her, not knowing if I would find her alive in coming home. I wept and wept, and prayed and prayed

to the Lord for her recovery, and when I got home, I first went up to her chamber before putting away my knapsack full of books, to see how she was, when I had a good cry, and was thankful to my heavenly Father to see her yet alive. O, how many times I told her, "Mother, when you die, I want to die too, I do not want to live when you are gone. Yea, I have nobody when you are gone that I can counsel with, or trust of being confidential," and so on, and then I cried, as if my heart would break, and God heard my prayers and my supplications. Often she requested me to read a prayer for her out of her large prayer book, which I did; and many a time I said to her, "O mother, forgive, forgive me whatever I have done or said which was hurtful to you in any way." Then she put her arms around me, pressing me to her heart, saying, "O, yes, yes," and kissed me. She said to me once that she prayed the Lord that he would spare her life, till I was old enough to take care of myself, which was granted, as I was nineteen and one half years old when the Lord released her from her pilgrimage.

I went two years to that school mentioned, and another year would have finished my course there, so father left it to me to go another year or not. After studying the matter over I decided not to go any more and told father so, saying, "Father, I don't think it is right, seeing you and mother are getting rather old, working day by day so hard and with pain (father suffered a great deal with rheumatism), and myself being no assistance to help to make our living honorable here, to go another year to that school, instead of me being a help, to be an expense to you. So with your permission I had rather not go." So I helped to work in the field and at home; there was plenty to do of every description.

My father took a lease on some brush and stone land about two miles from home, with a scattering of old trees on it, such as wild cherries. We had it cleared, planted to potatoes, and raised a fine crop. The stones on it were all on top, some

of them weighing over a ton, but we rolled them out of the way, putting our backs or feet against them to accomplish it.

Father made a little wagon, which you could hitch a cow on, but as we had none, we boys hauled it ourselves, hauling our potatoes home, and in haying time our hay, and in winter if it happened there was no snow for sleighing we hauled the wood home on the little wagon. We hauled as much as seven hundred pounds on it in one load. We had generally two goats and a few sheep. We had a little cow, but father sold it. Goat's milk is superior to cow's milk, and it did not cost us so much to keep them as it did a cow.

Father hired us out sometimes, when some one asked him if he could not spare one of his boys a day or two. Certainly we needed a few cents to carry us through, and we went. There was no talk about working only eight hours a day, as there is now. We had to be there at five in the morning, working till we were called for breakfast. We had a lunch at nine or half past, dinner at twelve, lunch again at three or four in the afternoon, work till night at outdoor work and afterwards in the barn until eight or nine. A man gets plenty to eat and drink, but he has no right to quit work till the boss tells him to. Wages were fifteen cents a day; a few years afterward it reached twenty cents and then we thought we had good wages.

I also had to learn to cook, when mother was sick in bed, the sisters having no time, as they were winding silk and it had to be done at a certain time. So they told me how to do things, and I strictly obeyed their directions. I turned out to be a number one cook and they liked my cooking better than their own. When the weather was too bad to go out I did read, and read, borrowed books, whatever I could, got many from the minister's library, returning them in as good condition as when I got them. Knowledge, knowledge I was after; I craved for it. I got acquainted (besides what I learned in

school) with the history of all nations as far as it was known; the beginning of the apostasy of the primitive church, popism with all its superstition and tyranny, the Reformation, when and by whom it started, with all the different reformers, different creeds, the bloody persecutions in the infancy of Christendom by the Roman Empire, and afterwards through popism in the Reformation. My hunger and thirst for knowledge was never satisfied, and more and more was still my desire. I was not altogether out of school yet, as it took three years more before I was sixteen, to be confirmed, and then have the privilege to partake of the sacrament, as that was the age required by law; so I had with others to take about two or three hours a week, and one day by the regular school-teacher.

But there was another hunger and thirst in connection with getting knowledge, that was spiritual knowledge, truth and righteousness, the gospel of the Son of God, but I could not get any satisfaction through the minister's teachings. When we had a lesson which I considered of great importance to all mankind, I was anxious to know and wanted a true explanation, but was told that it was only intended to be in the church, till she was fully established, afterwards it was no more necessary. This did not satisfy me, as in the beginning of Christ's church, they felt spiritually happy, the peace of Christ and the holy influence of his Spirit was with them, why not now? And I began to study the word of God more fully and commenced to lose confidence in the hired ministers. It did not look to me as if they were followers of the lowly Jesus. As it was natural for young people, boys and girls, to seek companionship in leisure hours like Sunday afternoons after church was out, to get together to have some plays or sports either inside or outside, so I also spent these evenings with other boys, but their conduct did not suit me, and I tried to use my influence with them to conduct themselves orderly and not cheat in any kind of game, and to keep our

promises and not disappoint one another, neither hurt nor injure one another or anybody else, that we might conduct ourselves honorably. But this was not their way, so I felt it would be better for me to leave their company and be alone to myself, than to be with them and do as they do, starting to walk in forbidden paths. So instead of going with other boys on a Sunday afternoon, I took my mother's Bible and tried to get myself acquainted with God's dealing with the children of men, so when the boys came for me to go with them, they found me reading the Bible, and I refused to go with them, then they laughed and sneered at me, that I was going to be a saint, and they turned out to be my persecutors. But this determined me more to avoid their company, and father, mother, and sisters requested me to read the Bible aloud so they could hear. Consequently I read every night a few chapters, starting at the beginning and continuing until I was through.

In 1854 my elder sister died. In 1855 I learned silk winding at home, and after awhile there was a silk winding machine imported from Floren, Zurick, on which fourteen persons could work, besides the wheel driver, so sister and myself went to work. It was about half a mile from home, and it was there I first heard of the latter day work, "Mormonism" so-called.

(To be continued.)

BIOGRAPHY OF JAMES CAFFALL.

BY HEMAN C. SMITH.

(Continued from page 29.)

The church has never had a missionary who entered more zealously into the missionary spirit or was more willing to sacrifice or endure hardships than was James Caffall. In those early days he was one of the foremost in advocacy of the law of tithing as a means of promulgating the gospel.

November 29 and 30, 1873, he presided at a conference held in Council Bluffs, and was sustained as president of the district.

In December, 1873, he attended a quarterly conference of the Little Sioux District at Union Grove, presided over by Elder James C. Crabb. He writes very encouragingly of the church work in said district.

In February, 1874, he was released at his own request as president of the Pottawattamie District, and was succeeded by Elder Cornelius G. McIntosh.

In his report to the annual conference in April, 1874, he stated he had labored in the following districts: Pottawattamie, Little Sioux, and Fremont districts, in Iowa, and in Eastern and Central Nebraska.

May 9, 1874, found him at Desoto, Nebraska, in attendance at a conference; where he did the public preaching, and ordained James Brown to the office of priest.

May 30, he was again attending a conference at Council Bluffs, Iowa.

June 21, finds him in Kansas regulating, encouraging, and strengthening the local churches.

In August he is in Missouri continuing his official work with zeal and success.

Writing from Knoxville, Missouri, August 21, 1874, he speaks of a visit to David Whitmer, one of the three witnesses to the Book of Mormon, at Richmond, Missouri, from which we extract the following:

Since conference, in company with Brother Cravin, I have been to Willow Creek, held four preaching meetings, attendance not large; stopped at Richmond, had an interview of two hours with Mr. David Whitmer, one of the three witnesses to the Book of Mormon, he gave me a kind reception. We talked but little on the Reorganization; he is not a violent opposer, nor does he endorse us. Before I bade him good-bye, I said to him, "Can I, Father Whitmer, say, I this day have seen a living witness to the Book of Mormon"; whereupon he raising his eyes heavenward, said, "As my testimony stands, so it is; I have not, nor will I deny it."

He was in attendance at the General Semiannual Conference held near Council Bluffs, Iowa, in September, and reported his labors in Iowa, Nebraska, Kansas, and Missouri, and was reappointed to the same field.

During this conference on September 20 he pronounced the marriage ceremony, which united Thomas H. Riley and Mary A. Duell. November 4, performed the same service for his own daughter, Eliza A., and George C. Milgate.

November 12 found him at Nebraska City, Nebraska, from whence he wrote a letter for publication from which we quote the following as indicative of the policy he always had in view in his life work :

If we can not yet reach the dizzy heights of perfection and order, let us be as orderly and perfect as we can. We can not improve the gospel plan; we may live it better and better, but there are methods and plans by which we do business, in which we may and ought to improve.

February 6 and 7, 1875, he attended conference of the Potawattamie District held at Council Bluffs, Iowa, at which time Pres. Cornelius G. McIntosh resigned, and by resolution Elder Caffall was requested to take charge.

In March, 1875, Elder Caffall and Elder Joseph R. Lambert conducted a series of meetings at Nebraska City.

To the General Annual Conference held at Plano, Illinois,

in April, 1875, which he attended, Elder Caffall reported labor done in Nebraska, Missouri, Kansas, and Iowa, and that conditions were changing for the better. He was at this conference assigned to the same field where he had been operating.

May, 1875, found Elder Caffall making a special effort to strengthen the church in Saint Joseph, Missouri. His labors were appreciated and results were encouraging.

July 3 and 4 Elder Caffall presided over the Eastern Nebraska District at Omaha, and was sustained as president of the district for the ensuing term.

August 28 and 29 he attended conference at Council Bluffs. He was present at the semiannual conference which convened near Council Bluffs in September, 1875, and in reporting his labors said:

I take pleasure in stating that prospects for accessions to the church in some localities are good. Opportunities for preaching are plenteous, but there are few to go. I notice with much pleasure an increase of zeal and interest among the Saints for each other's welfare, and an anxiety for the spread of the work. To this end some are using their substance as their faith, and by God's blessing, I hope to see further improvement in this direction. There are yet localities where the effect of disunion is still visible.

At this conference he was assigned to Iowa and Nebraska.

October 2 and 3 he again presided over Eastern Nebraska District, and the district was continued in his charge. At the conference held at Crescent City, Iowa, November 27 and 28, he reported considerable labor done in Pottawattamie District, and that prospects were excellent.

January 8, 1876, found him at Gallands Grove, Iowa, attending conference and preaching to large audiences.

To the annual conference held at Plano, Illinois, he reported bright prospects, especially in Gallands Grove District. He had labored with success in Iowa and Nebraska. He was continued in former field.

April 15 he was one of the signers of an epistle of the Quorum of Twelve which closes with the following paragraphs:

In view of the baneful influence of the great apostasy from the faith, and the concentration of that power in Utah, whence the wicked perversions of the gospel are propagated, and morals corrupted; and that the General Conferences have authorized the building a house of worship in Salt Lake City, for the maintenance of the true faith of the Latter Day Saints; we trust the Saints will help the same liberally, and speedily, "as God shall bless you with the things of this world."

To the elders in their several missions, we suggest; that they seek to better systematize their labors; and to do this, we advise that each labor in their own fields, in union with the district authorities, and with their advice; and seek to open new fields, and not to follow continually in the tracks of others.

The contracting debts, borrowing money and failing to repay, or doing so without reasonable grounds for promising to repay, creates suspicion, does violence to a rule of conference touching the indebtedness of elders taking missions, and gives just grounds of grievance to creditors. Such must not be tolerated.

In the discharge of the various duties enjoined upon us let us seek to do so, without ostentation or arrogance; but in humility, as becometh the servants of him who, though invested with all power in heaven and in earth, condescended to the lowly; that our ministrations may be ratified in the heavens, and the gospel vindicated upon earth, as the power of God unto salvation.

May 7 he was at Fremont district conference, held at Nebraska City, Nebraska.

June 2, 1876, he attended the Gallands Grove district conference at Deloit, Iowa, of which he wrote:

The unanimity of feeling and brotherly kindness which prevailed throughout the conference was strong with indications of more determined efforts on the part of the brethren in the future. Gallands Grove District stands prominent in the history of the Reorganized Church. It has many aged and experienced members, in the latter day work. There are also younger men, who seem to be anxious to imitate the example of these fathers in fighting under the banners of truth. Whenever this is seen it is indeed encouraging. These old veterans' voices do not thunder as they used to, in years past, but the effects of their work are remembered, and will be, by many even after they shall have passed away.

August 26 and 27 he attended conference at Crescent City, Iowa, when the care of the Pottawattamie District was again left to him.

September 2 and 3 he attended conference at Gallands Grove, Iowa.

To the semiannual conference in September held near Council Bluffs, Iowa, he reported and said:

I can therefore say that neither the Fremont, Gallands Grove, Pottawattamie, or Northern Nebraska districts, and I may add the Little Sioux, though I have not been able to visit it since my last report, are not without noble sons and daughters of Zion, in whose hearts is the fire of the latter day work, and they are doing much for the progress of the same. And I am happy to say that an interest is growing in some localities for the Sabbath schools, and I hope the day is not far off that wherever there shall be a branch of the Reorganized Church, there will be a flourishing Sabbath school.

It was at this conference that the writer of this sketch was set apart to the office of seventy under the hands of Apostle James Caffall. In November he is reported to have been laboring with success in the vicinity of Unionburg, Iowa.

December 24 he officiated in a marriage ceremony at Omaha, Nebraska, which united William M. Rumel and Louisa Sylvester.

February 24 and 25, 1877, he presided over Pottawattamie district conference at Farm Creek Schoolhouse, where he assisted Elder Edmund C. Briggs to ordain Robert J. Anthony to the office of seventy. March 9, 10, and 11, attended Gallands Grove conference at Gallands Grove. Of this conference he writes:

Among the congregation were to be seen many bending forms, whose heads were frosted over by the passing of many winters; who, like Simeon of old, had been and still were waiting for Israel's consolation; whose manner and appearance evidenced an internal assurance, that the gospel they had received was no cunningly devised fable, and though they had heard its sound for thirty or forty years, it was still music to their ears.

March 17 he presided over Northern Nebraska district conference and April 1 and 2 was at a conference in Nebraska City.

He was in attendance at the annual conference held at Plano, Illinois, beginning April 6, 1877. His appointment at

this conference was to have the oversight of Iowa and Nebraska.

The foregoing items recording his presence at different places will show his constant and zealous application to active duty, and this will serve as an index to his entire ministerial career.

Henceforth we will not follow the events of his life in so much detail.

At the semiannual conference held at Gallands Grove in September Elder Caffall was placed in charge of Iowa, Nebraska, Kansas, and Missouri. At this conference he ordained Magnus Fyrando to the office of seventy.

In December, 1877, he wrote of a remarkable case of healing. The account from the pen of Elder Caffall is as follows:

I forward you the facts of a most remarkable case of healing. On Saturday morning, October 13, 1877, while Bro. D. Chambers, junior, who lives on Spring Creek, Harrison County, Iowa, was caring for one of his colts he received a severe kick over his right eye, and in his breast, from both feet of the animal. The force of the kick raised him from the ground and sent him headlong out of the stable, several feet from where the colt stood, where he lay in a helpless condition, with a fearful gash over his right eye and some of the breast bones broken. He made an effort to rise but failed. His wife was soon by his side, and she called to her assistance a Mr. Draper who happened to be on the premises with his thresher. They succeeded in helping him to the house, but just before reaching there his sight grew dim and he felt as if death was upon him, and he felt an ardent desire to speak to his wife once more, after they had got him in the house and seated on a chair, but he was only able to faintly articulate the words, "Good-bye, Mary." Mr. Draper suggested to Sister Chambers to dispatch some one for medical aid with all possible speed, not that he considered it possible that anything could be done (thinking that he was too far gone), which Sister Chambers did not do, but sent for Bro. W. Chambers, living within half a mile, and in the meantime she applied oil and prayed for her, to all human appearances, dying husband, as best she could under the distressing and exciting circumstances.

On the arrival of Bro. W. Chambers a terrible sight met his gaze, his brother lying with a yawning gash over his eye rendering the skull bone visible, his head resting upon his chin and but little or no signs of consciousness. Wishing to get him into an adjoining room that peradventure they might lay him on a sofa, he suggested it to Mr. Draper. An attempt was made to raise him from the chair, by placing

their hands under his arms, but his cries forced them to desist, but raising the chair they conveyed him to another room, propping him up as best they could, and proceeded to anoint him with oil. By this time his breast was much swollen and turning black, yet though swollen, there was quite an unnatural hollow or sunken place therein, and the slightest touch of the shoulders, arms, head, face or breast, would cause the most acute pain, while the least move of the head or arms would produce sounds like the grating of broken bones. His chin still resting upon his breast, and signs of blood accumulated in his throat, causing apprehension of his choking. Bro. W. Chambers called upon his father to assist in laying on hands. But little relief was received by the sufferer, except a partial restoration to consciousness. They administered a second time with but little better result. The injured man then spoke, and asked them if they had not faith to rebuke the pain.

Whereupon Bro. W. Chambers administered the third time, rebuking the pain and commanding him to arise, which he did and walked into the room from which he had been so recently carried as one almost dead, and sat down and ate a hearty breakfast.

Mr. Draper, who had assisted in carrying him to the house, while the brethren were praying, went out; but mark his surprise on returning, with three or four other non-members of the church, at seeing him who they supposed was, or soon would be dead, seated at the table eating and drinking. They stood and gazed with astonishment, yet glad to see the change, as evidenced by the fact of each one of them shaking hands with him as if he was an intimate friend who had just returned from a long journey. This being done Bro. D. Chambers bore testimony of God's power by which he had been saved from death and made whole.

I shall not attempt to describe the joy of his wife, his brother and wife, and father, all of whom were present, at seeing one so dear to them so marvelously saved from the jaws of death; all can imagine it.

The following [day] being Sunday, he was in the house of prayer, telling the Saints of Spring Creek Branch how wondrously the Lord had wrought with him, which moved others to praise and prayer, by which they enjoyed a time long to be remembered.

About two hours passed from the time of the terrible accident to the time of his being seated at the table. The gash over his eye was drawn together and some sticking plaster applied, and it healed without the least matteration; and at this date, the scar is only visible by close inspection. He experienced weakness but for a few days, after which he turned his attention to his labor, and has been as healthy and robust as ever.

JAMES CAFFALL.

WILLIAM CHAMBERS,
LOUISA M. CHAMBERS,
MARY N. CHAMBERS,
JOHN CHAMBERS,
DAVID CHAMBERS,
JONATHAN MCKEE,

Witnesses.

UNIONBURG, IOWA, December 11, 1877.

Elder Caffall, as has been seen by incidents recorded in conference minutes and from other sources, was a very busy man, but he not wishing to parade what he did for public consideration, it is somewhat difficult to get the information to do him justice. His feelings are forcibly expressed on this point in a letter written from Council Bluffs, Iowa, January 15, 1878. He says:

Still water runs deep, hence he who sounds his trumpet to let the world know what he is doing has but little if any depths for the seeds of eternal truth to bud and bring forth, while he who gladly works, thinking that which he does is his duty, and with purity of motive, has depth, but maintains a quietness as to his own good works.

February 28, 1878, at Independence, Missouri, the Independence District was organized under the supervision and direction of Elder James Caffall. It was composed of three branches, viz: Independence with thirty-five members, Wyandotte with fourteen members, and Kansas City with eight members. Two days before this organization he wrote from Kansas City, and his grasp of the situation, with its then future possibilities has been justified by subsequent developments. He said:

With all the discouraging circumstances since the inception of the latter day work, there are still those who are willing, and seemingly determined, to wait, and yet labor for Israel's consolation. And present indications are, that the name of Latter Day Saint will yet be made honorable, even hereabouts, where so much has been said and done by those bearing the name to prejudice, if not disgust, thinking and intelligent people. Nor can so desirable a work be consummated by a spasmodic effort, undue excitement, wild enthusiasm, or sanguine expectation, that any manifestation of power is to be enjoyed to any extent to interfere with, change, or in any way modify the fixed decrees of the eternal God. But, by persistent and continuous efforts, said efforts being seasoned with discretion and heavenly wisdom, which are only obtainable by living consistent lives, or adorning the doctrine of God our Savior by a ready adherence to its precepts. Nor do the above expressions evidence perfection or infallibility in the writer, but with the balance, he may strive for the above very desirable end, and like them stand by his merits or fall by his demerits. The fact that the past has had a salutary effect upon the Saints in this region is seen in the evidence that some, at least, are making great efforts to shun the causes which have heretofore tended to divide, scatter and render us obnoxious to those seeking a resting

place for the soles of their feet. Hence to establish and maintain a moral excellence seems to be our reasonable but essential service.

Elder Caffall attended the annual conference of April, 1878, and reported labor in Kansas, Nebraska, Missouri, and Iowa, much of his labor having been done in new and untried fields.

He was assigned to western Iowa, Nebraska, Missouri, and Kansas.

Immediately after the conference the quorums of First Presidency, Twelve, and Bishopric, met in council on the financial policy. The result was a joint epistle which has served ever since as a basis of adjustment. Elder Caffall as one of the Twelve was a party to this agreement and was one of the signers.

The semiannual conference was held at Gallands Grove, Iowa, September 7 to 15. Elder Caffall was present and made a favorable report of his labor.

His mission as assigned at this conference was the same as at the last conference with the addition of "and in Colorado if needed there."

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow, to do faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

BIOGRAPHY OF SIDNEY RIGDON.

BY HEMAN C. SMITH.

(Continued from page 20.)

In December, 1830, Elder Rigdon in company with Edward Partridge went to New York for the purpose of visiting Joseph Smith. Soon after his arrival in New York a revelation was received in which Elder Rigdon and his former work were recognized in the following language:

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old.

Joseph Smith had previously commenced an inspired revision or correction of the Holy Scriptures, and Sidney Rigdon commenced to assist him in this important work and continued to do so at intervals until the translation was completed on July 2, 1833.

After a short sojourn in New York he returned to his home in Ohio, where he resided for several years, taking an active part in church work, which sometimes called him from home for weeks and months at a time.

June 19, 1831, in company with Joseph Smith, Martin Harris, Edward Partridge, William W. Phelps, Joseph Coe, and Algernon S. Gilbert and wife, he started from Kirtland, Ohio, for Missouri, prompted by a revealed promise that the land of their inheritance would be pointed out, and the place for the building of the New Jerusalem would be revealed.

They journeyed by wagon, boat, and stage as far as Saint Louis, going by way of Cincinnati, Louisville, and Cairo.

From Saint Louis the majority of the company went on foot to Independence, Missouri, but Elder Rigdon in company with Cilbert and wife made the journey by boat. Those walking arrived at Independence about the middle of July and those traveling by boat a few days later.

Several other elders who left Kirtland at the same time, but traveled by different routes, met this company at Independence. In July a revelation was received pointing out that Independence was the center place, and that the spot for the temple was lying westward upon a lot that was not far from the court-house.

He was present on August 2, when the land of Zion was consecrated, and offered the dedicatory prayer. He was also one of the participants on the following day when the spot for the temple was dedicated.

August 9, in company with ten others, he started on his return trip, leaving the landing near Independence in a canoe, and walking a part of the way to Saint Louis in company with Joseph Smith and Oliver Cowdery. Thence they went by stage, arriving at Kirtland August 27.

He then entered actively into the work before mentioned as scribe for Joseph Smith in the revision of the Scriptures, and in preaching in the vicinity. About this time he removed to Hiram, Ohio, where the work of revision or translation was being done. While thus engaged, on the night of March 25, 1832, a mob composed of overzealous religionists maltreated him and Joseph Smith, leaving Elder Rigdon on the ground apparently dead. He finally recovered, though delirious for several days. Immediately after his recovery he took his family back to Kirtland. On April 1 he again started for Missouri, accompanied by Joseph Smith, Newel K. Whitney, Peter Whitmer, and Jesse Gauze. They went by stage and boat, traveling via Wellsville, Steubenville, Wheeling, Cincin-

nati, Louisville, Cairo, and Saint Louis, arriving at Independence on April 24.

Here he participated in an important conference held on the 26th when the church was more fully organized.

May 6, in company with Joseph Smith and Newel K. Whitney, he commenced his return home. Leaving his companions, who were detained by an accident to Bishop Whitney at Greenville, Indiana, he proceeded alone to Kirtland. He then continued in the vicinity of home actively engaged in church interests.

March 8, 1833, a revelation was received providing for counselors to the president of the church, thus forming a quorum of three which was subsequently known as the "First Presidency." Sidney Rigdon and Frederick G. Williams were called to occupy in this important position. They were ordained on the 18th of March at the time of the organization of the school of the prophets.

On July 2, 1833, the day the translation was finished, he wrote to the "brethren in Zion" from which we quote as follows:

I, Sidney, write this in great haste, in answer to yours to Brother Joseph, as I am going off immediately, in company with Brother Frederick, to proclaim the gospel; we think of starting to-morrow. Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. Doors are open continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. I proclaimed last Sunday at Chardon, our county seat. I had the court-house. There was a general turnout, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

October 5, in company with Joseph Smith and Freeman Nickerson, he started from Kirtland on a mission to Canada, where they preached for about one month with great success, returning to Kirtland November 4, 1833. When in 1834

Joseph Smith and Frederick G. Williams of the First Presidency were absent in Missouri, with Zion's Camp, seeking to reinstate to their homes their brethren who had been driven away, Sidney Rigdon remained at Kirtland, presiding over the church there. At this time the temple was in course of construction and to Sidney Rigdon's courage and faithfulness the success in building was largely due.

Elder Heber C. Kimball, who was with Zion's Camp, speaking of conditions during their absence, has this to say of Elder Rigdon:

Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect: that we should use every effort to accomplish this building in the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church, and also the world. Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared.

When the temple was finally completed and dedicated, March 27, 1836, Elder Rigdon preached the dedicatory sermon. Joseph Smith in commenting on this discourse states:

The speaker (S. Rigdon) selected the eighth chapter of Matthew, the eighteenth, nineteenth, and twentieth verses from which he proposed to address the congregation, confining himself more closely to the twentieth verse. He spoke two hours and a half in his usual forcible and logical manner. At one time in the course of his remarks he was rather pathetic than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them and stay the unhallowed hand of ruthless spoilers, who had uttered a prophecy

when the foundation was laid that the walls would never be reared. . . . This was only a short digression from the main thread of his discourse, which he soon resumed. . . . But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers; and to say on this occasion he showed himself master of his subject and did well, would be doing him injustice, to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did exceedingly well, would be only halting praise.

In the summer and autumn of 1836, Elder Rigdon visited the Eastern States, in company with Joseph Smith, Hyrum Smith, and Oliver Cowdery.

In 1837 Elder Rigdon was one of the officers and promoters of what was known as the Kirtland Bank, a history of which has been published in the JOURNAL OF HISTORY.

On February 1, 1837, Elder Rigdon became interested as one of the proprietors of the *Messenger and Advocate*, published at Kirtland, Ohio.

In July and August, 1837, Elder Rigdon, in company with Joseph Smith, William Smith, and Vinson Knight started again for Missouri, arriving at Far West in Caldwell County about the last of October. He took part in regulating and more fully organizing the church in Missouri. Returning to Kirtland in December he found the church and church affairs in a serious condition in consequence of some being disaffected and stirring up opposition against Joseph Smith, Sidney Rigdon, and other leading men. This resulted in several, including Elder Rigdon, removing from Kirtland, Ohio, to Far West, Missouri, early in 1838.

Joseph Smith gives the following account of these extraordinary events:

A new year dawned upon the church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, "when they persecute you in one city, flee to another." And on the evening of the 12th of January, about ten o'clock, we left Kirtland,

on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover their hellish designs and save themselves from the just judgment of the law. We continued our travels during the night, and at eight o'clock on the morning of the 13th arrived among the brethren in Norton Township, Medina County, Ohio, a distance of about sixty miles from Kirtland; where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, towards the city of Far West, in Missouri; passing through Dayton, Eaton, etc., to Dublin, Indiana, where we tarried nine days and refreshed ourselves.

The weather was extremely cold, and we were obliged to secrete ourselves in our wagons sometimes, to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, etc., seeking our lives. They frequently crossed our track; twice they were in houses where we stopped; once we tarried all night in the same house with them, with only a partition between us and them, and heard their oaths and imprecations and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us; but they knew us not. One Lyons was one of our pursuers.

I parted with Brother Rigdon at Dublin, and traveling different routes we met at Terre Haute, where, after resting we separated again, and I pursued my journey, crossing the Mississippi River at Quincy, Illinois.

When I had arrived within one hundred and twenty miles of Far West the brethren met me with teams and money to help me forward; and when eight miles from the city we were met by an escort; viz, Thomas B. Marsh and others, who receive us with open arms; and on the 13th of March I with my family and some others put up at Brother Barnard's for the night. Here we were met by an escort of the brethren from the town, who came to make us welcome to their little Zion.

On the 14th, as we were about entering Far West, many of the brethren came out to meet us, who also with open arms welcomed us to their bosoms. We were immediately received under the hospitable roof of Bro. George W. Harris, who treated us with all possible kindness; and we refreshed ourselves with much satisfaction after our long and tedious journey, the brethren bringing in such things as we had need of for our comfort and convenience.

Sidney Rigdon arrived at Far West, April 4, 1838.

April 6, the eighth anniversary of the organization of the church was celebrated at Far West, Sidney Rigdon presiding.

During the summer Elder Rigdon was busy with others visiting and locating lands in Caldwell and adjoining counties.

July 4, there was a celebration at Far West at which Sidney Rigdon was the orator of the day.

In this oration, though bidding defiance (perhaps unwisely) to his enemies, he gave utterance to the most patriotic and loyal sentiments, of which the following is an extract:

We have been taught from our cradles to reverence the fathers of the Revolution, and venerate the very urns which contain the ashes of those who sleep; and every feeling of our hearts respond in perfect unison to their precept. Our country and its institutions are written on the tablet of our hearts, as with the blood of the heroes who offered their lives in sacrifice, to redeem us from oppression. On it towers the flag of freedom, and invites the oppressed to enter, and find an asylum; under the safeguard of its constitution the tyrant grasp is unfastened, and equal rights and privileges flow to every part of the grand whole. Protected by its laws, and defended by its powers, the oppressed and persecuted Saint can worship under his own vine and fig tree, and none can molest or make him afraid. We have always contemplated it, and do now, as the only true fabric of freedom and bulwark of our liberty in the world. Its very existence has taught the civilized world, far surpassing those of a Pitt, a Wilberforce, a Canning, or a Grey, and has cast all their efforts in the shade for ever. It has stood, and now stands, as the arbiter of the world, as the judge of the nations, and the rebuker of tyrants throughout the world: it is the standard of freedom, both civil and religious. By its existence, the fears of the superstitious have been removed, and the pretexts of tyrants have been swept away, as a refuge of lives (lies), and the rights of men have been restored, and freedom, both political and religious, have been made to triumph. Our Government is known throughout the civilized world, as the standard of freedom, civil, religious, and political: by it are the acts of all nations tried; and it serves to expose the frauds, the deceptions, and crafts of the Old World, in attempting to palm upon the people monarchy and aristocracy for republicanism and freedom. So powerful has been its influence that the hand of the oppressor, even in the Old World has been lightened, tyrants have been made to tremble, and oppressors of mankind have been filled with fear. Thrones, if they have not been cast down, have been stripped of their terror, and the oppressed subject has been measurably delivered from his bondage. Having been rocked in the cradle of liberty and educated in the school of freedom, all our prejudices and prepossessions are deeply rooted in favor of the superlative excellence of a government from which all our privileges and enjoyments have flown. We are wedded to it by the greatest ties,—bound to it by cords as strong as death,—to preserve which should be our thought and our aim, in all our pursuits, to maintain its Constitution inviolable, its institutions uncorrupted, its laws unviolated, and its order unchanged.

The following from the same oration will serve to show the sentiments of Elder Rigdon on religious freedom and religious rights:

There is one thing, in the midst of our political differences, which ought to create feelings of joy and gratitude in every heart, and in the bosom of every well-wisher of mankind, that all parties in politics express the strongest desire to preserve both the Union and the Constitution unimpaired and unbroken, and only differ about the means to accomplish this object—so desirable, as expressed by all parties. And while this, indeed, is the object of parties in this Republic, there is nothing to fear; the prospects for the future will be as flattering as the past, in celebrating this the anniversary of our independence: all party distinctions should be forgotten—all religious differences should be laid aside. We are members of our common Republic, equally dependent on the faithful execution of its laws for our protection in the enjoyment of our civil, political, and religious privileges; all have a common interest in the preservation of the Union, and in the defense and support of the Constitution. Northern, southern, and western interests ought to be forgotten, or lost, for the time being, in the more noble desire to preserve the Union;—we can not, by rending it to pieces. In the former there is hope; in the latter, there is fear;—in one, peace; in the other, war. In times of peace it ought to be our aim and our object to strengthen the bonds of the Union, by cultivating peace and good will among ourselves; and in times of war, to meet our foes sword in hand, and defend our rights at the expense of life. For what is life when freedom is fled? It is a name—a bubble: “Better far sleep with the dead, than be oppressed among the living.” All attempts on the part of religious aspirants to unite church and state ought to be repelled with indignation, and every religious society supported in its rights, and in the exercise of its conscientious devotions—the Mohammedan, the pagan, and the idolater not excepted—and be partakers equally in the benefits of government; for if the Union is preserved, it will be by endearing the people to it; and this can only be done by securing to all their most sacred rights. The least deviation from the strictest rule of right on the part of any portion of the people, or their public servants, will create dissatisfaction: that dissatisfaction will end in strife—strife, in war—war, in the dissolution of the Union. It is on the virtue of the people that depends the existence of the government; and not in the wisdom of legislators. Whereforeth serveth laws (it matters not how righteous in themselves) when the people, in violation of them, tear those rights from one another, which they (the laws) were designed to protect? If we preserve the nation from ruin and the people from war it will be by securing to others what we claim ourselves, and being as zealous to defend another’s rights as to secure our own. If, on this day our fathers pledged their fortunes, their lives, and their sacred honors to one another, and to the claims which they represented, to be free, or to lose all earthly inheritance (not life and honor excepted), so ought we to follow their example, and pledge our fortunes, our lives, and our sacred honors, as their children and their successors, in maintaining inviolable what they obtained by their treasure and their blood. With holy feelings, sacred desires, and grateful hearts to our divine Benefactor, ought we to perform the duties of this day, and enjoy the privileges which, as Saints of the living God, we enjoy in this land of liberty and freedom, where our most sacred rights, even that of worshiping our God according to his will, is secured unto us by law; and our religious rights are so identified with the existence of the nation that to deprive us of them will be to doom the nation to ruin and the Union to dissolution!

(To be continued.)

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 41.)

I continued to visit and talk with the people in their homes, whenever I could get the opportunity, but I found them generally very shy. On the 1st day of March, 1863, I preached twice in the open air, opposite Dartmouth Hotel, Westbromwich. Not a Brighamite was present though I had given ample notice, by printed handbills. They obeyed counsel to the letter. Richard Stokes was present, but he did not belong to them. Only a few people stopped to listen, but of that few some said my teaching was true. They were the first public discourses delivered by any of the Reorganization in the British Isles. Whether the seed shall prosper God alone knows. Mr. Withers kindly invited me to supper. Both he and his lady treated me kindly. My health is very poor but I do what I can.

This evening Mr. Thomas Bird, before mentioned, visited the house of Richard Stokes, and gave me the following recital, which agreed so harmoniously with the statements I had heard in Utah from the lips of stanch members of the church there, who supposed I was in full fellowship with them, that I could not doubt Bird's statement. He said he was sent to "Fort Supply" in a small company under the presidency of William Thompson. While there he was summoned to a meeting at midnight where he was charged with having opposed Bishop Harker and also Bishop Winters and the authorities generally, and for this it was determined by the council to cut Bird's throat. He said the members of the council took their shoes off their feet, in token, as he supposed, of the ground being holy. A man named Meeks referred to a letter from Brigham Young, instructing him that since he had broken his endowment oaths, they must save him by cutting his throat, and then go to his wife in her bed and cut her throae and those

of the children, leaving no one to tell the tale. Bird declared he had not had his endowments, nor placed himself under any oath, never having been in the Holy of Holies. They were astonished, and Bishop Thompson declared they had no right to kill him, but they would watch him closely, and if he ever broached anything of this matter they *would* kill him. This statement is so horrible, that if I had not heard their teaching on the blood atonement, and heard statements from the believers in it telling what would be the result of breaking their endowment oaths, and others telling of what had been done under such circumstances, I would not give it place here.

Bird had become so disgusted at the treatment he had received, that he watched every opportunity and finally escaped to the army of the United States, then at Camp Floyd, and made his escape from the Territory with his family. Let me here inject that that army was a godsend indeed to thousands of people, both in affording many an opportunity to return to the States, and in furnishing work and money to others there. Bird suggested that I should rent a large hall, publish handbills announcing opposition to Mormonism entire, then the churches would back me, and the entrance fee would bring me in plenty of means. He also suggested a public discussion in which he would oppose Mormonism as a whole, and I should defend it, in order to raise means; then I should be independent. I told him that I could not go into any of those measures in the name of the Lord, hence I must plod on as God had ordained, and trust in him to help me through. My mission is to lead men *from error into truth*; this I could not do by acting dishonestly. It seemed to me that Satan was at his old work, but I thank God for the grace and strength to resist.

On the 2d of March Mr. Withers gave me one shilling and sixpence and bade me welcome to his home at any time. He also vouched for the payment of handbills announcing my meetings in a room which he assisted me to secure for preach-

ing in. Thus the Lord raised up true friends in time of need.

On the 3d of March I sent an acrostic poem to the Prince and Princess of Wales on their wedding, in which I ventured to give them good advice instead of flattery. My poem embodied every letter in their names and titles, and in due time I received the following letter of thanks:

BUCKINGHAM PALACE, March 19, 1863.

Mr. Herbert Tristram is commended by their Royal Highnesses the Prince and Princess of Wales to thank Mr. Derry for his verses and good wishes.

The envelope was sealed with black sealing wax, containing the seal mark of the private secretary with the prince's coat of arms in the center—a crown at the top on the left, the princess's feathers on the right, and around the coat of arms are the words, "*Honi Soc't Qui Mal'y Pense,*" and below there are the words, "*Ich Dien,*" and at the bottom of all the words, "*Private Secretary.*"

I continued to work against fearful odds, rejected by the Brighamites, and receiving no sympathy from the world—in which I was not disappointed—for I knew the world had no love for the truth. Most of the time I was physically unwell, besides being discouraged with the little success I was meeting with, but I determined to trust in God and press on to the best of my ability.

On the 19th day of March, after prayer for God's guidance and comfort, I took the Book of Mormon out of my valise to seek some words of comfort, and I found a leaf had been turned down by some means, not wittingly by me. These were the words I read:

Behold the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with all your might, yea, all the day did ye labor: and behold the number of your sheaves, and they shall be gathered into the garners, that they are not wasted; yea, they shall not be beaten down by the storm at the last day: yea neither shall they be harrowed up by the whirlwind; but when the storm cometh, they shall be gathered in their place, that the storm can not penetrate to them; yea; neither shall they be driven by fierce winds whithersoever the enemy listeth to

carry them. But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.

I received this as the word of the Lord to me, and was greatly encouraged thereby. On the same night I dreamed a peculiar dream: I saw a bird in the air, it seemed larger than an eagle, and I wondered if it was not one; it flew high into the air, then a large black crow flew above and lit on the back of the eagle, and spoke as with a human voice telling in a triumphant manner, that it was going to ride. The eagle—or whatever bird it might be—endeavored to shake off its burden, but in vain. The crow picked off all its victim's small feathers, and was intending to pluck off all its feathers. And I thought, "When all the small feathers are plucked off the eagle will not be able to fly, for the air gathers in the small feathers and sustains the bird in the heavens, while the wings are the power of locomotion." The eagle grew weaker until it fell to the earth, with its victor still upon its back. I saw no more of either the eagle or its enemy, and am at a loss to know what a strange meaning such a strange dream has, if any.

When Sunday came I went to preach as announced, but the room was locked and I was not permitted to enter. The Methodists had interfered and among them the friends of my friend Withers had been influential in closing it against me. I preached in the open air and did not forget to show how the Pharisees of these days followed closely in the steps of their fathers in Christ's day.

On the 25th I hunted and obtained another room, and secured seats to put in, but now I was taken sick and remained so for several days. My host and hostess were very poor, and had quite a family, hence could afford but few comforts, but they were kind. Mrs. Withers sent me something good every day by her little girl which tended to entice my appetite and give me strength. May God reward their kindness.

On the 30th I was still very weak, but I determined to do what I could. I received a letter from home full of encouraging words. William H. Kelley and his uncle Hyde had brought wife a cow, the gift of Sr. Harriet B. Roberts, of Farm Creek, Mills County, Iowa. They brought it at least twenty miles over the prairies. I hardly knew which to thank most, the kind and thoughtful donor, or the brethren who had come so far on foot to bring it, so I asked my Father to bless them all and reward their kindness to my loved ones. Brother Joseph had written Brother Blair to see that my family was supplied with the necessities of life. I got more handbills printed and secured benches for six shillings per month. I work by faith, I have no money, but hitherto I have been able to meet all demands, but the means came from sources I did not dream of.

During my sickness friends were raised up. The abominations practiced by Utah elders here, show the kind of fruit the doctrine of polygamy produces wherever and whenever it is received. The leaders make a show of denouncing them, but they secretly sustain their compeers in crime until they can no longer hide the shame from the eye of the public, then they cut them off and send them back to "Zion." Chauncey W. West, Charles Napper, and a Mrs. Smith are around hunting up the filth of W. G. Mills, their noted missionary poet whose effusions may be read in the *Millennial Star*. He had disobeyed the counsel of Heber C. Kimball, "Not to pick out any of the lambs while on their mission, but let them go free to Utah." Of course the purpose of such counsel was that the leaders might have the first choice, but Mills—like many of them—could not wait. He seemed to think that if polygamy was good anywhere, it was good everywhere, and he proceeded to select his lambs at first hand; and he has been so clumsy as to be caught. One female declared that she had heard sixteen women testify on the witness stand against his corruption. Verily, how are the mighty fallen! This virtuous(?)

soul had been seeking to blacken the characters of the elders of the Reorganized Church and it had recoiled upon his own head. I do not rejoice in his fall, nor does it afford any pleasure to dwell upon the evils of these men, but it serves to show the legitimate fruits of their corrupt doctrines, wherever and whenever received. They finally expelled him for practising here what they legalizé in Utah under pretense of divine authority.

April 15. Sick, but I preached in the rented room, some Brighamites from Wolverhampton present. I was blessed in delivering the word. There was no open opposition; but this evening my body was too weak and I had to give way.

On the 9th I went to a botanist, told him I had no money, but that I needed something to help me physically. He said he would doctor me one week for one shilling. I asked if he did not want my name. "No," he replied, "your face is honest enough without any name." This is the first time I ever called for a doctor's aid.

On Sunday, the 12th, I filled my appointment, but was far from well. In the morning I showed what was the true celestial law, as revealed through Christ, its power to exalt men in the kingdom of God, that it never pandered to the lusts of the flesh and was as diverse from polygamy as light is from darkness. In the evening I treated on revelation. I was greatly blessed in my efforts. I remained sick until the 18th, but did what I could for the cause.

I visited numbers of old Mormons, among them John Par-doe, Joshua Loyd, C. Moore, H. Smith, Mr. Wright, Mrs. Powell, and Mrs. Breeze; the latter are sisters of Bro. Samuel Badham, of Farm Creek, Iowa. They all treat me well and I explained to them my position. They seem to approve but go no further. I have visited many more who have fallen victims to lust through the teachings of polygamy. Some drown their disappointment in their cups. Many are too poor to dress

decently, others do not come because it is not popular, hence I have a hard battle to fight. My health is improving, thank God. I wrote a letter to John H. Morgan, a Brighamite elder at Sydney, Gloucestershire, in which I showed the claims of the Reorganized Church. He had previously written to Mr. Henry Tyler expressing his fears that I was an impostor, but having read my letter he discerned its truth and wrote for further information, also desiring me to go there and preach, but the work here demanded my labors.

On the 19th I preached in the hall, only a few present in the morning, but more at night. God assisted me and I felt to take courage.

An article in the *Hereford Times* states, "That the world is all out of order. China is engaged in a terrible civil war, Russia and Poland are in dreadful conflict, France and Russia are expected to go to war, France is having trouble with Mexico and Japan, and besides the fratricidal war in the States, there are threats passing between England and America." Verily it looks as though "war is being poured out upon all nations."

April 22, I dreamed that I had received the *Heralds*, and that Elder Briggs had come, looking well and fat, and I thought his sight was stronger. So may it quickly be.

On the 24th I received a letter from home and was sorry to learn my children had been sick. I prayed God that their lives might be spared. Wife tells me that Doctor Young, whom I baptized on my way here, and whom I had ordained an elder, had baptized and organized a branch of twenty-one members in Weeping Water, Nebraska. Thus the mustard seed is spreading. Bluff City Branch had given wife eight dollars, God bless them. My brother and mother had kindly written her. Bro. David H. Smith sent me a poem entitled, "The three missionaries." All these things strengthen me. I wrote letters to such Latter Day Saints as I could hear of in

different parts of the country. A Mrs. Rock gave me a shilling to pay for a letter I wrote to her brother, a Mr. Griffiths in America.

On the 26th Mr. Henry Tyler gave in his name for baptism. John Pardoe and wife desired to be members on their old baptism, they having been members in the days of the martyrs. Brother Tyler had also been a member and an elder then, but he desired rebaptism. Brother Tyler helps me pay the rent of the room I preached in. Mr. Wright also assisted. I visited and preached to John Fox, an old elder, and also his wife. I also wrote to the Saints at Stourbridge.

On the 27th I visited Mrs. Morgan, of Sydney, to whom I had before written. She assured me she had been looking for this day. The sister, Mrs. Henry Tyler, treated me kindly, but yet can not see her duty clear. Sister Morgan was in the church in the martyrs' day. Messrs. Southwick and Napper have been using their influence to get my mother-in-law to close her doors against me, but while they have poisoned her mind she would not forbid me her house. Yet she has not the moral courage to assert her right to think for herself, such is the power of priestcraft.

May 1. Letter from home assures me the children are well. I thank God my children have so kind and wise a mother. She has indeed been a ministering angel to them since she took them in charge, and they returned the kindness with reverent gratitude.

On the 2d of May I wrote to the Blakely Branch, which I had raised up many years ago.

On the 3d I baptized Henry Tyler in the bath house at Westbromwich. Confirmed and ordained him an elder. To God be the glory! This is the first baptism performed by an elder of the Reorganized Church in the British Isles. Bro. William W. Blair writes me that unity and peace marked the deliberations of the General Conference. Elders Briggs and

Jeremiah would start for England in a few days. Elders Edmund C. Briggs and Cornelius G. McIntosh and Alexander McCord would start on a mission to Utah in a few days. Some twenty or thirty were ordained seventies. William Marks was by revelation appointed to be Joseph's first counselor. Elder Ebenezer Robinson had united with the church. A branch of twenty-three members was organized at Manti. The press was located at Plano, Illinois. Bishop I. L. Rogers assures me that my family shall be cared for. All this is indeed strengthening to my soul. Brother Blair says, "Humanity, truth, crushed to earth, the church on earth, in heaven,—all bid you be faithful. Angels with tearful eyes are watching your every move at breaking the shackles of ignorance and priesthood. Endure and succeed and your name will be an household word with all the righteous for generations to come. Babylon is destroying herself—liberty is on the move and must triumph. It is only a question of time—the angel of peace has taken up her abode with the Saints of God and they will have dominion soon."

On the 4th of May I wrote to Elder Napper of the Brighamite Church. No reply. George Lancaster, of Sheffield, to whom I had written, wrote me that he had joined the Catholic-Apostolic Church and if I wanted light to write to two ministers of that church, named by him. As I did not feel to need their advice I did not write them. One man confessed that he had been a victim to the spirit of polygamic doctrine, but he had forsaken it and would be baptized soon. I told him to acknowledge his wrong to his wife and let God, angels, and man see that he had forsaken it, and was determined to walk in purity before God and all mankind; then his offering would be acceptable to the Lord, and then seek to him for strength to keep his vow.

On the 8th of May I received a letter from William H. Kelley, full of the spirit of kindness, assuring me that I have

friends in America that love and care for me. About this time Mrs. Withers told me she intended to unite with the church—spoke of the blessings she received in the early days of the church here, that she had never cast aside the church. She was baptized in the days of the martyr by a Brother Painter at Gretsgreen, Westbromwich. Edward Southwick tells the people how he defeated Elder Derry. I wrote him a letter inviting him to give the public an evidence of his boast, in public before the world, or only before his own people, or he could select any of his brethren, but he declined the opportunity of securing laurels for his brow.

On the 11th of May I found there were four *Heralds* in the post-office, but they cost me four shillings and nine pence to get them; but having no money I pawned my overcoat to get them at any price, I was so hungry for church news. One may think me foolish to let my overcoat go, in a land where it rains on an average of one hundred and fifty days in the year, but I needed mental and spiritual pabulum and I was willing to make any proper sacrifice to obtain it. I see Elder Briggs is authorized and prepared to publish such matter as will be helpful in the work, and he is appointed to the charge of the mission. I will be glad when he comes. In the meantime I continue to write to different ones explaining the nature of the work, as I have no means to print and publish the word.

On the 16th of May I wrote to Mr. John Maxwell, of Wigan, Lancashire, explanatory of the work, and while I was writing my attention was called to two strange men passing by the window. I went instantly to the door and I saw Jason W. Briggs and Jeremiah Jeremiah. Gladness is hardly a name for my feelings. I introduced them to Mrs. Stokes. A frugal meal was quickly spread. It did not consist of luxuries, but such as it was it was heartily given. They were at home with me, and my host and hostess treated them royally, if giving the best they had was royal treatment. A great burden was

now rolled off my shoulders—the responsibility of directing this great work had now fallen into abler hands. I sent the public cryer or bell man around through the streets announcing these brethren would preach in the hall on Sunday. I introduced them to my friends, and I felt that a new impetus was given to the work.

(To be continued.)

MY GRAVE.

If, when I die, I must be buried, let
No cemetery engulf me—no lone grot,
Where the great palpitating world comes not,
Save when, with heart bowed down and eyelids wet,
It pays its last sad melancholy debt
To some outjourneying pilgrim. May my lot
Be rather to lie in some much-used spot,
Where human life, with all its noise and fret,
Throbs on about me. Let the roll of wheels,
With all earth's sounds of pleasure, commerce, love,
And rush of hurrying feet surge o'er my head.
Even in my grave I shall be one who feels
Close kinship with the pulsing world above;
And too deep silence would distress me, dead.

—Ella Wheeler Wilcox.

BIOGRAPHY OF DAVID WHITMER.

BY H. H. SMITH.

When a man separating himself from a church denies the testimony he has given to the truth of the claims of that church, we are not surprised. When a man withdraws from a church and in the few remaining years of his life keeps stern silence, neither admitting nor denying the truth of his



DAVID WHITMER.

former words, we look upon him with no feeling of wonder. But when a man cut off from the church of his belief, in his early manhood, lives over fifty years, and continually reaffirms the testimony he bore in his youth; stands true to the message on which that church was founded, we can not keep back our surprise, we can not help a feeling of wonder and admiration. Such a man was David Whitmer.

Whitmer was born near Harrisburg, Pennsylvania, but shortly after his birth his father removed to Ontario [later Seneca] County, New York. Here he lived until 1831. His father was an old revolutionary soldier, a hard workingman, and a strict Presbyterian. There were eight children. Three daughters, Catherine who married Hiram Page, Nancy who died in childhood, and Elizabeth Ann, who married Oliver Cowdery, and five sons, Christian, Jacob, John, David, and Peter.

David Whitmer's own account of his conversion to the

Latter Day Saint faith, as given to the *Kansas City Journal*, is as follows:

I first heard of what is now termed Mormonism, in the year 1828. I made a business trip to Palmyra, New York, and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jr., a young man of the neighborhood. Cowdery and I, as well as many others, talked about the matter, but at that time I paid but little attention to it, supposing it to be only the idle gossip of the neighborhood. Mr. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter. . . . I had never seen any of the Smith family up to that time, and I began to inquire of the people in regard to them, and learned that one night during the year 1823, Joseph Smith, jr., had a vision, and an angel of God appeared to him and told him where certain plates were to be found, and pointed out the spot to him, and that shortly afterward he went to that place and found the plates, which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months, Cowdery told me he was going to Harmony, Pennsylvania, whither Joseph Smith had gone with the plates, on account of the persecutions of his neighbors, and see him about the matter. He did go, and on his way he stopped at my father's house and told me that as soon as he found out anything, either truth or untruth, he would let me know. After he got there he became acquainted with Joseph Smith, and shortly after wrote to me, telling me that he was convinced that Smith had the records, and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on and Joseph translated from the plates, and he wrote it down. Shortly after this Mr. Cowdery wrote me another letter, in which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating from gave a complete history of these people. When Cowdery wrote me these things, and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery. . . . I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery and Martin Harris, were present during the translation. The translation was by Smith, and the manner as follows: He had two small stones of a chocolate color, nearly egg-shape, and perfectly

smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight to be replaced by another line. The translation at my father's occupied about one month, that is from June 1 to July 1, 1829.—*Kansas City Journal, June 5, 1881.*

Joseph Smith himself tells of becoming acquainted with David Whitmer:

I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca County, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to inquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer, jr., became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations:

"Revelation, given to David Whitmer, at Fayette, Seneca County, New York, June, 1829.

"A great and marvelous work is about to come forth unto the children of men. Behold, I am God; and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap

while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

“Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments, and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

“And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

“Behold, I am Jesus Christ, the son of the living God, who created the heavens and the earth—a light which can not be hid in darkness; wherefore I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist, which thing if you do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.”—*Supplement to Millennial Star*, vol. 14, p. 17. (Revelations to John and Peter Whitmer follow.)

In June David was baptized in Seneca Lake by Joseph Smith. Hyrum Smith and Peter Whitmer, jr., were baptized at the same time. Not long afterwards he was permitted to behold the plates as one of the three witnesses. Of this event we wish to speak later.

After the organization of the church, of which he was one of the original six members, he traveled with Joseph Smith, preaching and baptizing.

When Joseph went back to Harmony, Pennsylvania, Hiram Page, who was one of the eight witnesses, pretended to receive revelations through a certain stone. The Whitmers, as well as Oliver Cowdery, were deceived by him for a time. A revelation immediately came reprimanding and instructing him, a part of which follows:

Behold, I say unto you, David, that you have feared men and have not relied on me for strength, as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded; wherefore, you are left to inquire for yourself, at my hand, and ponder upon the things

which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.—Doctrine and Covenants 29: 1.

In the early part of 1831, the Whitmers with Joseph Smith removed to Ohio; and at a conference held at Orange, Cuyahoga County, October 25, 1831, David was ordained a high priest. In the same year he removed to Jackson County, Missouri, going with Harvey Whitlock in obedience to a revelation received in June, 1831 (Doctrine and Covenants 52: 6). Before leaving New York he had married Julia A. Jolly, of Fayette. He and his wife settled upon the Big Blue River about three miles west of where the town of Westport was built. They suffered with the other Saints the persecutions of the Jackson County mob, and were finally driven from the county in the fall of 1833.

At a conference of high priests held on Fishing River, June 23, 1834, David Whitmer and others were appointed to go back to Kirtland and receive their endowments. For some reason Whitmer did not go back immediately, but located in Clay County, where, upon July 3, he was chosen president of the high council there. For nearly four years afterwards, he acted as one of the leading elders of the church in Missouri.

In January, 1836, Joseph Smith mentioned him among those present at a high council at Kirtland; and on January 21, 1836, he received his endowment in Kirtland Temple. He soon after returned to Missouri, and located with the church at Far West.

The following year there was some disaffection in the church, including such men as Frederick G. Williams, Lyman Johnson, Parley P. Pratt, and David Whitmer. But at an assembly in Far West, November 7, 1837, he was after some objection chosen as president of the church at that place.

At an assembly of the church at Far West, February 5, 1838, it was reported that President Whitmer was "persisting

in the use of tea, coffee, and tobacco," and he was rejected as president. He with the other two of the Presidency, William W. Phelps and John Whitmer, who had likewise been rejected, protested against this action as illegal; but it was decided that the action had been legal.

On April 13 he was cut off from the church. Joseph Smith's account is as follows:

April 13, the following charges were preferred against David Whitmer, before the high council at Far West, in council assembled—

"1st. For not observing the Word of Wisdom.

"2d. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

"3d. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, jr.

"4th. In neglecting the duties of his calling, and separating himself from the church, while he had a name among us.

"5th. For signing himself president of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the high council."

After reading the above charges, together with a letter sent to the president of the said council (a copy of which may be found in Far West Record, book A), the council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter Day Saints.—*Millennial Star*, vol. 16, pp. 133, 134.

After this he removed to Clay County, and in the fall of 1838, moved again, this time to Richmond, Ray County. Here he lived for fifty years, until his death.

After the death of Joseph Smith, at a time the church was dividing into numerous factions, David Whitmer became president of what was known as the Church of Christ. It was organized at Kirtland, January 23, 1847, with William E. McLellin as a moving spirit. David Whitmer was not present at this conference, but they officially notified him of his presidency. For two years McLellin edited a paper in the interests of this faction, called *Ensign of Liberty*. In the August number, 1849, he describes a visit to David Whitmer as follows:

On the 4th of September, about sunset, I arrived in Richmond, Ray County, Missouri, at the residence of David Whitmer. We spent until

midnight hour in familiar converse relative to his gifts and callings from God, and concerning the great work of the last days. Not a jar appeared in our sentiments or feelings, and we retired. On the 5th he had an engagement, but in the evening he, his brother Jacob, and myself, retired to a lonely place, and there under the cover of the night and the forest David gave me a succinct history of the dealings of the Lord with him back until the year 1839, when I had last seen him. At the close of this interesting interview we bowed together in the stillness of a late hour at night, in the shady grove, and each vocally called upon God, the one after the other, while his Holy Spirit distilled upon our hearts as the morning dew.

This organization soon disappeared.

In 1886 David Whitmer headed another religious movement, claiming his right as president of the church by virtue of his ordination as president of the high council in 1834. In the early part of 1887 he issued a pamphlet setting forth his claims, and entitled "An address to all believers in Christ, by a witness to the divine authenticity of the Book of Mormon." This was reviewed in the *Herald* and a long discussion followed between Elder Whitmer and the editors of the *Herald*. This organization never reached any considerable importance.

During all the years of his residence at Richmond, Missouri, he kept possession of the manuscript of the Book of Mormon which had been delivered to his charge by Oliver Cowdery, who received it from Joseph Smith, the Prophet. Orson Pratt and Joseph F. Smith tried to secure it for the Utah church in 1878, but he would not part with it. In 1884 a committee of the Reorganization examined the manuscript in his presence. (See *Herald* for August 23, 1884.) Concerning this examination we quote from Church History as follows:

The final report of the committee was published in the *Herald* for August 23, 1884, setting forth that the committee had carefully compared the manuscript in the hands of David Whitmer with the Palmyra and Plano editions of the Book of Mormon, noting all discrepancies. Many unimportant changes were found but none that changed the meaning of the language. Conclusive evidence was found that the manuscript was the one used by the printers of the Palmyra edition. The handwritings of Oliver Cowdery, Christian Whitmer, and Emma Smith were positively identified by parties familiar with these handwritings.

The committee earnestly recommended that future editions of the Book of Mormon be made to conform to the Palmyra edition corrected by them to fully agree with the manuscript.

This recommendation has not been carried into effect.

The following certificate accompanied the report, but has not been hitherto published:

“RICHMOND, RAY COUNTY, MISSOURI, July 17, 1884.

“*To Whom it May Come:* This may certify that we were present from time to time at the residence of David Whitmer, sr., during the examination and comparison of the Palmyra and subsequent editions of the Book of Mormon, with the manuscript of that book now in the hands of said David Whitmer, and that examination was conducted openly, and as we believe fairly, by W. H. Kelley, A. H. Smith, and T. W. Smith for the Reorganized Church; and Joseph Smith and Philander A. Page for David Whitmer; and that said examination began Tuesday, July 8, and was concluded July 17, 1884.

“WM. H. KELLEY, *Chairman of Committee.*

“ALEX. H. SMITH.

“THOS. W. SMITH, *Secretary of Committee.*

“D. J. WHITMER.

“GEO. SCHWEICH.

“JOHN SHORT.

“JOHN C. WHITMER.

“JOSEPH SMITH.

“P. A. PAGE.”

—Church History, vol. 4, pp. 459, 460.

David Whitmer died January 25, 1888. The following notice appears in the Church History, volume 4, page 587:

January 25 Elder David Whitmer, one of the three witnesses to the Book of Mormon, died at Richmond, Missouri. It is related by those who were with him in his last moments, that three days before his death Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, he said: “Doctor Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony.” The doctor answered: “Yes, you are in your right mind, for I have just had a conversation with you.” He then addressed himself to all around his bedside in these words:

“Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my deathbed. All be faithful in Christ and your reward will be according to your works. God bless you all. My trust is in Christ for ever, world without end. Amen.”

The *Richmond Democrat* for February 2, 1888, said of him:

David Whitmer lived in Richmond about half a century, and we can say that no man ever lived here who had among our people more friends and fewer enemies. Honest, conscientious, and upright in all his dealings, just in his estimate of men, and open, manly, and frank in his treatment of all, he made lasting friends who loved him to the end. . . . He leaves a wife and two children, two grandchildren, and several great-grandchildren.

(To be continued.)

INCIDENTS IN THE LIVES OF MAGNUS A. AND
ELSIE FYRANDO AS RELATED TO THEIR UTAH
EXPERIENCE, AND SWEDISH MISSION.

BY ALMA M. FYRANDO.

By request of our esteemed historian, Heman C. Smith, I endeavor to inscribe historically a few items that may be of present interest and future worth.

Magnus August Fyrando was born near Malmo, Sweden, September 28, 1836. His parents died, leaving him an orphan at the age of eight years. He saw many trials incident to poverty. At the age of nineteen he united with the church, hearing nothing more than the gospel story in its purity. He was soon after ordained a priest, and though an apprenticed tailor, preached as opportunity offered. Though of little education he was naturally well endowed mentally, and his preaching was said to be extraordinary. In later years in the Reorganization, those who speak of his preaching say he was abundantly blessed, and effective though always humble, and timid by reason of his limited education, especially in the English language. His preaching during his youth was followed by bitter persecution. He was mobbed on several occasions and to the day of his death carried facial scars, and cranial indentures where whips with lead balls at the end were used to whip him. He was a man of exceptional faith. On one occasion, as he loved to relate, while preaching in an old log structure, the door of which was poorly supported on its hinges, a mob came to do violence. He instructed his hearers to be not afraid, not fearful, and naught would harm them. The mob shot through the windows, the leaden missiles falling harmlessly inside. They then resorted to the use of a heavy timber as a battering ram against the door, and



MAGNUS A. FYRANDO.

though several men did their best to enter, the door remained secure.

On one occasion he was sent for, as a sister was possessed of an evil spirit. She laughingly remarked as he entered: "You can't cast me out, as you are only a priest." He, however, prayerfully sat at the bedside, and by holding his hands over her, kept the power quieted, until elders came from a distant town and cast out the evil power.

On December 5, 1858, he was united in marriage to Elsie Olsen, also a native of Sweden, and of whom we will say something relative to her early life. She was born of poor parents, and was one of a large family. She received little education, but was industrious in accumulating a knowledge of such as was at hand. Intensely religious, at the age of ten years she recited the Lutheran catechism in full to the priest, who with tears coursing his cheeks commended her for her progress and deep spiritual fervor. She was forced to work in the fields, and until her majority had few advantages; after which she "worked out" in leading families. She was gifted with dreams, and was deeply introspective, always fearful of not doing enough and feared too often for her own peace of mind, lest she was not worthy of God's favor.

Her father came to her one day when she was about twenty-seven years of age, saying, "Your brother Pierson [a favorite with her] is about to join the Mormons." This filled her with terror. She knew naught of them or their faith. She replied: "I will stop him, if I have to get into the water and scare him out of it." While the father was likewise distressed he tried to calm her by saying: "Oh, well! they are not a bad people, and they believe in faith, repentance, baptism, laying on of hands, etc." She replied, "If that is Mormonism then I am a Mormon, for of these I've read in my Bible, and wondered about, from my earliest recollection."

The following Sunday she walked seven Swedish miles in

wooden shoes, a luncheon in a napkin, heard a sermon, and demanded immediate baptism. Her joy was great in this new found hope and like the parable of holy writ, she and her husband were willing to make a full surrender of all for this pearl of great price, the gospel. They now became enthused with a desire for the land of Zion, and sailed from Sweden April 1, 1859, arriving at New York, May 5, thence to Florence, Nebraska, May 15, *en route* to Salt Lake City. Here they engaged passage to the reputed Zion in the mountains, and after a tedious journey by ox team in train arrived at Salt Lake City, September 25, 1859. Their firstborn, a daughter, Josephine, now Mrs. David R. Chambers, of Magnolia, was born *en route*, August 29, 1859, near the Sweet Water River.

Mother often related how her heart pulsated with joy, as she contemplated the "city of Zion." She had high ideals of its people and life, but as they camped outside of the city and Porter Rockwell, Orson Hyde, and others came to the train, some inquiring, How many women have you here? How much money? etc., some swearing, others vulgar with lightness of speech and tobacco fumes, her hopes suddenly fell.

Then began the battle for temporal and spiritual existence. Very poor, they were by degrees forced to sell their wedding garments and jewelry. They lived in a "dugout," and tents, during the entire seven years of their "spiritual famine" in Utah, which my father often said was "worse than seven years in hell." They plucked herbs and "wild tea" for drink. An empty peach can and a tin plate were their kitchen equipment. The first dress of our sister Josephine was made of mother's only sunbonnet. Their first meat was an ox head, given her by an old German friend, of which she made soup three times. Here three sons were born; one died at the age of seven months, one after only four weeks of mortal life. Alma, the

writer of this, was born at Mount Pleasant, July 26, 1865, and lives at Magnolia, Iowa, near his before mentioned sister.

Father did all he could to obey authority in hopes of things righting themselves. He was sent to Omaha in 1862 to bring poor emigrants to Salt Lake City. Husband and wife together passed through the endowments, mother not understanding the words spoken only as interpreted to her; but the portrayal of the Devil, the fall, the signs, and other doings of initiation had a distressing effect upon her from which she never became free.

One word relative to the dispute had by some of our brethren, as to the endowments being like that of Masonry: Father oft related it thus. He had a vivid recollection of the ceremonies, vows, signs of the endowment in 1860 I think. Some ten years later he joined the Masonic order in Nebraska. How many degrees he took I am unable to say; yet he often warned me not to join that order, and said he was distressingly surprised to find such a close agreement in the ceremony of A. F. and A. M. with that of the Utah endowment, that he knew the latter must have been developed from Masonry, as Masonry was first. As he had no use for the endowments he also ceased his attendance in Masonry as soon as he drew the parallels. Father spent one winter cutting wood for the soldiers at Camp Floyd.

While here mother was warned in dream of a danger threatening. She dreamed of seeing a very large Indian, apparently, from his headdress, a chief, with a long scar on his face, accompanied by two other Indians. She was made to know that they would kill her and her companion. The dream awakened her. It was repeated three times. They were a considerable distance from human habitation. During the following day she saw three Indians come over the hills toward the tent. The chief dismounted, picked up a gun near the tent, saw it was not loaded, looked about evidently for Mr. Fyrando, then re-

mounted and hurried away with the gun. Mother warned father, then hurried to their nearest neighbor (distance forgotten), related the dream and the appearance of the Indians. The man of the house said the Indian with the scar was "Taddy-whip-up," or "Taddy-wickie-up," the most desperate Indian in Utah, who cut out tongue, heart, or dismembered the limbs, and gloated over the misery of his victims. This man summoned help from the timber, and they, assured that the Indians would soon return, rode with all haste to the tent, just in time to frighten away three Indians, again returned, and rescue father who had hid in a nearby ravine.

Father and mother were laboring with a view to escape from Utah. They were oft prevented by having their oxen stolen, and some openly told them that the damned apostates would be prevented. They finally were conducted in the night, while the weekly "ball" was entertaining the faithful (?) under armed guard of three sympathizing friends to Goshen, where they joined train for Omaha, on May 15, 1866, arriving at Omaha July 23. Here on the 26th of July they were baptized into the Reorganized Church in the Missouri River by Elder Joseph Gilbert. Father was ordained an elder the following November, and was chosen president of the Scandinavian Branch in February, 1868. Their house was a meeting house for Saints. How our beloved mother enjoyed the Saturday housecleaning preparatory for the Sunday service! They both worked almost day and night, at the tailor trade, in order to gain a home and the necessities of life.

In 1869 they moved to Blair, Nebraska, where they immediately endeavored to do what they could for the transient Saints, father frequently preaching west and north on the Nebraska prairies. Mother often went afoot with us two tots to attend services with the Desoto Branch, some four miles from Blair. This branch was called by "Brother Joseph" the "star branch" of the church at that time, so the Saints quoted

him at least. Gifts were manifest, but finally through careless living and doing the branch became extinct.

A prophecy was given that unless the Saints lived better, "they should become scattered, and not one left to tell the story." The writer visited and preached there in 1893 and quoted the prophecy in a sermon. An aged man, nonmember, came forward and said he had heard the prophecy and seen its fulfillment. Some of the active Saints in the branch now called to mind were Stephen Butler, Bradford V. Springer, Zechariah and George Martin, Thomas J. Smith, and Bro. and Sr. Van Smith. During our residence in Blair visits and preaching by Brn. Charles Derry and James Caffall were enjoyed and remembered.

As our parents had desired better church privileges they determined to remove to Magnolia, Iowa, where a thriving branch existed, and did so in May, 1874. As a family our chief recreation and delight had been to attend semiannual conferences at Gallands Grove and Parks Mill, near Council Bluffs. As usual they attended at the latter place in the fall of 1874, where on September 23, at the suggestion of Pres. Joseph Smith, the following resolution was had, "That Magnus Fyrando and Hans N. Hansen be sent on a mission to Scandinavia, under the direction of the First Presidency," after which the brethren having expressed their willingness to undertake the mission and after the testimony of several brethren in favor of the mission, the resolution was unanimously adopted. In the early spring of 1875 father prepared to leave, which he did in time to attend the April conference at Plano, Illinois. Never will I forget the day of his leave-taking! Though less than ten years of age I understood the importance of thousands of miles that would separate me from a loving parent. No kinder father could have been than he, when alive to gospel work and family. To us the world seemed empty. The breezes whispered of lonesomeness,

and all seemed sad to us. We were very poor, had lived on bread and currants for sauce, until to this day currants suggest "creeps." Father left us with a load on his mind, burdened because of our poverty. The church then made no stated provision or allowance for the family's maintenance. He went praying for a manifestation or assurance that we would be provided for and spared to him on his return. This was given him ere he embarked for Sweden. A prophecy was delivered at Philadelphia to those first two missionaries of the Reorganization to Scandinavia, that they should have a safe journey, meet with obstacles and triumphs, and return safely. To father the assurance was given, as often related by him, (and the memory of it is confirmed by my sister) to us. The promise was, "You shall have a safe and speedy journey, be blessed in your labors: the angel of the Lord shall minister to you, and the same angel shall minister to your loved ones at home. You shall be enabled to fulfill your mission, you shall return to your family and not one of their number shall be missing." This fulfilled his desire and he moved out in confidence. Brother Hansen's labors the year of his stay were confined to Denmark, while Brother Fyrando labored the most of that year in Sweden, and the last year much of the time in Denmark. For a beginning, they were, under the circumstances, fairly successful. After Brother Hansen's return to America, Bro. Peter N. Brix was sent to the mission. Aalborg, Denmark, was the point of greatest effort and greatest encouragement. After a year or so in the mission father was taken very ill. Not a friend to encourage, he lay alone, almost penniless, when a personage appeared in light and said, "Fear not; I will fulfill the promise made thee; thou shalt fulfill thy mission, and return to thy family." He soon became convalescent.

On November 1, 1875, the writer, at the age of eleven years and three months, was stricken first with chills, was admin-

istered to by Elders Heman C. Smith and James C. Crabb. The fever following the chill left the body, but the left arm became terribly inflamed, swollen almost to the size of a "stove pipe," as the Saints expressed it. Not knowing the nature of the illness, no advisers, no means, the arm was left to the course of nature. When after two weeks a country doctor and friend called, he said it was "a severe case of necrosis (dead bone) of the humerus (the upper bone of left arm), and nature must take its course." I would swoon from awful pain when moved, or cry out until neighbors learned of my terrible suffering. Blessed be the memory and reward of the angel mother who kept her lonely vigil by day and night, perplexed yet trustful, who though her clothing was never removed at night for seven long winter months, never murmured but once; when she raised her hand and said, "Lord, thou art severe to let us thus suffer." She immediately asked forgiveness for the thought. How I remember she danced, she sang, she prayed, she labored to please and ease her only son, of whom she had assurance before his birth that a man child and a minister was about to be born and then and there consecrated him to the service of God. Now it looked as though the latter would never be.

Now came the question, "Shall we tell father of your condition?" We agreed that we would not let him know, thinking I would soon be well, as we wanted him to fulfill his mission of two years. Consequently we kept knowledge of my affliction from him. I would write my regular letter on a board, placed on my knees drawn up in bed. But unknown to us Bro. Phineas Cadwell, president of the branch, wrote father saying, "If you want to see your son come home at once."

The letter was received by father on a Saturday, while seventeen miles from Aalborg, Denmark, where father had an appointment for the following day, and a hall hired at considerable expense. On reading the letter father was pros-



ELSIE FYRANDO.

trated at the news. He said to Brother Brix, "You must go and do the best you can [not being a public speaker], for I can not go. My only son is at the point of death, thousands of miles away and no means for travel!" Brother Brix left the house, and as he went out the gate, a voice spoke to father saying, "Remember the promise made thee, thou shalt fulfill thy mission, return home, and not one of their number shall be missing."

He arose, recalled Brother Brix, and they walked the seventeen miles, filled their appointment, and he also stayed out the two years, with no fears thereafter.

In the meantime my disease ran its course, my sufferings terrible at times. After a time four men would pull a sheet or quilt on which I was lying perfectly taut and thus move me for a renewal of linen. There were fourteen running sores from elbow to shoulder top. The pus discharged was enormous. I plead at one time to be left without moving, until feeling a crawling sensation under the arm, mother discovered that maggots had formed. When told I was soon willing to be moved.

As April, 1877, drew near, our hopes of father's return cheered us greatly. During those seven months we had read everything the neighbors could bring. Doctors predicted my death unless amputation of the limb was had. One rainy day in April, a Sunday, my sister had jokingly braided my long, uncut hair and tied it with a ribbon. Greatly emaciated and pale I lay asleep. Father came, having walked seven miles from Logan, carrying all his luggage, a good old Swedish sister Saint, over seventy years old, was with him. She too walked, and carried her feather bed. As father passed the window he saw me, closed eyes, pale, a sheet for covering. He immediately thought me dead. He entered the kitchen crying and said to mother, "Is Alma dead?"

"No, no, not dead."

He came in and quietly leaned over me. I, as though by a knowledge of his presence, awoke, and before he kissed me he said: "Alma, by Thursday you will be out of here." I then wept, saying, "Pa, you know not my pain, else you would not say it." To which he replied, "I've said it, it shall be done." It was, for on Thursday he had me walking about the yard. I soon began going to school. The flesh of the arm on the upper fore part broke asunder, the diseased bone protruded a space of three inches. After a time father decided I must go to a surgeon and have it cut out. I said, "No, you must pull it out." Getting my arm around mother's waist, turning my eyes to her loving face at my right, father pulled, and to his horror, and to our mutual surprise, found four and three fourths inches imbedded in the firm flesh. The bone ragged and honey-combed toward the lower end. You must know that words fail to describe that intense pain, the entire bone being quite eight inches long, which with other slivers of bone and waste in pus, the entire humerus came away.

A few days after its removal I resumed my school work, and caught up with my class, the arm never since troubling me, though the elbow joint was destroyed. A new bone replaced the old one. Several physicians and surgeons have seen the bone and arm. They have declared it beyond parallel that such a new bone growth could replace, after the entire removal of the first, from one joint to the other, articular processes and all. One physician had the bone photographed and sent to a Philadelphia medical college. All agree in viewing results and hearing the history of the case and its beginning, that the best talent of to-day would have amputated the arm.

I here wish to relate the apparent fulfillment of that part of prophecy given to father, "The same angel that ministers to you, shall minister to your family at home." One bright June morning in 1876, after mother had carefully cleaned the

little home, we knelt in prayer as was our custom. She always had me pray, and would often speak words for me to repeat, lest my prayers become stereotyped. After my prayer she followed. While she was engaged in prayer, we had heard light footfalls in the kitchen; she closed her prayer; we simultaneously went to the door between the living room and kitchen (only three rooms in the house). There stood an average sized man, neatly dressed, of transparent complexion, about middle age; and though mother was always careful to salute strangers as well as friends, and had taught me to do so, we neither attempted nor felt to speak. The personage said not a word, but looked at us with a deep, kindly look. He was holding a cup in his hand as if he had drunk therefrom. He sat the cup on the kitchen table without moving his gaze from us, then turned and walked out the end door of the kitchen. I heard the gate latch click as he passed out of the yard. While looking at him, something seemed to smite me in the chest with the knowledge, "It's an angel." I turned, passed through the house, intent on seeing more of this being. The morning was beautiful and clear as June ever gave. I stood at the gate, saw the personage walk in the middle of the road leading north, my eyes steadfastly fastened on him. When less than a block away, he vanished from my sight. I turned to the house, met mother, with tears in her eyes. I said, "Mother, that was an angel." She said, "I know it, my son." I have ever been glad that my skeptical nature had the second evidence of vanishing from sight. Remember, too, that previous to this appearance I had only one idea of supernatural beings or angels, namely clothed in white robes, ascending or descending, hence this came to me contrary to my idea and orthodox thought. I have often wondered why no word was spoken or blessing pronounced. But it showed a fulfillment and perhaps a silent benediction.

During our poverty, while father was on the Scandinavian

mission, only fifty-five dollars came to us, from good Bro. Israel Rogers, then Bishop; some few dollars from Saints. We fared poorly, as evidenced by the fact that when our flour was gone, I ground corn in a coffee mill, for three days, to make corn bread. Uncle "Dickey" Chatburn brought us some mutton, which mother hid from us lest sister fry it, as we were meat hungry. Mother wanted it to grease the skillet for "dodgers."

Mother, believing it her duty to sacrifice as well as her husband, did not complain, or ask relief, even where wisdom now says she might have done. At one time, in our extremity for bread, she prayed earnestly for flour. Not long after Uncle "Dickey" knocked at the door, and as mother opened it he stood, brushing his coat, with a grain sack full of flour, for us. Another time she greatly desired to attend semiannual conference at Gallands Grove. She had no way to go, nothing to do with. She desired bread to take along. As she prayed a voice said, "Go to Sister Corse and borrow flour, bake your bread, a way will be provided."

She did. Next day a brother with his family stopped. "Want to go to conference?" "Yes!" "Come along." We went. While there she wondered, How shall I pay back this flour? Brother Peterson, of the Grove, gave us a welcome. He said, "Anything you need?" "Yes, flour." And he gave her a hundred weight of flour and five dollars in money. We might enumerate other instances, but suffice it to say that our extremity then was God's opportunity.

At the semiannual conference held at Gallands Grove, Magnus Fyrando was ordained a seventy September 24, 1877, and at the same session appointed to the Utah Mission. He met with considerable success as well as obstacles. He had the gift of healing to a great degree, leprosy, issue of blood, and several notable healings were noted in his ministrations; always trembling and timid to appear publicly, yet unusually

blessed in his preaching. His ministry came to an end in 1879 or 1880.

Let me here say that mother was a guardian angel to him in their seven years in Utah. She seconded his every spiritual effort and led and encouraged always. She had been shown that with her he would enter into the celestial city and when some advised her against him, she stood for him, which was touchingly and fully shown previous to his death, which occurred at his home in Magnolia, Iowa, November 22, 1890. His last words to his son Alma were, "Preach Christ and him crucified."

Then for more than eighteen years the dear mother lived to encourage us. Ever watchful, her chief aim and hope were in the salvation of herself and her loved ones. Kind to all, she was as solicitous of the ministry who made her home theirs, as though they had been her children. She came to the close of mortal life February 17, 1909, after a long illness.

The memories of the sweet savor of her life is our chief joy, in our present affliction. And we can say she did the "best she could" for herself and for humanity, though quiet, reserved, timid, often mourning that she was not outwardly gifted, yet hers was the gift of a beautiful life. She never needed to punish us, for to know that we grieved her heart brought us quickly to her side for forgiveness and a kiss. She was greatly gifted in spiritual dreams. To think that she had injured even an animal grieved her sorely. Our estimate of women as God's noblest work, our love for humanity and the church, is largely due to the quiet, patient, toiling example and precept of our beloved and angel mother.

TEXAS AND HER MISSIONS.

BY ELMA NEAL.

Perhaps there is no State in the Union which has so romantic and interesting a history as Texas. Bathed on the south by the warm waters of the Gulf of Mexico, and otherwise equally favored by nature, it would be difficult to find a more delightful climate. As rumors of her wonderful soil and climate were spread over the country, many people being charmed by the description of the sunny south land, resolved to come to Texas. These hardy pioneers, who paved the way for her present civilization, found a charm in her broad, sunny prairies which was irresistible. Under great hardships and dangers from the red men, they built for themselves homes and then bravely went to work tilling the soil. It has been said that the greatness of Texas lies not in her vast territory and the abundance of natural resources, but in the character of her people. Much is to be explained in the Texan character when we consider that her population was recruited from men who undertook of their own free will, pioneer work in a country not yet either won from nature or the Indians. There was no wealth to attract them, but simply a hope of bettered conditions.

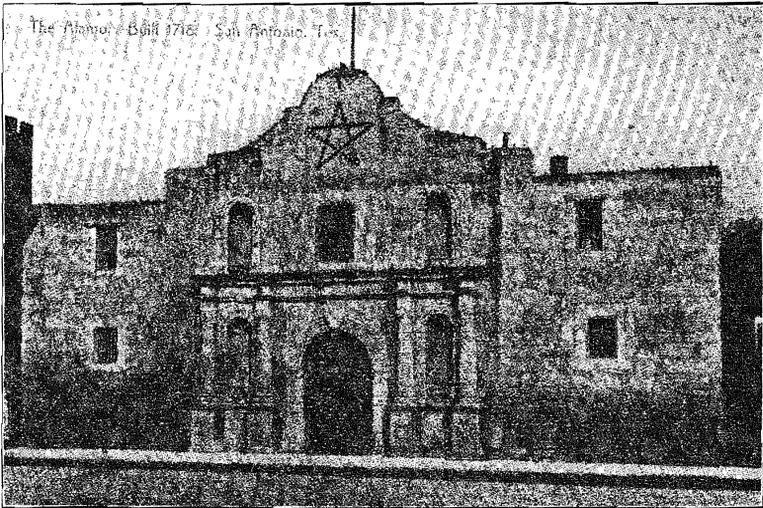
Texas has the unique distinction of having served under six flags, the French, (1645-1690), the Spanish, (1690-1821), the Mexican, (1821-1836), the Lone Star, 1836-1846), the Confederate, (1861-1865), and the Stars and Stripes, (1846-1861 and 1865 to the present). The French, who laid claim to Texas by reason of the explorations of Cavalier de la Salle, maintained her claims until the opening of the eighteenth century. Then it was that Spain, who also claimed Texas, saw that she must do something or see her pass from under her hands. To build a chain of missions from the Rio Grande

to the Sabine and thereby gain entire control of the country was the plan adopted and almost immediately put into execution.

It has been said that wherever Catholic nations bore their conquering arms, two purposes were ever held in view,—to make the country subject to the king and to win the natives as converts to the Roman Church. This was plainly shown in every mission, which was a combination of a chapel and a presidio (garrison for soldiers). In erecting these missions a massive stone structure was first built. This was the chapel and was used as a refuge in time of danger. Some of them were built to hold several hundred people. The church faced on the plaza or square. Other necessary buildings, such as homes for the priests, barracks for the soldiers, etc., were built on all sides of the square. At a little distance were the huts for the converted Indians.

When the moral condition of the Indians is understood, one can better appreciate the task undertaken by the priests. They knew nothing of God, yet they worshiped an overruling spirit—Manitou. Their creed taught them that all things animate and inanimate possessed an immortal soul. If an Indian had been brave, he would be wafted to the happy hunting ground, where he would find his horse, his dog, his weapons, and tools awaiting him. Hence his bow and arrow were buried with him. To love one's enemy was unheard of. To scalp him was considered the duty of every brave. We are told by historians that a few became true Christians, while others understood only enough to be frightened as to what would become of them in the next world. In return for a day's labor they were satisfied with a string of beads or a bit of gay colored cloth. Early every morning all the Indians were assembled for prayers; then they heard mass and a lecture. In the afternoon and at night they again had religious services. To savages who had lived a free life, this soon

became irksome. Many escaped, but soldiers were sent out and brought them back. They were always severely punished. As converts came in very slowly, the more trusty Indians were sent to bring in more of their tribe. In this way was the land cultivated and irrigated for miles around the missions, and these great stone buildings were erected, which still stand as monuments of the patience and skill of the Spanish priests.



Situated in the heart of the old city of San Antonio, stands the Alamo, built in 1718, the most interesting of all the missions. To-day hundreds of tourists visit this shrine, made sacred by its baptism of blood. A guide will lead the visitor through the building and he proudly tells of the great battle in which the greatest fight against the greatest odds was made in the annals of history.

When Mexico rose in revolt against Spain and gained her independence, Texas fell under Mexican control. Never did our early colonists know such oppression as the Texans suffered from the hands of Mexico. The Mexicans as a race are

a treacherous people, and were ever ready with fair promises to the Texans, which they had no idea of keeping. Driven to revolt, they resolved to free themselves. Under the leadership of brave Ben Milam, San Antonio had been captured from the Mexicans (December 5 to 7, 1835). He inspired his men with these words: "Who will go with old Ben Milam into San Antonio?" He went, and about four hundred with him. After three days fighting, just as the victory was gained, their brave leader was killed. The Texas army scattered and only a handful of men were left to garrison the place. Col. W. B. Travis had charge of the town. In addition were Bowie, Crockett, and Bonham—four names which shall live for ages.

As San Antonio had received so disgraceful a defeat, here Santa Ana, the Mexican commander, resolved to strike his first blow for revenge. He led his army toward the city, and the band of Texans withdrew to the Alamo. In a letter to his compatriots, Travis pleaded for help, knowing that the enemy were receiving reinforcements daily. He said in part, "I shall never surrender nor retreat. Though this call may not be heeded, I am determined to sustain myself as long as possible, and die like a soldier who never forgets what is due to his honor or that of his country. Victory or Death!" No response was made and from February 22 to March 6, 1836, day and night the weary Texans fought like demons. The enemy withdrew, but Travis knew that this was the calm before the storm. He called his men together and with much emotion he told them that death was inevitable. He had detained them hoping for reinforcements. He drew a line with his sword and said, "Those who wish to die like heroes and patriots come over to me." There was no hesitation. All crossed over except Colonel Bowie who was too ill to leave his cot, but who cried to them, "Lads, I can't get over to you, but won't some of you be kind enough to lift my cot on the other side of the line?" In an instant it was done. Shortly after this, the

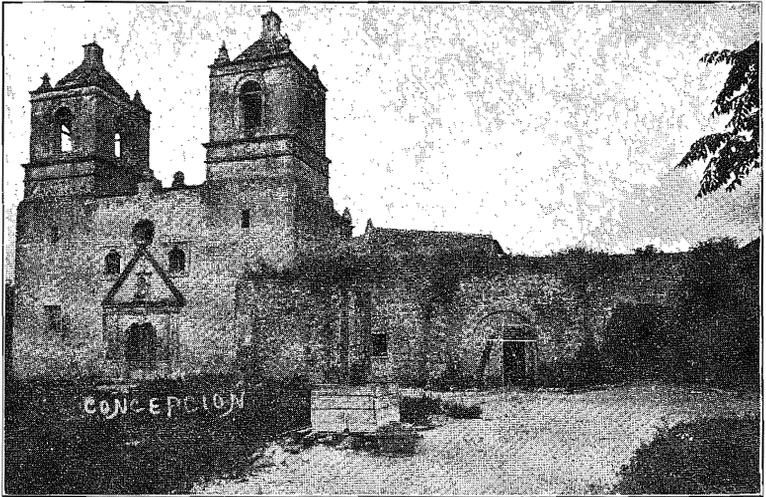
Mexicans surrounded the Alamo, and advanced to the attack. The Texans received them with a terrible volley of musketry and artillery. As the Spartans of old so bravely made their stand at Thermopylæ, so this brave band of heroes, numbering only one hundred and eighty-eight souls, fought till the last drop of lifeblood was spilled. As the Mexicans swarmed up the ladders which were used to scale the walls, and overpowered them by their great numbers, the Texans fought with the fury of despair. But what could a mere handful of men do against four thousand Mexicans! How bravely and heroically they died may be gathered from the fact that around the body of David Crockett were piled many dead Mexicans, who showed that they met death from the peculiarly shaped knife in the hand of this brave man.

By order of Santa Ana the bodies of these heroes were collected and burned in one huge pile. When Bowie's body was brought out a Mexican officer remarked, "He was too brave to be burned like a dog, but never mind, throw him in!" "As the Sabbath sun sank slowly in the west, the smoke from that funeral pyre of heroes, ascended to heaven. From that sacred fire sprang the flames that lighted all Texas—that consumed many Mexican lives and caused even Santa Ana, 'the Napoleon of the West,' to bow his haughty head." It has been said, "Thermopylæ had her messenger of defeat, the Alamo had none." This defeat was in reality a victory for the cause of independence, for the little armies, hearing how their brothers met death, rushed to battle with the cry, "Remember the Alamo!" Victory crowned their arms at San Jacinto, April 21, 1836, under the command of Sam Houston, the commander-in-chief of the Texas armies. His daughter, Mrs. Nettie Houston Bringhurst, who now resides in San Antonio, has written these lines, which are sung by the school children of Texas in commemoration of the battle:

“O! Lone Star, Flag of Texas,
 Thou emblem of the free!
 What banner of the nations
 Hath story like to thee?
 Within a lonely cabin,
 From home and friends afar,
 A woman’s fearless fingers
 First wrought thy single star.

CHORUS:

“Unfurl! Unfurl!
 Unfurl our flag on high;
 With its red and white like our prairies bright,
 And the blue of the Texas sky.

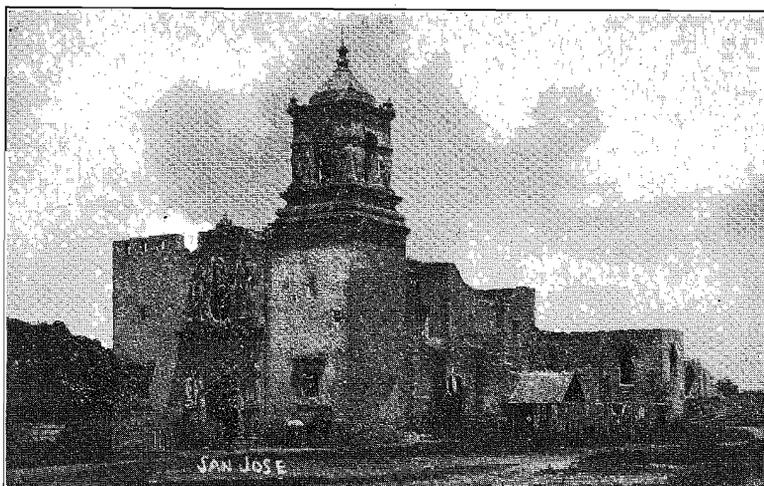


“What magic in thy colors;
 What hope for the oppressed,
 With liberty a vision
 And history unguessed;
 When on that April morning,
 Through wilderness and glen,
 Thy radiance lit the pathway
 Of Houston and his men.

“And when the struggle ended
 And victory was ours,
 And the foemen’s blood like water,
 Had drenched the early flowers;

The hour of thy baptism
Beheld the tyrant yield,
And glory was thy sponsor,
On San Jacinto's Field.

“Long as our hearts remember
The deeds of soldier sires,
The blood of Texas martyrs,
And freedom's altar fires;
Upon the day we honor,
In times of peace and war,
Shall float from every flagstaff,
Our own, our single star.”

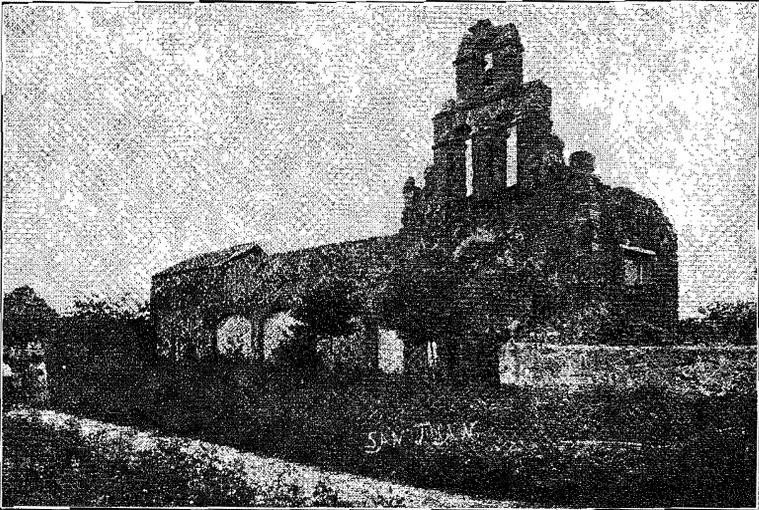


The Immaculate Conception Mission was founded in 1731, about two miles below San Antonio. It is the best preserved of all the missions and it is distinguished from the others by its twin towers. The first battle of the Texas revolution in which the Texans were victorious, was fought near by. Col. James Bowie, who met death in the fall of the Alamo, fought in this battle.

About four miles below San Antonio, on the bank of the river, stands the most beautiful of all missions, San Jose (San-ho-se) de Aguayo. The facade is rich to repletteness

in carvings and statuary which was done by a Spanish artist who gave many of the best years of his life to the work. The south window of the baptistry is considered by good judges one of the finest gems of architectural ornament. San Jose was built between 1718 and 1771.

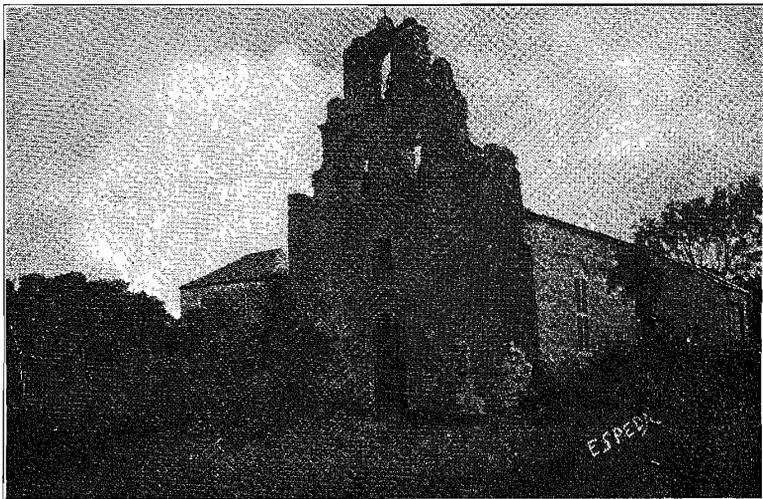
Still further down the river, about six miles from San Antonio, stand the ruins of the San Juan de Capistrano, built



in 1731. This mission is plainer than the others, though in some respects it is more interesting. This locality is very picturesque, the San Juan ford and the old Berg's mill adding much to the surroundings. Near by is the old aqueduct overgrown with ferns and mosses, which formerly carried water from a neighboring creek to irrigate the mission lands.

The fourth mission, San Francisco de la Espado, built in 1731, is situated on the west bank of the river about nine miles from San Antonio. The entrance door of the chapel is Moorish, having the Alhambra shape and lines. Tradition says that the tower of the chapel was built in the form of a

hilt of a sword, hence de la Espada (of the sword). The imagination of the founder supplied length to the blade to complete the similarity to the whole weapon. Many of the buildings about this mission have disappeared, as is the case with the others, and not much outside of the chapel remains. In the huts clustered around each of the missions Mexicans make



their homes. It is not difficult to trace the Indian blood in the features of many of them.

The tourist coming to San Antonio, finds much of interest in this historical old city, and is always charmed with a visit to the missions. There is nothing of equal interest of the kind in America. The beautiful scenery along the San Antonio River and the long stretches of macadamized roads, together with the bright, sunshiny Texas weather, affords the pleasure seeker a memory long to be cherished. One gazes on the old ruins with a feeling of awe, and who shall say they did not serve a good purpose?

San Antonio is fast becoming modern, but there are many

landmarks to remind one of its age. It was founded in 1718 by settlers from Mexico, and was then known as the Presidio of San Antonio de Bexar. The first houses were of sod or adobe with thatched roofs and no windows. The plaza was formed of an unbroken wall except where the streets passed through. At neighborly distances doors opened into rooms or cells, and as the roofs were made so as to be invisible, one can imagine what a peculiar appearance these homes must have made. To-day one sees many traces of this style of building, though these old places are gradually giving place to the new. There is much about this quaint old city which charms the visitor—its narrow, crooked streets, which were formerly cow trails, its beautiful plazas and parks, and many other points of interest. A fashionable Mexican restaurant has taken the place of the old chili stands. Imagine a quaint, little cafe done in burlap, Mexican pottery, and hung with gay Mexican blankets, where one is served with viands *hot* from the Mexican cuisine—*chili con carne*, *tamales*, *enchilades*, *rice a la Mexicano*, *frijoles*, and the leather-like *tortillas*. It is a tempting meal when one becomes initiated, though one must become accustomed to the highly seasoned viands. San Antonio is admired for her cosmopolitan features, and she welcomes all people, not only having pride in her past history, but she looks forward to becoming one of the foremost cities of the United States.

TEMPLE LOT AT FAR WEST, MISSOURI.

BY HEMAN C. SMITH.

The town site of Far West was entered August 8, 1836, the north half in the name of W. W. Phelps, and the south half in the name of John Whitmer, both holding the land in trust for the church.

It has been stated that the town site was a mile square, laid out in blocks of three hundred and ninety-six feet square. The four principal avenues were one hundred and thirty-two feet wide, and all others eighty-two and one half feet, these diverging at right angles from the public square in the center designed as the site for the temple.

At the time of the laying out of this town, and the provision for a lot for temple building, there was no commandment, so far as the record goes, to build a temple at Far West, Missouri; but it was the general understanding in the church that temples were to be built in the different stakes of Zion. In harmony with this thought, no doubt, the town was platted, making provision for the central place to build the temple. As early as July 3, 1837, work was commenced.

On July 7, 1837, William W. Phelps wrote from Far West, Missouri, to the *Messenger and Advocate*, published at Kirtland, Ohio, as follows:

Monday, the 3d of July, was a great and glorious day in Far West. More than fifteen hundred Saints assembled at this place, and at half past eight in the morning, after prayer, singing, and an address, proceeded to break the ground for the Lord's house. The day was beautiful; the Spirit of the Lord was with us. A cellar for this great edifice, one hundred and ten feet long by eighty feet broad, was nearly finished. On Tuesday, the 4th, we had a large meeting and several of the Missourians were baptized; our meetings, held in the open prairie, were larger than they were in Kirtland, when I was there.

In harmony with this same idea of temple building, it was resolved to build a temple at Far West, as the following extract from the history of Joseph Smith indicates:

The same day, August 5, the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of a house of the Lord; Isaac Morley to be his secretary. Also voted that the committee; viz, Jacob Whitmer, Elisha H. Groves, and George M. Hinkle, stand until President David Whitmer goes to and returns from Kirtland; also that the building committee of the house of the Lord have no store connected with building the house, but that every firm or individual that embarks in that business, have, own, and claim such property as their own private individual property and stewardship.—*Millennial Star*, vol. 16, pp. 54, 55.

It appears that this was subsequently found to be a hasty movement, for on the 6th of November of the same year, after Joseph Smith had arrived at Far West from the East, the High Council passed the following resolution:

Voted unanimously, that it is the opinion of this council that there is sufficient room in this country for the churches to continue gathering from abroad; also that the building of the house of the Lord be postponed, till the Lord shall reveal it to be his will to be commenced.—*Millennial Star*, vol. 16, p. 89.

Concerning this, Mr. Andrew Jensen, in his *Historical Record*, page 434, says:

Consequently Joseph and Sidney, accompanied by William Smith and Vinson Knight, started from Kirtland September 27, and arrived in Far West, Missouri, about the 1st of November. While there Joseph met in council with the elders and Saints, and regulated matters connected with the town site of Far West. It was also decided that there was sufficient room in the county for the Saints to continue gathering from abroad. The previous summer (August 5, 1837,) the authorities of the church in Missouri had resolved in council to go on moderately and build a house unto the name of the Lord in Far West. When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be his will to have it commenced.

This was a rebuke to the church in regard to hastily moving in the building of temples, and the principle was laid down that a temple was not to be built without a command of God to that effect. No command of God to build a temple at Far West was ever published during the lifetime of Joseph Smith. But in the *Millennial Star* for March 11, 1854, a revelation

bearing date of April 26, 1838, is inserted in the life of Joseph Smith, claiming to have been recorded by himself, which contains the following paragraph:

Let the city, Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy; therefore I command you to build an house unto me, for the gathering together of my saints, that they may worship me; and let there be a beginning of this work, and a foundation, and a preparatory work, this following summer; and let the beginning be made on the 4th day of July next, and from that time forth let my people labor diligently to build an house unto my name, and in one year from this day let them recommence laying the foundation of my house; thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not anything remain that is not finished.

Whether this revelation is genuine or not, we are not prepared to affirm or deny; but, in harmony with its provisions, on July 4, 1838, a grand celebration was held. Joseph Smith, jr., was president of the day; Hyrum Smith, vice-president; Sidney Rigdon, orator; Reynolds Cahoon, chief marshal; and George W. Robinson, clerk. The procession commenced forming at 10 a. m., and marched to the temple lot, forming a circle around the excavation; when the corner stone of the temple was laid with appropriate ceremonies.

On the 26th of April, 1839, though the church had been driven from Missouri, and were scattered, the twelve apostles met on the proposed temple lot, when they ordained Wilford Woodruff and George A. Smith apostles of the Quorum of Twelve, and Darwin Chase and Norman Shearer to the office of seventy. They commenced laying the foundation of the temple by rolling a large stone near the southeast corner, and Elder Alpheus Cutler, master workman, placed it in position. They then dispersed, since which time there has been nothing done towards building a temple at Far West.

WHAT DO I REMEMBER OF NAUVOO?

BY PRESIDENT JOSEPH SMITH.

(Continued from page 148.)

Probably the most interesting and most important of any of the recollections of my sojourn at Nauvoo would be those included in the busy time of 1843 and 1844, and before the exodus from the State, after the entrance of the mob into Nauvoo. Among these is the return of father from the scene of his arrest by the officers from Missouri, and his assistants from Hancock County, Illinois, near Dixon, Lee County, where my father and mother and their children were on a visit to my mother's brothers and sisters, Isaac and David Hale, Elizabeth Wassen, and Trial Morse. After the arrest of father he was taken to Dixon, and mother at once started with her family back to Nauvoo, with the intention of sending what assistance would be needed by father in his effort for freedom before the courts. We traveled by carriage, but just how long it took to make the journey I do not remember. I do remember, however, that after stopping at noon one day for lunch, and baiting the horses, I had two of my fingers crushed by shutting the carriage door on them. This incident fixes itself upon my memory from the fact that mother wrapped my hand with cloth, not having any opportunity to dress the wounds until we stopped at a farmhouse, near four o'clock in the afternoon, when she secured the privilege of getting some warm water and doing up the fingers in better fashion. She had with her in a trunk a bottle of wormwood and whisky, and after she had done the fingers up separately, she turned my hand over and with the fingers up proceeded to wet the cloths with the solution, and I fainted away. It seemed like pouring that solution right into my heart, at least this was the sensation produced. However, I soon recovered.

I think we reached Nauvoo some time in the evening of

the third day, and mother had ample time to get ready for the return of father with a cavalcade of horsemen who had been sent out to meet them on the way. I remember the coming of the men of that troop, when conditions seemed to have been changed, wherein father having been prisoner had become the custodian of the men by whom he had been arrested. I know it was a busy, striking scene, one that impressed itself upon me vividly, as the individuals composing it were covered with dust from the long ride, and there was a general brushing up and changing of apparel, to get rid of the travel stains upon the clothing and persons. I remember, that among these men were a number of persons with whom I was acquainted as a boy; among them, Lorenzo Wassen, a nephew of my mother; William Backenstos, who married a niece of my mother; his brother, Jacob Backenstos, who afterward became sheriff of Hancock County; Jonathan Dunham, and a number of others and the two men, Joseph H. Reynolds and a Hancock County officer whose name was Harmon G. Wilson. I was not present at the trial said to have taken place at the council.

I saw the altercation which history says took place between father and the constable by the name of Bagbe, in which it is said that father cuffed the constable's ears, the meaning of which I did not understand at the time.

It must have been in these days that I spent a portion of time with father while he was in seclusion at the house of Bishop Edward Hunter, at whose house he frequently stayed when avoiding arrest by those who were seeking to annoy and distress him. I remember Edward Hunter as a large, good-natured, energetic man, and the stay at his house was very pleasant. I may as well state here that the last time I saw Bishop Edward Hunter was in Salt Lake City, where I met him on the street with one or two others in company with Peter H. Rensimar. He remembered me as a boy, and I re-

membered him as having seen him at Nauvoo. After a little conversation with him, I remember his turning to some one standing by me and saying, "If the prophet's wife, Emma, had been listened to, the foolishness which followed would not have occurred," and turning to me he said, "Your mother was opposed to some things which were done."

The memories from that time to the dreaded culmination are almost like the changing views of a kaleidoscope. About the first that now occurs to my memory was the appearance of the messenger announcing the death of father, who I think was Lorenzo Wassen, my mother's nephew, the son of Benjamin Wassen, and my mother's sister, Elizabeth. He came in covered with dust bringing the news. I remember the gathering of the crowd at the Nauvoo Mansion, and recall seeing Dr. Willard Richards on a platform erected in the frame house or building across the road from the Mansion on the south side of Water street, and the congregations of thousands who gathered to listen to him and others detailing something of the tragedy and counseling quiet resignation. I did not hear his speech, or if I did, I do not remember it, as my mother and we children were in the living room in the Mansion—mother overwhelmed with her grief, and we children sympathizing as children will without fairly comprehending the importance of such an event. I remember the hours of seclusion of the family from intrusion, the gloom and the dread of the time, awaiting until the bodies were brought home, they being placed in their coffins in the southwest corner of the dining room, and the gathering of the little group (my mother, and her children, my brothers, Frederick, Alexander, and my adopted sister, Julia Murdock, and myself). Notwithstanding the grief and the oppression of the hour, the darkness of which I can feel even now, I recall the attitude of my mother. After leaning over the coffin, she placed her hand upon the cheek of my father, and in grief-stricken accents

said, "Oh! Joseph! Joseph! O my husband! my husband! have they taken you from me at last!" Friendly hands ministered to us, and mother was assisted to her room again, and we were alone while the multitude flocked through the house, taking a last look at him who in life had been their leader and their friend. I do not know much about the cavalcade which formed, nor was I a witness to the depositing of the bodies, or the boxes supposed to contain the bodies of father and Uncle Hyrum, in the temporary tomb, built in the hillside near the temple. I remember some of the rumors passed around as to the place the bodies were deposited, but I knew where the bodies were subsequently buried, for I was present upon one occasion when in the presence of two others, there was an opening of the place of deposit, and I saw the features of my father as they were exposed and a lock of hair was cut from his head, a portion of which I have in my possession to-day, in a brooch which my mother used to wear.

In view of the contention of President Brigham Young and those afterward with him in the exodus to the West, and the charge made by the enemies of my father and the opposers to the faith, it is a source of gratification to me now to remember that no other woman bowed beside the bodies of these brothers, as they were waiting the passing of the last rites which the living could pay to the dead, as wives to mourn and exhibit their grief before relatives and friends, save my mother at my father's side, and Aunt Mary at the side of my Uncle Hyrum. The scene was sacred to their grief and theirs alone.

It has been reported by those who pretended to be friends of father, that mother was quarrelsome and was antagonistic to my father, and frequently made trouble for him. I have this to say now, that tracing my memory back through the period of time in which my father was permitted to stay with his family, that I never heard any quarreling or harsh lan-

guage between them under any circumstances, and that even disagreements between them were not conducted in a noisy or angry manner, that mother's language was quiet and temperate, and so was father's.

After the death of my father, as soon as matters were arranged, mother took up her residence in the homestead, and for a time the hotel was managed by Elder William Marks and Ebenezer Robinson, until the fall of 1845, when difficulties between the anti-Mormon element and the church at Nauvoo increased in intensity and danger. Whatever may have been the reasons for it, I can not now write, but after Brigham Young took active leadership in July, 1844, my mother and her family were subjected to a surveillance that was by no means pleasant. An atmosphere of suspicion seemed to have gathered over the people, and some things occurred which were very annoying and distressing. The family of Elder William Marks consisted of himself and his wife Sophia, sons, Fayette, Goodrich, William, and Llewellyn, and, I believe, a daughter whose name I do not remember, and there was at the time as an inmate of his house, a young man by the name of Washington Peck. Brother Marks was also an object of suspicion apparently, and his household was subjected to surveillance. Among the indignities perpetrated, watchmen were set over the premises where we were living, as also where President Marks was living. This Washington Peck had made himself obnoxious to the dominant party, by taking part with President Marks, and by rather actively objecting to some things that were transpiring; and one evening he was beset as he was going to his home, and his clothing was smeared with human ordure by two or three who beset him in the darkness. He managed to escape, however, from any bodily hurt, but a fine circular cloak which he wore, and which was in fashion at the time, was pretty well marked with the daubing sticks which his assailants used upon him. Of course I was not

an eyewitness to the indignity, but I did see the cloak and heard Peck's account of the encounter.

There were two young unmarried men, one by the name of Charles Smith and the other by the name of Kendall, Amos, I think, who were friends to the Marks family, and who were frequent visitors at their house. These came under suspicion, and Charlie Smith was attacked one night when coming to our house, by the guard who was stationed in the yard. Our dog, Major, a large white mastiff, in going to the assistance of Charlie Smith, received a blow from a knife in the hands of the guard, and Smith's heavy cane bore the marks of the knife which the guard used to attack him, Smith otherwise escaping injury. The dog received a wound which scarcely healed before he died in the spring of 1847.

I have already mentioned my Sunday school teacher, Almon W. Babbitt. At the time of the preparation for the exodus, he with J. L. Heywood and John S. Fullmer were appointed to act as attorneys and trustees for the outgoing Saints, so that they remained some time, and Babbitt was associated with the new citizens at the incoming of the mob, and escaped injury at the time of the battle by mere chance, his horse being struck by a splinter of a cannon ball, which hit the saddle skirt just by the leg of the rider, knocking the horse over, but not doing any further injury. I knew these men well, knew where they lived, and met them frequently, especially Babbitt. After the exodus west, Babbitt was appointed Indian agent of Utah, probably under the approval or suggestion of President Brigham Young, who became governor of Utah. I mention this in connection with the recollection that comes to me of seeing him twice at two several visits that he made to Nauvoo. Upon one occasion he came in a light open carriage drawn by four mules, brightly attired in a good showy harness, and a pair of bells which made a fine noise as they passed through the streets. Upon the first of

these visits, Babbitt visited my mother at the Mansion House, and I remember being present at a conversation which took place between them, in which he was endeavoring to persuade her to remove with her family to Utah, at that time called Deseret, in the valley of the Great Salt Lake. Mother objected to this for reasons, some of which she gave to Elder Babbitt, and these failed to satisfy him. He became angry, and spoke angrily, telling her that it was her duty to take her children and go with the church. At this mother directly refused, upon which he said to her, "Well, if you will not go as requested, it is resolved to make you so poor that you will be glad to go, and I have been appointed to do this." He had risen from the lounge upon which he was sitting and mother replied to him, thus: "Well, sir, it may be possible for you to make me poor, but you will never be able to make me so poor that I will follow Brigham Young to the valleys of the mountains." At that Mr. Babbitt retired in anger. An effort was made to so reduce my mother to poverty, by taking from her those progentries which had been left her, that she would be subdued to the wish of those who sent Mr. Babbitt, if he were sent, but the effort did not succeed. I saw Mr. Babbitt at his last visit to Nauvoo, on one of his trips east, and subsequently learned with regret of his being killed upon the plains this side of Salt Lake City.

In the summer and fall of 1846, during the excitement caused by the gathering of the mob and the threatened attitude of affairs, there was an order from the military authorities for the arms that the citizens might have. Our house was visited by one of the officers, and the only semblance of arms that we had was an old Queen Ann musket, and a short sword-like of a thing similar to a machette, and they were taken from the house with the promise that they would be returned. Of course mother delivered these to the officer, but if they are in existence to-day, they are held as relics of

the Mormon War or some struggle farther off in the past. I never saw them again.

Mother had rented her house to a new citizen, Van Tuyl, and he was in occupation of the hotel when the mob was to come in.



your mother

Emmure Smith

(From a photograph taken in her seventieth year.)

Boarding with us was Dr. John M. Bernhisel, coming from New York, one of the old families that had settled there from the Netherlands, and who was quite a skillful physician. He was with the church at Nauvoo early, and usually boarded at our house, both in the hotel and other places. When it became certain that there would be an invasion of the city by the

mob, and the new citizens would be powerless to prevent it, upon the advice of Doctor Bernhisel and Elder William Marks and others with whom mother consulted, it was thought best for her to remove from the city for a time at least. Elder Marks had settled at Fulton City, Whiteside County, some one hundred and thirty or one hundred and forty miles up the river from Nauvoo. Mother decided to remove to that town. In pursuance of this decision, on the 12th of September, 1846, we went on board the steamer *Uncle Tobie*, Captain Grimes master, bound up the river. We were accompanied in this movement by Wesley Knight and family of wife and three children, and Loren Walker and his wife, Lovina, and their two children, and a young man by the name of William C. Clapp and two daughters of Jared Carter, Angeline and Nancy, the latter afterward marrying Clapp. The next morning the *Tobie* sailed from Montrose, where we had landed the night before, the young man Clapp prostrate on the bed in the lower deck, suffering from an attack of chills and fever and a tremendous dose of quinine. In due time we landed at Fulton City, where mother had succeeded in renting a cottage just on the edge of the town, where we were established for the time being. The young women soon found work, and Clapp returned, after a time, to Nauvoo. Angeline married a shoemaker by the name of Johnson, and Wesley Knight and Loren Walker and his family, and my mother and her family occupied the one building, and made what preparations we could to winter. We had our horse, Black Charlie, and a pair of other horses with which Walker and Knight made an overland trip from Nauvoo, bringing a wagon and carriage and Miss Servilla Durfee, who had remained at the house, supervising the packing of the stuff previous to making the journey. I think Walker made two trips up and down. Elder William Marks lived in a house near the river bank, and we were some quarter of a mile from the river. A family of citizens

by the name of Phelps kept a hotel in the town, and it was not long until we were well established and friendly relations existed between us and our neighbors. We children who were old enough immediately began attendance at the school, and I became mixed up with the social element of the place, attending parties and other social functions of the little place, by invitation as they occurred.

Of course we had brought with us our old dog, Major, who had attached himself to me after father's death. He would follow me everywhere and refused to sleep anywhere but beside my bed on a pallet, where he kept watch over me. I mention this because during the winter which ensued, Elder William Marks received a visit from James J. Strang of Beaver Island celebrity. It is claimed by the followers of Mr. Strang that at this visit of his to Elder Marks he had ordained me viceroy, he himself having been chosen king at Beaver Island, Michigan. It was said that this ordination took place at night, when I was asleep, but I was sure then, as I am now, that no human being could have entered my room and have laid hands upon me without receiving immediate attention from that dog, so vigilant was he. I saw Elder Strang at the house of Elder Marks, but did not go to the evening meeting for the reason that I had a violent attack of earache, and I kept my room.

Thus passed the winter of 1846 and 1847. As this winter neared its close, mother received letters from Doctor Bernhisel and others at Nauvoo, indicating that the landlord, Van Tuyl, was making preparations to take a houseboat and remove to Texas, and rumor said that he proposed to dismantle the hotel of its furniture and take it with him. He had paid little or no rent for the place, according to contract, and Doctor Bernhisel and others feared that the rumor was well founded. Acting promptly upon this information, and what she believed to be her duty, we started by carriage, Loren Walker as our

coachman, for Nauvoo. The roads for the greater part of the way were good, the weather not especially severe. When we reached LaHarpe it began to rain, but we made such good progress that on the morning of the 19th of February, 1847, we drove up to the hotel door, at least to the extreme surprise of the landlord, Van Tuyl, and by the next day at noon mother was again installed as mistress of the hotel, though Mr. Van Tuyl managed to take out of the house quite a number of articles, some of value, and failed to pay mother the amount due her for rent.

A TRIBUTE TO THE MEMORY OF EMMA SMITH.

“Give me thy love,” the eyes of blue
Looked deep in eyes of tender brown.
’Tis given, and the soft, dark hair
Grows gray beneath the pressing crown
Of wifhood and the cares it gave,
From the bridal altar to the grave
Of the boyish blue-eyed lover.

Nor ceased the doubt nor less the care,
When ended that long day of gloom,
She turned from that palled covered form,
And led their children from the room.
’Twas hers to live when death was sweet;
His heart was still, her own must beat,
And to live is hardest ever.

VIDA E. SMITH.

FAYETTE.

BY HEMAN C. SMITH.

The town of Fayette, Seneca County, New York, though an obscure place, will always command an interest because of its historic importance. It was here on Tuesday, April 6, 1830, that a church organization whose subsequent history is of special and thrilling interest and importance had its beginning. Here at the home of an honest Pennsylvania German by the name of Peter Whitmer the first adherents to the claims of the far famed Book of Mormon found friends and hospitable shelter, and here under this hospitable roof a part of the golden plates were translated. Here divine communications were received, which led to the organization on the date above mentioned.

The church was at first composed of six members, three Smiths, two Whitmers, and one other, viz: Joseph Smith, Oliver Cowdery, Hyrum Smith, Samuel H. Smith, David Whitmer, and Peter Whitmer, jr. The three Smiths were brothers, and the two Whitmers brothers, and sons of the Peter Whitmer before referred to. Subsequently Oliver Cowdery married a sister of the Whitmer brothers, so that the six charter members represented but three families, which later were resolved into two families.

Notwithstanding this meager beginning the communication before referred to made provision for a great and complex organization. With quorums of twelve apostles, seventies, high councils, high priests, bishops, elders, priests, teachers, and deacons. This plan was made public early, and thus these young men were taking desperate chances, if moving on their own initiative, as it was impossible for human sagacity to foresee that there would be a sufficient number of suitable men receive their message to form this stupendous organization. Yet it came about, and from this nucleus of

six men came an organization to which many thousands gave allegiance. A First Presidency of three was formed in 1833; a high council composed of twelve high priests, in 1834; a Quorum of Twelve Apostles, and two quorums of seventy in 1835.

Those six charter members were young in years, and education limited, Cowdery, a school-teacher, being the most learned. Joseph Smith was in his twenty-fifth year, Oliver Cowdery in his twenty-fourth, Hyrum Smith a little past thirty, Samuel H. Smith just past twenty-two, David Whitmer twenty-five; Peter Whitmer, jr., not yet twenty-one.

Such were the half dozen young men who met in this obscure town of Fayette eighty years ago with the declared intention of instituting a church of such extensive jurisdiction.

The fulfillment of their declarations has filled the world with surprise. Though these people are not worshipers of holy places, and there are no pilgrimages to the old shrine in the old New York village, yet Fayette has its historical interest as the birthplace of a great religious movement.

Fayette is situated on a high and beautiful site between the lakes of Seneca on the west and Cayuga on the east; on the north flows the Seneca River connecting the two lakes as it flows from Seneca to Cayuga. This beautiful tract of land three fourths surrounded by lakes and rivers was until early in the nineteenth century an unbroken wilderness inhabited only by the Cayuga tribe of Indians, one of the six tribes constituting the powerful confederation known as the Iriquois. In the Cayuga treaties of 1789 and 1795 the Indians ceded all the land lying between Cayuga and Seneca lakes to the State of New York, except one mile square at Canoga, and this was acquired by the State a few years later.

The first white men to visit this section of country except occasional traders were the missionaries of the Moravian Church, in the person of John Frederic Christoph Cammer-

hoff, and Rev. David Zeisberger, who arrived from Wyoming, Pennsylvania, at the chief town of the Cayuga nation on the east side of Cayuga Lake early in June, 1750. June 27, 1750, these missionaries crossed the Lake Cayuga and proceeded westward through the tract where Fayette was subsequently located. The following is an extract from their journal, published several years ago by the Honorable George S. Conover, as it is recorded in "Historical Sketch of Fayette, New York, by Diedrich Willers":

Saturday, June 27, 1750. We took a very affectionate leave of the old chief, returned to our quarters and packed up our things. Our ferryman had already arrived. He was a fine, modest Indian, named Gannekachtacheri (this is also the name Secretary Peters in Philadelphia bears). He is of importance among his nation, great warrior and said to be always very successful in war. We then took leave of our hosts in Indian fashion and went with our Gajuk (Cayuga) to the lake which was pretty rough and broke in great waves, it being quite windy. We got into our bark canoe and set off. Some Indians in another canoe went with us to Nuquiage. Our bark vessel danced around bravely on the waves, and the water came in freely, as the lake was very wild. Near the shore the water was green, but in the middle it was blue as the ocean and the Indians say that it must be from twenty to thirty fathoms deep. In the middle of the lake we saw in the east and northeast the Gajuka town of Sannio (Ticero) about ten miles distant; in the west, a town called Ondachoe (Sheldrake Point), said to be larger than Gajuka, about fifteen miles from us, but which we could not visit this time.

We crossed the lake in about two hours, landed (probably on Cayuga Reservation, Lot No. 51), and then started on our way. It was intensely hot. Our course lay west by north and west-northwest. We soon entered a wilderness which we called the *Dry Desert* because we found no water, and were obliged to suffer from great thirst on account of the intense heat. At last, after we had walked about twenty miles we came to the first running water, which Gallichwio (Cammerhoff) named the Golden Brook (now called Silver Creek on Military Lot No. 27 probably), because although the water was rather warm, it tasted so good to him. We continued our journey and walked very fast, from fourteen to fifteen miles, again without water. At last we came to a creek called Ganazioha (Kendig's Creek) where we found an Indian, who had procured rum from a French trader living further on, near Lake Nuquiage (Seneca Lake). We went on and arrived about an hour before sunset at Nuquiage (on Rose Hill Farm, at northwest corner of Fayette), a Gajuka town. The Indians went directly towards the house of the French trader, who fills the whole neighborhood with his rum. Then we went into it also and he bid us welcome. He immediately offered us roasted eels, and

made us punch to drink, and inquired where we came from. We told him as much about ourselves, as it was necessary for him to know.

He was entirely in the Indian dress, could speak the language of the Sennakas very well, but, as he said, could neither understand English nor low Dutch. His merchandise consisted chiefly of rum, of which he had but little remaining. The Indians then began to drink in good earnest. An Indian also came for rum from Zoneschio (Genesee), in the land of the Sennakas, a place at least one hundred and twenty miles distant. We had much trouble to get our Gajuka away, and when we succeeded, he was half intoxicated. The trader allowed us to use his boat to cross the river (Seneca Outlet), which flows from the lake, and is very deep and rapid. Generally it is necessary to wade there, where the river empties out of the lake. The current is so swift and this river so deep, we must be very sure footed to be able to pass through it. We walked a short distance down along the water's edge, towards the boat and found that it was on the opposite shore. The Indian who was to row us over, swam across and brought us the boat, in which we crossed. We passed over a beautiful plain, where the grass stood as high as a man and then continued up the river to Lake Nuquiage, from which this village receives its name. The Indians say, that the lake is very much larger than the Gajuka Lake and that both flow together and then through Lake Tionctora (Cross Lake) into Lake Ontario. We constructed a hut for ourselves as well as we could. In the evening we heard the intoxicated people in the town, making a great noise. We called our quarters the *Pilgrims' Retreat* and we were glad to have escaped the storm so safely. During the night, there came up a thunder-storm with a pouring rain, and as our hut was not secure, we could not keep dry; however we felt ourselves safe in the Lord's keeping.

The missionaries proceeded farther west, but returned the following month.

During the Revolutionary war Congress determined to chastise the Six Nations of Indians and in 1779 a military expedition was sent against them under Major-General John Sullivan and General James Clinton. This expedition destroyed the Indian villages throughout this section. After this settlers gradually began to settle and improve this hitherto wild section of country. Among the early settlers were many Pennsylvania German families of which Mr. Willers names the following:

“John and George Pontius, Jacob Riegel, Ludwig Stofflet, Christian Hoster, Anthony Houtz, Nicholas Deisinger, William Gamber, William Reed, Frederick Rathfan, Henry Mauger,

Henry Singer, Adam Hofstetter, John Markel, Jacob Alleman, George Bachman, John Emerick, Peter Whitmer, John Deppen, John and Jacob Frantz, Frederick Hassinger, George Shiley, Daniel Rhoad, Bartholomew Hittel, and the Kuney Brothers, with many others," as having settled there during the first ten years of the nineteenth century.

Mr. Willers says that the favorable situation of Fayette between two lakes well drained by the Seneca River and smaller streams, the temperature and climate in winter favorably modified by proximity to the lakes, doubtless tend to promote longevity in this and adjoining towns. He then gives some notable instances as follows: Mrs. Orwan, who resided in Fayette, lived to the age of one hundred years and four months. John Jolly, who resided in West Fayette, lived to the age of one hundred and three or one hundred and seven years. John Widner, who resided many years in this locality, died in the one hundred and first year of his age.

Other instances are Jane Hinkley, 97 years old; James McClung, 95; William Chatham, 96; Henry Moses, 96; Reuben Lutz, 96; Frederick Schott, 93; Michael Hoster, 94; Charles L. Hoskins, 98; Samuel Acker, 93; John Lowden, 91; Margaret Brickley, 91. Several living at the time of his writing were over ninety years old.

The official organization of the town of Fayette dates March 14, 1800. It was first named Washington and was in Cayuga County, now Seneca.

On April 6, 1808, the name was changed to Fayette, perhaps because there was a town by the name of Washington in Dutchess County, New York. It is said that General Lafayette visited the town of Fayette June 8, 1825.

It was in this favored locality that Joseph Smith found a home and valuable friends when struggling against adverse circumstances to present to the world the Nephite record, and

here that the church begun its remarkable growth in the house of the Pennsylvania German farmer, Peter Whitmer.

Mr. Willers, in his valuable work, gives a brief history of this organization which we insert. It will be seen that he gives a fair and unprejudiced account so far as the events happening in Fayette are concerned, but where he depends upon hearsay regarding what happened subsequent to the removal of the church from New York, he is led into error occasionally.

He says:

The Mormon church which has arisen to prominence at the present time, was first organized at the house of Peter Whitmer, a Pennsylvania German farmer, (residing upon a farm in the southeast corner of Military Lot No. 13, in Fayette,) April 6, 1830.

The founder of this church was Joseph Smith, born at Sharon, Vermont, December 23, 1805, who in 1815 removed to western New York with his parents. In after years, he made it known, that as early as September 22, 1823, he had discovered certain plates, known as the "golden plates," buried in a hill, in the town of Manchester, Ontario County, New York, about four miles south of Palmyra, which plates however he did not remove from their place of deposit until four years afterwards. These plates contained inscriptions in unknown characters or letters, which soon after he had exhumed them, in September, 1827, he began (while living at the home of his wife, in Harmony, Pennsylvania,) to translate and transcribe into English, with the aid, as he alleged, of certain mysterious seer stones, which he called the Urim and Thummim.

In June, 1829, Joseph Smith removed from Pennsylvania to the residence of Peter Whitmer, where the work of translation progressed, assisted by Oliver Cowdery and David and John Whitmer (sons of Peter), and the "Book of Mormon," called also the "Mormon Bible," first printed by Egbert B. Grandin at Palmyra, New York, was issued in the year 1830.

The organization of April 6, 1830, alluded to, was perfected by Joseph Smith (then known as "the Prophet") and five others, to-wit: Oliver Cowdery, David Whitmer, Peter Whitmer, jr., Hyrum Smith, and Samuel H. Smith.

As early as June, 1829, David Whitmer and Hyrum Smith were baptized by Joseph Smith by immersion, in Seneca Lake, and one (John Whitmer) was baptized there by Oliver Cowdery.

The first public meeting after the organization referred to was held at the house of Peter Whitmer, April 11, 1830, at which Oliver Cowdery preached. On the same day Hiram Page, Catherine Page, Christian Whitmer, Anna Whitmer, Jacob Whitmer, and Elizabeth Whitmer were baptized, and on April 18, of the same year, Peter Whitmer, Mary

Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, and Elizabeth Ann Whitmer were baptized.

In June, 1830, nine converts in addition to those named, were baptized in Fayette, and a number of others were from time to time baptized by immersion in Seneca Lake, Seneca River, Thomas and Kendig Creeks, and other streams not far from the Whitmer farm.

Preaching services were held in 1830 and 1831 at Peter Whitmer's house, and at Whitmer's schoolhouse, in district number seventeen, Fayette (northeast from Whitmer's near Martin Miller's, and the junction of the military lots 3, 4, and 13). This school district was annulled in 1841, and the schoolhouse has since been removed.

Another preaching point was the schoolhouse in school district number fifteen (now number seven) in the locality known as the "Beach" in northeast Fayette.

The first conference of the Mormon church was held in Fayette, June 1, 1830, at which thirty members were present.

The second General Conference was held in Fayette, September 1, 1830, continued for three days, and a third conference was held in this town January 2, 1831.

Joseph Smith removed his family from Harmony, Pennsylvania, to Peter Whitmer's, the last week in August, 1830.

Sidney Rigdon and Orson Pratt (who, with Oliver Cowdery and David Whitmer were prominent in the early development of the Mormon church) came to Fayette late in the year 1830.

In the latter part of January, 1831, Joseph Smith and wife, Sidney Rigdon and others, removed to Kirtland, Ohio. The Whitmer and Jolly families accompanied or soon after followed there. A brief mention will be made of subsequent movements, especially as relating to former residents of Fayette. At Kirtland, Ohio, a temple was erected and in 1834,¹ Joseph Smith was chosen President of the Mormon church. In 1838, the Mormons then remaining at Kirtland and vicinity, decided to remove to Missouri—whither a large colony had preceded as early as 1831, locating at Independence in Jackson County, and afterwards in Clay County in that State. The Whitmer family were included in the number which removed early to Missouri, but a part of the Jolly family is understood to have remained in Ohio.

Meeting with much opposition in Missouri, the Mormons removed in May, 1839, to Nauvoo, on the Mississippi River. Here a city was founded, of which Joseph Smith was several times elected mayor.

A temple of great proportions and indeed a magnificent structure, was here erected, and the membership of the church increased—many foreign converts being of the number of additions. Here again a conflict arose with the local authorities² and in 1844, Joseph Smith and his brother Hyrum were incarcerated in the county jail of Hancock County, at Carthage, Illinois, where both were killed by a mob, June 27, 1844.

¹ The First Presidency was established in March, 1833.—H. C. S.

² Not with authorities, but with the populace.—H. C. S.

The Mormon removal from Illinois to Utah Territory, took place in 1846 and 1847, in which last named year, Salt Lake City was founded—the semicentennial of the founding of which was celebrated July 24, 1897.

Utah was admitted as a State of the United States in January, 1896, polygamy having been declared abolished.

It may here be stated, that at the time of its organization in Fayette, and while the members of the Mormon church remained in this county, polygamy was neither avowed, preached, nor practiced, nor indeed until about thirteen years afterwards (1843)³ was it announced by revelation and in 1852, proclaimed as a doctrine of the Mormon church by Brigham Young, then president of that church. The Whitmer family remained in Missouri and took no part in the Mormon removals to Illinois and Utah. Peter Whitmer, sr., the head of the family—born near Harrisburg, Pennsylvania, July 14, 1773, and removing to Fayette about 1810—was the father of five sons and one daughter,⁴ all of whom joined the Mormon church. He died at the house of his son—Honorable David Whitmer in Richmond, Ray County, Missouri, August 13, 1854. He is spoken of by old Fayette residents, as a worthy and industrious citizen.

David Whitmer, who bore a leading part in the Mormon movement, while a resident of Fayette, was, after June, 1838, not in sympathy with Joseph Smith and in a pamphlet published by him in 1837, entitled "An address to all believers in Christ," while avowing his belief both in the Bible and the Book of Mormon, gives a number of reasons for dissenting from the Mormon church of the Salt Lake City organization, as well as from the Reorganized branch of that church. In his pamphlet Mr. Whitmer strongly denounces certain changes and additions in the book of "Doctrine and Covenants," including polygamy, and says, "I left the body in June, 1838, being five years before polygamy was introduced."⁵ He says of polygamy: "I wish here to state, that I do not indorse polygamy or spiritual wifeism. It is a great evil; shocking to the moral sense, and the more so, because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself."

David Whitmer was born near Harrisburg, Pennsylvania, January 7, 1805, and removed with his parents to Fayette, New York. He was baptized and ordained an elder of the Mormon faith by Joseph Smith in

³ Here Mr. Willers was doubtless guided by hearsay so far as he refers to what was done after these people left New York. The scene was far removed from the place of his residence, and the place of which he wrote. His statement, however, as to what transpired in New York is valuable.—H. C. S.

⁴ Peter Whitmer, sr., was the father of five sons and three daughters, viz, Christian, Jacob, John, David, Catherine (wife of Hiram Page), Peter, jr., Nancy (who died in childhood), and Elizabeth Ann (wife of Oliver Cowdery).—H. C. S.

⁵ David Whitmer had no opportunity to know what the church did five years after he left it, as he was never near the scene of operations.

June, 1829. On January 9, 1831, before moving from Fayette, he married Miss Julia Ann Jolly, daughter of William Jolly of this town. He removed to Kirtland, Ohio, in 1831, and from Ohio to Missouri in 1834, locating at the city of Richmond, in the latter State, in 1838, where he continued to reside until his death. He was a substantial and prominent resident of that city, having been elected its mayor in 1866, where he died January 25, 1888.

In his pamphlet of 1887, he divides the Mormon church into three parts—naming his own branch as “The Church of Jesus Christ”—the second division being the Salt Lake City, Utah, branch known as “The Church of Jesus Christ of Latter Day Saints,” and the third division with headquarters at Lamoni, Iowa, (known also as the antipolygamy branch,) as “The Reorganized Church of Jesus Christ of Latter Day Saints.”

The brothers of David Whitmer were Christian, Jacob, John, and Peter, jr., and his sister married Hiram Page, of Fayette.

Two of the Whitmer brothers—Christian and Jacob—each married a lady by the name of Schott, descending from a Fayette family of that name—before moving west.

In his pamphlet, David Whitmer says that his brothers, Christian and Peter, died prior to 1836.⁶

John Whitmer became the first historian of the Mormon church. He died at Far West, near Kingston, Caldwell County, Missouri, a few years ago. Nothing has been ascertained as to Jacob Whitmer and Hiram Page, since leaving Fayette.⁷

Oliver Cowdery, a school-teacher, came to Fayette and taught a district school in the Yost district before 1830, and he, with David Whitmer and Martin Harris, constituted the three witnesses certifying to the Book of Mormon. (Mr. Lee Yost, now of Lenawee County, Michigan, aged eighty-five years, attended this term of school.) Mr. Cowdery died at Richmond, Missouri, March 3, 1850.

Martin Harris, of Palmyra, New York, an active participant in the early movements of the church in Fayette, one of the three witnesses, and who it is said gave financial assistance in the publication of the Book of Mormon—was born in East Town, Saratoga County, New York, May 18, 1783, and died at Clarkstown, Cache County, Utah, July 10, 1875.

⁶ Christian Whitmer died in Missouri, November 27, 1835, and Peter Whitmer, jr., died near Liberty, Ray County, Missouri, September 22, 1836. Both died firm in the faith espoused at Fayette, New York.—H. C. S.

⁷ Jacob Whitmer died near Richmond, Missouri, April 21, 1856; and Hiram Page died near the same place August 12, 1852. Both were firmly attached to their testimony concerning the Book of Mormon unto the end.—H. C. S.

In the year 1899, several missionaries from Salt Lake City, Utah, branch of Mormons, visited Fayette (and other parts of Seneca County) and devoted considerable time to a personal house to house canvass of the localities visited.

This intentionally fair account coming from the place of the origin of the church speaks well for the early adherents of the faith.

Here we would expect to find prejudice running high and if there was anything in the character of the men to be used against them it would be used; for here the unpopular and strange announcement was made that in the woods near Peter Whitmer's house an angel appeared to four young men exhibiting the gold plates, and the voice of God spoke to them commanding them to bear record.

PATIENCE.

The dreariest road that ever wound between
 Steep mountains, with their gorges dark and deep,
 At last will reach the plain, and lo! a scene
 Of peaceful rest will lull each fear to sleep.
 The darkest hour of night, when not a star
 Is seen, to give one ray of promise bright,
 Will end at last in joyous morn, and far
 O'er hill and dale, the sun will send his light,
 The coldest day that winter e'er can bring
 With sleet and snow and ice to swell his train,
 Must yield at last to balmy April skies,
 And all the earth will bloom again!

—Mary Merrythorne.

LOCAL HISTORIANS AND THEIR WORK.

FREMONT DISTRICT.

DISTRICT AFFAIRS, 1886-1907.

(Continued from page 97.)

Reports to the district conference for February 13, 1886, show the district to be composed of six branches, with a membership of three hundred and forty-four, among which were two high priests, twenty-five elders, eight priests, ten teachers, four deacons.

At a conference held at the Saints' chapel at Shady Grove (Elm Creek Branch), June 4, 1887, Daniel Hougas, William Leeka, and Henry Kemp were appointed a committee to procure a tent for the reunion to be held at Plum Hollow. This is the first mention of a reunion in the Fremont District. The plan of having a reunion was favored by the Saints as was shown by their willingness to subscribe for the purchase of a tabernacle.

The following notice appeared in the *Saints' Herald* for that year, page 535:

CAMP MEETING.

The Fremont and adjoining districts will hold a camp meeting near the residence of John Leeka at Plum Hollow (Thurman), Fremont County, Iowa, commencing August 26, 1897, and will continue from six to ten days. President Joseph Smith and other prominent elders are expected in attendance.

WILLIAM LEEKA.

The tabernacle was procured at a cost of one hundred and forty-five dollars and set up in a beautiful grove and all necessary preparations were made. Pres. Joseph Smith, with Elders Joseph Luff, Charles Derry, and Robert M. Elvin, aided by the forces in the district, carried on the work.

President Smith writes of the reunion in the *Herald*, page 603, from which we condense the following:

It was a most decided success. Henry Kemp was chosen to preside, assisted by Daniel Hougas. James C. Moore chief of police. The song service was placed in charge of George Kemp. The singing from first to last was good. Meetings began on Friday evening the 26th, order of services—prayer and testimony at 9 a. m., 11 a. m., 2.30 and 7.30 p. m.

On Friday evening President Smith gave a lecture on tem-



ELDER CHARLES FRY.

perance which was largely attended and well received. The Sunday services were very largely attended. It was said to be the most orderly and best camp meeting ever held in the country. On Friday evening and also Saturday afternoon, the brass band serenaded the camp. Saturday evening the string band rendered some excellent music. Fifteen were

baptized by Elder Joseph Luff. It was one of the best and most telling services ever held by the Saints in that locality.

This reunion, with those that have followed, have been the means of reviving and strengthening many of the Saints and arousing them to a greater activity. More Saints have been gathered together than had been possible before, bringing about a greater unity among them and exerting a stronger influence on the world around.

The work of the district continued, conference being held every four months. The next summer (1888) another reunion was held at the same place with equal success to the first. Elders Blair, Luff, Lambert, Anthony, and John Hawley were present. The interest was raised somewhat on account of a little opposition caused by J. D. McClure, one of Clark Braden's pupils, distributing circulars in which Braden stated that he had challenged the Saints to meet him in discussion for some time, but without avail. Elder Lambert replied from the stand and read a challenge he had publicly made to Mr. Braden about three years before and published in the *Saints' Herald*, showing that Mr. Braden had falsified the facts.

Twenty-nine were baptized by Elder Luff, and four more just after the close of the reunion.

In June, 1889, Mr. Braden circulated bills throughout the country announcing that on the 9th he would lecture on "Mormonism," stating that he had traced it back to its beginning and that he was prepared to annihilate it. The meeting was held in a grove near Thurman, the "Christians" having provided a stand and seats for the occasion. Elder Lambert had been notified and was present, though unknown to Mr. Braden. The Sunday morning lecture was of the usual kind—falsehood and ridicule, and at the close Mr. Braden said sarcastically that at the afternoon services he would pay his special respects to Elder Joseph R. Lambert. Elder Lambert then stepped upon the platform and asked permission to speak a few words,

which was emphatically denied. He asked to make an announcement, which was also denied, and he was told to sit down.

Finding that Elder Joseph R. Lambert was there Mr. Braden made no reference to him in the afternoon. Elder Lambert, failing to get the privilege of speaking in the morning, sought again at the close of the afternoon lecture with the same result, and was forbidden to use the stand after dismissal, under penalty of arrest. This so aroused the indignation of the people that they soon secured the use of the grounds from the owner, and not to be foiled, Elder Lambert stepped into a buggy, and while Mr. Braden and his supporters were fleeing in great haste commenced a reply which lasted over two hours. The great crowd of people stood listening and were gratified at the result. A great victory was won that day for the cause of truth. Elder Lambert remained and followed up his efforts with two lectures in the hall at Thurman, where Mr. Braden had also been lecturing. The victory for truth was still more complete here.

During this summer the reunion was held at Wheeler's Grove, in the Pottawattamie District. We have none of the particulars of this reunion. It has been considered from the first that the reunion belongs to both districts—Fremont and Pottawattamie, and for that reason is occasionally held in the other district. The reunion has never had a large support from that district, however, mainly due perhaps to so many attending the reunion held in the district north of them.

This same summer a movement was carried on in the Plum Creek Branch to build a place of worship. Money and material were collected and a structure thirty-two by forty-eight feet was built at a cost of twelve hundred dollars, in which the district conference was held on October 28, at which time it was probably dedicated.

In the early part of 1890 a general movement was started

toward developing the Sunday school work, and at the Shenandoah conference, February 22, a resolution was passed appointing Thomas A. Hougas a committee to arrange for a district organization of Sunday schools. At this conference Thomas A. Hougas was elected district secretary to succeed William Matthews.

At the next conference, May 31, Thomas A. Hougas gave a full report with recommendations for a district Sunday school organization. On motion Thomas A. Hougas was elected district superintendent; Oscar L. Ferguson, of Shenandoah, assistant; Ida Ross, of Tabor, secretary and treasurer. At this time schools existed at Shenandoah, Plum Creek, Keystone, and Farm Creek.

The reunion was held this year in Leeka's grove, beginning August 22 or 23. The missionaries present were Joseph R. Lambert, Edmund C. Briggs, Robert M. Elvin, Edmund C. Brand, Warren E. Peak, Hans N. Hanson, and Henry Kemp. There were nineteen baptisms.

According to the last report for this year the district contains six branches with an enrollment of four hundred and thirty.

Action was taken again toward a district organization of Sunday schools at the June conference of 1891. After a general discussion Thomas A. Hougas was elected superintendent, Moses W. Gaylord assistant, Ida Ross secretary and treasurer. The superintendent was left to arrange the work of the "union" until next conference and all branches were requested to aid by conforming carefully to any directions given.

The next year the June conference adopted the constitution and by-laws provided by the General Sunday School Association for the district association. The officers elected were: Thomas A. Hougas superintendent, Mary E. Pace secretary, Horace F. Durfey assistant superintendent and treasurer.

A change was made in the manner of reporting by the

priesthood of the district at this conference, by which all officers were required to report in writing. The plan has met with good success, from the fact that reports are received from nearly all.

Another reunion was held in August of this year (1892) in Leeka's grove. Elders Blair, Edmund L. Kelley, Kemp, and others being in attendance. We have found no record of this reunion except that there were some baptisms.

Daniel Hougas was elected district president at a conference held at Plum Creek, March 4, 1893, to succeed Henry Kemp. The next day was held the first district Sunday school convention at 9 a. m. The missionaries laboring in the district this year were Henry Kemp and John B. Heide.

The June conference met at Farm Creek in the Saints' chapel, the building having been built recently. The Saturday evening session and the 9 a. m. session Sunday were used by the Sunday school convention. A request was made for time at the coming reunion in which the Sunday school cause could be represented, which was granted.

The reunion for 1893 was held on the old grounds near Thurman. Elders Lambert, Luff, Mintun, Gunsolley, Columbus Scott, and Henry Kemp, of the missionary force, were present. Twenty-two were baptized. An extra effort was made in behalf of the Sunday school work, which was conducted by Thomas A. Hougas and Jeremiah A. Gunsolley.

In the early part of the year 1894 the Hamburg Branch was again organized by John B. Heide, and a little later Glenwood Branch was again organized by Daniel Hougas, both of which have continued until the present time.

This year the reunion was held at Wheelers Grove in the Pottawattamie District, commencing August 17. The preaching was done by William W. Blair, who was chosen to preside, Alexander H. Smith and Henry Kemp, who were chosen assistants, Charles Derry, Thomas W. Williams, John B. Heide, and

James C. Crabb. Five sessions were devoted to Sunday school work, including a temperance meeting. Nine were baptized.

At the June conference of 1895, held at Hamburg, the first model Sunday school was held as a part of the convention. A number have been held since with profit. The reunion this summer was held at Council Bluffs. Quite a large number of the ministry attended a portion of the time at least, stopping while on their way to the general reunion at Logan. Eighteen were baptized.

The reports for this year show that there were eight branches with five hundred and seventy-four members.

Elders Henry Kemp and Mads P. Madison were appointed to labor in the Fremont District by General Conference for the year 1896. A committee was appointed in March by the district conference to raise means for the purchase of a new top for the district tent, the old one having become unfit for use in bad weather. Subscriptions were rather slow in coming in and the purchase was delayed until the next year when a new top was secured at a total expense of \$161.27. The year following this the other parts of the tent were renewed at a cost of \$67.75, thus making an entirely new tent costing \$229.02.

Elder Henry Kemp was the only missionary laboring in the district in 1897, but the next year Isaac M. Smith and Carl J. Carlson were sent to his aid. The reunion for 1897 was held on the old site near Thurman and was as successful as the others. The only outside ministers were Thomas W. Williams and Robert M. Elvin.

It had been partially arranged that the reunion for 1898 should be held at Shenandoah, but shortly before the time for the reunion came it was learned that the grounds could not be obtained and the reunion was dropped for that year.

Carl J. Carlson did not remain in the missionary work all the year, while Elders Kemp and Smith continued through

1899 and also 1900, with Charles Fry added to the force the latter year. Some tent work had been done by Elders Kemp and Smith at Glenwood in Mills County, and Prescott in Adams County, and perhaps one or two other places, the particulars of which are not at hand.

Adams County was added to the district in no formal way that we are aware of, but by mutual consent of those in charge. The missionary force of the district had been directed to do some labor there, while the mission was in charge of Apostle Joseph R. Lambert, since which time it has been considered a part of the district, making six counties in all.

In 1899 the reunion was held in Hougas' grove near Henderson. Of the ministry there were present Apostle Heman C. Smith, Frederick A. Smith, Isaac M. Smith, and Henry Kemp. A profitable time was had, though the attendance was not so large as usual. Eight were baptized.

At the May conference of this year a committee appointed to draft resolutions on the Brigham H. Roberts case reported as follows, thereby showing the position of the Fremont Saints on the doctrine of plurality of wives:

Whereas Brigham H. Roberts, who has been elected a representative of Utah in the United States Congress, is reported to be an avowed polygamist, in the common acceptance of that term, and,

Whereas, We believe that polygamy is a crime, and that no person who persists in disobeying and ignoring the law of our country governing marriage, should be allowed to participate in making the laws:

Therefore, be it resolved; That the members of the Fremont District of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled, do protest against said Brigham H. Roberts being allowed a seat in Congress, not because of his religious faith, but because he is living, in accordance with the best light we have, in open violation of the laws of our country.

ISAAC M. SMITH,
ALLEN J. DAVIDSON,
Committee.

The report was adopted and copies directed to be sent to the congressman from this district.

At the October conference held at Thurman on the 14th

(1899) Charles Fry was elected district secretary to succeed Thomas A. Hougas resigned.

In 1900 a new site was selected for the district reunion, located three and one half miles south of Tabor in Green's grove. Pres. Joseph Smith, John W. Wight, Isaac M. Smith, Henry Kemp, and Charles Fry, of the general ministry, were present. During the session twenty-three sermons were preached, and eight prayer services were held; also two business meetings, six sessions of Sunday school, and five other meetings devoted to Sunday school work. Five were baptized.

On the first Sunday of this reunion (August 26) William Leeka, who had served as Bishop's agent many years, was ordained to the office of Bishop by Pres. Joseph Smith, assisted by High Priest Henry Kemp.

By the increase of the membership and a more general observance of the temporal law the financial interests of the district needed a step of this kind, and the Saints were highly gratified by the ordination.

From the secretary's report to the district conference held at Shenandoah, February 2, 1901, the following is gleaned:

The district numbers six hundred and seventy-six, a net loss of sixteen since October. In the four months there have been preached two hundred and sixty-one sermons, one hundred and ten of which were by the local brethren. There have been one hundred and twenty-seven administrations to the sick.

The appointment of Charles Fry as local historian for the Fremont District in May, was ratified by the district conference at Henderson, June 1, 1901.

An effort was made at the above conference toward the purchase of a light gospel tent, suitable for missionary work, and the district president and bishop were appointed a committee to solicit funds. Ninety-three dollars and forty-nine cents were collected and a tent twenty-six by forty was pur-

chased for sixty-seven dollars, the balance being used in providing seats, lamps, etc. The tent was reared at Bartlett, and on July 3, a series of meetings was begun which lasted four weeks, resulting in seven additions to the church, and afterward a number of others uniting who were at that time converted.

The tent was in constant use except during the reunion, until October 13, when it was stored for the winter, having been in charge of James F. Mintun and Charles Fry with the occasional help of Henry Kemp.

Another reunion was held in Green's grove this year, beginning August 24. John W. Wight, Mark H. Forscutt, James F. Mintun, Henry Kemp, and Charles Fry were present. High Priest Henry Kemp was ordained to the office of patriarch by John W. Wight assisted by James F. Mintun, and Elders Allen J. Davidson and Samuel Orton were ordained first and second counselors respectively to Bishop Leeka by John W. Wight and William Leeka. Twenty-nine were baptized.

This reunion was one of the most enjoyable and successful the district had held. A remarkable incident in connection with it is worthy of record. The year previous a well had been sunk near the creek to supply the water for the people while a watering place was made in the creek for the horses. The well water was of poor quality and the supply insufficient, notwithstanding the well was sunk to a point lower than the creek bed.

This year the creek was dry from the continued drought, and provision had to be made for water to insure the success of the reunion. A new well was started on ground about twelve feet higher than the old one with the result that at a depth of sixteen feet (little more than half the depth of the old one) such a flow of water was found that it raised almost to the top of the well. Thousands of people and hundreds of teams drank from this well on Sundays without exhausting the sup-

ply. When we consider that the committee began their work of preparation by a season of prayer in which God's blessings were asked upon their labors, it is not hard to believe that He who caused water to gush from the rocks for ancient Israel would also supply the needs of a portion of latter day Israel.

A secretary's report to the October conference contains many valuable points showing the work and strength of the district. It is given here in full, the reports being for four months:

The local brethren have reported ninety-five sermons, ten baptisms, ten confirmations, and eight children blessed, one hundred and seventeen administrations to the sick, and the administering of the sacrament ten times.

The three general missionaries report two hundred and twelve sermons, forty baptisms, thirty confirmations, fourteen children blessed, two ordinations, forty-seven administrations to the sick, one marriage, making a total for all the priesthood of the district including the missionary in charge, of three hundred and seven sermons, fifty baptisms, forty-five confirmations, twenty-two children blessed, two ordinations, one hundred and sixty-four administrations to the sick, one marriage, and ten administrations of the sacrament. The branch reports show that at last conference the district numbered six hundred and seventy-six. Since then the branches have received forty-one by baptism, eight by certificate of baptism, three by letter, and one by vote on evidence of membership, making a total gain of fifty-three. They have lost by letter six, by death three, a total of nine, leaving the net gain forty-four, which added to the number at last report gives the present numerical strength seven hundred and twenty.

Among this number are one patriarch, one bishop, twenty-three elders, thirteen priests, thirteen teachers, and nine deacons, making a total of fifty-eight officers or about eight per cent of the whole membership. From these we receive twenty elders' reports, nine priests' reports, five teachers' reports, and two deacons' reports, a total of thirty-six reports, or about sixty-two per cent. Charles Fry, secretary. (October 26, 1901.)

A priesthood meeting was held at this conference in charge of James F. Mintun which was well attended to the profit of all.

A petition was also received from a number of the Saints residing at Bartlett requesting the organization of a branch there, which was granted, and on Sunday, November 10, 1901, the Bartlett Branch was organized by Elders Henry Kemp and James F. Mintun. Elder Samuel Orton was chosen to preside, with John Garver secretary, after which the following

officers were ordained and elected to act for the branch: John Huston, priest; John Garver, assistant priest; Moroni Ettleman, teacher; William Eyler, deacon. The place of meeting was appointed at the Bartlett Schoolhouse.

Samuel Orton continued as president until 1907, when John Huston was chosen to succeed (February 17), the latter still holding the office of priest. John Garver was secretary until October 5, 1902, when Laura R. Ettleman was elected to that office. The membership at the time of organization was forty-two which increased by 1907 to forty-four. No regular preaching services are held, but the sacrament is observed once a month. A Sunday school organized some years prior to the existence of the branch, is still maintained.

The secretary of the district Sunday school association reported to the above conference that there were eight schools in the district with a membership of four hundred and eleven. The convention held previous to the conference held four sessions.

Three conferences were held in 1902, at Hamburg, Henderson, and Thurman. Reports show a steady progress, though not as rapid as in some other years, the number in October being seven hundred and thirty-one, a gain of eleven over the previous year.

At the February conference of this year Elder Amazon Badham was elected district president to succeed Daniel Hougas. At the May conference he was reelected, and a resolution passed that the officers hold until the next February conference, after which elections would be held annually.

The General Conference appointed Henry Kemp to labor as patriarch for another year in the district, and Columbus Scott, Sorens K. Sorensen, and Charles Fry as missionaries, the first being placed in charge. Elders Scott and Sorensen, however, were unable to reach the district on account of sickness, and in the latter part of August Priest Adolph E. Madison was

appointed to labor in the district as missionary by the missionary in charge.

Tent work was done at Red Oak by Charles Fry and Adolph E. Madison, and at Randolph. The extremely wet season made tent work very difficult, and while some good was accomplished it seemed small in proportion to the labor and sacrifice performed. Tent work was closed in August.

The annual reunion began August 16 at Green's grove and continued until the 24th. Ministers present were Frederick A. Smith, Henry Kemp, Mark H. Forscutt, Robert M. Elvin, and Edmund L. Kelley for the first half; the latter half, Charles Fry, Adolph E. Madison, and many local brethren.

The Sunday school association took an active part, several sessions being devoted to that line of work. Eight were baptized.

Elder James F. Mintun reported to the February conference the organization of a district Religio association with James F. Mintun president, Emily Fry assistant, Ora Becksted secretary, Agnes Dunsdon treasurer. Four local societies had been organized, all of which were represented at the district organization. By the next spring two of the local organizations, viz, Bartlett and Henderson, suspended meetings, and shortly after a third, Shenandoah, followed. A local was later organized at Hamburg which also dissolved in a short time. The president, James F. Mintun, was removed by a change of appointment and the work declined in the district. The local at Tabor has continued with fair interest until the present.

At the annual election of officers of the district Sunday school association at the February convention, Charles Fry was elected superintendent and Emma Hougas assistant. At the May convention the superintendent resigned and the assistant was chosen to succeed, with Ida Castor as assistant.

In October of this year a movement was started in the Tabor Branch toward the erection of a place of worship, but

the work on the building was not started until the next year. A similar movement was commenced by the Glenwood Branch.

In the year 1903 the work made a steady advance, but little opposition of a public character was met with, the only instance being a lecture given by Mrs. Weed, a representative of the Inter-denominational Council of Women, and of the Women's Christian Temperance Union, in two or three places in the district. Elders James Caffall and Charles Fry attended her lecture at Red Oak, April 20, and while she announced the effort to be aimed against polygamy, it was aimed against the entire work, and all classes of Latter Day Saints were placed under reproach without distinction. At the close of her lecture Mrs. Weed was informed of the position of the Reorganized Church, and earnestly urged hereafter to make the distinction, which she promised to do, though with evident reluctance. We learned of succeeding lectures given in several places in which she failed to make such distinction.

A change was made in the appointment of missionaries to the district by the General Conference held at Independence. Elder Henry Kemp, who had done about twenty years' continuous labor in this field, was transferred to Independence Stake, and Charles Fry transferred to Omaha, Nebraska. The appointees for the district were Columbus Scott, Martin M. Turpen, David R. Chambers, and Joseph S. Snively, these all having the Pottawattamie District in connection.

At the February conference held at the Tabor Branch all the district officers were reëlected for the ensuing year, but at the June conference Charles Fry, the secretary, resigned, having been removed from the district, and J. Frank Redfield was elected to succeed.

During this year the Saints of Glenwood exchanged their small and inadequate building for a lot of suitable dimensions and built a chapel thereupon, the size being twenty-four by thirty-six feet. The total value, including furniture, is one

thousand two hundred and sixty-one dollars, a small part of which remained unpaid for a number of years.

Elder David R. Chambers was elected president in 1904, continuing in that office until 1906, when Amazon Badham was chosen. J. Frank Redfield held the office of secretary until 1905, when Charles W. Forney was elected to succeed him and has continued until the present (1907). The total enrollment of the district in May, 1907, was seven hundred and sixty-one.

The influence of the gospel has been gradually spreading, and where the Saints are best known they are well respected. The columns of the local newspapers are open to them almost without exception, and proper recognition is usually given of any noteworthy event pertaining to the church work. The opportunities for the future are grand, and the future depends upon the manner in which the Saints shall discern and use them.

(To be continued.)

NORTHERN AND EASTERN MICHIGAN.

(Continued from page 109.)

CHAPTER 15.

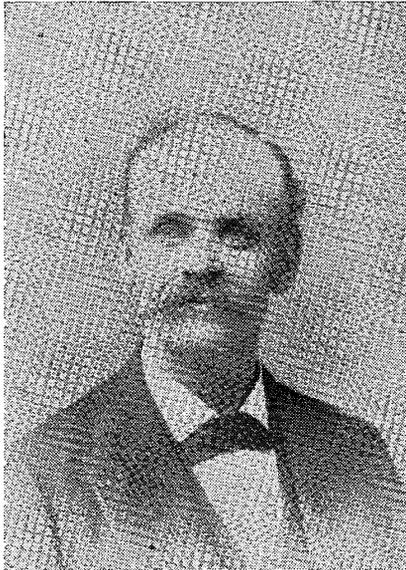
1886.

There was a little addition to the ranks of the missionaries this year, viz: Elder Edmund C. Briggs was associated with Elder William H. Kelley in his fields (Michigan with others); otherwise the missionaries were as last year. John J. Cornish was the only one residing in the northern part, and his field was the same as last year, viz: Michigan and Canada.

In the early part of February arrangements were made between John J. Cornish and Mr. John Chisholm, of the Disciple Church, for a discussion on the subject, "Resolved, That the doctrine of the Saints, as taught and practiced by Joseph Smith, is right, and according to the teaching of Christ and his apostles." John J. Cornish affirms. John Chisholm denies. For some items see *Herald*, volume 33, page 134, as follows:

We met in Mr. Pierce's hall, and the crowd was so large that there was

not room to contain it. Finally the proprietor gave orders for some to leave the hall, as it was sinking. Some said the floor had sunk four inches. We then retired to Mr. Sparling's hall. It was larger and a more solid building. We organized by choosing Mr. W. Coran moderator. Mr. Coran is an infidel, or considered so by other people. Mr. Chisholm chose Mr. —, a member of the Disciples, for his moderator. The two



ELDER J. J. CORNISH.

moderators chose a lawyer, Mr. John Craten, as chairman. Mr. Craten is a Catholic.

I made the first speech showing forth the gospel of Christ and his apostles, and declared that Joseph Smith taught the same.

Mr. Chisholm commenced by running down Joseph, taking all the worn-out stories to prove that he was a bad man, etc.

In the midst of this I arose to a point of order, and when the chairman asked me to state my point, I stated that we were not there to discuss as to whether Joseph Smith was good or bad; but "did Joseph Smith teach the doctrine of Christ?" I also said if my opponent wanted to discuss the character of Joseph Smith we would draw up different propositions after we were through with this.

The chairman saw this and kept him to the agreement; but in his second speech he declared that if he were not allowed to bring in all the books he pleased, he would go no further, and so it dropped there. The next day we went five miles west of Uby, where the most of the Saints of that place reside, and organized a branch of twenty members, Andrew

Barr, John J. Bailey, and Robert Davis assisting. We ordained one priest, William Davis, and one teacher. We were blessed by the Holy Spirit. Two more arose and asked to be baptized. That evening I was sent for to go to Uby right away, and told that the opposite parties would discuss the same points, and take the Bible for it. I went back, met a large crowd, and we made arrangements to discuss that night, two half hours each. They wanted the people to manifest by vote as to who, in their judgment, proved their points. I agreed to this, and we went at it again, I trying to uphold the gospel of our Master, Jesus Christ, and he trying to tear it down. The four speeches over the vote was taken by show of hands. They were not satisfied when so few raised their hands for them, and they would not allow them to raise their hands for me; but they would be satisfied to divide the house. This was done, and the majority was on my side. Then my opponent gave out that he would deliver a lecture the next night on Mormonism. I then announced that I would reply to it the following night. He lectured on (or rather ridiculed) Joseph Smith and the Saints. I replied the following evening, and I am fully satisfied much good was done.

February 1 I went up a few miles from there to Seagle, where I had done some preaching before, but had baptized none there up to that date. A sleigh load who were at the debate in Uby came; and on Monday, February 3, ten were baptized, and we had a good time. There was a great gathering to witness the baptism. We went to a place where there was a large mill, plenty of water, and a large boarding house. We put seats in the large room, and I talked to them a good while before baptism, preaching to them the gospel. I knew they would not go away until after baptism; and as many of them would not come out to hear us preach, I thought then was the time to tell the good old story.

On the 4th I went to organize another branch of twenty members, six miles south of Sand Beach. We had a large gathering. This is where I did considerable labor a year ago. We organized them, and ordained one priest, one teacher, and one deacon, and spent the balance of the afternoon in speaking and singing. During the meeting another asked for baptism. The next day we baptized two more. And thus the great latter day work is rolling on here. Brother Bailey baptized one more near Forestville.

This whole country is in an uproar. The press and the preachers are at work crying "Mormonism," "Joe Smith," "Brigham Young," etc., etc. I try to answer them all as best I can. The people ought not to be afraid of me; for I am only a little one. But it is not I; it is the power of the Master that worketh in me! For truly I have been blest abundantly by the Spirit of God, and by that Spirit the work is done.

The branch mentioned, as five miles west of Uby, is called the Saint Gideon Branch. It was organized January 26, 1886, by John J. Cornish, assisted by the brethren before mentioned. William Davis was ordained priest, and chosen to preside.

Bro. Thomas Obrine was ordained teacher and chosen to be the presiding teacher of the branch. At that time the branch numbered twenty-two.

The other branch mentioned was the Saint Thomas Branch, six miles south of Sand Beach, which was organized by John J. Cornish, assisted by John J. Bailey. Thomas Whitford was ordained priest, and chosen as president of the branch. Charles Rawson was chosen and ordained to the office of teacher and made teacher of the branch. Twenty members at the time of organization.

Elder James A. Carpenter, of Brown City, did local work in and around Brown City. Of this he wrote:

BROWN CITY, MICHIGAN, May 16.

Dear Herald: I am laboring the best I can under my circumstances. Am preaching every Sunday and sometimes of nights during the week, in Lapeer and Sanilac counties. I have baptized a number, blessed a number of children, and administered to a good many sick, since our last fall conference. The Lord has blessed me much in my labors. I held one debate with an Adventist on the Sabbath question with good results. I am a member of the Maple Valley Branch, and the branch I consider is in good working order. We number some sixty, including four elders, two priests, one teacher. Elder John Most is president, Elder John J. Bailey is Bishop's agent of Northern Michigan District, and myself clerk. I believe we are all trying to do our duty as officers and elders in the church. We are hoping and praying for a good time at our conference in June, and we hope to see the visiting brethren from other districts.

Elder Edward Delong moved his family to Tawas City, and did local work in the ministry, preaching nearly every Sunday, and baptizing some occasionally.

Elder John J. Bailey did some labor in and around Brown City; and also Bro. John Most, who had been ordained an elder.

Bro. Thomas Whitford (priest) baptized four persons in his branch lately organized.

Elder Cornish moved his family to Bay City, intending to remain there for a few months until he could find a location in the western part of the State, so as to open up the work in

new places, as there are now several elders laboring in Sanilac, Lapeer, and adjoining counties.

While there he began preaching, and baptized some. Eight had been (previously to his arrival) baptized, through the efforts of Edward Delong and others.

John J. Cornish had not been long in Bay City before a debate was arranged for with a minister of the Simite order; upon this a sketch from the *Herald* says:

We occupied two half-hour sessions each. He affirmed that the gospel of Christ, as taught by him and his apostles, did not cease or fall away, and hence needed no angel to restore it. I denied. After the debate was over, the chairman put it to vote to see who (in the opinion of the people) had gained the point—the vote was taken by standing, but no one stood up for my opponent. The chairman then called for those who thought I had gained the point to arise, and nearly all stood up. Since that time we have had a large turn-out to our meetings, and I am satisfied that good is now being done.—*Herald*, vol. 33, p. 536:

Bro. James H. Peters ordered a number of Voice of Warnings to be placed in the hands of men and women as agents, to loan and re-loan them to their friends and neighbors all over the country, so as to get reading matter before those who now do not have access to that work, and in that way many will be ready to accept the gospel when presented by the elders.

The Iosco Branch now numbers about thirty-six members. Elder Delong resides there and assists them in their work.

About the middle of November Elder Cornish accepted a challenge to meet Elder Leland on the Sabbath question. It lasted three evenings, after which a vote was taken. Eight only stood for Elder Leland, and most of the remainder of a large schoolhouse well filled with people voted that in their judgment John J. Cornish had gained the victory, and that the seventh day Sabbath was not in force nor binding on the people. A colored gentleman by the name of A. N. Freeman was chairman of the debate. Mr. Freeman was the first colored man who was permitted to receive an education in the Oberlin College, at Oberlin, Ohio.

The Seventh Day people had been preaching in that locality (Pigeon River, Huron County,) for over four weeks, and some of the community were now working on Sunday, and trying to rest on the Sabbath as per Adventist belief. The debate seemed to end the matter, as there are none (1907) now living in that part of the country.

In the latter portion of this year John J. Cornish opened up the work in Bay Port, also did some preaching in Caseville, where he had done some preaching previously. At this time he baptized three.

John J. Cornish baptized during the conference year one hundred and three persons, confirmed one hundred and fourteen, blessed one hundred and thirty children, and administered as called upon, the local brethren doing all they reasonably could, so that during the year one hundred and fifty-five were baptized into the church in the Northern District.

(To be continued.)

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry Van Dyke.

CURRENT EVENTS.

July 12, 1909. There was incorporated under the laws of Massachusetts an association to be known as "Jerusalem Temple Association." It is a Masonic association and has for its object the rebuilding of Solomon's Temple in Jerusalem.

August 15, 1909. Trenton, Missouri, Branch organized by William Lewis with ten charter members. Elder J. D. Proffit president.

October 31, 1909. Poplar Creek Branch was organized in Marion County, Illinois, with twenty-seven charter members, by Henry Sparling. Elder John Hanson president.

December 5, 1909. Logan's Creek Branch was organized in Reynolds County, Missouri, with twenty-one charter members, by Arthur M. Baker. Elder George Miller president.

December 22, 1909. John F. Wiles was ordained a seventy at San Francisco, California, by Elders Frederick A. Smith and John M. Terry.

February 6, 1910. Ava, Illinois, Branch organized with twenty-one charter members, by Henry Sparling. Priest Joseph J. Wayland president.

February 13, 1910. Ripley, Oklahoma, Branch organized by Hubert Case. Elder Thomas N. Berry president.

February 21, 1910. Third Saint Joseph Branch organized by Charles E. Harpe and William Lewis, with fifty-five charter members. William P. Pickering president.

February 21, 1910. Burgay, Illinois, Branch organized with forty-eight charter members. Priest John M. Fuquay president.

February 22, 1910. The Mississippi legislature, after a seven-week deadlock, elects Leroy Percy United States Senator to fill the unexpired term of the late A. J. McLaurin.

February 22, 1910. Elder Francis M. Sheehy opens the

work in the Republic of Mexico by a discourse in Agua Dulce, state of Vera Cruz.

March 27, 1910. John Rex Winder, first counselor to Pres. Joseph F. Smith of the Utah church, dies at Salt Lake City, Utah.

April 2, 1910. The fifteenth annual convention of the Zion's Religio-Literary Society meets at Independence with Elder Jeremiah A. Gunsolley in the chair, assisted by Richard B. Trowbridge and Samuel A. Burgess.

Officers elected for the ensuing year: President, Elder Jeremiah A. Gunsolley; vice-president, Robert T. Cooper; secretary, Mrs. Merrill A. Etzenhouser; treasurer, Richard B. Trowbridge; librarian, Samuel A. Burgess; home department superintendent, Altha R. Deam.

April 4, 1910. The nineteenth annual convention of the Sunday School Association convenes at Independence, Missouri, Thomas A. Hougas and Daniel Macgregor presiding.

Officers elected for the ensuing year were: Superintendent, Elder Daniel Macgregor; first assistant, Wallace N. Robinson; second assistant, Elder Gomer R. Wells; secretary, Elder David J. Krahl; treasurer, Elder John Smith; library commissioner, Edmund H. Fisher; home department superintendent, Maggie Macgregor.

April 6, 1910. The fifty-seventh annual conference of the Reorganized Church of Jesus Christ of Latter Day Saints convenes at Independence, Missouri, Elder Joseph Smith in the chair. The First Presidency were chosen to preside.

The jubilee services commemorating the fiftieth anniversary of President Smith's acceptance of the presidency of the high priesthood were held in the afternoon and the evening.

April, 1910. At the April conference of the dominant church in Utah, John Henry Smith was chosen as second counselor to the President; Anthon H. Lund was chosen to fill the place of first counselor vacated by the death of John R. Winder,

while Joseph F. Smith, jr., was placed in the Quorum of Twelve.

April 16, 1910. By the authority of the general association Wallace N. Robinson was appointed historian for General Sunday School Association.

April 16, 1910. Judge Brumback, of Kansas City, granted a *pro forma* decree of incorporation of the United Order of Enoch.

April 17, 1910. Elder Holmes J. Davison was ordained by Elder John W. Wight and Elder Ulysses W. Greene to the office of seventy.

Elder Oakley R. Miller was ordained by Elder Francis M. Sheehy and Elder Robert C. Russell to the office of seventy.

Elder William P. Bootman was ordained by Elder Ulysses W. Greene and Elder John W. Wight to the office of seventy.

Elder Arthur C. Silvers was ordained to the office of seventy by Elder Robert C. Russell and Elder Francis M. Sheehy.

Elder James C. Chrestensen was ordained by Elder J. Frank Curtis and Elder Gomer T. Griffiths to the office of high priest.

Elder Joseph R. Lambert was set apart by Pres. Joseph Smith and Elder Isaac N. White to officiate in the office of president of the quorum of patriarchs, pending the choosing of a permanent president.

Elder Frederick G. Pitt was ordained to the office of evangelical minister by Elder Frederick A. Smith and Elder Gomer T. Griffiths.

Elder Arthur Leverton was ordained to the office of evangelical minister by Elder Gomer T. Griffiths and Elder Frederick A. Smith.

Elder William Lewis was ordained to the office of evangelical minister by Elder Frederick A. Smith and Elder Gomer T. Griffiths.

Elder William E. LaRue was ordained to the office of high

priest by Elder Isaac N. White and Elder J. Frank Curtis. These ordinations took place at Independence, Missouri.

April 18, 1910. At Independence, Missouri, Elder Francis J. Ebeling was ordained a high priest by Elder Ulysses W. Greene and Elder Frederick A. Smith.

Elder Charles Fry was set apart as second counselor to the president of the High Priests' Quorum by Frederick A. Smith and Ulysses W. Greene.

Elder William H. Deam was ordained a high priest by Elders Isaac N. White and J. Frank Curtis.

Elder Joseph A. Tanner was ordained president of the High Priests' Quorum by Elders J. Frank Curtis and Isaac N. White.

Elder Vinton M. Goodrich was ordained first counselor to the president of the High Priests' Quorum.

April 18, 1910. General Conference adjourns to meet April 6, 1911, at Lamoni, Iowa.

April 19, 1910. Elder Burton McKim, missionary to Hawaii, sailed from San Francisco on board steamer *China*, arriving at Honolulu April 25.

May 6, 1910. King Edward VII dies at Buckingham Palace, London, England.

May 9, 1910. King George V succeeds Edward VII as king of England.

May 25, 1910. State Historical Society of Iowa meets at Iowa City.

May 26, 27, 1910. Mississippi Valley Historical Society meets at Iowa City, Iowa.

DEBATES.

November, 1909. Elder Francis M. Sheehy begins a debate at Phoenix, Arizona, with Professor O. A. Phelps upon the divinity of the Bible. Six nights.

February 21, 1910. Debate begins at Ottumwa, Iowa, be-

tween Elder Mark H. Siegfried and Elder Ira A. Pace of the Utah church.

March 7, 1910. Elder J. Frank Curtis begins a six-day debate with Ben M. Bogard of the Baptist faith at Winthrop, Arkansas.

March 7, 1910. Elder William A. Guthrie begins a five-day debate with Elder H. S. Derr of the Baptist faith at Beardstown, Illinois.

REUNIONS.

April 10, 1910. The reunion of the Sheffield District convenes in Saints' Church, Clay Cross, Derbyshire, England.

CONFERENCES.

September 26, 1909. The Southern Nebraska conference convenes at Wilber, Nebraska. Elder Charles H. Porter presiding.

Little Sioux District convenes at Bigler's Grove, Iowa. Elder Sidney Pitt presiding.

October 9, 1909. Eastern Michigan conference convenes with the McGregor Branch. Elder William Grice presiding.

October 16, 1909. The London District convenes at London, Ontario. Elder Robert C. Longhurst presiding.

October 23, 1909. Nodaway District conference convenes with Ross Grove Branch. Elder Edward S. Fannon presiding.

October 23, 1909. Toronto District convenes at Toronto; Elder Robert C. Russell presiding.

October 30, 1909. Lamoni Stake conference convenes with Evergreen Branch. Elder John Smith presiding.

November 13, 1909. The Florida District conference convenes with the Pleasant View Branch. Elders Thomas C. Kelley and William A. West presiding.

November 27, 1909. Idaho District conference convenes at Boise, Idaho. Elders Frederick A. Smith and Andrew J. Layland presiding.

November 27, 1909. Western Maine District convenes with the Mountainville Branch. Elder Daniel Macgregor and Elder John J. Billings presiding.

December 5, 1909. Conference of the Northwestern Kansas District convenes at Seldon, Kansas. Elder James J. Teeters presiding.

December 11, 1909. Conference for Spokane, Washington, convenes at Spokane. Elders Frederick A. Smith and Andrew V. Closson presiding.

December 25, 1909. New South Wales conference convenes with Hamilton Branch on Christmas Day. Elder Cornelius A. Butterworth and Elder J. H. N. Jones presiding.

January 1, 1910. Conference of Saskatchewan District convenes at Ribstone, Alberta. Elder James L. Mortimer presiding.

January 8, 1910. The eighteenth annual conference of the Sheffield District convenes at Sheffield, England. Elder Thomas Taylor presiding.

February 5, 1910. Conference of Massachusetts District convenes at Providence, Rhode Island. Elders Myron C. Fisher, John D. Suttill, Horatio W. Howlett, and Arthur B. Phillips presiding.

February 5, 1910. Central Illinois District convenes at Taylorville, Illinois, with Elders Charles H. Burr and J. Frank Curtis presiding.

February 5, 1910. Des Moines District convenes at Runnells, Iowa. Elder Orman Salisbury presiding.

February 5, 1910. Conference of Northern Nebraska District convenes at Blair, Nebraska. Elders James M. Baker and James R. Sutton presiding.

February 5, 1910. The semiannual conference of the Central Nebraska District convenes at Inman, Nebraska. Elder Levi Gamet presiding.

February 5, 1910. Conference of the Little Sioux District

convenes at Logan, Iowa. Elders John W. Wight and Joseph W. Lane presiding.

February 5, 1910. Nodaway District convenes with the Bedison, Missouri, Branch. Elder Edward S. Fannon presiding.

February 5, 1910. Pittsburg District convenes at Wheeling, West Virginia. Apostle Gomer T. Griffiths and district authorities presiding.

February 12, 1910. Conference of the Kirtland District convenes at Sharon, Pennsylvania. Elder Gomer T. Griffiths and Thomas U. Thomas presiding.

February 12, 1910. The fifty-fifth conference of the Clinton District convenes at Rich Hill, Missouri. Elders George Jenkins and James Moler presiding.

February 12, 1910. Pottawattamie District conference convenes at Council Bluffs, Iowa. Elders John W. Wight, Samuel Harding, and John A. Hanson presiding.

February 12, 1910. Central Oklahoma District convenes at Ripley, Oklahoma. Elders Edgar H. Smith, Hubert Case, and James E. Yates presiding.

February 12, 1910. Northern Wisconsin conference meets with Frankfort Branch, Porcupine, Wisconsin. Elder Sheridan E. Livingston presiding.

February 12, 1910. Nauvoo District meets at Burlington, Iowa, with Elders Charles E. Willey and James McKiernan presiding.

February 12, 1910. Semiannual conference of the Seattle and British Columbia District convenes with Seattle Branch. Elders William Johnson and Jonas D. Stead presiding.

February 12, 1910. Conference of the Eastern Oklahoma District convenes at Wilburton, Oklahoma. Elders Lee Quick and John S. White presiding.

February 12, 1910. New York and Philadelphia District convenes at Scranton, Pennsylvania. Elders Archibald D. An-

gus, William Anderson, Alma Booker, and Albert E. Stone presiding.

February 19, 1910. Gallands Grove District convenes at Dow City, Iowa. Elders J. Leonard Butterworth, Charles J. Hunt, and Paul M. Hanson presiding.

February 19, 1910. Oklahoma District convenes at Davidson, Oklahoma. Elder Amos M. Chase presiding.

February 19, 1910. Fremont District convenes at Tabor, Iowa. Elders Frank Goode, Nathan L. Mortimore, and Eli Hayer presiding.

February 19, 1910. Conference of Lamoni Stake convenes at Lamoni, Iowa. Elder John Smith and Elder William H. Kelley presiding.

February 19, 1910. Conference of the Southern California District convenes at Santa Ana, California. Elders Frederick A. Smith and Thomas W. Williams presiding.

February 19, 1910. Conference of the Montana District convenes with the Deer Lodge Branch. Elder Amos J. Moore presiding.

February 19, 1910. Southeastern Illinois District convenes with Springerton Branch. Elders J. Frank Curtis and Henry Sparling presiding.

February 19, 1910. Southern Wisconsin District convenes with the Wheatville Branch. Elder Willis A. McDowell presiding.

February 19, 1910. Far West District convenes at Stewartsville, Missouri. Elders Charles E. Harpe and William Lewis presiding.

February 19, 1910. Eastern Iowa District convenes at Davenport, Iowa. Elder Warren Turner presiding.

February 19, 1910. Semiannual conference of the Utah District convenes at Salt Lake City. Elder Thomas W. Chatburn presiding.

CONTRIBUTORS.

ELDER JOHN LEBRECHT BEAR, whose autobiography commences in this issue, was born September 9, 1838, at Affoltern, Switzerland. December 21, 1856, he united with the organization under the presidency of Brigham Young at Zurich, Switzerland, and in 1859 or 1860 emigrated to Utah. After several years of unsatisfactory experience with that people he united with the Reorganized Church of Jesus Christ of Latter Day Saints at Malad, Idaho, being baptized by Elder Edmund C. Brand, November 29, 1869, and confirmed by Elders David H. Smith and Edmund C. Brand. Ordained an elder, same day of baptism by Elder Edmund C. Brand. At the semiannual conference of September, 1872, he was appointed a mission to Germany and Switzerland, and the following January sailed for his native land. Here he labored in company with Elder John Avondet, suffering much privation. He returned home in December, 1874. April 14, 1880, he was ordained a seventy at Plano, Illinois, by Elders John H. Lake, Mark H. Forscutt, and William H. Kelley. At the same time he was assigned a mission to Germany and Switzerland. That summer found him in his native land again, enduring much hardship. At the annual conference of 1882 he was released and soon after returned home. For several years he was under General Conference appointment, laboring in Missouri, Michigan, Indiana, and Ohio. When not in the general field, was faithful in local work, and has maintained his integrity and faith. He now resides in Independence, Missouri, enjoying the peace of an honored old age.

MISS ELMA NEAL, author of "Texas and her missions," was born November 3, 1882, at Oak Island, Bexar County, Texas. She has resided in the same county until the present time. She united with the Reorganized Church of Jesus Christ of Latter Day Saints at the place of her birth, August 14, 1897, being

baptized by Elder Herbert P. Curtis and confirmed by Elders George Montague and Levi Lamoni Wight. She now resides in San Antonio, Texas, with her parents, Elder and Mrs. James P. Neal. She is local historian for Southwestern Texas, and is an efficient teacher in the public schools of her home city.

CHARLES DERRY, (see volume 1, page 384).

JOHN J. CORNISH, (see volume 1, page 510).

CHARLES FRY, (see volume 2, page 383).

HEMAN HALE SMITH, (see volume 5, page 384).

ALMA M. FYRANDO, (volume 3, page 256).

NECROLOGY.

ELDER JOHN AVONDET was born January 23, 1828, at Piedmont, Italy.

After some unsatisfactory religious experiences he united with the Reorganized Church of Jesus Christ of Latter Day Saints at Omaha, Nebraska, March 26, 1868, being baptized by Elder Joseph Gilbert.

June 28, 1872, he was ordained an elder at Plano, Illinois, by Pres. Joseph Smith.

At the General Conference of April, 1872, he was appointed a mission to Switzerland, Italy, and France. He landed in Switzerland July 24, 1872.

Here he was joined by Elder John L. Bear and together they passed through much tribulation and hardship incident to establishing the church in their native lands.

He returned to his home in Omaha, Nebraska, in December, 1874. His home ever since has been in Omaha, Nebraska, where he was known as a man of great faith and devotion. He died at his home, February 28, 1910.

Volume Three

Number Four

JOURNAL OF HISTORY

OCTOBER, 1910

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency, and ASSISTANT HISTORIAN D. F. LAMBERT.

CONTENTS

Biography of Elder Joseph F. Burton—Biography of Sidney Rigdon—Biography of James Caffall—Autobiography of John L. Bear—Autobiography of Charles Derry—Biography of David Whitmer—Biography of Charles Wesley Wandell—“Mormon Troubles in Missouri”—Some Interesting Historical Relics—Local Historians and Their Work—Current Events—Necrology—Contributors.

Published quarterly. Subscription \$1 per year in advance.

Entered at the Post-office Lamoni, Iowa, as second-class mail-matter.

PUBLISHED BY BOARD OF PUBLICATION
OF THE
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
LAMONI, IOWA



ELDER JOSEPH BURTON AND WIFE.

BIOGRAPHY OF ELDER JOSEPH F. BURTON.

BY EMMA B. BURTON.

PREFACE.

In undertaking to write this biography, it has been with the fear that it would be but a skeleton unclothed, or as the "Letter without the spirit," a form of words, a record only, especially so in regard to the portion that pertains to his spiritual career, his work in the church, and the dealings of God with him. Had he written the work himself he might have illuminated many pages by giving the exercise of his mind, his impressions at certain times, that may not have been known to any but himself. I may have been able to have done even better had I been blessed with my hearing while living with him in those years, so I could have heard the exercise of his mind as given to others in conversation.

But as it is, I must confine myself mostly to what was given to me personally.

I should never have undertaken the work, had I not been urged to do so by dear friends. And in compliance with their wishes, I will do what I can, however imperfect.

I can say that thus far it has been a pleasing task, to lose myself to the present and live in the happy past.

E. B. B.

BIOGRAPHY.

Joseph Farish Burton was born in the township of Yarmouth, Yarmouth County, Nova Scotia, April 9, 1838. He was the fifth son and seventh child of the Rev. William Burton; a worthy minister of the Baptist denomination, who married Miss Sophia Cutten, of Onslow, Nova Scotia. Twelve children were given them.

Having given the childhood life of Elder Burton to the readers of *Zion's Hope* I date this work back to the time of his leaving school in the early part of his fourteenth year.

He acquitted himself creditably at school; he seemed to go right along, without being much puzzled about anything, much less about figures; they were what one might call his hobby, so that at the above early age he had gone as high as he could in the academy.

Many changes had taken place in his father's family since the death of his mother, and the coming of the new mother with her two little daughters. His two grown up sisters, Hannah and Mary, were now married; his brother William was clerking in Boston; David was teaching school; and John was apprenticed to a blacksmith. The family were about to move to Saint Johns, New Brunswick. He did not wish to remain longer under the parental roof, and made known to his father that he wished to follow the sea, and to enter at once upon that life. His father consented, and obtained a berth for him as cabin boy, with his brother James. I find this entry in one of his books: "I left Saint Johns October 9, 1852, in the bark *Argyle*, Captain James Burton. My first voyage."

This voyage was to Glasgow, Scotland. On his return to Saint Johns, where the family then lived, he entreated his father to permit him to leave the *Argyle* and seek a berth elsewhere. But since he could not give any reasons for wanting to leave, other than that he did not want to go in her any more, his father deemed it not wise to consent to the change; first, he would feel better to know his son was with his brother; and again, he did not wish to encourage shiftlessness. So the lad went on board, and sailed for Glasgow again; but inwardly resolved that he would leave the vessel before she left port again. And he was true to his resolve. He had purposely omitted to bring his washing on board until they were nearly ready to leave, then went on shore with the pretense of getting it.

The kind hearted old lady who did his washing had taken a motherly interest in the boy, and when he told her he wanted to hide till the vessel had sailed, she locked him in the room of her house till there was no danger of his being sought for. But he need not have feared; the officers of a ship are too busy

on the day of leaving port to see if all are on board; that is their own lookout. The captain is never on board till the last minute, having to clear his vessel, and pay bills, seek a pilot, or tug boat, as the case may demand. It was never known what the captain thought or said when he learned that the "boy" was not on board.

The bark was chartered for Boston, where she arrived in due time, and from thence sailed for Saint Johns, but never reached that port.

William Burton had fallen sick in Boston, and took passage with his uncle to Saint Johns, where his father's family then lived, but never reached home. The bark encountered a heavy gale when almost in sight of home, and foundered; all on board perished.

Some time subsequent to the foundering of the bark, her hull drifted ashore, and the remains of one man were found lying in a berth, but too far decomposed to be recognized. It was supposed at once to be that of the sick man, which supposition was confirmed by the initials on his shirt.

Mr. Burton had not received any word from his brother informing him that his son Joseph had not crossed the Atlantic with him, probably because the captain expected to be home in a short time, and would see him in person. Therefore, when the loss of the bark was known to him, and also that his eldest son William was on board, he was prostrated with grief, thinking that his two sons, as well as his brother, had perished with the ship. And his grief was rendered more poignant because he had insisted that Joseph should remain with his uncle.

The kind old Scotch woman who hid the runaway cabin boy, also permitted him to board with her till he found another berth; he wished to wait for a home owned vessel, and had not long to wait till one came that was owned and manned by men of Hantsport. Hantsport is situated on the Avon River,

some thirty miles above Blomidon. It is, and ever has been, a sort of sailors' home. Shipbuilding has been carried on there right on the river, for many years; ships of all rigs are built, owned, and manned right at home. The rise and flow of tide is in the neighborhood of twenty feet; so that ships of all sizes can navigate the river at high water; and there is sufficient water in the channel, even at low water, for large steamers to lay at anchor. The river is altogether free from rocks, and has such a sloping, sandy beach, that the work of calking is done without the necessity of a dry dock. Vessels drop away from the wharf, and let the tide leave them broadside on the beach, high and dry. When one side is calked, she is winded around at the next tide, and has the other side calked.

Windsor is a much larger town, seven or eight miles farther up the river; and owns a never failing plaster quarry, at no very great distance away, that for more than a half a century has kept up a lively trade with New York, and other marine ports. The deep water sailors, as those are called who are not coasters, will take a load of plaster to New York, and charter for some foreign port across the Atlantic and bring something back to the States again; then, if there is not a paying charter in the market, the home owned vessels will take a run down home, get calked, cleaned, and fixed up for another voyage; go to Windsor and load with plaster, and back to New York again.

Such was the ship in which our cabin boy secured a berth; and under the command of Captain Abel Coalfleet. But not as cabin boy this time; he took an advance step to hand-before-the-mast. When he reached Hantsport, he learned that his father and family were living there. That the *Argyle*, and all on board were lost before reaching home, and his brother Will also, and that his father was mourning him as lost. He has-

tened home to disabuse his mind. It was a happy day to the griefstricken father when he saw his young "Skipper Joe," as he called him, standing before him alive and well. He did not reprove him for running away; he recognized the hand of Providence overruling for his preservation. And while shaking him most cordially by the hand, said, "Well, Skipper Joe, you may take your own head for it after this, and sail with whom you please, since by obeying your own impulse, you have saved your life."

From that time on, he continued to sail under ship masters who lived in Hantsport, yet visited many foreign ports, also the West Indies. This young seaman had climbed the ladder of promotion rapidly; from "before the mast," to able seaman, then second mate, and mate when nineteen years of age. In this year, 1857, he was mate under Captain Coalfleet.

This captain had left the bark in which he had been sailing, and with his crew went to Canning Cornwallis to superintend the rigging of a large new schooner, the *Forward*, that he was to take charge of. One afternoon, when work was slack, the crew went into a field where the grass was just springing up out of the moist earth, for it was early spring, and engaged in a game of ball. A young girl stood in the doorway of a dwelling house not far away, looking at the players, who played with more zest than skill, and seemed to be enjoying the recreation immensely until a young Gideon came in their midst and put an end to their game. With a hearty laugh the crew left the grounds. Years after, when Elder Burton and his wife were speaking of Canning, he said, "I was there once, helping to rig the *Forward*. One day we all went ashore to have a game of ball. We had only played a little while when a boy came and said his father would 'persecute' us if we did not get off of that soft ground; and how the sailors laughed because he said *persecute*, instead of *prosecute*."

“Were you among that crew? I was standing in the open door of a house watching that game, just for the fun of seeing sailors play ball, and saw Gid Bigelow go and say something that made them laugh heartily, and they left the grounds. But I little thought that one of them was to be my future husband.”

We next find our hero sailing as mate with Captain J. W. Holmes in the brigantine *Alpha*. Those who sail up and down the Bay of Fundy, often have to “haul up,” as it is called, for the winter, because of the ice in the bay and river. And so it was this winter of 1859. The *Alpha* was hauled up, and the crew discharged with the understanding they were to be ready to join her at the captain’s call.

During this sailors’ vacation young Burton and his chum, John Fox, proposed that they take a trip off in the country with a view to hunting a wife for themselves. They concluded to visit an uncle of John Fox, who lived on a large farm in a vicinity where neither of the young men had ever been, and perhaps they would make the acquaintance of some of the fair sex of that vicinity, and find the object of their search. But their first trip was in vain, so far as those pleasant acquaintances were concerned. They had returned, and were planning a trip in another direction when Captain Holmes notified his mate and crew to be ready to join the *Alpha* again in a day or two; that he had accepted a charter to take a load of potatoes from lower Cornwallis, commonly called Pereaux, to New York. The weather had become more moderate, and the ice was running rapidly. This was a disappointment to those young men. “Well,” they said, “we will leave that cruise till next winter.” But to anticipate, we will say that by heeding the call of duty, and joining this vessel, young Burton did find the one that winter who was to be his wife.

Captain J. W. Holmes was half brother of Mrs. Gould N.

Davison, who with her husband and family lived right in the vicinity where the vessel was to load. The next morning after their arrival, Captain Holmes went to call upon his sister, and invited his mate to accompany him. Since it was low water, and they could not get to their position till the tide came again, there was nothing to do on board. The mate therefore accepted the invitation, much to the surprise of the captain, since he had never accepted a similar invitation, being naturally very bashful. It was there he met Miss Emma Beatrice Witherspoon, and upon the first meeting said, "There is the girl that is to be my wife."

Captain Holmes had only time to get his vessel to the wharf, and well moored, ready for taking in cargo, when the weather turned severely cold, and seeing no prospect of any change, he again discharged the crew, all except the mate, who was left to keep ship. The captain went home, and the mate, Joseph Burton, boarded at the house of Captain Gould Davison. And ere he sailed again, the above named Miss Davison had promised to be his wife. And they were married the 16th of the following November, 1860. Mr. Burton had to sail again in two weeks after their marriage, leaving his bride with her parents until his return, which was in January. He then took his wife to Hantsport, where they commenced house-keeping. The five weeks that he was permitted to dwell in that little piece of paradise, passed like a happy dream; the awakening of which came when they had to bid good-bye again, the young husband to go forth on the trackless deep, leaving his girl wife, scarcely seventeen, in the little home he had made for her. He had purposely taken rooms in a house of a relative of hers, so that when he was away she would not be all alone.

In the following June, a flying visit of one week was made at home; at which time Captain J. W. Holmes left the *Alpha*,

and his mate, Mr. Burton, accepted the position as captain. Before accepting this position, he had made himself thoroughly competent for it. From the first, he had not spent his time and money ashore, as the majority of sailors did; he went to theaters sometimes, but more often to lectures, or such profitable entertainment; though his books were his chief companions, of which he always carried a good supply. But having chosen the sea as his vocation for life, he sought, as the time passed, to make himself proficient in all the duties of seafaring life. He studied the ship, and her needs, as well as navigation; so that he could tell at a glance at her spars or rigging if all was not right, and how to make it right. He was shrewd in judgment, accurate in calculations, and quick to act upon his decisions; to hesitate, and be in doubt, or undecided was altogether foreign to him in his line of business. And neither fear nor worry had place with him. With these natural qualifications, together with the study he had given all nautical matters, he was an accurate navigator, as well as a good seaman.

True, he used the "vile weed," but never was known to swear, or get in a quarrel with the sailors, or anyone else; and he regarded it as a shame to manifest anger. At the time of his marriage, and long before, he was a member of the temperance division, and an advocate of that cause. Nothing would induce him to leave his newly made home of an evening, except to go to the division. In this he had the full concurrence and encouragement of his wife. But he made no pretension to being religious. To the contrary, he had become dissatisfied with the claims of the Christian world, and was at that time trying to be an infidel; but that did not satisfy him either.

When Mr. Burton accepted the position as captain of the *Alpha*, he was without a mate; this need was supplied in the person of a retired sea captain, a coaster, yet he had sailed

to and from the West Indies many times; and being a friend of Captain Burton he may have thought, since it was his first voyage as captain, he might need some advice from one of greater years of experience. If so, he came home a wiser man.

The *Alpha* only came as near home the trip Mr. Burton took charge of her as Saint Johns, and was to take in a cargo at a port not far distant for the West Indies. This port was not a desirable place to either enter or leave. The entrance was narrow and rockbound. Coasters invariably took daylight for navigating such places and made more use of their eyes than of their compass. But this young captain proposed to go when he was ready. It so happened that they were ready for sea just about dark. The captain had cleared his vessel at the custom-house, and when he came on board told the mate to give the order to get under way.

The mate replied in much surprise, "Are you going out to-night?"

"Yes; there is a good, fair wind outside."

The mate knew that to advise the captain was not the proper thing to do, but he considered that an extreme case, and said, "Did you ever go out of this port before?"

"No."

"It is very dangerous this dark night, and I would advise you to wait till morning, so you can see the rocks."

The captain smiled, but simply said, "No danger at all, tell the men to work lively and get under way," and passed quickly to the cabin to consult his chart, and laid off the exact course through the channel. As the vessel swung around, and started on her course, the mate walked the deck in great anxiety, with his hands deep down in his trousers pockets till the good brig was safely out in the open sea.

It was also the custom of coasters, when making any of the

West Indies, to run a little to windward of the island to which they were going, lest by any mistake in reckoning they might find themselves to leeward of the island and have a hard beat against the trade wind to get up to the island. So, as the *Alpha* neared her port of destination, and the mate saw by the way the young captain was laying off his course on the chart that he proposed to run square at the island, though it was not yet in sight, he felt uneasy, and asked if it would not be wise to lay his course to windward of the island.

“Why so?”

“Well, suppose you should be to leeward of the island; it would be a hard beat back.”

“If my cronometer is correct, I am right here, (pointing to the dot made on the chart at the noon reckoning,) and if it is not correct, I do not know where I am; might as likely be to windward as to leeward; but the cronometer *is* correct, and you will see the light at 8 o'clock straight ahead.”

The mate felt troubled, but had learned by the circumstance that took place when leaving the American shore, that the captain trusted to his own judgment. So he said nothing, but was very restless.

At 8 o'clock the captain said, “Do you see that light?”

The mate fairly jumped to the rail, saying, “Where?”

“Look straight off the end of the jib boom.”

“Well, well! One might think it was a lantern hanging there.” And after reaching home he often referred to the wonderful landfall made by the young captain.

It was October when the *Alpha* arrived at Saint Johns, New Brunswick. The captain left the mate in charge and made another one week visit home, not only to see his wife, and to get a new mate, but to see an infant son also. And since he was to make another trip to the West Indies, and would probably be away most of the winter, he secured a room and

board for his wife at her father's house again, that she might not be alone in the winter time, and made arrangements for their removal before he left. They had named their son Frank Wilfred.

It seems to be a light matter to write of those comings and goings; as though it were a matter of course, and all went off cheerfully. But words would fail to portray the anguish of these separations, and the loneliness of the days and weeks that followed. They were felt as keenly by the husband as by the wife; except he had much to engage his time and attention, while she sat lonely by the hearthstone. But now, while it was far better for her, it was doubly hard for the husband, who had to leave both wife and babe.

His voyage out was successful, and with a light cargo for New York he got as far north as Cape Hatteras where he encountered a severe gale, during which the *Alpha* was dismasted. She was hove to, with the hope of outriding the gale; but the vessel was old and leaked badly, and after making all effort for several days to bear up against the gale, he was obliged to turn back for a smoother sea if they would save their lives. They were driven before the wind across the Gulf Stream into fine weather. To be compelled to turn back after getting within twenty-four hours' sail of New York, and in a disabled condition, was discouraging indeed, as will be seen by the following acrostic, which was written while drifting towards the West Indies:

Far from the loved ones I do roam,
Roaming still so far from home.
O, that I could with you be,
Merry would the happy hours flee.

Joy of my life, my soul's delight,
For thee I sigh both day and night.
But long and lonely the time will be,
Until your dear face, I again shall see.

Rich am I that were so blessed,
 To secure the love of thee—the best
 Of God's sweet creatures—though by his will,
 Never was man so lonely, still.

Thou art ever near me, by me,
 O how often I do see thee;

Even now, though far away,
 Methinks I see thee every day.
 Memory wafts me o'er the sea,
 And once again I am with thee;

And sitting, singing, talking, laughing,
 Never dreaming each hour's wafting
 Dear loved ones, me back from your side,

Far o'er the boiling, foaming tide;
 Rolling, tossing, pitching to and fro,
 And back to a southern climate I must go.
 Never despair, dear loved ones; there's one above
 Keeps watch o'er ye who know His love.

How often, in this time of sorrow and loneliness, has the writer repeated the last two lines of the above, and gathered courage from them, as words of comfort spoken by his own lips.

Arriving at the West Indies, he put in to Saint Thomas for repairs, after which he ran across to the port of Arisebo for a cargo of sugar for New York, and was about ready for sea, when a gale of wind struck the island from the seaward. When the gale was making up, the English bark *Pandora* was seen dragging ashore, and had hoisted her signal of distress.

Captain Burton called for volunteers to man the boat and take him to the bark. It was with difficulty they reached the bark; and darkness was setting in. The captain gave his men orders to pull back to their own vessel as soon as he left the boat. All was confusion on board the *Pandora*. The sailors were so crazed with fear that they neither obeyed orders nor listened to counsel. Captain Burton bade them remain on the ship if they would save their lives, but they lowered the

boat, and all except the captain of the *Pandora* got in; they had scarcely pulled away from the ship when the boat capsized and all were drowned. As the two captains heard the struggles and cries of the drowning men, Captain Burton feared that his men had shared the same fate. Because of the mist and darkness, the boat could not be seen; but they reached their destination in safety.

The *Pandora* soon dragged ashore and grounded, whether on rocks or shore, the writer does not know, but the sea was sweeping over her at regular intervals. All that terrible night those two captains were on the wrecked bark, lashed first to one place about the ship, and then to another, wherever it seemed the most safe. They had to lash themselves to keep from being washed overboard by the force of the sea. Sometimes they were in the rigging, expecting that the whole hull would break up any minute, but the arm of the mighty God of Jacob was about them, and they were preserved from death.

It was a joyful surprise to both captain and crew when the captain of the *Alpha* went on board his vessel the next morning, and the handshaking was as affectionate as between father and son; for neither expected to see the other's face again.

The captain of the *Pandora* reported the circumstance to the British consul, and he to the home Government; and the result was that in the following winter, while Captain Burton was at home, he received a very cordial and complimentary letter from Her Majesty's Government because of putting his own life in jeopardy that he might save some. This letter was quickly followed by a very fine telescope. In the make-up German silver was used instead of brass, with this inscription cut in the silver, "Presented by Her Majesty's Government to Captain Joseph F. Burton, of the brigantine *Alpha*, of Windsor, N. S., in acknowledgment of his humane exertions to save

the lives of the crew of the bark *Pandora*, of Liverpool, wrecked on the 5th of April, 1862, off the port of Arisebo.”

This telescope has been in use, more or less, for forty-eight years, but is still in good condition. Through it the moon looks as though it might be a huge mirror, in which one side of our earth is reflected, the dark and light portions corresponding quite well with our land and water.

(To be continued.)

MORONI'S FAREWELL.

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God.

And again, if ye, by the grace of God, are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is the covenant of the Father, unto the remission of your sins, that ye become holy without spot.

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen.—Book of Mormon.

BIOGRAPHY OF SIDNEY RIGDON.

BY HEMAN C. SMITH.

(Continued from page 286.)

In the fall of 1838 the former citizens of Missouri made an effort to prevent the Latter Day Saints from voting at the general election. This was in some instances resented, and was the beginning of hostilities between the new and old citizens. Governor Boggs, who was previously an open and bitter enemy of the Latter Day Saints, called out the militia, and without an investigation treated the Latter Day Saints as enemies of the State. The militia under the command of Generals Lucas, Clark, Wilson, Doniphan, and others, marched upon Far West.

Preparation was made for resistance. There was a regiment of the State's militia organized among the Saints, whose officers had been duly commissioned by the governor. This regiment was called out in defense, and for a time it seemed as if there would be a conflict with state militia on each side.

As the aggressors approached the city of Far West, October 31, 1838, a flag of truce, which was met by officers in the city, was sent out. A conference was held between militia officers on either side.

A demand was made that leading church officers appear in the council. Accordingly Lieutenant Colonel George M. Hinkle returned into the city and escorted to the enemies' camp, Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson. Instead of these men being admitted to conference they were immediately taken into custody as prisoners of war. The next day Hyrum Smith and Amasa Lyman were brought into camp and added to the number of prisoners.

A court-martial was held and the prisoners were condemned to be shot on the public square at Far West at nine o'clock, November 2, 1838. The execution of this order was intrusted to Brigadier-General Alexander W. Doniphan. The following is a copy of the order:

Brigadier-General Doniphan; Sir: You will take Joseph Smith and other prisoners into the public square of Far West, and shoot them at nine o'clock to-morrow morning.

SAMUEL LUCAS,

Major-General Commanding.

Against this order General Doniphan rebelled, returning the following reply:

It is cold blooded murder. I will not obey your order. My brigade will march for Liberty to-morrow morning at eight o'clock; and if you execute these men; I will hold you responsible before an earthly tribunal, so help me God!

A. W. DONIPHAN, *Brigadier-General.*

This so disconcerted General Lucas and his advisers that the sentence was not executed, but the prisoners were sent at once to Independence, Missouri, arriving there November 3, under the escort of Generals Lucas and Wilson. In Independence they were held under custody for several days, when upon the order of General Clark they were taken to Richmond, Missouri, arriving there November 9 under the escort of General Sterling Price, subsequently of Confederate fame. Here many more church members were added to the number of prisoners of war. Another court-martial was held, and the sentence of death by shooting was passed upon the prisoners. General Clark, fearing that he might be transcending authority by trying and executing civilians by military authority, sent a messenger to Fort Leavenworth to ask advice. Lieutenant-Colonel Richard P. Mason, then in command at the fort, returned the answer: "It would be nothing more and nothing less than cold-blooded murder." General Clark then concluded to turn them over to civil authorities. An examination was had before Judge Austin A. King, who discharged the most of the prisoners, but held six of them to

answer further charges, and sent them to Liberty, Clay County, for safe-keeping. Though they were started from Richmond for Liberty, November 30, 1838, the mittimus committing them was not made out and signed until March, 1839. It read as follows:

State of Missouri,
Ray County.

To the Keeper of the Jail of Clay County; Greeting: Whereas, Joseph Smith, jr., Hyrum Smith, Lyman Wight, Alexander MacCrae, and Caleb Baldwin, as also Sidney Rigdon, have been brought before me, Austin A. King, judge of the fifth judicial circuit in the State of Missouri, and charged with the offense of treason against the State of Missouri, and the said defendants, on their examination before me, being held to answer further to said charges, the said Joseph Smith, jr., Hyrum Smith, Lyman Wight, Alexander MacCrae, and Caleb Baldwin to answer in the county of Daviess, and the said Sidney Rigdon to answer further in the county of Caldwell, for said charge of treason, and there being no jail in said counties: These are therefore to command that you receive the said Joseph Smith, jr., Hyrum Smith, Lyman Wight, Alexander MacCrae, Caleb Baldwin, and Sidney Rigdon into your custody in the jail of the said county of Clay, there to remain till they be delivered therefrom by due course of law.

Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING.

On January 30, 1839, Elder Rigdon was admitted to bail and released. The civil authorities seemed glad to be thus relieved of this case, as no persistent effort was made either to bring Elder Rigdon to trial or collect bail of the sureties. He proceeded at once to Illinois. His account of these events is as follows:

The trial lasted for a long time, the result of which I was ordered to be discharged from prison and the rest remanded back; but I was told by those who professed to be my friends that it would not do for me to go out of jail at that time, as the mob were watching and would most certainly take my life; and when I got out that I must leave the State, for the mob, availing themselves of the exterminating order of Governor Boggs, would, if I were found in the State, surely take my life; that I had no way to escape them but to flee with all speed from the State. It was some ten days after this before I dared leave the jail. At last the evening came in which I was to leave the jail. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot was ready—one

who was well acquainted with the country—to pilot me through the country so that I might not go on any of the public roads. My wife came to the jail to accompany me; of whose society I had been deprived for four months. Just at dark the sheriff and jailer came to the jail with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailer to blow out all the candles but one, and step away from the door with that one. All this was done. The sheriff then took me by the arm and an apparent scuffle ensued, so much so that those who were watching did not know who it was the sheriff was scuffling with. The sheriff kept pushing me towards the door, and I apparently resisting until we reached the door, which was quickly opened and we both reached the street. He took me by the hand and bade me farewell, telling me to make my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me in haste. The thought struck me in a moment that the mob was after me. I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke I knew his voice, and he speedily came to me. In a few minutes I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected that I had left my wife in the jail. I mentioned it to them, and one of them returned, and the other and myself pursued our journey as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got, and we rode all night. It was an open carriage, and in the month of February, 1839, we got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again and reached a place called Tenny's Grove; and to my great surprise, I here found my family, and was again united with them, after an absence of four months, under the most painful circumstances. From thence I made my way to Illinois, where I now am. My wife after I left her went directly to Far West and got the family under way, and all unexpectedly met me at Tenny's Grove.

In Illinois he became immediately active in assisting to locate the Saints, who had been exiled from Missouri.

In May, 1839, Elder Rigdon was appointed by a conference of the church held at Quincy, Illinois, as a delegate to Washington to present the grievances of the Saints before Congress. It was when contemplating this mission that Governor Robert Lucas, of Iowa, who had been governor of Ohio when the Saints were operating there, gave Elder Rigdon a letter of introduction and recommendation to President Van Buren which read as follows:

BURLINGTON, IOWA TERRITORY, April 22, 1839.

To His Excellency, Martin Van Buren, President of the United States.
Sir: I have the honor to introduce to your acquaintance, the bearer Doctor Sidney Rigdon, who was for many years a citizen of the State of Ohio, and a firm supporter of the administration of the general Government.

Doctor Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the Government of the United States, an investigation into the causes that led to their expulsion from the State of Missouri: together with the various circumstances connected with this extraordinary affair.

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having heard of any of them being charged in that State as violators of the laws.

With sincere respect, I am your obedient servant,

ROBERT LUCAS.

Governor Lucas also gave him the following letter to Governor Shannon, of Ohio:

BURLINGTON, IOWA TERRITORY, April 22, 1839.

To His Excellency, Wilson Shannon, Governor of the State of Ohio.

Sir: I have the honor to introduce to your acquaintance, Doctor Sidney Rigdon, who was for many years a citizen of Ohio. Doctor Rigdon wishes to obtain from the general Government of the United States, an investigation into the causes that led to the expulsion of the people called Mormons from the State of Missouri, together with all the facts connected with this extraordinary affair. This investigation, it appears to me, is due them as citizens of the United States, as well as to the nation at large.

Any assistance that you can render the Doctor towards accomplishing that desirable object, will be gratefully received and duly appreciated by your sincere friend and humble servant,

ROBERT LUCAS.

There were also letters given him by citizens of Quincy of which the following are copies:

To His Excellency, the President of United States, the Heads of Departments, and to all whom this may be shown: The undersigned citizens of Quincy, Illinois, beg leave to introduce to you the bearer, Rev. Sidney Rigdon. Mr. Rigdon is a divine, connected with the Church of Latter Day Saints, and having enjoyed his acquaintance for some time past, we take great pleasure in recommending him to your favorable notice as a man of piety and a valuable citizen.

Any representation he may make touching the object of his mission in your city may be implicitly relied on.

Very respectfully yours,

SAMUEL HOLMES.
 THOMAS CARLIN.
 RICHARD M. YOUNG.
 I. N. MORRIS.
 HIRAM RODGERS.
 J. T. HOLMES.
 NICHOLAS WREN.
 C. M. WOOD.

The bearer, the Rev. Sidney Rigdon, is a member of a society of people called Mormons, or Latter Day Saints, who have been driven from the State of Missouri, by order of the Executive of that State, and who have taken up their residence in and about this place in large numbers. I have no hesitation in saying that this people have been most shamefully persecuted and cruelly treated by the people of Missouri.

Mr Rigdon has resided in or near this place for three or more months, during which time his conduct has been that of a gentleman and a moral and worthy citizen.

SAMUEL LEACH.

Subsequently Joseph Smith and Elias Higbee were associated with Elder Rigdon, and they repaired to Washington, and in October, 1839, laid before Congress the following lengthy petition, giving an epitomized history of troubles in Missouri:

To the Honorable the Senate and House of Representatives of the United States of America in Congress assembled: Your petitioners, Joseph Smith, Sidney Rigdon, and Elias Higbee, would most respectfully represent, that they have been delegated, by their brethren and fellow-citizens, known as "Latter Day Saints" (commonly called Mormons), to prepare and present to you a statement of their wrongs, and a prayer for their relief, which they now have the honor to submit to the consideration of your honorable body.

In the summer of 1831 a portion of the society above named commenced a settlement in the County of Jackson, in the State of Missouri. The individuals making that settlement had immigrated from almost every State in the Union to that lovely spot in the far West, with the hope of improving their condition, of building houses for themselves and posterity, and of erecting temples, where they and theirs might worship their Creator according to the dictates of their conscience. Though they had wandered far from the homes of their childhood, still they had been taught to believe that a citizen born in any one State in this great Republic might remove to another and enjoy all the rights and immunities of citizens of the State of his adoption—that wherever waved the Ameri-

can flag, beneath its stars and stripes an American citizen might look for protection and justice, for liberty in person and in conscience.

They bought farms, built houses, and erected churches. Some tilled the earth, others bought and sold merchandise, and others again toiled as mechanics. They were industrious and moral, and they prospered; and though often persecuted and villified for their differences in religious opinion from their fellow-citizens, they were happy; they saw their society increasing in numbers, their farms teemed with plenty, and they fondly looked forward to a future big with hope. That there was prejudice against them, they knew; that slanders were propagated against them, they deplored; yet they felt that these were unjust; and hoped that time and an uprightness of life, would enable them to outlive them. While the summer of peace, happiness, and hope shone over the infant settlement of the Saints, the cloud was gathering, unseen by them, that bore in its bosom the thunderbolt of destruction.

On the 20th of July, 1833, around their peaceful village a mob gathered, to the surprise and terror of the quiet "Mormons"—why, they knew not; they had broken no law; they had harmed no man, in deed or in thought. Why they were thus threatened, they knew not. Soon a committee from the mob called upon the leading "Mormons" of the place; they announced that the store, the printing office, and the shops must be closed, and that forthwith every Mormon must leave the county. The message was so terrible, so unexpected, that the Mormons asked time for deliberation and consultation, which being refused, the brethren were severally asked, "Are you willing to abandon your home?" The reply was, "We will not go"; which determination being reported to the committee of the mob, one of them replied that he was sorry; for, said he, "The work of destruction must now begin." No sooner said than it was done. The printing office, a two-story brick building, was assailed by the mob and tore down, and with its valuable appurtenances, destroyed. They next proceeded to the store with a like purpose. Its owner in part, Mr. Gilbert, agreed to close it, and they delayed their purpose.

They then proceeded to the dwelling of Mr. Partridge, the beloved Bishop of the church there, dragged him and his family to the public square, where surrounded by hundreds, they partially stripped him of his clothing and tarred and feathered him from head to foot. A man by the name of Allen was at the same time treated in a similar manner. The mob then dispersed with an agreement to meet again on the next Tuesday, the above outrages having been committed on Saturday.

Tuesday came, and with it came the mob, bearing a red flag, in token of blood. They proceeded to the houses of Isaac Morley and others of the leading men, and seized them, telling them to bid their families farewell, that they would never see them again. They were then driven, at the point of the bayonet to jail, and there, amid the jeers and insults of the crowd, they were thrust in prison, to be kept as hostages; in case any of the mob should be killed, they were to die to pay for it. Here some two or three of the Mormons offered to surrender up their lives, if

that would satisfy the fury of the mob, and purchase peace and security for their unoffending brethren, their helpless wives and children. The reply of the mob was, that the Mormons must leave the county *en masse*, or that every man should be put to death.

The Mormons terrified and defenseless, then entered into an agreement to leave the county—one half by the 1st of January, and the other half by the 1st of April next ensuing. This treaty being made and ratified, the mob dispersed. Again, for a time, the persecuted "Mormons" enjoyed a respite from their persecutions; but not long was the repose permitted them.

Sometime in the month of October a meeting was held at Independence, at which it was determined to remove the Mormons or die. Inflammatory speeches were made, and one of the speakers swore he would remove the "Mormons from the county if he had to wade up to his neck in blood."

Be it remarked that up to this time the Mormons had faithfully observed the treaty, and were guilty of no offense against the laws of the land or of society, but were peaceably following the routine of their daily duties.

Shortly after the meeting above referred to, another persecution commenced; some of the Mormons were shot at, others were whipped, their houses were assailed with brickbats, broken open, and thrown down, their women and children were insulted; and thus for many weeks, without offense, without resistance, by night and by day, were they harassed, insulted and oppressed.

There is a point beyond which endurance ceases to be a virtue. The worm when trampled upon will turn upon its oppressor. A company of about thirty Mormons fell in with twice that number of the mob engaged in the destruction of Mormon property, when a battle ensued, in which one Mormon was killed, and two or three of the mob; acting in concert with the officer who commanded the mob, was Lilburn W. Boggs, lieutenant governor of the State of Missouri. When the noise of the battle was spread abroad, the public mind became much inflamed. The militia collected in arms from all quarters and in great numbers, and inflamed to fury. They demanded that the "Mormons" should surrender up all their arms and immediately quit the county. Compelled by overpowering numbers, the "Mormons" submitted. They surrendered up fifty-one guns, which have never been returned or paid for.

The next day parties of the mob went from house to house threatening women and children with death if they did not immediately leave their homes. Imagination can not paint the terror which now pervaded the Mormon community: The weather was intensely cold, and women and children abandoned their homes and fled in every direction without sufficient clothing to protect them from the piercing cold. Women gave birth to children in the woods and on the prairies. One hundred and twenty women and children, for the space of ten days, with only three or four men in company, concealed themselves in the woods in hourly expectation and fear of massacre, until they finally escaped into Clay

County. The society of "Mormons," after the above disturbances, removed to the county of Clay, where they were kindly received by the inhabitants and their wants administered to by their charity.

In the meantime the houses of the "Mormons" in the county of Jackson, amounting to about two hundred, were burned down or otherwise destroyed by the mob, as well as much of their crops, furniture, and stock.

The damage done to the property of the "Mormons" by the mob in the county of Jackson as above related, as near as they can ascertain, would amount to the sum of one hundred and seventy-five thousand dollars. The number of "Mormons" thus driven from the county of Jackson amounted to about twelve hundred souls. For the property thus destroyed they have never been paid.

After the expulsion of the "Mormons" from the county of Jackson as above related, they removed to and settled in the county of Clay. They there purchased out some of the former inhabitants, and entered at the land office wild lands offered for sale by the general Government. The most of them became freeholders, owning each an eighty or more of land.

The "Mormons" lived peaceably in the county of Clay for about three years, and all that time increased rapidly in numbers, by immigration, also in wealth by their industry. After they had resided in that county about three years, the citizens not connected with them began to look upon them with jealousy and alarm. Reports were again put in circulation against them; public meetings were held in the counties of Clay and Jackson, at which violent resolutions were passed against the "Mormons" and rumors of mobs again began to spread alarm among the "Mormons." At this juncture the "Mormons," desirous of avoiding all conflict with their fellow-citizens, and anxious to preserve the peace and harmony of the society around them, as well as their own, deputed a committee of their leading men to make terms of peace with their fellow-citizens of Clay. An interview took place between them and a committee of citizens, at which it was agreed that the "Mormons" should leave the county of Clay, and that the citizens of Clay County should buy their lands.

These terms were complied with. The "Mormons" removed to and settled the county of Caldwell, and the citizens never paid them value for their lands. Many received nothing at all for their lands. The "Mormons" by their removal sacrificed much both of money and feeling, but the sacrifice was made upon the altar of duty, for the peace of the community.

Your memorialists would beg here to give what they believe a just explanation of the causes of the prejudice and persecution against the "Mormons" related above, and which will follow. That there might have been some unworthy members among them can not be denied; but many aver that as a community they were as moral, as upright, and as observant of the laws of the land as any body of people in the world. Why then this prejudice and persecution? An answer they trust will

be found in the fact that they were a body of people distinct from their fellow-citizens, in religious opinions, in their habits, and in their associations. They were numerous enough to make the power of their numerical and moral force a matter of anxiety and dread to the political and religious parties by which they are surrounded; which arose not from what the "Mormons" had done, but from the fear of what they might do.

In addition, the "Mormons" have purchased from the settlers, or of the Government, or obtained by preëmption, the best lands in all those regions of the State; and at the times of speculation, the cupidity of many was aroused to possess those lands by driving off the "Mormons," and taking forcible possession, or constraining them to sell, through fear or coercion, at a price merely nominal.

After the "Mormons" removed from Clay they settled in the county of Caldwell as aforesaid.

Your memorialists do not deem it necessary for their purpose to detail the history of the progress, the cares, and anxieties of the "Mormons" from the time they settled in Caldwell in the year 1836 until the fall of 1838. They would, however, state, that during all that time they deported themselves as good citizens, obeying the laws of the land, and the moral and religious duties enjoined by their faith. That there might have been some faithless among the faithful, is possible. They would not deny that there might have been some who were a scandal to their brethren; and what society, they would ask, has not some unworthy member? Where is the sect, where the community, in which there can not be found some who trample under foot the laws of God and man? They believe the "Mormon" community to have as few such as any other association, religious or political. Within the above period the "Mormons" continued to increase in wealth and numbers, until in the fall of the year 1838 they numbered about fifteen thousand souls.

They purchased of the Government, or of the citizen, or held by preëmption, almost all the lands in the county of Caldwell and a portion of the lands in Daviess and Carroll. The county of Caldwell was settled almost entirely by "Mormons," and "Mormons" were rapidly filling up the counties of Daviess and Caldwell [Carroll]. When they first commenced settling in these counties there were but few settlements made there; the lands were wild and uncultivated. In the fall of 1838 large farms had been made, well improved and stocked. Lands had risen in value and sold for from ten to twenty-five dollars. The improvement and settlement had been such that it was a common remark that the county of Caldwell would soon be the wealthiest in the State.

Thus stood their affairs in the fall of 1838, when the storm of persecution raged over the heads of the "Mormons," and the fierce demon of the mob drove them forth houseless and homeless and penniless upon the charities of the world, which to them, thank God! have been like angels' visits, but not few, or far between. This last persecution began at an election which was held in Daviess County on the first Monday of August, 1838. A "Mormon" went to the polls to vote. One of the mob

standing by opposed his voting, contending that a "Mormon" had no more right to vote than a negro; one angry word brought on another, and blows followed. They are, however, happy to state that the "Mormon" was not the aggressor, but was on the defensive; others interfered, not one alone, but many assailed the "Mormon." His brethren, seeing him thus assailed by numbers, rushed to the rescue; then came others of the mob, until finally a general row commenced. The "Mormons" were victorious. The next day a rumor reached the "Mormons" of Caldwell, that two of their brethren had been killed in this fight, and that a refusal had been made to surrender their bodies for burial. Not knowing at the time that this rumor was false, they became much excited, and several of them started for Daviess County with a view of giving the brethren, whom they supposed to have been killed, a decent interment; where they arrived next morning. Among the citizens this fight produced a great excitement. They held a public meeting and resolved to drive the "Mormons" from the county. Individuals also began to threaten the "Mormons" as a body, and swear that they should leave the county in three days. When the "Mormons" who had gone from Caldwell to Daviess, as aforesaid, arrived there, they found this state of excitement to exist. They also heard that a large mob was collecting against them, headed by Adam Black, one of the judges of the county court of Daviess County.

Under these circumstances, and with a view to allay the excitement, they called on Mr. Black, and inquired of him whether the reports they had heard in relation to him were true. Upon his denying them to be true, they then requested him to give that denial in writing, which he freely did. This writing they published with a view of calming the public mind and allaying the excitement. Having done this, they rested in quiet for some time after, hoping that their efforts would produce the desired effect. Their surprise can, under these circumstances, be easily imagined, when a short time after they learned that said Black had gone before Judge King and made oath that he was forced to sign the instrument by armed "Mormons" and procured a warrant for the arrest of Joseph Smith, jr., and Lyman Wight, which was placed in the hands of the sheriff. It was also reported that said individuals had refused to surrender themselves, and that an armed force was collecting to come and take them.

Your memorialists aver that the sheriff had never made any efforts to serve the writ, and that the said Smith and Wight, so far from making any resistance, did not know that such a writ had been issued until they learned it first by report as above related. In the meantime the rumor had run over the whole country that the "Mormons" were compelling individuals to sign certain instruments in writing, and that they were resisting the process of the law. The public mind became much inflamed, and the mob began to collect from all quarters and in great numbers, with pretension of assisting the sheriff to serve the process; and here let it be observed in passing that Adam Black had sold the

improvement and preëmption claim on which he then resided, to the "Mormons," received his pay for the same, and that through his instrumentality the "Mormons" were driven off, and now retains both their money and the improvements.

(To be continued.)

BEAUTIFUL IOWA.

There is nothing the matter with Iowa. The State is the soundest, wholesomest commonwealth in the American Union. From the point of view of the general happiness and welfare, of the moral and social well-being of the people you come upon an elevator into Iowa from any other State in the Republic.

I say this after having sojourned in and studied several other good States, and after having lived a long time in some of the most highly favored communities of the East.

Iowa is as fair outwardly as it is inwardly. It is about the only State into which a man could come from any other State and feel at home. Do you love the mountains? These green hills undulating back from countless rivers, will make you think of them, and yet will gladden you with a sense of something tenderer, something more feminine than the shaggy giants you have known.

Are the plains and prairies dear to you? Here are fair prairies, too, but dimpled, wherever you gaze, with a loving smile that wins your heart. Clean little cities; steady, quiet little cities, with happy-faced children bubbling out of innumerable school houses; endless little cities, all so much alike that they recall to me Solomon's flock of newly shorn ewes just coming up from the washing, whereof every one hath twins.

And between the cities long miles of fat farms with white or colored buildings, grouped amiably on the top of undulations; such is Iowa, incomparable Iowa, without a Pittsburg, or Jersey City, with not one festering slum in all its length and breadth; smiling amid its bursting corn cribs, agriculture and horticulture.—*New York Mail.*

BIOGRAPHY OF JAMES CAFFALL.

BY HEMAN C. SMITH.

(Continued from page 278.)

But a few days elapsed after the adjournment of the semi-annual conference of 1878, ere Elder Caffall was in the field manifesting his characteristic zeal and expressing his unlimited faith in the saving power of the gospel.

November 5, 1878, he wrote from Waterloo, Nebraska, from which we extract the following:

The old primitive gospel is sufficiently potent, if lived to, to prepare us for any emergency, and prove an earnest of rest in the beyond, and what more do we want? It is time that we quit consuming time in dabbling on abstruse and useless topics, and devote our time, abilities and substance to preaching and living the gospel precepts, a neglect of which has brought the commotion which now exists on the earth, which is making even the stoutest hearts to quake, and to look into the future with foreboding.—*Saints' Herald*, vol. 25, p. 364.

The following winter was spent in active service in Nebraska and western Iowa.

April 6, 1879, found him in attendance at the General Conference at Plano, Illinois. At this conference he reported that he had "never felt more assurance of God being near, nor seen brighter prospects for the work than now exist."

His appointment from this conference was to Kansas, Nebraska, and Colorado.

Into this field he immediately entered, confining his labors principally to Nebraska.

He was present at the semiannual conference held at Gal-lands Grove, Iowa, in September, and made report of labor done.

His appointment read Kansas, Colorado, and Nebraska.

Before the close of the year he was in Colorado earnestly urging the Saints to active zeal and sacrifice.

Being so far from the place of gathering he did not attend the General Conference of 1880 held at Plano, Illinois; but the conference reappointed him to the same field.

In June he held a public discussion with a Mr. Howell, at Coal Creek, Colorado, who announced himself a free thinker.

On July 25 he wrote a letter to his daughter Annie, from Hutchinson, Colorado, which reveals more than his public utterances the inward feeling of the man, the husband, and father. We are therefore glad to copy the following:

Thank you for your expressed belief touching my anxiety to see home. It was through blinding tears I uttered that cruel word *good-bye*, last October. I have never ceased to think of *home* since. I think of Eliza and her dear babies, I think of Emily in her poor health, nor have I forgotten you in emerging out in the world to meet life's stern realities, in the responsible, and at times disagreeable, position as school-teacher; of Sarah in her daily studies at school. I pray that suitable help and blessings may be given to each. I often feel to regret that I can do so little for your individual prosperity and happiness. Forget? As ready could I do violence to my own person, as to think of ever forgetting your dear mother! How often has our joy been enhanced, and troubles lessened, through her love, fidelity, and industry.

One month later he reached his home at Council Bluffs, Iowa, but did not long remain, as he did some labor in Nebraska before the semiannual conference which convened at Council Bluffs September 12.

From this conference he was returned to his former field; but before returning he visited several places in western Iowa, where he had previously labored.

The winter was spent principally in Kansas; but the Annual Conference of April, 1881, found him in attendance at Plano, Illinois. Again he was continued in former field.

May 18, he wrote from Waterloo, Nebraska; an extract from this letter will indicate a broad mindedness on questions of theology, and yet a humble trust and faith in the saving power of the gospel:

I am in no way prepared to tell how long it will be before all are saved, or how long those who are condemned will remain condemned. But the word tells me, which I believe is most significant and has a broad meaning, that all shall be rewarded according to their works; nor do I forget that saying, "Every man in his own order. Christ the first fruits; afterward they who are Christ's at his coming." And without arrogating to myself, I believe the Judge of all the earth will do right. And to him and with him I leave the disposition of the whole work, thinking he is worthy of all honor and praise for the rich provision, and for the assurance of a full realization of its benefits in the sweet by and by. The glad rivers of salvation flow down into the valleys of Zion, so said the *Herald* a short time ago; how elevating the thought? But we were told we must go to them in order that we may drink of their life-giving waters. Ah! It is that going thus to drink, and thereby becoming strong that tests our fidelity. I am trying to walk by faith, not by sight (yet), and know nothing of the departed spirits as to how they are employed, or what they do, but praise God for an assurance that the departed righteous rest from their labor. Nor do I think it is a kind of rest which implies inactivity. Christ did not particularize on this; shall mortals assume to render plain that which he did not reveal? It is time that we descended from the elevated plane of pretended knowledge into the valley of humiliation. Success may be possible in reconciling the gospel economy with all that is called science to-day, but if it be as Professor Jamison claimed in his discussion with Brother Kelley at Glenwood, that science of ten years ago and science to-day is different, what then? Might we not as well now, as at any future time determine not to know anything among men save Christ and him crucified. Nor would such a decision involve a necessity for indifference, or a failure to notice passing events, or resorting to honorable means to study and learn what others claim to be good or elevating; a knowledge of the foundation those are built upon who oppose our faith by no means militates against us; so far from this as to be advantageous. The grand old gospel economy in its study and presentation gives scope for the most gigantic mind. It has had its enemies; their name is legion, they decrease not, nor do they fail to work, but despite their effort, the keystone of the great arch of salvation is still there, with no sign of it becoming loose; so far from this that outside pressure adds to its strength and stability.—*Herald*, vol. 28, p. 188.

Again his love for the humble and unassuming life is portrayed in the following from a letter of June 22, 1881, written from Fremont, Nebraska:

More zeal among branch officers, ultimating in encouraging the faithful and arresting the transgressors, and a little more attention by some of your contributors to the 29th verse of the 29th chapter of Deuteronomy would, in my opinion, have a salutary effect. I think some of those gigantic minds among your contributors, who delve so deep and soar so

high, should forbear for a time, to give us of smaller caliber, or more limited capacity, a chance to digest that which is already before us, lest we be dazzled or overwhelmed by their lofty aspirations or effusions. The gospel plan is admired because of its simplicity, or adaptability to all people, however limited their capacities may be. And a lack of becoming zeal and an overestimate of our abilities, will militate against our usefulness, and correspondingly injure the cause.—*Saints' Herald*, vol. 28, p. 209.

In an article written about this time entitled, "Present duty," he gave expression to the following sound philosophy:

The work of reforming the world is of a twofold character, viz: theoretical and practical. The former, though never so fascinating, is insipid and measurably useless without the latter. He who reforms himself is most likely to reform others. Self-reformation is pregnant with good. Liberty in Christ if understood and appreciated, must qualify those who thus understand and appreciate, to speak when they should speak, and not to speak when they ought not to speak.—*Saints' Herald*, vol. 28, p. 264.

After a summer of faithful ministerial work he appeared at the semiannual conference of 1881, convening at Park's Mill, near Council Bluffs, September 1, and among other things reported the following:

Endeavoring to realize the responsibility incumbent as a representative, I have sought to labor as ability and circumstances admitted; and since last reported have been actively engaged, though my labors have not extended beyond Northern and Southern Nebraska districts. Nor is the missionary labor in those localities finished. So far from this, that there are several promising fields already opened, and with perseverance others may be penetrated. The prospect in this particular is good. And as a religious body we are gaining influence with the sober, thinking portion of mankind. The above districts have many warm-hearted and consistent Saints. But yet there is a great need for increased activity among branch officials, a lack of which has been an hindrance to the peace and joy of the Saints, as well as to hinder the progress of the work.

The most effectual way to build up and spread the cause is for each and all to be actively engaged in our respective places with a becoming zeal. There are many attractions for the masses, and that which appears the most dazzling, externally, is greedily sought for; so that few, comparatively, are charmed with the primitive gospel; but they doubtless are worthy the labor required to find them.—*Saints' Herald*, vol. 28, p. 310.

To the Saints of Colorado he wrote the following earnest words calculated to inspire action:

Now is the time to strike, and every Latter Day Saint should do his or her duty. We shall all share the same salvation, if according to our gifts and calling we are alike zealous and persevering. But the indolent will not share with the active. "Be not deceived, God is not mocked." If you hide yourselves away off in Colorado and remain at your ease, while others are bearing the burden, you will not be sought for in the day of justification and rewards. This is the accepted time; and now is the day of salvation; work while the day lasts. If your faith and prayers are all you can offer, we earnestly solicit such aid.—*Saints' Herald*, vol. 28, p. 339.

In December, 1881, he was among the Colorado Saints, endeavoring by his example to emphasize his precepts. From Hutchinson, Colorado, December 27, 1881, he wrote words of admonition and encouragement, urging activity and devotion. He said:

For due attention must be given to regulating the affairs of the church by those on whom the law lays such a responsibility when a necessity exists therefor. Nor should applause lead to officiousness, or evidence of a desire to criticise or find fault, deter or hinder the moving forth, in plainly prescribed duties. Nothing new will be developed to your reader in reference to the fact that the purity of water is retained by constant moving, while that which remains in a quiescent state becomes stagnant and unfit for use. The gospel economy is prolific with instruction, showing the necessity of activity by all who accept it as their guide, and this activity or evidence of it to be given by everyone standing in his place, learning and performing his or her duties; nor are we left in the dark as to the consequences in the event of a failure to learn and discharge duties. But we are somewhat different from the element of water, which can only move as it is moved upon, while we may choose and do the evil or good, but are not destined to be altogether inactive. Our time is therefore spent and strength used for weal or woe; solemn thought; but how shall we get from it? The revealment and provision of the gospel proves a will power or agency in man, or it is a farce.—*Saints' Herald*, vol. 29, p. 43.

Elder Caffall attended the General Annual Conference which convened at Independence, Missouri, April 6, 1882, at which he reported conditions in Colorado as follows:

I came to Colorado about December 21, and if success is to be measured by the numbers baptized, (as some are wont to do,) it has been but poor, having administered baptism to but one person, a young lady who up to last December had never heard the gospel. She bids fair to become a worthy member, and it is not improbable that others of her family may enter the fold. I may say some others are betaking

themselves to investigate, but they are comparatively few, that are willing to be convinced, or will admit of any difference between us and Utah Mormons. Orthodoxy has taken deep root here, especially in Denver, having every facility for its continuance. Nor is there any lack of skepticism, unbelief, etc., so that from the present prospects there is no evidence of a great work being accomplished without vigorous and continuous efforts. All that savors of that commonly called Mormonism is looked upon with suspicion, and though our members are few they are narrowly watched. I am glad to know by observation that many seem in other parts to understand the Reorganized Church better than they do in Colorado. The few members here have not only to struggle financially, but must give evidence of a moral excellence among themselves to obtain favor or live down prejudice that exists.

To report to you with any degree of certainty as to what the future may develop in favor or against the cause, is not within my power; but it may perhaps be said that for gathering only two of a family and one of a city, is as promising here as any part I know. Primitive religion has no charms for skeptics, while the dazzling light of modern orthodoxy renders it obscure. That there is a liberal element in Colorado I believe, though religious bigotry and intolerance are not altogether crushed out. The evangelicals and orthodox are a unit in exclaiming against and trying to exterminate Mormonism, and to show or evidence a consistency, persist in declaring that it means polygamy, etc.

There is some prospect of erecting a forty by twenty-four foot brick building for a house of worship in Denver. We hold a bond for a deed for a lot, for which we get a warranty deed conditionally, viz, that a house is erected worth one thousand dollars within the present year.—*Saints' Herald*, vol. 29, p. 131.

At this conference the mission appointment of Elder Caffall was to Nebraska and Colorado. To the semiannual conference convening at Lamoni, Iowa, September 20, 1882, Elder Caffall reported his labors from Bunker Hill, Kansas, and spoke of many obstacles standing in the way of progress, yet he was hopeful and trusting.

About this time the illustrious Joseph Cook, while delivering a lecture at Denver, Colorado, took occasion to say:

"Mormonism created the degradation of woman." Elder Caffall, through the *Republican* of Denver, reviewed him and, as the *Republican* said, handled him without gloves.

Elder Caffall was not demonstrative in the display of his affections in a public way; hence, to get at the real man, and

get an idea of his tenderness and depth of sympathy, we must have access to his inner life, and to the heartfelt expressions made to his family without a thought that they would be seen by the public eye. For this reason we are glad to quote the following, written to his family from Hutchinson, Colorado, February, 1883:

I sigh for home. Oh! what a sacred spot it is; how sacred the *recollections* that cluster around it! not as the morning dews that vanish at the approach of the sun's rays. So far from this, that amid the mighty rushing tornado which carries before it the stern realities of a moral life even as we cope with these, home recollections become *more* sacred. Whether in affluence or poverty; receiving applause or the reverse of this, home looms up in our vision, as the most lovely, the most beautiful of all spots seen or heard of.

To the annual conference convening at Kirtland, Ohio, April 6, 1883, Elder Caffall reported progress in his western field. He was reappointed again to the same field.

My democrat, the democrat whom I contemplate with pleasure, the democrat who is to read or write the poetry of the future, may have a mere thread for his biceps, yet he shall be strong enough to handle hell; he shall play ball with the earth; and albeit his stature may be no more than a boy's, he shall still be taller than the great redwoods of California, his height shall be the height of great resolution, and love, and faith, and beauty, and knowledge, and subtle meditation; his head shall be for ever among the stars.—Lanier.

Work thou for pleasure; paint or sing or carve
The thing thou lovest, though the body starve.
Who works for glory misses oft the goal;
Who works for money coins his very soul.
Work for work's sake then, and it well may be
That these things shall be added unto thee.

—Kenyon Cox.

AUTOBIOGRAPHY OF ELDER JOHN L. BEAR.

(Continued from page 269.)

I read in the newspapers several times, that so and so many Mormons left Denmark and Sweden for America; nobody in our vicinity knew what kind of people they were, we just read it, and then let it go. Then one day came a respectably dressed and good looking young man into our silk spinning establishment, and it seemed that he was acquainted with one of our female workers. As they talked together, it seemed to me on a very important subject, and as our work was close to the female mentioned, my sister listened, which gave me no time to listen, as I had to do double work then, sister's and mine. I could also see that my sister did not want me to hear anything; then when I got near to them she made a sign for them to stop. Certainly my curiosity got more aroused, but duty demanded that I do my work and hers, too, or we would run behind. After a certain length of time, sister had to do some work at home, so I had to go alone to the work, so the lady commenced to talk with me about religion, but she was no match for me in that respect, as I was well acquainted with the Bible, and she was not. My mother began to get weak and feeble, sister had to stay at home, and work in the silk business at home again. One afternoon that young man came again, and as he was talking to the young lady mentioned, I listened also, still not neglecting my work, but I could not help loving him the first time I saw him. When he spoke, his countenance was so bright and lovely, it seemed that he was in possession of a spiritual joy more than anyone else I had ever seen. In a day the lady gave me something to read, which gave an account of the persecution of the Saints in Missouri, and how Joseph Smith with others had to suffer and so on. I read with

great interest, and my heart went out with great sympathy for those persecuted people on account of their religion. When I returned it to her, she asked me what I thought about it, if Joseph Smith was not a good man and a prophet of God. I answered, "Yes, I believe Joseph Smith was a good man and a prophet of God." It came out of my mouth so unexpected to me that I was bewildered and astonished at myself, and quickly a thought came to me, like one speaking, what did you say: "A prophet of God"?—and I thought it was rebuking me in telling so. But never mind, Satan had not the power for me to deny, and I never felt to take the words back which I had spoken.

Some time after this my mother was again in the grasp of sickness, and as one afternoon that young man came again, I requested him to come home with me in the evening, as I wished he would pray for my mother, as she was sick and I loved her so. So he came, and I introduced him to my parents, mother sitting at the front of the big oven and father close by, by the table. I told mother the reason I brought this young man, and so he spoke to her, if she believed that Jesus could heal her and so on. She answered, "Yes, He is the best physician." So he knelt down before her, and offered up a beautiful prayer, such as I had never heard before. My father looked and looked in great astonishment; so did the rest of the family. The next morning she was perfectly well, and father went to a number of families where he was best acquainted and told of the miraculous cure of his wife, saying he never heard such a prayer before. "I thought he was reading it out of a book, and looked and looked, but no book was there"; and he gave God the glory.

February 2, I was stricken at midnight with a severe sickness; they had to carry me downstairs to make my bed so they could better attend to me. The calling of the doctor

was delayed several hours, and as he came he reproached them sharply for not sending for him sooner, declaring I was in a dangerous condition. He came twice a day for a week, mentioning several sicknesses I was afflicted with. The worst was inflammation of the lungs, and I had a burning fever for a number of days, before the doctor was able to check it.

Now this year was a very hard and trying time for me, everything seemed to go against me, my former companions did start to persecute me in every shape and form imaginable, yea, in the very household all turned against me but my mother, and it appeared that my sister tried to influence her also against me. So on a Sunday I went out into the fields, where I could find myself alone, and poured out my heart to God and my Redeemer, with weeping and wailing, to pardon all my sins. Oh, I felt myself so forsaken that I petitioned my Lord to take me away out of this world to himself, as I had no desire to live. Yea, I got so disgusted with my surroundings that I said once to my mother, "Mother, thou knowest my situation, that it seems everybody is against me. I have no peace in or out of the house, to be a comfort to my soul. I will go where no man knows me; I think I will enlist in the French army." Napoleon the Third being then emperor of France, and at war with Algiers, with their chief, Abubeker. But mother explained unto me what hardships I would have to endure, how roughly and badly I would be treated and what wickedness there is generally practiced in war times, and so on.

Man may form a plan in his heart, but the Lord leads and guides his way. I still went to that silk winding establishment, and as the man who turned the wheel was gone, I received that position, and whenever anything got out of order with the machinery I fixed it, as I was a good hand in that line, too. In those days a kind of religious excitement did spring up in our neighborhood on account of the Baptists, called *Wieder-*

taufer. They had a few members and held meetings in a private house three miles off, called *Muhlberg*, on the Atbis chain of mountains, and the wife of the president of our town council was a member. She was a good woman, visiting the sick and administering to their wants. She also visited my mother a number of times in her sickness. So she tried to persuade her and my sister to come to her meeting, but I tried my best to keep them from going and said to her, "You know it is an impossibility for you to make that trip, it is uphill for the three miles, you would give out on the road, then how could we get you home again?" I also persuaded my sister not to go. I did not believe that the Baptist Church was the church of Christ, anyhow, but just like some other dissenters, a church of men. Not long after this, that lady mentioned before, who talked with me about that new religion, came one Sunday in company with another young lady to our home. It seemed they came on purpose to see me. I received them cordially and they handed me the *Voice of Warning*, asking me to read it. I said, "With pleasure."

Well, I was astonished at the contents thereof, just the thing I wanted. Spiritual questions were answered to my satisfaction, and oh, what life and truth it presented, and the reestablishment of Christ's church on earth. Oh, it was sweet to me, and it came in just the right time. I was ready to receive, and wanted my mother with me in this comforting spirit, so when next Sunday came I said to her, "Let us walk out into the field where we can be alone; I want to read this little book to you." So we went above our vineyard and seated ourselves under a large cherry tree, where we were safe from any intruders, and there I did read to her every Sunday when the weather did permit until I finished it.

Now, reader, can you see the hand of God in it, first the preventing me to enlist with the French army, and second the

keeping of my mother and father from joining the Baptists? It seemed like spiritual feeling came over the whole family, as I did read at nights for all of them the old family Bible from beginning to end, night after night, then the Voice of Warning, and afterward I did get a Book of Mormon. I read that. Father was very much interested in it. There were actually two members of this new church in our town and three in another town three miles away, all females, and nobody, so to say, did know anything about it. If some did they did not know what it was.

By and by that young man mentioned before came to our town again, and they sent me word to come to meeting. I went and I liked his preaching very well, but I did not want to jump in it before I understood and was fully convinced. I was not urged either, but advised to investigate, and ask the Lord to guide me. He invited me to come sometimes to Zurich to meeting (nine miles over the mountains) which I promised I would do. I searched the Scripture more and more, poured out my soul to God in secret prayer for wisdom and knowledge to understand the Bible more fully, and to assist me to leave off all things which lead to evil, that I may receive life everlasting in the heavenly mansion. So once on a Sabbath day I went to Zurich to their meeting. Took the hindmost seat there was, as I never wanted to put myself forward to be seen. I could not make much out of the preaching, maybe it was my own fault, don't know. It did not strike me or influence me particularly. When the congregation knelt in opening prayer, I did not, because it looked to me like Catholicism. At the end of the preaching service, a few of the members went and took seats on the front bench, then some of the elders held up a little bottle of oil and prayed over it. Well, I watched, thinking this was a strange thing. Then they poured a little of it on the heads of those in the front seats, laid their hands

upon them, rebuking the sickness or ailments and so forth. Well, I could not help smiling and considered the whole affair as ridiculous.

Still I wanted to see the young man and I waited for him to come to the door. When I greeted him, he was very glad to see me and asked me how I liked the meeting.

“Oh,” I said, “I could not tell much about it, but what was that ceremony there, oiling those and laying on hands and praying that they might be healed? Do you believe they will get healed?”

“Why, yes, if they have faith.” I laughed and used some rather inappropriate remarks.

“Well,” he said, “it’s an ordinance of the gospel given by Christ.”

I answered, “It was not. I have read my Bible through and I have never read it.”

He said, “It is there,” and I insisted it was not.

He answered, “It is.”

“Well,” I continued, “I am a full believer in the Bible. I believe in the praying part all right, but that oiling business is funny to me. If you can tell me in what gospel or epistle it is, then whatsoever is recorded in the Bible, I believe. I do not want to fight against God’s word.”

“I can find it.” So he told me chapter and verse, James’ epistle.

Now I said to him, “As soon as I come home I will take the Bible and see,” and I did so, and there it was. That settled that part of the gospel with me. So, dear reader, you will see, that many may read or have read the Bible, still they can not see or understand until they are instructed and led by the Spirit of God. So I studied and investigated all that summer and fall, talking also considerable to my sister about it.

On the 21st of December, 1856, I went to Zurich and was

baptized by Elder Bear in the river Limat and confirmed in the meeting also by the native elders, the spokesman pronouncing the following gifts upon my head: "Dreams and visions, speaking with new tongues and with prophecy, doing wonders, interpretations of tongues, the gift of healing, and discerning of spirits," every one of which I received in process of time, and can truly say that I received the gift of the Holy Ghost, which enlightened my mind and understanding in the Word of God, gave me strength to overcome the adversary when he tempted me, filled my heart with spiritual joy and wisdom from on high; and my parents and the whole family did notice the change and wondered how I explained the Scriptures and the prophecies thereof. The neighbors found it out some way or other. I think father told many of them, as they requested me to visit them in the evenings and talk to them, and the Spirit of God was with me and they listened with astonishment and requested me to pray before going home, and they marveled greatly, and I rejoiced for the privilege I had to speak unto them of the great and wonderful things of God.

Shortly after I was ordained. I started meetings in a house on the outskirts of town, where the wife of the man belonged to the church, and a few came to listen besides the few members mentioned in my narrative.

Soon one of my brothers joined, but in the meantime my sister again began to aggravate and vex me day by day in a kind of persecuting manner; but I bore it patiently, so as to give her no cause to complain. This went on about a year, when one day as we were alone in the room, she said to me, "Well, brother, I must confess that I have greatly wronged you and persecuted you, but I did it to find out if the religion you embraced had that effect on you, that you could live to be a humble follower of our Lord Jesus Christ." (I do not say

that these were her exact words, but similar.) "Will you forgive me and baptize me?"

I answered, "With all my heart, and will baptize you if you so desire."

I can not remember that we had a cross word with each other afterward. About 10 o'clock that night, mother also wanted to go, and as she was unable to walk that distance, brother and I took hold of her arms and helped her; so I baptized mother and sister, which made now four members out of our own house. Sometimes I held services at home on account of mother, but mostly at the other place. So one after another came into the fold; I had to perform the baptisms always at night; on account of mob violence had to use the utmost secrecy and wisdom.

Persecution raged and I was considered or treated like an outcast of human civilization; so was my brother. People called me the pope and brother the sexton, and whenever I passed the streets, almost in every house along the road they opened doors and windows to have a peep at me, as if I were a monstrosity or some other wonderful being. On Sunday where I held the services the owner of the house told me that he was working for one of his relations the last few days, that they talked about me for preaching in his house and the young man, son of the owner, told him he would come next Sabbath and if he found me there, he would thrash me and drag me out of the house. I smiled and said, "Let him come; I am going to hold services here unless you as the owner of the house object to it." But he did not object on account of his wife. But what did happen? That man got sick and was buried in less than three weeks. So the work went on and in about two years' time since I first joined, we had there fourteen members.

I have to relate here an incident which happened not many months after I joined this latter day work. I was still working

in the silk winding establishment. One of the girls had an accident at home by her uncle. As he was digging potatoes and she had to pick them up, she was struck accidentally with the heavy digger, into her hand, which made a fearful hole. She still came to work with her hand tied up, but very much swelled. That other female who belonged to the church had also spoken considerable to this girl, who was about sixteen years old, and talked to her how that God could heal her if she believed; but after receiving the blessing, she ought to join and be baptized, otherwise the healed hand would be sore again, as it was before; and she would suffer a long time on account of it. I talked to her in a similar way and told her that she would have to expect persecution and have to consider the matter well, before she would unite with the church. She finally promised solemnly if the Lord would heal her hand, she would make the covenant with God. So we went all three of us into another room where we considered ourselves safe from intrusion. I anointed her hand in the name of the Lord, asking the swelling and inflammation to disappear and the hand to be healed. As I was passing over her hand with my fingers, spreading the oil, it was just like I was sweeping the swelling and inflammation away, and the next morning she came without her hand tied up and you could hardly see a mark where the heavy steel prong had entered. But she was not baptized, her folks at home threatened her of driving her away, and she was an orphan; there was no place to go. From that time on she did not want to hear anything more of a religious nature, and in about a week's time her hand swelled up again and got worse than before for many weeks. God is not to be trifled with. When any of us that belonged to the church were sick or afflicted, it never came into any of our hearts to call a doctor, but relied on the promises of Christ in his gospel; and they came to me having faith to be healed, and I ministered

unto them and they received the blessing; also when anyone got into difficulty in temporal matters, which they could not help, they came to me for counsel.

One of the most humiliating persecutions to endure was when I went to public work where there were from forty to fifty men (having our dinner with us) in the woods to cut out the underbrush for the woods to grow better, or trim up the pine trees to a certain height and so forth. Then at noon you may understand what I had to hear, all manner of abusing and slanderous language thrust at me, and then the roaring laughter. At one time a little before the noon hour, where we were trimming pine trees, having ladders as high as thirty-six feet and then had to climb about ten feet before we reached a dry limb, I was on one of the trees yet, cutting down the branches as far as it was necessary. When all the men had gathered below, espying me up on the pine, then music commenced: "Hello! there is the pope; let us get him down." Then laughter, all eyes turned on me, all conceivable dirty language was used, then some threw stones at me yelling, "We will get him down yet." Yea, if one stone had hit me on the hand with which I had to hold myself, while in the other I held the big pruning knife, I would have fallen down nevermore to get up, but the Lord protected me.

But another trial was awaiting me, and I had to drink the contents of another bitter cup. My mother died on the 29th of April, 1858, after a short but painful illness, but her prayer was answered, when she petitioned the Lord to spare her life, till I, her youngest child, would be able to take care of myself, as I was nineteen and one half years old at her death; and also was her prayer answered in my behalf, as she petitioned the Lord, in 1855, that he might choose me as an instrument in his hand to preach the gospel. Surely the Lord answers our

prayers if it is to our spiritual welfare, and to his honor and glory.

In the fall I was requested by the president of the church in Zurich to take a mission, while I was, so to say, only a boy. On my way to Zurich to confer with the president, I stayed over night with a family of Saints with the name of Neeser, and in the morning Sister Neeser said, "I know we had a servant of God over night. Our Savior appeared unto me last night in a dream and spoke to me." (What the words were I can not remember any more.)

Well, I traveled, going into houses, talking and conversing with them out of the Scriptures and the angel message, praying with those who desired it. Some places they listened, but the majority did not. As this section of the country where I lived was rather mountainous. I went up and up on a mountain called Schindlet, where I found an old woman over seventy years of age, and as I explained unto her the gospel of the Son of God, she liked it very much and would have liked to be baptized, but she was not able to walk six miles down the mountain and six miles back again over a very narrow path, so it was impossible to perform the ceremony. Well, to make the story short, I talked and bore my testimony wherever I had a chance, spoke words of comfort and consolation to the sick, no doubt some received the desired blessing. I had to be back in Zurich at a certain time, and then return home to take care of the branch there for a short time, when I had to take another short mission.

Strange as it did seem to me, but nevertheless true, the gifts and blessings of the gospel followed to a certain extent the native elders, but those who came from Utah not, as far as I got acquainted with, and soon I could understand the cause thereof, as their actions were not altogether in accordance with the commandments of the meek and lowly Jesus; they wanted

to live high and clothe themselves fine out of the scanty earnings of the Saints, and an adulterous spirit commenced to be manifested, which started to be imbibed by some of the native elders. In 1857, we all had to be baptized again by order of Brigham Young in the time of the "reformation," so called in Utah. This did not suit me, I could not understand it, neither did the Spirit testify unto me that it was a command from on high, but I went and obeyed along with the rest, but it was a dead letter, no spirit in it whatever.

Sometimes one of the elders from Zurich came over to visit us in my jurisdiction. They always had a welcome at Father's house, and I generally accompanied them a piece when they were going back, and I sent the tithing which I had to collect by them to deliver to the president there. On one occasion, as I went a little piece with one of them, he talked about the tithing: I ought to see to it that the Saints pay it strictly. I said, "Well, look here, there are some that I am actually ashamed to ask for it, because they are so poor that they actually suffer for the necessities of life and have for days not a stick of wood to burn to keep them warm during winter. They ought to have assistance instead of asking them to give. My conscience does not allow me to beg of them. It is not right; there is no Christianity in it." He did not say anything more. Then he told me some new doctrine which I had never heard before, that Adam was our God, and that kind of stuff. I was surprised and said, "Not Adam our God? I know of only one God who created the heavens and the earth, and the seas thereof, and there is no other God beside him. Don't you tell such stuff to the members of the branch where I have the oversight. I shall not suffer it." So he shut up and did not say anything more about it. Polygamy was also then talked of and preached, and they tried the best they could to show what a holy institution it was and so forth, but as I mentioned

before, I could plainly see the wicked, adulterous spirit they were in possession of, which is as far from purity as Satan is from entering into the paradise of Cod. Still I had a hope that the head men of the church in Salt Lake would be better, and that it was impossible to watch every elder they send out, and that it would be all right in Utah. So we were informed that in the spring of 1860 there would be a great immigration, and quite a number were going from Switzerland. I desired to go also out of Babylon to escape the wrath of God which he would send over the wicked, and as the Saints were driven out of Jackson County, Missouri, where God declared that his people should build a temple to the most high God, God had sent them another gathering place, till they could return from whence they were driven out, and quoted as proof, Isaiah 26: 20, 21: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation is overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." And as Salt Lake Valley was surrounded by mountains, that it resembled a chamber, and was in conformity with the above prophecy, and no Gentile would come there and mix with them, as God would not allow it. I still wish to mention that polygamy was a puzzle to me, I could not understand or comprehend that the Lord commanded it, and so I had to leave it for further development.

In the fall of 1859 I did petition the Lord that he might give me a companion for a wife, to go hand in hand with me during the journey of this life, so we could assist to bear each other's burdens and serve our God with all our hearts, minds, and strength; I did not have to wait long for an answer, as she was shown unto me in a dream, and in truth I never had any

idea before that she would be the person; she was a member of the branch. I still waited for quite a time before I proposed to her, and when I did she accepted. I did not tell her anything of my dream. She also wanted to emigrate with two of her nearest relations, and so I had a job on hand to see that after they sold the little property they had, that they did get ready money; because the laws there were very strict about emigrating to another country; they generally wanted the money to be kept there, saying, "You may come back, and then you will be glad if there is something left for you." The laws are much more liberal now. Well, I succeeded in getting money for them at last; so there were four of us from there to emigrate and all we had was one thousand francs, not quite two hundred dollars, and the trip to Salt Lake was five hundred francs or one hundred dollars apiece; but the president of the Swiss and Italian mission demanded the tenth as tithing; his name was Jabez Woodard. I remonstrated with him, considering it unjust, but he sneered and gave me some sarcastic and cutting answer, and being afraid we would be excluded from emigrating, I gave him the one hundred francs as tithing and the rest as payment on fare.

March 16 was the date fixed to start from Zurich and on the 15th I preached my farewell sermon in father's house. So next day we started on our journey. The parting from my father, brothers, and sister was a hard one. One said, "Brother, I would rather see you carried into the grave than to go to America"; and sister told me, "When you arrive at your destination and see how it is there, will you please write me all about how you find it?"

I answered, "I will, sister, write you the truth."

As we arrived at Hednigen, the next village, there on the side of the road was a woman calling me, requesting me to come into the house and pray for her little baby, which she said

had been very sick for many weeks, and had had three doctors and all said they could not help him. Not knowing, I asked her name. She said her name was Mary Schmidt; her husband did "hear me preach yesterday," and I was so astonished (it was my cousin). I went in, knelt down by the cradle, and petitioned our heavenly Father that he might heal the babe and spare his life. The rejoicing mother thanked me heartily and wished me God's blessing.

Arriving at Zurich, we boarded the cars, which carried us swiftly from our native land; but before we came to the city of Basel, situated on the boundary line, I turned my face to see once more the land of my birth with the snow-capped mountains, which glittered like gold from the rays of the sun. A beautiful picture it was indeed; but a sorrowing feeling with evil forebodings came over me, impressing upon my mind that troubles and hardships of serious nature were awaiting me in the future in the New World (so called then). Yea, I could not refrain from weeping, my tears rolling down my cheeks; then tried to console myself with the thought that I was leaving my native land for the gospel's sake and for my salvation, remembering the words of Christ, "Whosoever can not leave father, mother, brothers and sisters, houses and lands for my sake is not worthy of me." But it was a hard, hard, hard farewell. Farewell, my native land; farewell, ye mountains; farewell to all my loved ones.

(To be continued.)

AUTOBIOGRAPHY OF ELDER CHARLES DERRY.

(Continued from page 297.)

On the 17th, being Sunday, I baptized John Pardoe, Richard Stokes, and Joshua Loyal, and Elders Briggs and Jeremiah preached in the morning. In the afternoon a branch was organized with six members, viz: Henry Tyler, John Pardoe, Richard Stokes, Joshua Loyal, Sarah Withers, and Jane Fox. Henry Tyler was chosen president, John Pardoe ordained an elder, Richard Stokes, deacon. The branch was named the Westbromwich Branch of the Church of Jesus Christ of Latter Day Saints. Thus the first branch of the Reorganized Church was established according to the law of God in England. Elder Briggs preached at night. Wife writes to be of good cheer; all is well at home.

On the 18th we held a council and concluded to publish "The Word of Consolation." I read the pamphlet aloud so that we might see what, if any, alterations were needed. Brethren Briggs and Jeremiah gave me means to get my coat out of pawn. May God reward them. Elder Jeremiah Jeremiah went to Wales to begin the work. He has hosts of friends to greet him there.

On the 21st we attended a Brighamite meeting. They testified they knew Brigham Young was the legal successor to Joseph Smith. Elder Briggs requested the privilege to speak, but was denied. After meeting I talked with Elder Price, but he was badly confused. The people gathered around and seemed to enjoy the interview. I took occasion to announce our meetings.

My mother-in-law was found dead in bed this morning. I trust she is with her daughter, my first wife, in the paradise of God. She loved the truth, but she was fettered. I trust her bonds are now broken.

On the 24th I attended Mother Stokes' funeral. I received a letter from John H. Morgan. My letter had given him light. He is satisfied the right of presidency belongs to Joseph. He requests me to go there. Elder Briggs preached this afternoon. I preached at night. Sr. Jane Fox desired to renew her covenant by baptism.

On the 27th we held a prayer meeting. Elder Briggs spoke in a powerful manner by the Spirit of God. Elders Tyler and Pardoe testified of their joy in the work. I was also blessed with the divine influence. Brother Jeremiah has arrived in Wales. I baptized Sr. Jane Fox and her son, Isaiah Fox. I feel that I need to guard against pride and vainglorying, and I pray God to help me do my duty.

On the 28th Brother Briggs and I attended the Brighamite meeting. It was a dull affair. At the close I offered to read a letter I had received from Brother Joseph, but the man in charge would not allow me to read it. Poor creatures, they can not endure the light! And their members durst not listen. I thank God for the liberty of the gospel. There was a boy named John Cheatam, a member of their branch at Coventry, who followed us and desired to hear it read; we read it to him, and he was afterward baptized. It may be proper to record the letter here. (This letter has been published. See page 30, this volume.)

May 29, Brother Briggs and I examined four pages of the "Word of consolation," which we are getting printed. I also read a copy of the letter sent by the church at Zarahemla to Joseph, reminding him of his privilege and blessing to which he was entitled, and testifying of the fact of the Spirit bearing witness of the same. It was a very spiritual document, and written by Brother Briggs, who declares this was all the persuasion that was used by them.

Elder Jeremiah writes that he thinks he will be ready to commence work by Sunday next.

On the 30th of May we visited a family by the name of Courts, who were about leaving for Utah. They did not heed our advice, but determined to go. They went, but my testimony went with them, and Mrs. Courts wrote me afterward that they had proved my testimony true, and when they heard the elders of the Reorganized Church there, they united with the church. Thus we find that good seed sown in honest hearts is never lost. I baptized Eliza Pardoe to-day and I sent a *Herald* to Mr. Collinson, of Chester.

On the 31st we confirmed those who had been baptized during the week. The membership is ten in number. I think more will come soon. We spent a pleasant and profitable time this afternoon in commemorating our Lord's death. Brother Briggs preached in the evening from Hebrews 5:12, 13. William Tyler united with us on his old membership, he having received the truth in the days of the Martyr. A Mr. Woolams, of Sheffield, writes that there is a branch of fourteen members in Sheffield, nine old members and five new ones. I suppose they had organized themselves, as this is the first I have heard of them. Bro. Isaac Sheen sent me the address of his brother in Birmingham.

On the 1st of June I visited a family named Mattie. Mrs. Mattie said her husband had been among the Brighamites as a teacher and declared he never saw such a state of things among them, they were all in confusion. He determined never to visit them again. Mrs. Mattie is with us in faith, but her husband is inclined to give up religion. He is disgusted with Brighamism. I visited a family named Saunders. I explained the nature of the work. They seemed well pleased and treated me kindly. They had left the Brighamite order, I understand.

June 3, I was sent for to go to R. Rogers' before referred to.

Mrs. Haywood, whom I had baptized years before, met me at the door and I had a pleasant talk with her. She requested me to come and preach in Blakely, assuring me the people would be glad to see me. I promised to do so and gave her some tracts to distribute. This evening I attended prayer meeting and baptized Mrs. Loyal and John Fox. I am impressed that my labors are needed elsewhere.

On the 4th we got the "Word of consolation" from the printers and gave one to each person in the Brighamite meeting. On the 5th I left Brother Briggs at Smethwick, and started out to hunt up the "lost sheep" in other parts. I left the "Word of consolation" at Faytes Hill, where I had preached in former years. I visited Thomas Angel, of Dudley. He seemed very stubborn, tried unsuccessfully to overthrow my position, yet he treated me kindly, and at the close was more willing to listen. I left a pamphlet and Joseph's epistle. It was a rainy day, but I went to Stourbridge. Visited Elder Packwood, of the Brighamite church. I could scarcely get his real feelings. He tried to avoid the issue. Yet he treated me kindly and gave me four pence to aid me. I left him a pamphlet. I then visited Mr. Joseph Tilley and wife, old Saints. They received me kindly, and I stayed with them that night. They seem to love the work and we had a pleasant talk.

On the 6th I went to Lye Waste. The people here are mostly nailers. Men and women work at the forge. I visited Cartwright's, Cutter's, and Freeman's, old Mormons. Also Mrs. Gad. They all treated me kindly; and though they were poor, they shared their little with me, for which may God reward them. Mrs. Gad's husband treated me kindly. I then visited the Wordsley Branch, where in my early labors they presented me with a new pair of boots. Some very strenuously defended polygamy, *especially the women*. Some treated me very kindly. It is no pleasure trip, I meet more rebuffs than kindnesses, but all is right.

On the 7th of June, 1863, I went to Blakely and preached there, showing what the gospel was and that polygamy could not form any part of it. There were a great many present—some out of curiosity to see Charles Derry and hear what he had to say about Utah, some to learn for themselves the true status of the Reorganized Church. Brother and Sister Haywood received me with gladness. Old Sister Rasbass and her son treated me kindly, as in olden times. The president, George Bodison, abused me foully with his tongue, and said I deserved to be flogged, and I have no doubt he would have laid hands suddenly on me, but he remembered the experience of John Price on that ground years before. I distributed our pamphlets among the people, and some were willing to investigate. John Haywood and wife told me I was welcome at their house any time.

June 8, I went to Wolverhampton and visited some there, but received no encouragement. I returned to Westbromwich, and received another letter from Mr. Woolam, of Sheffield, saying, "They organized a branch three years ago with six members, they increased to fourteen, then the enemy got among them, and they have suffered greatly since." There are only nine now and he fears they have not forsaken polygamy. Elder Briggs went to Birmingham, but could get no chance to preach. He distributed pamphlets, but the elders ordered the people away from him as though they were their masters, but they took his papers in spite of the elders. Sister Tyler, an old-time Saint in Joseph's day, gave in her name for membership. She is the wife of Bro. William Tyler. They are old and very poor. I visited Charles Tyler, also an old member, and a Mrs. Johnson. I set the truth before them. Brother Briggs told me that on his way to Birmingham he received a witness that a number there would join the church. Elder Jeremiah says, "There is a good prospect of good work being done in

Wales, and they need English preaching there." He is at Merthyr Tydfil. Brother Briggs and I talked of the duties of the Saints and the necessity of visiting officers being set apart. We have a great deal of rain, making it difficult to get around.

On the 11th of June Elder Briggs and I went to Birmingham, attended Brighamite meeting, requested the privilege of preaching to them, but the president would not allow it. Elder Briggs challenged him to discuss the difference with him, but that was denied, and he insulted and abused us. We distributed pamphlets among them and learned the former ones had caused considerable thinking, which troubled the elders.

On the 12th I went to Darlastown; found an old Brighamite there who had been to Utah. He declared he made the first iron in Iron County. He asserted the divinity of polygamy, but soon confessed it was not in favor of God's word. He and his wife treated me kindly.

On my former visit to Lye Waste, I had been promised the privilege of preaching in a private house on a certain Sabbath, and on the 14th I returned there as per appointment, but found two Brighamite elders, Gregg and Hewison, from Birmingham, occupying the time. I patiently listened to them for about two hours, during which time they denounced me and abused me, declaring me an apostate. I then arose and requested the privilege to reply, but they dared not allow me. I then appealed to the man of the house, if he had not promised me the use of the house for that day? But coward like, he cringed before the eye of his masters, and denied that he had ever promised me the house. I then announced that I would reply in the open air close by. I did so, had a good audience and splendid liberty. I set the truth before the people as it is in Christ Jesus. The elders could not stand the fire and they sneaked away like cowards, as they were. But falsehood will make any man a coward that advocates it. I believe if I could

stay here good would be done, as many seem interested. One man gave me my dinner.

On the 15th I received a letter from John H. Morgan, again stating that there are fourteen or fifteen who are desirous of joining the church in the neighborhood of Lydney, Gloucestershire. He thinks that a good work can be done in that region.

On the 16th Elder Briggs started for Wales; Lydney will be on his way, so he can see to that matter there. I feel lonely now, but it is not like what I had to endure for nearly five months, prior to his coming. Now I have brethren and sisters to stand with me. It is true they are poor, but they are kind and good. I feel my weakness as compared with Elder Briggs, but I will put my trust in God. I pray God to bless him and preserve him from every evil. When I parted with him I felt to bless him, and the pressure of his hand told that he reluctantly parted with me. Brother Jeremiah is lonely, yet has many friends, yet needs help.

On the 17th I wrote a letter to Elders Gregg and Hewison, inviting them to a public investigation of the church differences, but in vain.

We had a good prayer meeting and on the 22d I preached in the meeting room. I received a cheering letter from my wife, assuring me of the goodness of God and the kindness of the Saints to her, and of the progress my children are making in their studies; the children also write and show marked improvement. The Brighamites are drawing the bands tighter around their people, trying to close every door against us. In addition to this there is now a strike for wages with the miners and there seems no show for them to get their demands. All this makes it harder for us.

June 25 I visited a man and woman at Halesowen whom I had baptized years ago. They said they had been cut off

because they could not pay the exorbitant tithe demanded. They were so disgusted with Brighamite doings that they have thrown what truth there was aside, and they would not receive my message. Jeremiah has baptized five in Wales, Jason has organized a branch of eight members at Lydney, Gloucestershire. It does me good to know that my efforts in writing have done good in preparing these people to renew their covenants. Jason says he visited a Brighamite branch at Little Dean, in the Forest of Dean, and the president invited him to leave his house. W. O. Owens, one of the Utah missionaries who had been serving them in that capacity for two years in England, has renounced Mormonism of every shade and is now lecturing against it under the auspices of the Church of England clergy. We will be apt to come in contact with him.

On the 4th of July I returned to Blakely, was kindly received by John Haywood and wife. I preached in the open air, had good liberty. I gave out an appointment for two weeks from that day. I returned to Westbromwich, where I preached at night. Two more have been added to the Lydney Branch; four more have given in their names there. Jason wishes me to go down there. Most of the Saints here are so poor that I can hardly persuade myself to share in their scanty pittance, but they feel bad if I refuse, but I rarely ever satisfy my hunger, and sometimes am purposely absent at the meal hour. I was told by letter from Brother Blair that when Jason came my necessities would be more fully supplied, but I receive no aid from that source. Possibly he has no more than he needs.

On the 11th I baptized and confirmed John Cheatam.

On the 12th I administered the sacrament. One man refused the emblems, the Brighamites had confused his mind. I preached at night. Another man, John Fox, desired his name taken off the record. The next day he confessed his wrong. Drunkenness is his besetting sin; he promised to try to over-

come that evil. Drunkards and paupers are everywhere throughout the land.

On the 14th I received a very kind letter from Bro. John Clark, of Council Bluffs. Also one from my wife's brother. This night I slept on Pardoe's wooden screen, it was the best they could do for me. On the 15th on a hard old sofa; my bones ache. There was not even the Irishman's one feather. Such is the pilgrim's lot.

On the 17th I went to Dudley; found a Mr. Smart, an old Latter Day Saint. I dined with him, and explained the nature of my mission. He favored the work. From thence I visited Wordsley again, and found that some who seemed pleased to see me before, now treated me coldly. After trying to talk with them I went on to Stourbridge. Was kindly received by Mr. and Mrs. Joseph Tilley. My bed was their sofa and far from comfortable, but it was the best they could do. I labored in this region until the 19th, when I filled my appointment at Blakely. I had a good audience, and while preaching, the pious (?) primitive Methodist society there came in a body singing and shouting, "We are primitive Methodists and don't fear man or Devil," and marched right through my audience, intending to break up my meeting. The people cried shame to them, and would not follow them, so they miserably failed in their ungodly effort. The Brighamites are very bitter here.

On the 21st I returned to Westbromwich. I found letters from my wife, Jason Briggs, and Bro. F. Wellbourne, of Glenwood, Iowa. They all did me good. But the letter from Brother Wellbourne was something out of the common line. Before leaving home the tongue of slander had been busy and had succeeded in poisoning this man's mind against me. So much so that on one occasion on my return home I met him in the neighborhood of my home, and being glad to see him I offered him my hand in a brotherly way, when he drew back and said

that he would rather whip me than shake hands with me. I inquired the reason, and he said I had been slandering him. I told him I had not, but he persisted in his charge, and finding him very unreasonable, after trying in vain to convince him, I left him, not wishing to have any trouble with him. On the morn of my departure for England I met him again near my house, and I went to bid him good-bye. He very reluctantly allowed me to shake his hand. I bade him good-bye and told him "the day would come when he would know his friends from his foes." This letter from him was a very humble confession of his wrong to me, in which he stated that he had indeed learned that I was his friend, and the man who had told him that I had slandered him was guilty of lying slander against me in his wicked charge. Wellbourne humbly sought my pardon, and then referred me for words of comfort to Isaiah 41: 10 to 13: "Fear thou not, for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." If ever word came from the fountain of consolation and brought joy and peace to a troubled soul, those words of God gave comfort to me; they seemed as the very voice of God to my soul! The word of the Lord seems to do a manifold duty. Not only guiding, reproofing, comforting, and blessing those to whom it was originally sent, but in like manner blessing all under like conditions. I have proved the truth of this last statement many times. When his letter reached me I was under a cloud, and the hand that put the letter into my hand,

was and had been turned against me by the vile slander of another, and this feeling was fostered by another who should have been as a father to me, but who was looking with envious eyes upon me. But the above scripture was a tower of strength to me, for which I thank my God for his fostering care over me, and may he help me to prove worthy of such care. I slept easier that night if my bed was narrow and hard. I am pleased to read the success of the Federal cause in my adopted land. May truth and liberty prevail. I watch the success of the contending armies with a keen and undivided interest in the cause of liberty.

THE LOSS OF CONSCIOUSNESS.

The Iceberg groaned, "I strike against the crags and I break—the ocean currents twist me this way and that—daily I grow smaller. I feel that I am wasting away. Even my own streams that seam my sides hasten the dissolution."

And the Iceberg did melt in the warm sun of Love; then there was no more jar or clash; its elements quietly ran where the currents drew; it flowed with the sea without resisting; it lapped upon the shore or ascended to the clouds. It was content; it had become one with the immeasurable sea.—Bolton Hall.

"GOD IS WHERE MAN IS.

"God's in his heaven,
All's right with the world."

"A holy man once clambered the cathedral spire and thence daily, year after year, with hands and voice uplifted, besought God for one vision or a token of his presence. At last his prayer was granted. A voice came from the city streets below, 'Lo, here I am, and here ye should have sought me.'

"Browning's religious poetry and the cathedral theology are recessional. If God were not much more in evidence outside than in 'His heaven,'—what then?"

BIOGRAPHY OF DAVID WHITMER.

BY H. H. SMITH.

(Continued from page 305.)

The reaffirmations David Whitmer made of his testimony to the divine authenticity of the Book of Mormon are too many to give. We will quote several of them.

In 1878 Orson Pratt and Joseph F. Smith told of visiting him:

On Saturday morning, September 7 (1878), we met Mr. David Whitmer (at Richmond, Ray County, Missouri), the last remaining one of the three witnesses of the Book of Mormon. He is a good sized man, seventy-three years of age last January, and well preserved. He is close shaven, his hair perfectly white, and rather thin; he has a large head and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart. He seemed wonderfully pleased, as well as surprised, at seeing Elder Orson Pratt, and said he would not have known him as he had grown so fat and stout; he remembered him as a slender, bashful, timid boy. After a few moments' conversation he excused himself, saying he would return again to see us. This meeting was in the barroom of the hotel. When he called again he was in company with Colonel Childs, a middle aged man, and a resident of the place. By invitation we accompanied them to Mr. Whitmer's office, where we were introduced to Mr. David J. Whitmer (eldest son of David), Mr. George Schweich (grandson of the old gentleman), Mr. John C. Whitmer (son of Jacob Whitmer), Col. James W. Black, of Richmond, and several others. A couple of hours were very pleasantly passed in conversation, principally on Utah matters, when we parted for dinner, agreeing to meet Mr. Whitmer again at his office, at 4.30 p. m. Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation, and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along to our room in the hotel. Mr. Whitmer apologized for not inviting us to his house, as it was "wash day," and he and his wife were "worn out" with the extra labor, exposure, etc., etc., consequent on rebuilding since the cyclone. He accepted our invitation to our room and brought with him James R. B. Vancleave, a fine looking, intelligent, young newspaper man, of Chicago, George Schweich, John C. Whitmer, W. W. Warner and another person whose name we did not learn. In the

presence of these the following, in substance, as noticed in Bro. Joseph F. Smith's journal, is the account of the interview: . . .

Elder Orson Pratt to David Whitmer: "Do you remember what time you saw the plates?"

David Whitmer: "It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (*i. e.*, one or two days after). Joseph showed them the plates himself, but the angel showed us (the three witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I can not tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (*i. e.*, the ball which Lehi had), and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

Pratt: "Did you see the angel at this time?"

Whitmer: "Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written. Before I knew Joseph I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his (Oliver's) secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph. Soon after this Joseph sent for me (Whitmer) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some twenty acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming

toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned wooden spring seat and Joseph behind us—when traveling along in a clear, open place, a very pleasant, nice looking old man suddenly appeared by the side of our wagon and saluted us with, ‘Good morning, it is very warm,’ at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, ‘No, I am going to Cumorah.’ This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.”

Joseph F. Smith: “Did you notice his appearance?”

Whitmer: “I should think I did. He was, I should think, about five feet, eight or nine inches tall, and heavy set, about such a man as James Vancleave there, but heavier; his face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt’s, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father’s barn. I frankly asked Joseph if my supposition was right, and he told me it was. Some time after this, my mother was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him), who said to her: ‘You have been very faithful and diligent in your labors, but you are tired because of the increase in your toil; it is proper, therefore, that you should receive a witness that your faith may be strengthened.’ Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma, and Oliver, very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities.” . . .

Pratt: “Have you in your possession the original manuscript of the Book of Mormon?”

Whitmer: “I have; they are in Oliver Cowdery’s handwriting. He placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved.”

Joseph F. Smith: "What will be done with them at your death?"

Whitmer: "I will leave them to my nephew, David Whitmer, son of my brother Jacob, and my namesake."

Pratt: "Would you not part with them to a purchaser?"

Whitmer: "No. Oliver charged me to keep them, and Joseph said my father's house should keep the records. I consider these things sacred, and would not part with nor barter them for money."

Joseph F. Smith: "We would not offer you money in the light of bartering for the manuscript, but we would like to see them preserved in some manner where they would be safe from casualties and from the caprices of men, in some institution that will not die as man does."

Whitmer: "That is all right. While camping around here in a tent, all my effects exposed to the weather, everything in the trunk where the manuscripts were kept became moldy, etc., but they were preserved, not even being discolored. (We supposed his camping in a tent, etc., had reference to his circumstances after the cyclone, in June last.) The room in which the manuscripts were kept, was the only part of the house which was not demolished, and even the ceiling of that room was but little impaired. 'Do you think,' said Philander Page, a son of Hiram Page, one of the eight witnesses, 'that the Almighty can not take care of his own!'"

Next day, (Sunday, September 8,) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, esq., (son of Jacob), Philander Page, James R. B. Vancleave, David J. Whitmer (son of David the witness), George Schweich (grandson of David), Colonel Childs, and others, David Whitmer brought out the manuscripts of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdery. It was thought that these few pages were in the handwriting of Emma Smith and John and Christian Whitmer.—Jensen's Biographical Encyclopedia, pp. 266, 267, 268.

The Kansas City Journal for June 5, 1881, published the following interview with him:

Among other things Mr. Whitmer said:

"A few months after the translation was completed, that is, in the spring of 1830, Joseph had the book published, and this (showing a well worn volume) is a copy of the first edition, which I have had in my possession ever since it was printed."

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph, Oliver Cowdery, and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the book of Ether, and many others. They were shown to us in this way. Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table upon which

were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord declaiming that the records of the plates of the Book of Mormon were translated by the gift and the power of God.”

“Who else saw the plates at this time?”

“No one. Martin Harris, the other witness, saw them the same day, and the eight witnesses, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, sr., Peter Whitmer, jr., Hyrum Smith, John Whitmer, and Samuel H. Smith saw them next day.”

“Did you see the angel?”

“Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there.”

“Can you describe the plates?”

“They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number, and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance. Smith made facsimiles of some of the plates, and sent them by Martin Harris to Professors Anthon and Mitchill, of New York City, for examination. They pronounced the characters reformed Egyptian, but were unable to read them.”

“Did Joseph Smith ever relate to you the circumstances of his finding the plates?”

“Yes; he told me that he first found the plates in the early spring of 1828; that during the fall of 1827⁴ he had a vision, an angel appearing to him three times in one night and telling him that there was a record of an ancient people deposited in a hill near his father’s house, called by the ancients ‘Cumorah,’ situated in the township of Manchester, Ontario County, New York. The angel pointed out the exact spot, and some time after he went and found the records or plates deposited in a stone box in the hill, just as had been described to him by the angel. It was some little time, however, before the angel would allow Smith to remove the plates from their place of deposit.”

On September 15, 1881, Elders William H. Kelley and George A. Blakeslee, visited him. Elder Kelley wrote of this visit as follows:

We were soon on the way to Richmond, Ray County, to visit David Whitmer, one of the witnesses. Arrived about 8.30 a. m., and breakfasted at the hotel. Here we met David Whitmer, jr., eldest son of David Whitmer, sr. He looks to be about forty-five years of age. Is kind hearted and is a firm believer in the Book of Mormon and in the testi-

⁴ These dates are probably typographical errors, as Joseph Smith saw the plates in September, 1823.

mony borne by his father concerning it. After breakfast we called on David Whitmer, sr., meeting him just outside of his residence, and introducing ourselves. He invited us into the house and directed us into a small room, presumably his own resting and sleeping apartment. John Whitmer, son of John Whitmer, deceased, and two or three more gentlemen, whose names are not remembered, were present. The women folks were house cleaning. (Just our luck.) Elder Whitmer remarked that he did not feel much like talking, as he had not been feeling well for some time. He appeared feeble. He is now upwards of seventy-six years of age, having been born January 7, 1805. He is of medium height, and rather of a slender build; but this appearance may be on account of age and recent illness. He has darkish brown eyes, and his hair is white and thin. He has a good head and honest face. He talks with ease and seemed at home with every subject suggested; and without an effort, seemingly, went on to amplify upon it, so that we had nothing to do but question, suggest, and listen. His intellect is far more vigorous and retentive than we expected to find. He is careful in his speech, for he studies to express himself in such a way as not to be misunderstood; and it hurts him to be misrepresented. A reporter called to see him some time ago, asked a few questions, and went off and published that he had denied his testimony concerning the truth of the Book of Mormon. This hurt him so, that he is very careful now, to have some known friends present when strangers call to see him. This accounts for the presence of others when we were there. Speaking of Joseph Smith the Seer, he said, and this is very nearly his wording: "It makes no difference what others say, I know Joseph Smith was a prophet of God, and he translated the Book of Mormon by the inspiration of God from the plates of the Nephites. . . ."

"Do you know anything against his character?"

"I know nothing against him. I have heard some things; these I know nothing about. I have nothing to say about the character of any one, only as I know. It is not my mission to talk about the character of any. My mission is to testify concerning the truth of the coming forth of the work of God."

"What kind of man was he when you knew him personally?"

"He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He HAD to trust in God. He could not translate unless he was humble and possessed the right feelings towards everyone. To illustrate, so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs, and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable. He went downstairs, out into the orchard, and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness, and then came

upstairs where we were and the translation went on all right. He could do nothing save he was humble and faithful."

His statement concerning the vision they had of the plates and the angel was as follows:

"I was plowing in the field one morning, and Joseph and Oliver came along with a revelation stating that I was to be one of the witnesses to the Book of Mormon. I got over the fence and we went out into the woods, near by, and sat down on a log and talked awhile. We then kneeled down and prayed. Joseph prayed. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around; and the angel stood before us. He was dressed in white, and spoke and called me by name and said, 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say. A table was set before us and on it the records were placed. The records of the Nephites, from which the Book of Mormon was translated, the brass plates, the Ball of Directors, the sword of Laban and other plates. While we were viewing them the voice of God spoke out of heaven saying that the book was true and the translation correct."

We then asked him, "Do you remember the peculiar sensation experienced upon that occasion?" He answered very slowly and definitely:

"Yes; I remember it very distinctly; and I never think of it from that day to this but what that same spirit is present with me."

"How did you know it was the voice of God?"

"We knew it was the voice of God. I knew it was the voice of God just as well as I knew anything."—*Saints' Herald*, vol. 29, p. 68.

Elders E. C. Briggs and Rudolph Etzenhouser visited him April 5, 1884. The following is the account of Elder Briggs:

The following are some of the facts as stated to us:

Oliver Cowdery's name being mentioned we asked as to his last statement. In response we were told, that it was reaffirmed, accompanied with a solemn charge to keep the manuscript as he had.

"Would you like to see them?"

I replied that we would. He stepped into an adjoining room and in a few moments brought them to us. They were large sheets of foolscap paper, were rather brown, or yellow colored, not so clear and white as the paper of nowadays; written closely in a fine hand, with capital letters in all proper places, and well preserved. He then remarked:

"I was present when Joseph gave these manuscripts to Oliver; O, it was such a solemn charge. He (Joseph) said, 'I feel it in my bones that there will be a division in the church, like it was with the Nephites and Lamanites, and if these manuscripts are not preserved, I fear that the church may be injured, and when you deliver them up to others, be sure they are left in good hands.' I now see why they should be preserved. A delegation once waited on me from Utah, Orson Pratt headed it, to secure them. And he said:

“Set your own price on them. There is millions in the treasury and we are authorized to draw any amount for them, so you may not be particular, ask any price.”

“I replied, ‘They are not for sale.’ He said, ‘Why not?’”

“I answered, ‘I know, and that is enough. There is not enough gold in the world to purchase them.’ Pratt urged the matter, saying:

“‘You are not very well off, and it will do your children good.’

“I then told him, ‘You have not got money enough in Utah to purchase them.’”

O, brethren, the above sentences were spoken by the good old man in such accents and tone, it fairly gave life to his sterling worth, as the man more precious than fine gold, even a man worth more than the golden wedge of Ophir. (Isaiah 13: 12.) His integrity is above suspicion. God bless his memory and his heart, evermore. Amen.

This brings to my mind a statement of the Elect Lady, Emma, in the winter of 1856. She said to me, “When you see David Whitmer you will see an honest man.” And in the same conversation, she remarked of her husband Joseph’s limited education while he was translating the Book of Mormon, and she was scribe at the time. “He could not pronounce the word Sariah. And one time while translating where it speaks of the walls of Jerusalem, he stopped and said, ‘Emma, did Jerusalem have walls surrounding it?’ When I informed him it had, he replied, ‘O, I thought I was deceived.’”

Brother Whitmer added that since Oliver’s death it was alleged that they both had denied their testimony. He said that preachers and others got this up and heralded it about.

NARRATIVE OF SEEING THE ANGEL.

“In June, 1829, I saw the angel by the power of God, Joseph, Oliver, and I were alone, and a light from heaven shone around us, and solemnity pervaded our minds. The angel appeared in the light as near as that young man. [Within five or six feet.] Between us and the angel there appeared a table, and there lay upon it the sword of Laban, the Ball of Directors, the Record, and Interpreters. The angel took the record, and turned the leaves, and showed it to us by the power of God. They were taken away by the angel to a cave, which we saw by the power of God while we were yet in the Spirit. My testimony in the Book of Mormon is true; I can’t deviate from it. I was troubled with so many by letter and otherwise, all over the United States, and some from Europe, that I made my proclamation of March 19, 1831. In this way thousands read it, who would never have done so otherwise. I have the original manuscripts. They have the printer’s marks. The printers here have examined them, and say they are genuine. When being printed, Oliver Cowdery would take about a dozen pages of them at a time, and remain and proof-read and see that the work was done properly, and continued his vigil to the end.”—Church History, vol. 4, pp. 466-448.

Elder Heman C. Smith thus, describes a visit by Elder William H. Kelley and himself on June 19, 1884:

We were met by an old lady, whom we supposed to be Mrs. Whitmer, and shown into the sitting room. Presently Father Whitmer entered the room, and I had a privilege I had long desired, of seeing and conversing with one who had seen the plates from which the Book of Mormon was translated, as they were exhibited by an angel from heaven. He talked quite freely in regard to his experience in the church, and we were favorably impressed with his manner, and his evident love of truth. His frank, open countenance not only shows him to be one of nature's noble men, but impresses one that he is not of the type of men who could be coaxed, or bribed into a system of intrigue or deception.

He informed us that at one time he was told by five hundred armed men that if he did not renounce his testimony he should die; but in the face of death he affirmed the truth of his former testimony. He was with Oliver Cowdery in his last illness, and was by him admonished to never falter in his testimony of the Book of Mormon; for it was true. We saw and examined the original manuscript, and noticed particularly the capitals and punctuation marks, which so far as we examined are correctly inserted."—Church History, vol. 4, pp. 448, 449.

The manuscript of the Book of Mormon passed into the hands of the Reorganized Church in 1903, and still remains in possession of the church.

David Whitmer died at his home, Richmond, Ray County, Missouri, Wednesday, January 25, 1888.

On the top of the humble marble that marks his resting place in Richmond cemetery may be seen to-day the chiseled figure of the Bible, upon which lies one of the Book of Mormon, while underneath are inscribed some of his last words: "The Record of the Jews, and the Record of the Nephites are one. Truth is Eternal."

We can not close this sketch in any better way than to quote the words of David Whitmer to Elder James Caffall. Elder Caffall says:

"Before I bade him good-bye, I said to him, 'Can I, Father Whitmer, say, I this day have seen a living witness to the Book of Mormon?' Whereupon he raised his eyes heavenward, and said, 'AS MY TESTIMONY STANDS, SO IT IS; I HAVE NOT, NOR WILL I DENY IT.'"—*Saints' Herald*, vol. 21, p. 564.

BIOGRAPHY OF CHARLES WESLEY WANDELL.

BY INEZ SMITH.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

There is a name that deserves to be better known among the children of the Reorganized Church. It is that of Charles Wesley Wandell. He was one of those who gave their lives, far from home and homeland, telling the story of the angel gift to men. With a glad heart he had for the second time crossed the great Pacific—and this time on no false or mistaken errand. His people were not forsaken, he went to tell to them the glad story of a church reorganized and bid them “take hold anew of the rod of iron.” There he died a stranger in a strange land, died amid strange faces and cared for by stranger hands. It was a pitifully small band of Saints who laid him to rest in that alien land, far from the sunny home land, but to-day in that land the few have grown to a host, who are giving loyal and loving allegiance to the cause for which he gave his life; and they have not forgotten him, either. On his grave they have placed a stone, a symbol of the love and gratitude of the Australian Saints for this their pioneer missionary. And that we also may know him better, we write this sketch to perpetuate the memory of a true and brave man.

Charles Wesley Wandell was born upon the 12th day of April, 1819, at Courtland, Westchester County, New York. We can find nothing of his parentage, early life, or education. Whether or not he had an education, his writings in later life show a persistent and systematic study of some sort.

In the official record of the Quorum of Seventy, we find that he was baptized January 5, 1837, by Hugh Herringshaw, at the age of eighteen years, and ordained to the office of elder in the same year, on the 6th day of April, at a conference held

in New York City. Elder L. R. Foster officiated in the ordination.

That he immediately became actively engaged in spreading the gospel is not to be doubted, as in 1844, but seven years later, he was appointed minister in charge of the State of New York, by the action of a special conference held at Nauvoo, Illinois. Under him were appointed forty-eight other elders for labor in New York, among whom were A. A. Farnham, Daniel Shearer, Samuel P. Bacon, Joseph B. Noble, Horace S. Eldredge, C. H. Wheelock, D. H. Redfield, and Charles Thompson.¹

Shortly after the death of the Martyr he returned to Nauvoo and was employed in the office of the historian. It was the work done in this department that disheartened him with conditions there. In his journal² a serious charge was made against the reprehensible methods employed in this department after the death of the Prophet. In commenting upon the history of Joseph Smith, as it was being published in the *Deseret News* about 1855, he says,

I notice the interpolations because having been employed (myself) in the Historian's office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards.³

The state of affairs at Nauvoo in time became unbearable, and he quietly withdrew from the work, disgusted with the new order of things, but still retaining the old faith. Wandell went from Nauvoo to Saint Louis, where he successfully en-

¹Times and Seasons, vol. 5, p. 504. This Charles B. Thompson was subsequently the leader of a faction which gathered at Preparation, Iowa.

²The manuscript of this journal was lodged in the Historian's Office, and destroyed with other valuable documents in the Herald Office fire of January 5, 1907.

³Church History, vol. 4, p. 97.

gaged in the local river trade as a steamboat officer. Some few years later he went around Cape Horn to California, and there again met with old-time friends.

In 1846 Samuel Brannon had conducted a colony from New York, setting sail on the good ship *Brooklyn* and arriving after a long voyage in California where the first "Mormon" colony was founded. Whether or not Charles Wandell was a member of the colony when they started is a matter of conjecture, he rounded the Horn, whether in 1846 or later we are unable to learn; at any rate he became identified with the famous Brannon colony after it was established in California.

About this time (1851) Parley P. Pratt was in California. It was at the time of the great revival and reorganization of the Utah church, and Pratt carried on the good work in California. During this reorganization it will be remembered that every good Latter Day Saint was expected to be rebaptized. In Pratt's own words, in telling of his success in a letter to Brigham Young, he writes,

We have called together the old members and others, and preached repentance and reformation of life. We have rebaptized many of them, and reorganized the church.⁴

Wandell was rebaptized⁵ in San Francisco, July 20, 1851, by F. A. Hammond, and the church was reorganized on the day following. Wandell immediately became an efficient and trusted worker in the new church. August 31, 1851, a meeting was held at the home of Barton Morey. Parley P. Pratt, president, Charles W. Wandell, clerk. At this meeting "James Murdock was set apart by the laying on of hands for a mission to South Australia. Charles W. Wandell was then reordained

⁴Autobiography of Parley P. Pratt, page 432.

⁵We are indebted for this item, as for many that follow, to Elder George S. Lincoln, historian for Northern California, who has lately done some careful research among the early records of the Brannon colony.

to the office of apostle, and member of the Quorum of Seventy, and appointed a mission with Elder Murdock."⁶

We find no record of the date these missionaries sailed from California, but under date of Thursday, October 30, the following item is chronicled in the Church Chronology, published by the Utah church.⁷

October 30.—John Murdock and Charles W. Wandell arrived in Sydney, as Latter Day Saint missionaries to Australia, and commenced to preach the Gospel.

And under November

The first meeting by Latter Day Saint Elders in New South Wales,⁸ Australia, was held by Elders John Murdock and Charles W. Wandell at Sydney.

Wednesday, 3.—The first baptism by divine authority in New South Wales, Australia, took place in Sydney.⁹

January, Sunday 4. The first branch of the church in New South Wales, Australia, was organized at Sydney, with twelve members.¹⁰

During this mission Charles W. Wandell was successfully kept in ignorance of the true state of affairs in Utah, as is shown by his vigorous appeals against the "misrepresentation" of opponents. He couched his indignation in the following language in a letter to the *Sydney Morning Herald*, of May 1, 1852, a quotation from which we reprint from the January, 1910, *Gospel Standard*.

Elder Wandell writes from No. 66 Pitt, Sydney, and says he wishes to reply to an article previously published in the paper "which is calculated to place the Latter Day Saints in a false light before the people and to bring down a torrent of unmerited persecution upon the Saints in this

⁶Manuscript history of Brannon colony, by Elder George S. Lincoln.

⁷Church Chronology, by Andrew Jenson, p. 44.

⁸This is a mistake, as William Barrett was sent to Australia by George A. Smith, in 1840 (Bancroft's History of Utah, page 410). Also *Times and Seasons*, vol. 6, page 980, speaks of "a branch in Australia consisting of nine members organized by Elder Andrew Anderson," who must have been in Australia in 1841, judging from the context of this article.

⁹Church Chronology by Andrew Jenson, pp. 44 and 45.

¹⁰Bancroft says that there were thirty-six members in this branch. (Page 410, History of Utah.)

city. . . . I consider it my duty to reply to the said article and to briefly lay a few facts before your readers. . . . The church of Jesus Christ of Latter Day Saints, like all other religious bodies, is regulated and governed by certain clearly expressed and definitely fixed laws, among which we find the following relating to matrimony." (Quotes from Covenants and Commandments, Sec. 119, the matter on marriage, "one wife" etc.; also Book of Mormon, p. 116, Jacob, Chap. 2, Sec. 6.) Elder Wandell continues: "I might quote several other passages contained in our sacred records, all of which would show that the Latter Day Saints do not tolerate immoralities of any kind, and especially sexual immoralities: and that no person living in adultery or guilty of fornication or illegal *sexual intercourse of any kind can* have place among us. The Latter Day Saints have been constantly reproached from the beginning until now with the grossest kind of abominations. Yet these approaches have been uniformly false; and we have suffered without a cause. On behalf of a reviled and persecuted, yet innocent people.

C. W. WANDELL.

And he was sincere, too. Little did he think when he framed this manly defense, that he was defending a false faith and a corrupt people. He believed every word that he wrote, and his letters to the *Millennial Star* during his Australian ministry reveal this fact and also his ignorance of the conditions that obtained in the mountains.

In December, 1852, he writes to Elder Richards, and among other things says:¹¹

There is here a constant influx of Australio-Californians, who are sure to be more or less prejudiced against us by California newspaper stories; and those who are professors of religion are the ones who take the utmost pains to influence the people against us. During my absence at Melbourne, many base lies were told of the Saints in Zion, and with so much plausibility, that I was obliged to return and refute them. . . . Shut up as we are in this far-off land, cut off from all hasty communication with our brethren in Europe or America, it seems as though we were left almost to our own resources, to fight our way along as best we could. . . . We are making up a sum for the House of the Lord, *which we expect to remit* to you per Captain Staynor, unless the way opens before he sails, to forward it direct to Zion.

Elder Wandell carried on a very successful mission in Australia. He was always ambitious and zealous in the accomplishment of the highest good possible. He found time, too, to

¹¹*Millennial Star*, vol. 15, p. 220.

write several articles for publication in the *Millennial Star*. One is an interesting account of gold digging in the Australian colonies. There was much excitement at this time, due to the discovery of gold there, and people flocked from all lands to share these prospects. The picture that Wandell paints of the fate of these gold diggers in their search for wealth is not alluring, and he advises all Saints not to be led away by any exciting stories of the fabulous gold fields there. He closes by contrasting the conditions in Zion, as he dreamed them:¹²

It would be apposite, in this place, to contrast the beauties and glories of Zion. . . . I recommend you to think for a few moments of any one company of Saints who have left England for Zion. Follow them in your mind across the Atlantic. They have had some little inconveniences to put up with, but they had the satisfaction of knowing that they were in the way of their duty—they were going to Zion, as the Lord had commanded. On their arrival in Council Bluffs, they take their overland journey, they experience fatigue to be sure, but they are amazingly supported by the consciousness that they are fulfilling the express commands of God—they are going to Zion. And when they get to the *Vallies* who is there to meet them? A parcel of voracious hyenas, who stand open mouthed, ready to devour them, as is the case in Australia? No, but the best, the most honorable, virtuous, kind, and hospitable people that live, are there to welcome them to Zion, to the healthiest *country that can be found upon the face of the earth*. And when they have exchanged greetings of the holiest, as well as the heartiest kind, and begin to look around them for a *home* they find a country of surpassing loveliness, inviting them to occupy its richest soils, to quaff its health-inspiring fountains, and to breath its salubrious atmosphere, and not only salubrious, but *free!* Ah! free did I say? Yes, they are now indeed *free!* They are no more the slaves to heartless taskmasters in the factories, coalpits, or what not—no, they are *free!* O freedom! sacred to the hearts of Israel's noblest sons and fairest daughters, within Zion's consecrated borders. How sweet it is to breath thy balmy air, to tread thy sacred soil, to drink of thy pure streams of living water, to satisfy our hunger with thy choicest dainties, to feel the consciousness that we are no longer the *creatures* of others, but that we are God's favored freemen. . . . Excuse these rapturous expressions but what real Saint can think of Zion, and not feel the irresistible impulses of the heart's deepest, holiest longings to be with that people, to whom he is attached by that threefold cord which is not easily broken?

Let us follow these brethren a little further. They are in no danger of settling upon unproductive soils, for the Presidency will freely give them

¹²*Millennial Star*, vol. 15, p. 294.

wise counsels, and point them to the best farming localities in the country. And the very day that they settle upon these lands, they are richer by far, than if they were to toil in Australia for a long time. . . . I want to fit out several missions and then leave this field of labor and return to New York and take my family to Zion.

He had never seen the Zion in the mountains, but in fancy he thought of it constantly, and glory and joy of the dream city filled him with a fierce home longing, and his eyes and heart turned always Zionward. It was with a happy heart and the consciousness of finished work that he set sail upon the 6th day of April, 1853, with a small band of Saints bound for America, on the ship *Envelope*.

When he arrived is not certain, but he did not go immediately to Salt Lake City. In July, upon the 18th day, 1853, at North Beach, San Francisco, we find he baptized Eliza Evans and Catherine Keney.

Upon the 24th of October, 1854, when the San Francisco Branch was re-organized by Parley P. Pratt, C. W. Wandell's name is recorded as a high priest. November 11, 1855, at a meeting of the branch "Brother Wandell being present made some remarks, saying that his business connections with the world had led him to exercise a worldly spirit for the past year or a little over, but his determination then was to renew his covenant, to remove to San Bernardino, and from there to Zion, or wherever he might be counseled to go. And as he was a member of this branch of the church he desired a letter of commendation if the branch were so disposed. It was motioned that he . . . receive letter of commendation." The motion being seconded, it was left for discussion, and some objections were made to giving Brother Wandell a letter. The objections were first, "that he had not conducted himself according to his own confession in a becoming manner to his profession and standing in the church, and second he had had difficulty in some way with Parley P. Pratt." After considerable discussion, it was considered that nothing of a serious

nature could be brought against him by the branch, and he was granted the letter.

Probably at some time in 1857 he started for Salt Lake City, at any rate we find that he was traveling with a small company in that direction. In the biography of Joseph F. Smith, as published in Latter Day Saints Biographical Encyclopedia, we read the following:

With this outfit the two elders [Smith and Partridge] started down the coast to Santa Cruz County, California, where they joined a company of Saints under the captaincy of Charles W. Wandell, with whom they traveled through the country southward as far as the Mojave River, where Joseph F. and others left the company and made a visit to San Bernardino. . . . Being under no obligations to continue traveling with Charles W. Wandell's company any further, he engaged to drive a team for George Chrisman, etc.²³

Wandell, with his company, continued on their way to Utah, and passed through the southern part of the State just after the terrible Mountain Meadow massacre had taken place. This was his introduction into the glories of Zion, the glamour of the city he had sung and dreamed of faded, and in its place stood the brutal reality, a city gross and material, a den of vice and crime. In bated breath the people told of the horrors inflicted upon them by their leaders unless they obeyed counsel, and Wandell thus at last was privileged to breathe the "freedom" of which he had written so often. But he was not one to condemn quickly and he went to work quietly, but determinedly to get at the facts of the Mountain Meadow affair. The result of his investigations was the amassing of a volume of evidence, which has probably never been exceeded since. He was convinced that Brigham Young was implicated, and he was in the possession of well-nigh insurmountable evidence against him. These facts he embodied in a clear and logical "Series of Open Letters to Brigham Young," openly charging him with implication in the crime. He had never

²³Latter Day Saint Biographical Encyclopedia.

been able to publish this document, and it was with the rest of his papers turned over to the church after his death, and finally placed with other historical documents in the Historian's Office, where with nearly all of the contents of the Herald Office it was destroyed by fire in 1907. The loss is much to be regretted, as it would have proven interesting and valuable.

He was still in Utah as late as 1862, it is said, but from that time on until the year 1873, history leaves a blank, as far as record goes.

Upon the third day of March, 1873, a revelation was given to the Church of Jesus Christ of Latter Day Saints (Reorganized) through their president, Joseph Smith, the son of the Prophet, which in part read,¹⁴

Let my servants E. C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witnesses of the seventy in their places; and let my servants Joseph Lakeman, Glaud Rodger, John T. Davies, and John S. Patterson be also appointed as witnesses of the seventy before me.

The only peculiar thing about this was that at the time of this revelation no such name as Charles W. Wandell was on the church records, and the man was unknown to the church in the East. Charles Wesley Wandell was in fact not a member of the church at the time this revelation was given, and he presents the anomaly of being the only man ever called to take a place in the church before he was a member. Upon the day following this revelation in the East, and altogether ignorant of its reception, Wandell became a member of the San Francisco Branch, being received on his original baptism, March 4, 1873.

This peculiar circumstance is one of the wonderful things that has inspired latter day Israel.

He was rebaptized July 6, 1873, to satisfy some objections.

¹⁴Doctrine and Covenants 117: 8.

made to the original baptism. The rite was performed by Elder Glaud Rodger, and he was confirmed by Elders Glaud Rodger, Hervey Green, and John Roberts. His name was not reported to the church recorder as a member until some three months after he was called.

Alexander H. Smith writes to the *Herald*, volume 22, page 22, the following:

On my return to San Francisco, having notified Brother Wandell of my instructions,¹⁵ I met him and did, on the 22d day¹⁶ of August, 1873, ordain him to the office of an especial witness in the Quorum of Seventies, in the Church of Jesus Christ of Latter Day Saints. Brother John Roberts, being witness thereto.

Elder Wandell immediately entered the active missionary field and at different times thereafter he wrote letters to the *Herald*. Below are extracts from some of them showing the extent of his labors.¹⁷

SACRAMENTO, CALIFORNIA, June 30, 1873.

Dear Brother Joseph: I arrived here from Carson City, on Saturday evening, and spoke twice to the Saints on yesterday. No collections had been made for me previously; but now they have raised about \$20 for me.

The Saints in Nevada did nobly, and it appeared to be a pleasure for them to manifest their faith by their works. Brother Johns will send you the account. I like Brother Johns. He is evidently a sincere man. In connection with him, I mention with very great pleasure, Brothers John Hawkins and David R. Jones. . . . Preached seven discourses, most of which were to the Saints.

¹⁵Moved by Elder E. C. Briggs and George H. Hilliard that Charles W. Wandell be ordained a seventy in the place of Elder William D. Morton. Carried.—Conference Minutes, *Saints' Herald*, vol. 20, p. 290.

¹⁶He was also received by vote into the First Quorum of Seventy upon the 12th day of April, 1873. A license was issued to him, September 6, 1873, by J. C. Crabb, president pro tem, and F. Reynolds, secretary, by order of the September conference at Council Bluffs, in 1873, and by order of the First Quorum of Seventy. The date of Wandell's ordination is given on the church record as the 23d of August, 1873, but as both in his letter written to the *Herald* at the time, and a memorandum made in his private journal, Alexander H. Smith gives the date as the 22d, we think it to be correct.

¹⁷*Saints' Herald*, vol. 20, p. 524.

There is much less luke-warmness and division among the Saints than I expected to find. . . . I leave here to-day for Stockton.

SAN JOSE, CALIFORNIA, July 29, 1873.

Brother Joseph: On the 10th instant, Brother John R. Cook and¹⁸ myself commenced a series of discourses in this aristocratic town, which has hitherto been gospel proof. We preached seventeen discourses, and baptized three persons. Others are investigating. We are obliged to give them a breathing spell, but expect to hold meetings here again in about two weeks, unless the way opens for us to proceed on our foreign mission. We have had great freedom of demonstration; and although our congregations have not been large, we have been listened to attentively, and treated with uniform courtesy and respect. . . . Brother Cook will leave to-day for San Francisco, and I for San Juan, where I am told a number of "Morrisites" are living. That I may be blest in my labors in the gospel is the earnest prayer of yours in the New Covenant.

SAN JUAN, CALIFORNIA, September 16, 1873.

President A. H. Smith: Your postal card reached me Saturday last. You have no doubt received my letter in answer to the only letter received from you since I left San Francisco. That letter was detained at this place while I was away filling preaching engagements. On last Sunday we baptized eight persons, four of whom were heads of families. On yesterday we baptized four; on next Sunday we are to baptize several more. Since your arrival from the East, Brother Cook and I have baptized and confirmed twenty-one persons, nine of whom have been heads of families; and have blessed four children. We feel that the Lord has greatly blessed our labors; for which we feel duly thankful, and give to him the glory. On Sunday next we will probably organize the San Juan Branch. . . .

His labors were reported to the fall conference of the Pacific coast, which convened at G. A. R. Hall, in San Francisco, California, October 5, at 10 a. m.

Dear Brethren: At the special conference, held at San Francisco on the 5th to 7th of July last, the undersigned were appointed to labor in the field, as the way might open and the Spirit direct.

Pursuant to that appointment, we preached our first discourse at the Puebla de San Jose, on the 10th of July. After holding twenty-one meetings and preaching seventeen discourses, we baptized and confirmed three persons. During this time we were the guests of Elder Henry Burgess, where we found a pleasant home and a family of true Latter Day Saints.

From San Jose we went to San Juan (South); and from that time to the present we have labored at three several points, on the San Benito,

¹⁸*Saints' Herald*, vol. 20, p. 551.

in Monterey County. Upon our entrance upon our labors there, the prospect was discouraging; but we persevered in faith, and preached fully thirty discourses; and baptized and confirmed twenty-four persons; blessed eleven children; ordained two priests; one teacher, one deacon, and organized the San Benito Branch of the church.

We feel that the Lord has greatly blessed our labors; and we feel to give him the glory. The prospect is good for still further additions to the church in the vicinity of San Juan.

Respectfully submitted,

C. W. WANDELL.

JOHN R. COOK.

At this same conference a resolution was passed indorsing appointment of the first missionaries of the Reorganized Church to the Australian Mission. It read:

Resolved that we hereby indorse the Australian Mission, together with its appointments, Elder C. W. Wandell and Glaude Rodger, by our faith, prayers, and means.

A reception was given the two missionaries shortly before they sailed, at the home of Elder John Roberts. Wandell tells the story of the voyage in a more interesting manner than it could be told for him. He says in a letter to President Smith, published in *Herald*, volume 21, number 8.

Brother Joseph: On the 6th of November, 1873, Elder Glaud Rodger and myself sailed from San Francisco on a mission to Australasia. Our vessel was the barque *Domingo*; our business—to preach the gospel. We cast off from the pier at Stuart street wharf at 3 p. m. and at sunset were outside the Golden Gate and upon the bosom of the broad Pacific. After dark, and when the coast became shut out from our view, we still kept watch on deck until the Government light on North Point disappeared below the horizon, when we bid our final good-bye to America, and all that it held dear to us, and went below for the night. On the next morning nothing was to be seen from the deck of our vessel but the vast expanse of troubled water beneath, and the sky above, limited only by an uninterrupted horizon; but the light of blue water showed that we were still “on soundings”; and the great number of sea birds reminded us that land was at no great distance.

Brother Rodger was suffering from seasickness; but in a couple of weeks he got his “sea legs” on, and then he was “all right.” To explain, I will say, that it is natural for some persons at first going to sea to resist the unceasing motion of the vessel; this produces seasickness. After a while they learn to accomodate themselves to this motion, that is, they walk with limber legs and supple joints, and sit with a limber back bone; this is having their sea legs on.

On the second morning the deep ultramarine blue of the water showed that we were "off soundings"; that we were fully upon the bosom of the Great Deep. Here was the time for a multitude of thoughts to come unbidden, compelling us to a rigid examination of ourselves; showing the sacredness of the trust confided to us, of carrying to a remote portion of the earth the pure gospel of the Son of God, and the message of love that we bear to the misled sons and daughters of the covenant. We can only pray for strength and opportunity; for wisdom, integrity and *industry* in the pursuit of our calling, leaving results in the hands of him who hath called us.

On the fifth day out we were called to witness a burial at sea. One of our passengers had suddenly died. He was taken upon deck, sewed up in canvas, with a part of a pig of lead at his feet; laid upon a plank which projected somewhat over the ship's side; then, after the bell had tolled its funeral notes and the vessel had been hove to, we offered up a solemn prayer, not for the dead but for the living, and the plank was tipped up, and the corpse went with a plunge into the sea. The body would probably descend half a mile during the first twenty-four hours; an eighth of a mile during the next day; and continue decreasing in its rate of descent in inverse ratio to the increasing density of the ocean, until it would finally reach the bottom, there to rest secure from sharks and from decay until, at the command of Him who sitteth upon the throne, the sea shall give up its dead.

As soon as the corpse had disappeared in the water the order was given to "fill away," and soon our ship was coursing her way for Australia. The weather continuing fine, and the wind fair, we made on the average about one hundred and sixty miles per day. We watched the North Star in its continual change of altitude, until in latitude 12 degrees north we lost sight of it altogether. I spent a great deal of time in a critical examination of the Lute of Zion; Fresh Laurels; and Sabbath School (double) Bell, making selections of the choicest gems for use in Australia. It was a pleasant occupation, and I found myself well repaid for my trouble.

On the 19th of November, in Latitude 19 degrees, 25 minutes north, London 135 degrees, 50 minutes west, at about 9 o'clock a. m., I saw a novel sight; it was nothing less than a sperm whale in the air! He leaped from the water directly across my line of vision; and, during the five or six seconds he was in the upper elements, he must have gone his entire length (about 60 feet). As he struck the water the ocean all around him was lashed into foam. It was grand! Besides him we had seen a large finback, who crossed our bow at a quarter of a mile distant; and a grayback, who played around the ship for perhaps a quarter of an hour. Besides these, and a sperm whale feeding near the Australian coast, we saw no whales upon our passage. We saw an occasional shoal of porpoises and many flying fish.

We are now (December 26) within the tropics where the sun, nearly vertical at Meridian, has a terrible power. And such magnificent sun-

rises and sunsets. Sometimes the heavens all aglow with mimic fire and gold, too bright for the naked eye to gaze at steadfastly (we have a piece of stained window glass which we can use when necessary), while a lower range of clouds, black with moisture, stands in bold, and oftentimes fantastic relief in the foreground. One evening the view was particularly grand. The sun was setting; a dark, ponderous rain cloud, in the western horizon, representing a huge mountain. From the south side of the lofty apex an enormous column of fire shot upward for more than a mile, with its top canted southward by the force of an upper air current. It was a mimic volcano! Upon the side directly toward us, about half way down the mountain, the lava had burst forth and was running down to the sea. Farther up on the northern side, and near the top, two additional streams of lava were coursing their way down, running first northerly, then striking a mimic canyon, their course turned toward us, and down the canyon to the sea. The scene was grand, and as seen through our stained glass the illusion was perfect.

Early on the morning of the 3d of December we crossed the equator in Longitude 145 degrees west from Greenwich. The wind was steady and fresh from the southeast. This was an exciting day. We parted the port after-fore shroud; and also a leak in the ship's bows, which had been growing worse for several days, became so bad that we had to shorten sail to keep the ship from plunging. The captain went below to examine. He found the apron split, and a stream of water coming through. The starboard knighthead was also fractured, and it leaked badly when the ship plunged the hawse pipes under. He stuffed a lot of oakum in the apron, and nailed a piece of board over it to keep it there. This lessened the leak, but the captain and the ship's officers determined that it was unsafe to attempt to conclude the passage in her present condition; so we bore up for Tahiti, one of the Society Islands, a little over one thousand miles distant.

On the 13th of December, we made the island. The formation is volcanic, and the main peak rises nearly 8,000 feet in the air. The island is surrounded by a coral reef, with an occasional opening through which vessels can pass. The ever restless ocean dashes its great waves against this reef with a fearful roar that can be heard five miles off; but the inside channel is as smooth as a mill pond. A miniature steam tug comes outside the reef and takes us in tow, and we head for the western entrance of Matavia Bay.

The French have erected two bastioned earthworks to protect this entrance, one of which mounts six, and the other ten guns. We afterwards visited the latter, and found the armament to be eight thirty-two pounders, and two ten-inch shell guns. They were very formidable to look at, but when we looked into their muzzles and saw how rough they were inside, we concluded that the United States military department would condemn all such guns. We dropped our anchor close into the quay at Papeete.

Here is the seat of the French Protectorate for this and other of their Polynesian possessions. The American and British governments have each a consul; and Queen Pomare (the native sovereign) here holds her court, and exercises a certain authority, but apparently in harmony with the Protectorate. Papeete is a town of perhaps 2,000 inhabitants. Its mercantile business is mainly in the hands of the Americans. The streets are narrow, and in many places the trees on each side join branches overhead, forming a perfect shade. They are macadamized, and kept surprisingly clean. The French Protestants, and also the English, have well established missions.

The Catholics have a cathedral building partly finished; it is built of coral rock, with door and window facings of basalt. The walls of their monastery are also up; the outside walls of the half basement are fully five feet thick; and the little square window holes are protected by iron gratings to keep out intruders!

We remark that the natives are a great, strapping, well-made set of men, and the women are not lacking in good looks or in splendid physical development. Situated in this delightful climate, entirely within the Tropic of Capricorn, clothing ceases to be necessary for either the health or comfort of the body. It is only used for purposes of ornamentation, and out of regard for the conventionalities of civilization.

The natives are not clothed—they are draped. For instance, the men wear a breechcloth, (a cloth about two yards long by one wide) wrapped around the loins. It covers the body from the waist to the knee, and over this they wear a shirt. These, with a hat, constitute the male dress. The breechcloth is a very tasty affair. It is of a very showy pattern, with large white figures on a blue ground, and looks exceedingly well. The natives, high and low, rich and poor, male and female, go barefoot. We saw the Catholic priest parading with his school, and excepting his professional robe, he was barefooted, barelegged, and in his breechcloth! The womens' dress consists of first, the inevitable breechcloth; second, a handsomely made, loose gown fastened at the neck falling well to the feet, and trailing behind, (but it is never allowed to trail in the mud.)

We visited the native houses, and were surprised to find so much cleanliness and neatness displayed, and so little of slovenliness and dirt. They all read and write the Tahitian language; and once in a while we found one who could make himself known in English. We found books in every house; sometimes quite a library. By an examination of their grammar, we find that their language is nearly all vowel, and but few consonant sounds; that is, it is spoken mainly by the throat, tongue, and teeth; and the lips are seldom used.

Apropos of this, how is it that language adapts itself to the climate in which it originates? In Russia, with the aid of consonants, the people are enabled to speak mainly through the lips and teeth, thus shielding the throat and lungs from direct contact with the frozen air. As we proceed towards the Tropics the consonants disappear; the vowels pre-

dominate, and in conversation the organs of articulation are thrown open. It sounds oddly enough to us to hear whole sentences uttered without a single movement of the lips. Upon the whole, we prefer the English tongue, notwithstanding that odious hissing sound of the aspirate *s*, which so incessantly recurs to mar its euphony. It is said that when Cæsar returned from the conquest of Britain, he reported that he had conquered a people who spoke the language of serpents. But we are again digressing!

Here is the home of the bread-fruit tree. We see it all around us; it is the commonest tree in Papeete. It is a good bearer, and grows to be a very large tree. We saw specimens of the fruit on the tree, fully two thirds the size of a person's head. When boiled or fried it tastes like the potato.

Queen Pomare has opened, macadamized, and embowered, a public road which, following the seashore, extends all around the island making a most delightful drive one hundred miles in extent. It is kept in repair by convict labor. We did ourselves the honor of visiting the queen. She received us very kindly; conversed with us in English, through her niece, the heiress apparent to the throne; and when we arose to leave, bade us a friendly adieu. She is now quite old—perhaps seventy-five years—but still straight as an arrow, and retaining all her faculties in perfection.

THE LOST FOUND.

On Friday, December 19, as we were straying out of town on the Queen's road, two middle aged men accosted us, and wanted to know if we were missionaries. They could not speak a word of English, and we gave them to understand, as well as we could, that we were missionaries bound for Sydney. They still clung to us, frequently using the name, Parato. The fact is, they were brethren of our faith; mysteriously led to accost us; and were inquiring if we knew Addison Pratt. Their persistency became so marked that we began to suspect them of being police spies, and got away from them as soon as we decently could.

We passed along the open country, and there finding the Queen's road overseer, who spoke good English, we were informed that there was a settlement of Mormons at Siona (pronounced Zeona) five miles west of town. He could give us no names; he said there were none of our people living in Papeete; that they had been somewhat persecuted in times past, and for the sake of peace had all settled at Siona (Zion).

Well, well! and so we have found our brethren at last—at the eleventh hour, for the ship is to sail to-morrow afternoon. We prayed for her detention, and she was detained, until the following Thursday (Christmas).

On Saturday, the 20th, we started before breakfast for Siona. At Fa-a-a we stopped at a house reported to us to be the residence of Mormons. They were very friendly, gave us cocoanut milk to drink, and furnished us a guide to show us the Mormon missionary, (all preachers

here are called missionaries.) We found Bro. David Brown, who speaks good sailor English; and through him we soon found the rest of a devoted little branch of the church.

We can not find words to convey to you an adequate idea of the joy of these Saints in beholding us; it had been so many years since they had seen a white elder; and our coming was so unexpected. Brother Brown is an East Indian; learned his English on board a whaler; and has been here for about ten years. He is a very influential man in the church in Tahiti, though he holds no presiding authority. After introducing us to the Saints he took us to his own house, which he appropriated to our use, and which remained our headquarters during our stay.

All was now excitement in Siona; a meeting was called for 3 p. m.; the traditional yellow-legged chicken was duly prepared for our benefit, and at 1 p. m. we broke our fast on fried chicken, boiled breadfruit, cocoanut milk, etc.

We were quite surprised at the neatness of everything around us; the floor, and the large mats which covered it, answering the purpose of a carpet; the tablecloth and bed were scrupulously clean, reconciling us at once to the (to us) novel manners and customs of our Polynesian Sionars.

The Saints' meeting house at Siona is a bamboo structure; is well situated; is comfortably seated; is furnished with a bell, a pulpit and a communion table. There is an entrance at each end of the building—one for the brethren—the other for the sisters' use.

At 3 o'clock we commenced our meeting. The society has a well-trained choir, with Sister Pipi as leader; Brother Reipu, (Raepoo) her husband leads the bass. When the hymn was given out the congregation arose and heartily joined in with the choir in a well-executed piece of music. The peculiar accentuation of the language gives character and style to the music; and its novel, yet pleasing harmonies corresponded with all our strange surroundings; and excited emotions within us not easy to describe.

After prayer and the singing of the second hymn, we explained to them the history of the church; the death of Joseph the Martyr; the subsequent wickedness and scattering of the people; and finally the Reorganization, with young Joseph at the head.

One peculiarity we noticed was, that they had brought their Bibles with them, and when we incidentally made reference to the writings of the prophets or apostles, these Bibles were at once opened and the quotations examined.

(To be continued.)

“MORMON TROUBLES IN MISSOURI.”

(From *Missouri Historical Record*, July, 1910.)

It is not the purpose of this article to discuss the merits of this question, or to take a position regarding the extent to which either party was responsible or censurable.

Many carelessly written articles have been written on the subject without close and careful investigation of the facts. For instance it is quite common for writers to state that in 1842, after the Latter Day Saints were expelled from the State by order of Governor Lilburn W. Boggs, Joseph Smith employed one Orrin P. Rockwell to return to Independence and assassinate Boggs, and that that attempt was made, Rockwell was apprehended, but escaped justice, etc.

An article of this kind appeared in the *Missouri Historical Review*, for January, 1910, written by William M. Boggs, son of the ex-governor. Mr. Boggs may have written his view of the case with a full desire to tell the truth, but he evidently had not informed himself upon the records in the case.

The Latter Day Saints began settling in and around Independence, Missouri, in 1831. Their customs and their religious and political attitude were not in harmony with the feelings and prejudices of their neighbors. This resulted in bitterness and opposition which in time led to friction and conflict. The Missourians deciding that the Saints were not desirable citizens, determined to rid themselves of their presence by taking the law in their own hands and excluding them by force.

A mass meeting was held in Independence in April, 1833, to consult upon a plan to remove or destroy this people. This meeting was attended by about three hundred men. This

company, in consequence of drinking too freely, broke up in a row among themselves.

The animosity still continued, however, and on July 18, 1833, the following document was put in circulation :

We the undersigned, citizens of Jackson County, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending as we do to rid our society "peaceably if we can, forcibly if we must," and believing as we do that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance among us, and pretending as they did and now do to hold personal communications and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear that with but a few exceptions, they were of the very dregs of that society from which they came; lazy, idle, and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our country little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders amongst them had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since it was ascertained that they had been tampering with our slaves and endeavoring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in

like case offend. But how specious are appearances. In a late number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons, and remove and settle among us. This exhibits them in still more odious colors. It manifests a desire on the part of their society to inflict on our society an injury that they know would be to us insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason.

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places and goodly possessions to them, or to receive into the bosom of our families as fit companions for our wives and daughters the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

Under such a state of things even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they can not take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledged to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court-house at the town of Independence, on Saturday next, 20th inst., to consult ulterior movements.¹

This was signed by several hundred names, among whom were the following: Lewis Franklin, jailer; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flourney, postmaster; S. D. Lucas, colonel, and judge of the court; Henry Childs, attorney at law; N. K. Olmstead, M. D.; John Smith, J. P.; Samuel

¹*Evening and Morning Star*, pp. 227, 228. Published at Kirtland, Ohio, December, 1833.

Weston, J. P.; William Brown, constable; Abner F. Staples, captain; Thomas Pitcher, deputy constable; Moses G. Wilson, Thomas Wilson, merchants.

It is impossible to ascertain at this late date just the proportion of truth and falsehood of which this document is composed, but one part of it is easily weighed when compared with the article published in the *Evening and Morning Star* to which reference is made in the foregoing document. The article as copied from the *Star* reads as follows:

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the laws of Missouri:

Section 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this State under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, if it shall appear that such person is a free negro or mulatto, and that he hath come into this State after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such State, the justice shall command him forthwith to depart from this State; and in case such negro or mulatto shall not depart from the State within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made, may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the State contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart from the State; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the State.

Section 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this State any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act (he or she) shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the State, to the use of the university, in any court having

competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of the attorney general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offenses, to commence and prosecute an action as aforesaid.

Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say, Shun every appearance of evil.

While on the subject of law it may not be amiss to quote some of Constitution of Missouri. It shows a liberality of opinion of the great men of the West, and will vie with that of any other State. It is good; it is just, and it is the citizens' right.

4. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

5. That no person, on account of his religious opinions can be rendered ineligible to any office of trust or profit under this State; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this State.²

This mob, for they can be considered in no other light, met as per declaration in this signed document, Saturday, July 20, 1833, and sent a committee consisting of Robert Johnson, James Campbell, Moses Wilson, Joel F. Childs, Richard Bristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson; to Edward Partridge, Algernon S. Gilbert, John Carroll, Isaac Morley, John Whitmer, and William W. Phelps, leading members of the church, demanding the immediate suspension of the *Evening and Morning Star*, and that the people of the church should forthwith remove from the county. The representatives of the church asked for three

² *Evening and Morning Star*, Independence, Missouri, July, 1833, pp. 218, 219.

months in which to consider. This was denied. They then asked for ten days, and were informed they could have but fifteen minutes. Not receiving the demanded pledge in the specified time the mob proceeded to raze to the ground the printing office and the dwelling of William W. Phelps. Mrs. Phelps, with her children, including a sick infant, were thrown into the street. The press was broken, the type pied, etc. The mob then proceeded to demolish the storehouse and destroy the goods of Gilbert, Whitney and Company. Upon Mr. Gilbert assuring them that the goods should be packed by the 23d instant they ceased the destruction of property and proceeded to do personal violence. They took Edward Partridge, Bishop of the church, and a Mr. Charles Allen, and stripped and tarred and feathered them in the presence of the crowd before the court-house. In a petition for redress subsequently addressed to Governor Daniel Dunklin, the Saints stated their case in the following language:

Now, therefore, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us (so far as we are acquainted) contained in the documents above written, and those in the proceedings of the mob, as published in the *Western Monitor* of August 2, *are not true*. In relation to inviting free people of color to emigrate to this section of country, and other matters relative to our society, see the 109th, 110th, and 111th pages of the *Evening and Morning Star*, and the *Extra* accompanying the same, dated July 16, which are annexed to this petition. Our situation is a critical one; we are located upon the western limits of the State, and of the United States—where desperadoes can commit outrages, and even murder, and escape, in a few minutes, beyond the reach of process; where the most abandoned of all classes from almost every State may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice; where numerous tribes of Indians, located by the general Government amid the corrupting influence of midday mobs, might massacre our defenseless women and children with impunity.

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek we have turned the other also; when we have been sued at the law and our coat been taken, we have given them our cloak also; when they have compelled us to go with them a mile we have gone with them twain. We have borne the above outrages without

murmuring, but we can not patiently bear them any longer; according to the laws of God and man we have borne enough. Believing with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's property, person, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble! Assuring ourselves that no republican will suffer the liberty of the press, the freedom of speech, and the liberty of conscience to be silenced by a mob, without raising a helping hand, to save his country from disgrace, we solicit assistance to obtain our rights, holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing as we do that the threats of this mob, in most cases, have been put into execution; and knowing also, that every officer, civil and military, with a few exceptions, has pledged his life and honor to force us from the county, dead or alive; and believing that civil process can not be served without the aid of the Executive; and not wishing to have the blood of our defenseless women and children to stain the land which has been once stained by the blood of our fathers to purchase our liberty;—we appeal to the governor for aid; asking him by express proclamation or otherwise to raise a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse, for defamation, as to ourselves, and if advisable try for treason against the Government; that the law of the land may not be defied nor nullified, but peace restored to our country. And we will ever pray.³

The mob assembled again on the 23d when under duress William W. Phelps, Oliver Cowdery, William E. McLellan, Edward Partridge, Lyman Wight, Simeon Carter, Peter Whitmer, John Whitmer, and Harvey Whitlock signed an agreement to leave the county with their families before the 1st day of January, 1834, and to use their influence to induce all their brethren to remove as soon as possible, one half before the 1st of January, and the other half by the 1st day of April, 1834.

Without waiting for the fulfillment of this pledge the mob in October, 1833, again commenced perpetrating acts of personal violence and destruction of property.

This resulted in a clash at arms near the Blue River, west of

³ *Evening and Morning Star*, p. 230, Kirtland, December, 1833.

Independence, about sundown November 4, 1833. Hugh L. Brazelle and Thomas Linville, of the mob, were left dead on the ground. Several were wounded on each side, one, a Mr. Barber, of the church party, died the next day.

These events naturally intensified the feeling of hostility and the weeks that followed were filled with deeds of horror, resulting in the banishment of the Saints, who took refuge in adjoining counties, principally in Clay. Efforts were made by the Saints to be reinstated or reimbursed. Appeals were made to the governor and to the courts, but no substantial results were realized. Lilburn W. Boggs was at this time lieutenant-governor of Missouri; and for a time the Saints reposed confidence in him and looked to him for protection, but finally became convinced that he was aiding and abetting their enemies under color of using his influence to call out the militia which was composed largely of their persecutors. From the militia they received no relief, but on the contrary it was used to render their sufferings more intolerable.

To follow the history of this people through the incidents of Clay, Caldwell, Daviess, and adjoining counties would take too much space for the limits of this article.

Passing on to 1838, at which time the main body of the church was in Caldwell County, and had established the town of Far West, we note another scene of hostility confronted the church, and conflicting accusations of crime, and lawlessness filled upper Missouri with anxiety. Conflict seemed inevitable. L. W. Boggs having in the meantime been elected governor, arrayed himself with the anti-church faction, and gave orders to treat the Mormons as public enemies.

It was at this time he issued his famous exterminating order to Gen. John B. Clark, which read as follows:

HEADQUARTERS MILITIA, CITY OF JEFFERSON, October 27, 1838.

Sir: Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have

received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and *must be exterminated* or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion County, to raise five hundred men, and to march them to the northern part of Daviess, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; you can also communicate with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,

*Governor and Commander in Chief.**

To General Clark.

Gen. A. W. Doniphan states that orders to the same effect were issued to Gen. D. R. Atchison, who was in command of the militia in the vicinity of Far West, but he revolted and withdrew from the military force, declaring that he would be no party to the enforcement of such inhuman commands. This left Gen. Samuel D. Lucas in command until the arrival of General Clark. Far West prepared for defense and war was imminent. On October 30, 1838, inspired by the exterminating order of the governor, a detachment of men under the command of Captains Nehemiah Comstock, William O. Jennings, and William Gee, fell upon a defenseless settlement of the Saints at Haun's Mill and murdered in cold blood the entire

**Millennial Star*, volume 16, p. 446, July 15, 1854. From the History of Joseph Smith.

settlement of men, women, and children, very few escaping. On the same day the troops approached Far West and encamped one mile from the town.

The next day General Lucas induced several of the leading men to come into his camp for the purpose of consultation, but when they arrived they were made prisoners of war without an attempt at consultation. These were Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson. The next day Hyrum Smith and Amasa Lyman were added to the number of prisoners. Though these men, with the exception of Colonel Wight, were not military men, a court-martial was called and all sentenced to be shot. Lucas issued the following order to carry the decree into effect:

Brigadier-General Doniphan; Sir: You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at nine o'clock to-morrow morning.

SAMUEL D. LUCAS.

Major-General Commanding.

And he received the following reply:

It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God!

A. W. DONIPHAN,

*Brigadier-General.*⁵

This so disconcerted General Lucas that the sentence was not executed. The prisoners were kept by the militia for some time, then turned over to the civil courts. After being imprisoned for several months, under one pretext or another, they were permitted to escape with the connivance of the officers, and no effort made to apprehend them on charges then pending.

The Saints at Far West were disarmed, their property confiscated, and they were banished from the State.

On May 6, 1842, ex-Governor Boggs was assaulted by an unknown, would-be assassin in his home at Independence, Mis-

⁵History of Caldwell and Livingston Counties, p. 137.

souri, and severely wounded. Mr. Orrin P. Rockwell, a member of the Church of Jesus Christ of Latter Day Saints, being in the town, suspicion at once attached to him. It was also suspected that Joseph Smith had sent him there for the purpose.

Based upon the affidavit of L. W. Boggs, Gov. Thomas Reynolds made requisition on Governor Carlin, of Illinois, for the surrender of Joseph Smith, charged with being an accessory before the act. Several attempts were made to get possession of the person of Joseph Smith, both by kidnapping and by civil process, all proving abortive.

Joseph Smith finally went to Springfield, Illinois, and surrendered. The examination came on in the December term of court before the Honorable Nathaniel Pope. After an extended examination the court handed down his decision in the following language:

The decision of the court is that the prisoner be discharged; and I wish it entered upon the records in such a way that Mr. Smith be no more troubled about this matter.⁶

O. P. Rockwell was arrested in Independence, and probably had a preliminary examination, and was held awaiting the action of the grand jury.

He escaped jail and was again apprehended.

The evidence was doubtless presented to the grand jury and it failed to find sufficient evidence to indict him for assaulting ex-Governor Boggs, for on the third day of the August term of circuit court, 1843, Judge John H. Ryland presiding, the grand jury returned the following:

A true bill State of Missouri against Orrin P. Rockwell. Indictment, escaping from jail. (Court Record E, p. 166.)

This case came on for trial the same day. Defendant plead

⁶ *Times and Seasons*, vol. 4, p. 60, Nauvoo, Illinois, January 2, 1843.

not guilty. Court appointed Honorable A. W. Doniphan to defend prisoner; case continued. (Ibid., page 170.)

Case called again sixth day of same term defendant filed petition for change of venue, setting forth that an impartial trial can not be obtained in this circuit on account of prejudice of people.

It was ordered by the court that the case be sent to the County of Clay, fifth judicial district, and the sheriff was ordered to deliver the body of the defendant to the sheriff or jailer of Clay County on Monday, August 21, 1843. (Ibid., 196-198.)

William Patterson, John McCoy, Thomas Reynolds, Ammon H. Crenshaw, and R. C. Kennedy were each put under bonds of two hundred dollars to appear at Liberty, Missouri, on the first day of the August term of the fifth judicial district, to testify in this cause in behalf of the State. The records at Liberty disclose the following:

August 31, 1843, the case was called and Orrin P. Rockwell was by order of the court remanded to the custody of the sheriff or jailer of Jackson County. (Record Book G, No. 4, p. 228.)

On November 24, a special term of the circuit court was ordered to convene on December 11, for the purpose of trying this case. (Ibid., p. 236.)

The same page of the record shows that the court convened as per order, the Honorable Austin A. King, presiding.

The prisoner plead not guilty in the manner and form charged, a jury was impaneled consisting of Samuel Rungo, Thomas McChives, Johnson Williams, Thomas Gardner, Fielding Buchanan, Richard Neely, James Burnaugh, Richard Brizeford, J. A. Futglin, J. E. Whitsell, J. I. Atkins, and Benjamin Cragg. After careful investigation, the jury returned a verdict of "guilty," and assessed the punishment

at "*Five minutes confinement in the County Jail.*" Then the august judge, the Honorable Austin A. King, judge of the fifth judicial circuit, announced the dread sentence assessed by the jury, and so far as the records disclose the curtain fell. The presumption is that he served his sentence.

This is all there is of the often repeated story reviewed by Mr. William M. Boggs in January number of *Historical Review*. When it is considered that all the machinery of the courts was in the hands of the enemies of the church, this whole affair about O. P. Rockwell attempting to murder Governor Boggs and Joseph Smith being accessory before the fact, partakes of the nature of a huge joke.

HEMAN C. SMITH.

I fled in tears from the men's ungodly quarrel about God. I fled in tears to the woods, and laid me down on the earth. Then somewhat like the beating of many hearts came up to me out of the ground; and I looked and my cheek lay close to a violet. Then my heart took courage and I said:

"I know that thou art the word of my God, dear Violet;
And oh, the ladder is not long that to my heaven leads.
Measure what space a violet stands above the ground;
'Tis no further climbing that my soul and angels have to do than that."
—Sidney Lanier.

SOME INTERESTING HISTORICAL RELICS.

In connection with the foregoing article which was written by us for the *Missouri Historical Review* at the request of Mr. F. A. Sampson, secretary and librarian of the Missouri State Historical Society, we publish the following literal copies of original legal papers pertaining to the troubles of 1839. The copies are kindly furnished us by Mr. Sampson, who says, "Tried to correctly copy, spelling, punctuation, etc."

State of Missouri,
County of Daviess

In Circuit Court April
Term eighteen hundred and thirty-nine.

Daviess County, to wit.

The grand jurors for the State of Missouri for the body of the County Daviess aforesaid upon their oath present that Joseph Smith Jr Liman Wright Moses Daily, Joseph Younger Perry Durpee Ephriam Owens, John Lemon, James Whittaker Alonson Brown, James Bingham Amos Tubbs Absolem Dutchfield, William Aldridge George Smith, and Cabel Baldwin. late of said County, on the first day of August in the year of our Lord eighteen hundred and thirty eight, with force and arms, at the County of Daviess aforesaid, did unlawfully, riotously and turbulently assemble and meet together to disturb the peace of said State, and being so assembled and met together, the dwellins house of one Adam Black there situate, then and unlawfully, riotously & turbulently did break and enter, and in and upon. the said Adam. Black in the peace of God and of our said State, then and there being, unlawfully riotously turbulently, did make and assault him the said, Adam Black, then and there unlawfully riotously turbulently did threaten the life of the said Adam Black in the peace of God and our said state then and there being as aforesaid, so that the said Adam Black by reason of the said evil & wicked doings of the said defendants was then and there in great fear and apprehension of his life, against the form of the Statute in such case made and provided and against the peace and dignity of the State

J A Clark

Circuit Attorney

State of Missouri.
County of Daviess
In Circuit Court
April Term eighteen
hundred and thirty nine

Daviess County, to wit.

The grand jurors for the State of Missouri, for the body of the County aforesaid upon their oath present that Joseph Smith Jr. late of said County on the first day of October in the year of our Lord eighteen hundred and thirty eight, with force and arms at the County aforesaid, of and from one Cornelius P. Lott, one saddle of the value of twenty dollars, of the goods and chattels of George Worthington feloniously did receive and have. he the said Joseph Smith Jr then and there well knowing the said saddle to have been taken stolen and carried away, against the form of the Statute in such case made and provided and against the peace and dignity of the State

J A Clark

Circuit Attorney

On the eighth day of April eighteen hundred and thirty nine, at the house of Elisha B. Creekmore in said county it being the temporary place of holding the Court for said County: Present The Honorable Thomas C. Burch Judge, the following proceedings were had to wit-
The State of Missouri

vs

Joseph Smith Jr
Lyman Wight and others
Indictment

for

Larceny

The Judge of this Court having been Counsel in this Cause; and the Parties therein not consenting, to a Trial thereof in this Court, But the said Defendants Joseph Smith Jr, and Lyman Wight objecting thereto, for the Reason that the Judge of this Court has been of Counsel in this Cause

It is ordered by the Court here that said Cause as to the said Joseph Smith Jr and Lyman Wight be removed to the Circuit Court of the County of Boone in the Second Judicial Circuit in this State; It is further ordered by the Court that the Sheriff of the County of Daviess, do and he is commanded to Remove the Bodies of the said Joseph Smith Jr and Lyman Wight to the Jail of the County of Boone, and there deliver them to the keeper of said Jail Together with the Warrant or Process by which they are imprisoned and held

Return of William Morgan

Sheriff July 6 1839

This is to certify that I executed the within order by taking the bodies of the within named Joseph Smith Jr Lyman Wight into my custody and that I summoned a guard of four men to wit William Bowman William McKinney John Brassfich and John Page to assist me in taking the Smith Wight and others from E B Creekmores the place of holding court in the County of Daviess to the town of Columbia in the County of Boone State of Missouri as commanded by said order and that on the way from said E B Creekmore in the County of Daviess aforesaid

on the 16th day of April 1839 the said Smith and others made the escape without the connivance consent or negligence of myself or said guard July 6 1839

William Morgan Sheriff of said Daviess County

The above papers are an index to the literary and legal qualifications of the element into whose hands Joseph Smith and others fell in those momentous times. We reproduce them literally as valuable indications of the moral and educational status of the active participants in those scenes.

In connection with these papers we insert the account of the trial and escape by Hyrum Smith, one of the parties, as given before the municipal court at Nauvoo, June 30, 1843:

Some time in April we were taken to Daviess County, as they said, to have a trial; but when we arrived at that place, instead of finding a court or jury, we found another inquisition; and Birch, who was the district attorney—the same man who was one of the court-martial when we were sentenced to death—was now the circuit judge of that pretended court, and the grand jury that was impaneled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretense they made of excuse was, that they had done it, because the governor ordered them to do it. The same jury sat as a jury in the day time, and were placed over us as a guard in the night time; they tantalized and boasted over us of their achievements at Haun's Mill and other places, telling us how many houses they had burned, and how many sheep, cattle, and hogs they had driven off. These fiends of the lower region boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but were slow to believe that such acts of cruelty had been perpetrated. The lady who was the subject of their brutality did not recover her health, to be able to help herself, for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their dances, singing, and telling each other of their exploits, in murdering the "Mormons," in plundering their houses, and carrying off their property. At the end of every song, they would bring in the chorus, "God d—n God, God d—n Jesus Christ, God d—n the Presbyterians, God d—n the Baptists, God d—n the Methodists," reiterating one sect after another in the same manner, until they came to the "Mormon": to them it was, "God d—n the God d—n Mormons! we have sent them to hell!" Then they would slap their hands and shout, "Hosannah, hosannah, glory to God!" and fall down on their backs, and kick with their feet a few moments; then they would pretend to have swooned away in a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their trance, and would shout, and again slap

their hands, and jump up, while one would take a bottle of whisky and a tumbler, and turn it out full of whisky, and pour it down each other's necks, crying, "D—n it, take it, you must take it"; and if anyone refused to drink the whisky, others would clinch him, while another poured it down his neck, and what did not go down the inside went down the outside. This is a part of the farce acted out by the grand jury of Daviess County, while they stood over us as guards for ten nights successively. And all this in the presence of the *great Judge Birch!* who had previously said in our hearing that there was no law for "Mormons" in the State of Missouri. His brother was then acting as district attorney in that circuit, and, if anything, was a greater cannibal than the judge. After all these ten days of drunkenness, we were informed that we were indicted for *treason, murder, arson, larceny, theft, and stealing.* We asked for a change of venue from that county to Marion County, but they would not grant it; but they gave us a change of venue from Daviess to Boone County, and a *mittimus* was made out by the pretended Judge Birch, without date, name, or place. They fitted us out with a two-horse wagon and horses and four men, besides the sheriff, to be our guard. There were five of us. We started from Gallatin, the sun about two hours high in the afternoon, and went as far as Diahman that evening, and stayed till morning. There we bought two horses of the guard, and paid for one of them in our clothing which we had with us, and for the other we gave our note. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we stayed until the morning, when we started on our journey to Boone County, and traveled on the road about twenty miles distance. There we bought a jug of whisky, with which we treated the company, and while there the sheriff showed us the *mittimus* before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boone County, and never to show the *mittimus*, "and," said he, "I shall take a good drink of grog, and go to bed, you may do as you have a mind to." Three others of the guard drank pretty freely of whisky, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and in the course of nine or ten days, we arrived in Quincy, Adams County [Illinois], where we found our families in a state of poverty, although in good health, they having been driven out of the State previously, by the murderous militia, under the exterminating order of the executive of Missouri.—Joseph Smith and his Progenitors, pages 309-313.

It will be seen that the description of the *mittimus* given by Hyrum Smith is correct. We are very glad, indeed, to get these documents, and the thanks of this department are cheerfully extended to Mr. Sampson for his courtesy.

HEMAN C. SMITH.

LOCAL HISTORIANS AND THEIR WORK.

FREMONT DISTRICT.

(Continued from page 369.)

GLENWOOD BRANCH.—FOURTH ORGANIZATION.

The present organization of the Glenwood Branch was effected September 24, 1893, by District President Daniel Hougas. Garret F. Walling, jr., was ordained a priest and elected president, and William C. Fetter was ordained and elected teacher. The offices of priest, deacon, and secretary seem to have been left vacant. A short time after, Warren H. Walling came to the branch and was elected secretary, which position he held until March 24, 1895, when Samuel Clark was elected, which position he still holds. Warren H. Walling was also ordained a priest on June 10, 1894, and was elected to that office in the branch.

Meetings were held in a hall in town until August 8, 1899, when a store building was bought for one hundred dollars, in which meetings were held until 1903, when it was sold and a church erected, to which we have previously referred. Garret F. Walling continued as president until January 4, 1904, when Allen J. Davidson was chosen to succeed him. He held but a short time, however, and Elder Walling was again elected in July of the same year, continuing until May 16, 1906. The number of charter members is not known, but in 1897, the branch numbered forty-seven, which increased in 1901 to fifty-eight. The present enrollment is seventy-three.

A Sunday school was organized October 1, 1893, and continued until the present under the superintendency of William C. Fetter, Garret F. Walling, Lydia Clark, Flora Walling, Allen J. Davidson, Lydia Davidson, and others.

A Sisters' Aid Society has been in operation for some time.

The balance of debt on the church in 1907 was sixty-two dollars and fifty cents.

The present officers are Samuel S. Clark, president; Isaac J. Eulitt, teacher; George F. Clark, clerk.

Services are held at 11 a. m. and 8 p. m. on Sundays, and prayer meeting on Wednesday evenings.

HAMBURG BRANCH.—THIRD ORGANIZATION.

The third organization of the Hamburg Branch was effected the 23d of June, 1894, by Henry Kemp and John B. Heide. The officers were Simon P. Becksted, president; James Claiborn, priest; Francis Becksted, teacher; and John Garde and Myron Calkins deacons. Ora Becksted was chosen secretary.

Regular meetings were held for about two years in a store room, appropriately fitted up and furnished free of rent by the president, after which a brick store was bought for three hundred dollars, which was used until 1906, when the building was torn down and a suitable church was erected, thirty by forty feet in size, at a cost of fifteen hundred dollars. In June, 1907, a debt of four hundred and seventy-five dollars yet remained on the building.

A Sunday school was organized the winter before the organization of the branch and has continued without interruption. The superintendents have been Ella Vanderpool, Nathan L. Mortimore, Ora Becksted, Charles C. Case, William T. Garde, and Sr. N. L. Mortimore.

Samuel P. Becksted was succeeded in the presidency by James Claiborn, and he by Francis Becksted, and later by Nathan L. Mortimore. At present Francis Becksted is acting as priest, William T. Garde, teacher, and Layton White, deacon. The secretary is Albert N. Brown. Regular meetings are held each Sunday morning and occasionally Sunday evenings. In 1901 the branch numbered sixty-two, and in 1907 sixty-eight.

DISTRICT FINANCES.

But little has been given in regard to the financial part of the work, but by the courtesy of Bishop Leeka we are able to give the following; which includes only the tithes and offerings:

Year ending March 1.	Amount paid.	No. of per- sons paying.	Year ending March 1.	Amount paid.	No. of per- sons paying.
1875	\$ 30 15	15	1891	\$ 698 00	33
1876	213 40	12	1892	3,730 00	35
1877	241 89	8	1893	1,080 00	39
1878	49 30	5	1894	478 00	32
1879	81 20	9	1895	1,290 00	38
1880	30 00	5	1896	620 00	42
1881	505 67	5	1897	605 00	39
1882	471 05	7	1898	415 00	31
1883	548 43	20	1899	1,928 32	30
1884	514 00	35	1900	1,464 20	37
1885	309 25	39	1901	1,255 01	47
1886	226 55	30	1902	2,773 83	70
1887	305 00	27	1903	2,521 93	48
1888	508 95	26	1904	3,533 68	49
1889	393 35	21	1905	4,447 22	61
1890	495 53	22	1906	1,326 18	41

In addition to the tithing and offering, other funds have been aided, such as the Saints' Home Fund, and College Fund, of which we have no account at hand.

A gradual increase in the number of paying members is noticeable, and gives promise of a prosperous future.

HISTORICAL REPORT OF THE FREMONT DISTRICT.

1908.

The first conference of this year was held at Tabor, February 15 and 16, at which time a resolution was passed providing that the "District officers hold over until the spring conference, and that thereafter the district officers be elected at the spring conference, and that all resolutions conflicting herewith be and are hereby rescinded."

The spring conference was held at Hamburg, June 6 and 7, at which time Elder Amazon Badham was reelected district

president, and Charles W. Forney secretary for the ensuing year. A question arose as to receiving persons into the church on their baptism by the authority of the Cutlerite or other faction, and a committee was appointed to consider the matter and report. The committee consisting of Elders Joseph Arber, George H. Hilliard, and William E. Haden, reported as follows: "Inasmuch as the rule of the church has been to receive none into the church, who have been baptized since the death of the Martyr, only when the proper authority was shown, we believe it to be the safest rule to be governed by; that the best interest of the work shall be conserved by adhering to the above practice."

Action was had at this conference providing for the raising of funds for the purchase of a horse and buggy for the use of the ministry in the district, and at the October conference total receipts were reported to the amount of forty-six dollars and ninety-four cents. We have not learned whether such purchase was made.

On the second day of this conference the chapel which had been built on the site of the old building was dedicated at 11 a. m. The dedicatory service was in charge of Elder William E. Haden, the prayer being offered by Elder Joseph Arber, and the sermon by Elder George H. Hilliard.

The officers and membership of the branches for 1908 are as follows:

Branches.	Presidents.	Secretaries.	Membership.
Riverton.	James Comstock.	Louis C. Donaldson.	57
Glenwood.	Samuel S. Clark.	George F. Clark.	75
Hamburg.	Nathan L. Mortimore.	Albert N. Brown.	71
Bartlett.	John Huston.	Laura Ettleman.	42
Thurman.	Charles M. Roberts.	David M. Ettleman.	197
Tabor.	Frank Goode.	Nancy E. Goode.	71
Henderson.	Amazon Badham.	Ethel I. Skank.	90
Shenandoah.	Eber S. Wilcox.	J. Frank Redfield.	125
Keystone.	Robert S. Hillyer.	Franklin F. Clites.	34
		Total	762

The reunion for this and the Pottawattamie districts was held at Council Bluffs, beginning August 22 and closing on the 30th. As this reunion was held in the Pottawattamie District we suppose it will be reported from that district.

On July 8 occurred the death of Bishop William Leeka at his home near Thurman, Iowa, at the age of seventy-eight years and twenty-four days. Bishop Leeka came in his boyhood with his parents to the community which continued to be his home until the time of his death, a period of nearly sixty years. He was a leading character in the affairs of the county, and was known near and far as a man of sturdy integrity and charitable tendencies, the kind that helped men to help themselves. He was for many years the president of the Thurman Branch, first holding the office of elder and later the office of high priest. He also acted as Bishop's agent for many years until in 1900 he was ordained a bishop. In addition to his services to the church in spiritual things, he aided liberally and materially with his means. His life gave weight and stability to the cause of Christ in all that region of country, and his influence will be felt for years to come. For complete obituary see *Herald* for September 9, 1908.

In the same issue of the *Herald* appeared a notice of the Presiding Bishop, E. L. Kelley, appointing Sr. Lorena Leeka, daughter of the late Bishop Leeka, as agent for the district, dated August 31. The October conference recommended Sr. Lorena Leeka for that position, thus confirming the previous appointment.

The October conference was held on the 10th and 11th at the chapel near Thurman, Bishop G. H. Hilliard being present, in addition to some others of the missionaries appointed to that field.

Sunday school and Religio work have been maintained in the district, conventions having been held preceding each con-

ference. Elder Thomas A. Hougas was elected district superintendent of Sunday schools at the February convention, but resigned at the following convention in June, and Elder Joseph Arber was elected to that office.

A two-day meeting was held in the City Park at Riverton by Elders Joseph Arber and John W. Peterson, and another at Thurman, dates not given.

HISTORY OF EASTERN, WESTERN, CENTRAL, AND NORTHERN
MICHIGAN.

(Continued from page 374.)

CHAPTER 16.

1887.

The year opened up with bright prospects for a good ingathering, especially at Bay Port.

Brothers William H. Kelley, Edmund C. Briggs, and Gomer T. Griffiths were in charge of Michigan in connection with other States. John J. Cornish was the only one appointed in northern Michigan. Others were appointed Michigan with other States, but did but little labor in Northern Michigan District.

Local brethren, James A. Carpenter, Edward Delong, James Burch, and others, did some preaching in different places, baptizing some, and thus assisting all they could.

John J. Cornish preached fifty-three sermons in forty-seven days at Bay Port. J. W. Snell, an infidel, came out and debated with him, seemingly trying to tear down the truth and give nothing in its place. Mr. Snell's wife was a Methodist, and very zealous in her faith. After the debate, Mr. Snell, not getting satisfaction in debating with Elder Cornish, with the Methodist Episcopal people, sent to Boston for a Rev. William Davis, a learned gentleman who was master of seven languages. He and Cornish agreed to discuss three evenings. They met and discussed for two half hour speeches each, one

evening. On the second evening, before the setting of the sun, in order to secure seats, several people came, and waited for the disputants; a few minutes before time Elder Cornish came, went on the stand, and waited for Mr. Davis, who came in about on time, and said as he stood near the door, "I see you are up there, Elder Cornish, with your mob!" (There were only six Latter Day Saints present.) Several words passed between the two, Davis declaring he would not debate unless the aisles were all cleared out, etc., (the building being crowded). After some more talk was had by the officers of the school building, all trying to persuade Mr. Davis to go on with the debate, Mr. Davis and five or six persons who came in with him walked out, and thus ended the debate. The chairman and others then suggested that Elder Cornish go on with his side of the question, which he did to the satisfaction of many and the discomfiture of others. Preaching continued, several asking for baptism, but Elder Cornish requested them to continue to listen to the preaching until they understood it better; so that when the time came for baptism they would be more fully prepared:

Just about this time, the excitement being so great, the papers began to publish a lot of falsehoods about the debates and the trouble connected. Letters came in from all directions to Elder Cornish, some telling of the news, and others sending some of the slips as they clipped them from the papers, etc. The *Police Gazette* had a large picture showing a vast congregation and a man with a chair raised above his head, in the act of knocking some poor fellow down, who was raising his hands, and ducking his head, with a look as if pleading for mercy, etc. Just then Pres. Joseph Smith in a letter to Elder Cornish on church matters, closed his letter with a paragraph thus:

Have you seen the item in the papers, that you had a row at one of your meetings at Bay Port and drove the other denominations out of

the church, or hall by force: some brother knocking down some one or more. It is peculiar.

Yours,
J. SMITH.

This letter was dated "Lamoni, Iowa, March 23, 1887." And on the following day John J. Cornish received from Joseph Smith, with clipping from some paper in Texas, a letter of inquiry, relative to the "row." Following is Joseph's letter:

LAMONI, IOWA, March 24, 1887.

Brother John: What have you to say to this matter? I inclose a letter from Graham, Texas. You may answer him direct, sending a certified statement of some one present at the time referred to; or send to me and I to him.

We do not believe this newspaper fling, but can not state certainly in regard to it.

Yours in bonds,
JOSEPH SMITH.

The clipping referred to was printed in scores of papers in and out of the State, and reads as follows:

BAY PORT ROW.

A Joint Debate.

BAY PORT, MICHIGAN, March 8.—Elder J. J. Cornish, a Mormon of Salt Lake, has been laboring in this vicinity for several weeks seeking to proselyte, and his efforts have been attended with success. Reverend John B. Davis, of the Methodist Church, noted with alarm the inroad making upon his flock and challenged Elder Cornish to a joint debate. The first of the contests took place Saturday night, and was attended by a large crowd. Sunday night the crowds became boisterous and Reverend Davis was driven from the church, escaping by a window. The Mormon chairman of the meeting slashed wildly with a chair and knocked down a half dozen Saints and Gentiles in his efforts to preserve peace. The third contest took place yesterday afternoon, and the church was crowded at an early hour. Davis was promptly on hand, and evinced a desire to carry on the debate according to parliamentary rules, but Cornish opened with a volume of personal abuse of his opponent, amidst remonstrance of men and women present. His language became so brutal and threatening that, fearing a fight, a panic seized the people and there was a rush for the door. Several ladies were knocked down and trampled upon. Davis rallied his forces outside the building and they sang, "We'll stand the storm, it can't be very long," but the cohorts of righteousness were frightened and quickly dispersed. The same day Elder Cornish baptized twenty-three converts. The village is in a state of constant dread, fearing that bloodshed will yet result.

We think it is not out of place to add a few more clippings. The editor of the *Bad Axe Democrat*, being assured from reliable sources, that the one who first reported to the *Detroit Tribune* those statements had made false accusations, and that there was but little truth in it, made this comment in an editorial of his paper:

That man with a terrible gall is the correspondent for the *Detroit Tribune* and resides at or near Bay Port. If he will just sign his name to the next correspondence he sends out he will win for himself a national reputation as a liar to exceed Tom Pepper.

At one of Mr. Davis' meetings, the reverend gentleman in speaking of baptism, took occasion to say that water baptism was not essential to the salvation of man. At the close of which meeting a lady asked: "We can be saved without baptism, elder, can we not?"

"Yes, sister," replied the elder; whereupon a young man by the name of John A. Grant (not then a baptized member of the Latter Day Saints' Church) asked the elder if Jesus did not say, "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." (John 3: 5.)

The elder replied, "Yes. Well, yes, sister, I guess you'll have to be baptized."

Baptism being so plainly taught by Elder Cornish, two of the Methodists who had been members of that church and "saved" for years, demanded of Mr. Davis that he baptize them. Of this the editor of the *Democrat* says:

About two weeks ago Rev. William Davis baptized two of his old members. He has picked up one of the many threads he opposed in his debate with Cornish.

Four or five only were baptized by Elder Cornish until about the last of February, when he announced that there would be baptism about 2 o'clock in the afternoon on the following Sunday, March 2, 1887, when fourteen were baptized, and on coming up from the bay on the ice, a gentleman

said to Elder Cornish, "If I had a change of clothes with me I would have been baptized, too."

Elder Cornish said, "I will baptize again to-morrow."

He preached and confirmed the fourteen that evening, and announced for baptism on Monday to all who were ready, at the same hour, and sixteen were baptized; and during the preaching that evening they were confirmed. After the confirmation he again announced for baptism the following day, at the same hour; and twelve more were baptized, making forty-two baptisms in the three days. In cutting the ice to make the place for baptisms we found it measured twenty-two inches thick, and from the latter part of February until the ice melted away that spring, sixty-three, all told, were baptized in the same place.

Articles were being published every now and then against the Saints, some of which were answered by Elder Cornish when it was thought best to do so, and finally a subscriber sent an article to the *Democrat* which was published March 15, 1887, as follows:

Editor Democrat: In the *Huron Tribune* of March 4, under the head of the Bay Port news I notice the following:

"Elder Cornish, the Mormon (polygamous) preacher, is creating an immense sensation among the inhabitants here. His success is certainly not owing to any intelligent use or application of scripture, but seems to come chiefly from his immense assurance and the bold audacity of his claims. It has been said that the majority of people would rather take a man at his own estimate than to be at the trouble to investigate the vadiidity of his pretensions."

With regards to his being a polygamous preacher while in this vicinity it is false, and only originated in the brain of the *Tribune* correspondent, as all his preaching together with the marriage rites of the church of the Latter Day Saints, having read the same in public on more than one occasion, is strictly against it in any and every form. His success is certainly owing to his intelligent use or application of scripture and not to his immense assurance or bold audacity of his claims as the *Tribune* correspondent thinks. The correspondent has said that the people who have taken upon themselves the doctrines of Jesus Christ and have been baptized by Elder Cornish, into the Church of the Latter Day Saints, are ignorant fools and must take the man at his own estimate as they

don't know enough to investigate the validity of his pretensions for themselves. Now, if we remember rightly, this is not the first time he has so styled his neighbors and townspeople, having said on more than one occasion they were so ignorant as not to be fit society for himself and family. Now we happen to know most of the persons who have been baptized by Elder Cornish, forty-eight in all, we believe in this vicinity, and among them we find as honest and honorable citizens as will be found in any community, which can't be said of the *Tribune* correspondent.

We also notice in the *Saginaw Courier* of March 8 of great excitement at Bay Port occasioned by the debate between Elder Cornish, of the Latter Day Saints, and Rev. W. T. Davis, the evangelist. The occurrences are in the main true with the exception that the writer has willfully placed the blame on Elder Cornish and his followers instead of on those who were the cause of the disturbance. The facts are these: Elder Cornish had been holding religious meetings in the Pincombe and Bay Port schoolhouses for some time past on the doctrines of the Latter Day Saints. J. W. Snell, who is always ready to take the off side of anything, was up in arms to throttle the monster and before a debate was decided on, in a controversy one evening, went so far as to call Elder Cornish a liar, hypocrite, and fraud. In the debate J. W. Snell got left bad and to have revenge we understand either he or Mrs. J. W. Snell sent for one, W. T. Davis, from somewhere in the State of Massachusetts, to come at their expense to drive Elder Cornish from our midst. On the evening of the debate the Rev. W. T. Davis said he was not sent for. That as this was part of his circuit he happened to come this way. J. W. Snell having said to some of his neighbors that he had sent for the Rev. W. T. Davis and that he was coming. During the debate he said that women that wore bangs or persons that used tobacco could not enter the kingdom of heaven, or in other words such persons would be damned. He also made the assertion that all Mormons were Masons and that all Masons were liars, thieves, cutthroats and murderers and every Masonic lodge in the land was a sepulcher of dead men's bones and there was not a Mason living that was a Christian or true follower of Jesus Christ. He soon found that he had made a mistake, as there were Masons in the audience who could not help but denounce him as a liar. As the debate could not be ended in one evening it was agreed to finish the next evening, so the meeting was closed. The next morning J. W. Snell said to one of the neighbors that the Rev. W. T. Davis would not debate with Elder Cornish on the evening, but long before the time set for the debate the schoolhouse was packed full and when Elder Cornish came a few minutes before the Reverend Davis and party from J. W. Snell's arrived, the middle aisles were full and only the outside left open. About the first thing the Reverend Davis said when he came in was, to Elder Cornish, I see you are up there in front with your mob. Elder Cornish said in reply that if he would come up on the outside aisles, the way he came, there was plenty of room for him there, too. Davis said the middle aisles

would have to be cleared or he would not debate. And further said unless the middle aisles were cleared there would be bloodshed. There soon ensued a panic and as the coats began to drop off it did look as though J. W. Snell and his imported Reverend Davis would soon start a riot. It did not take long to fill the doors and windows with people looking for a way out. But when the Reverend Davis announced that he would preach to his party at J. W. Snell's house he received hisses and groans and got a recommendation to go back where he was imported from. He finally said that he was sent for to come here to debate with Elder Cornish making himself a liar from the evening before. He also said that he would like to have Elder Cornish come outside. Elder Cornish wanted to know if he wanted to fight. He said, Come out and I will show you. The elder did not go but as soon as Davis and party had gone and order restored Elder Cornish went on with the meeting. Now these are the facts just as they occurred, and we ask who were the disturbers of the peace, the inciters to riot, Elder Cornish and, as the Reverend Davis styles them, his mob, or J. W. Snell and his imported Reverend gentleman who carries a revolver to enforce his arguments and denounces all Mormons as Masons and all Masons as liars, thieves, cutthroats, and murderers, and all Masonic lodges as sepulchers of dead men's bones, and not a Mason living a true Christian or follower of Jesus Christ, and who proved himself a liar by saying on the first evening that he was not sent for but came of his own free will and acknowledging on the second evening before the same audience that he was sent for for the purpose of a debate with Cornish? We ask who were the disturbers of the peace, the inciters of riot at these meetings? A SUBSCRIBER.

Following is a letter written by Mr. Charles E. Grant at the time of the debate or shortly after:

BAY PORT, MICHIGAN, March 23.

Saints' Herald: Elder John J. Cornish commenced laboring here in December and has now baptized fifty-six members and there are more coming.

This was considered a case-hardened people; the Methodist and Baptist could not reach the heart of the people; but Elder Cornish has aroused them to a sense of their duty. He preaches with power, but does not try to force people into the church. He preaches the word, and when people are convinced of sin and thoroughly understand the principles of the doctrine he is ready to receive them into the church, and not before.

In regard to the debate between Elder Davis and Elder Cornish the facts are as follows: After Elder Cornish had preached several sermons, the enemy sent to Boston, Massachusetts, for Davis to upset Cornish's doctrine. He got here on the 25th of February, preached that evening, stated that he had been requested to give a discourse on Mormonism; on the 27th inst. he preached forenoon and evening; Elder Cornish was present at the evening service, at which time Davis again stated that he had been requested to give a discourse on Mormonism, and that he sup-

posed Cornish had somebody there to speak for him; this was on Sunday afternoon or evening. Elder Cornish was there, and when Davis spoke of somebody to represent him, he told Davis that his name was Cornish; whereupon Davis challenged him to debate, and Cornish accepted. Davis wanted to commence that night, but Cornish objected to commencing on Sunday night; so it was arranged for Tuesday night. They met as arranged, Tuesday night. The house was filled at an early hour; chairman was appointed and all necessary arrangements made for the debate (the chairman is not a professor). Cornish opened the debate. They had two half-hour speeches each. Wednesday night people gathered early and the house was well filled with people anxious to hear the discussion. Seven o'clock was the hour for commencing; a few minutes before, Cornish appeared and about seven Davis came in with quite a following.

(Here follows an account agreeing with the foregoing.)

It all was quiet after Davis and his followers left. Elder Cornish preached a good sermon. There were only five of the Saints there that night of the debate. The reports circulated over the country in regard to that debate are false. The people of Bay Port are generally law-abiding. The writer was quite prejudiced against the Saints, but after hearing the doctrine preached it changed my mind, I now am a professor. From your wellwisher,

CHARLES E. GRANT.

—*Saints' Herald*, vol. 34, p. 230.

We copy an extract from the letter in the *Herald* of John J. Cornish wherein he makes denial of the many false statements made against him, as follows:

I did not talk in an unchristianlike manner at that debate, as stated. I did not abuse Mr. Davis, (my opponent). I was not at all angry in that debate. I did not get up a mob to abuse Mr. Davis. There was no Mormon chairman presiding at that debate. There were no Mormons or Gentiles knocked down. The Reverend Mr. Davis did not jump out through the window as stated. There are no fears of bloodshed over the debate. I did not baptize any young lady who took sick and died the next day, from a cold contracted at baptism. I did not come from Salt Lake to debate with Mr. Davis. I did not leave three days after the debate, and take three women with me. That debate was not on the Sabbath, (Sunday). I was not followed by a sheriff to Bad Axe, who put the handcuffs on me and locked me up in jail. I was not hung while in Deckerville, Sanilac County, two weeks after the debate. I did not steal a horse while in Lexington, neither was I put in jail in Port Huron, as stated. And in short, I did not do anything of the above, with a host of other evil things, as has been stated through the press and in the pulpit, and from other sources. And there is not one in or around Bay Port who can bring the slightest test case to speak evil of me. And I have no enemies in or around Bay Port, (that I know of), except it be those who are enemies to the gospel of Jesus Christ as found in

the New Testament. And furthermore, there is no great excitement in, or around Bay Port, as stated through the papers. And the greatest and the harshest talk is over the many false statements made against the Saints.—*Saints' Herald*, vol. 34, p. 249.

Elder Cornish baptized six at Siegel on the 12th of March, and on the 16th of March, five more were baptized by him at Deckerville.

Francis Smith was baptized at Bay Port, March, 1887. At this place John A. Grant, Robert E. and Charles E. Grant, and William Dowker were also baptized, and others who became ministers of the gospel were among the forty-two baptized at Bay Port.

At the General Conference of this year (1887) held at Kirtland, Ohio, Robert Davis was granted a license as an elder, and permitted to do local work, which he did, working with much zeal and much fasting and prayer; occasionally baptizing some, blessing children, and administering to the wants of the Saints as much as he was able to do. He also opened up the work in White Rock, doing some public preaching and much fireside preaching.

Along in the month of January John J. Cornish did some preaching in Edmore, Mecosta County, and visiting the same place later baptized some.

A Rev. B. S. Mills, of the Methodist Episcopal Church, at the beginning of the year began a series of lectures against the Saints in the Sherman Branch, Mason County. Brother Columbus Scott went to the rescue, but Mr. Mills would not permit the Saints to make any reply, neither would he attend any of Elder Scott's meetings. Mr. Mills misread and misquoted our books. In *Herald*, volume 34, page 73, Brother Scott says:

I tell you, it was hard to quietly sit still and in the presence of a large audience and be repeatedly called "an arrant hypocrite."

Brother Scott did some replying after the reverend man was through, and did the Saints much good by his timely visit;

they were built up and others made believers to the cause.

Some more were baptized at Farwell and at Bay Port.

Elder Levi Phelps has moved his family to Juniata and did some preaching in that place.

Elder James A. Carpenter opened up and did a good work in Five Lakes, also held three debates during the summer months in Lapeer County; also some in and around Brown City, in which place he resides.

Elder Richard S. Salyards visited Michigan a little while, was with the Saints in their two-day meetings at Five Lakes, in August; his talk and counsel did the Saints good, giving them comfort and cheer.

The work opened up in Freesoil some time ago is onward. Elder Cornish baptized some more during the year.

A branch was organized at Freesoil by John J. Cornish, assisted by Elder George Cleveland, October 17, 1887, with Jacob Kaplinger as president, and Calvin Goodenough as secretary. It was called Freesoil Branch. There were thirteen members at the time of the organization, fourteen more were added to the branch by baptism during the next year.

Also on October 18, 1887, a branch was organized at Chase, Lake County, by John J. Cornish, assisted by Elder John Shippy, with Elder Silas Wheaton president. Elder Wheaton was a member of the old organization, known as the Chase Branch.

Bro. George H. Graves (colored) has been doing considerable good in Alpena, Bradford, Detroit, Saint Thomas, and elsewhere, doing fireside and local preaching. Brother Graves is an earnest worker, and enjoys the Spirit of the Master.

CURRENT EVENTS.

February 28, 1910, Elder George S. Lincoln is ordained counselor to Bishop Charles A. Parkin, at San Francisco, California; by Elders Frederick A. Smith, John M. Terry, and Charles A. Parkin.

April 24. Elder Myron A. McConley and wife, missionaries to Hawaii, sail from San Francisco.

May 28. Elder John Wright dies at his home in New South Wales, Australia. Elder Wright was born at Keith, Scotland, May 21, 1836. At an early age he emigrated to New Zealand, thence to Australia. He was one of the first to receive the gospel in the Reorganized Church in that land, being baptized by Elder Glaud Rodger in 1876, and was shortly after ordained an elder.

June 8. The resignation of Joseph A. Tanner as local historian for Northeastern Missouri is accepted, and June 16 Elder William C. Chapman, of Higbee, Missouri, is appointed to succeed him.

June 9. Elder Henderson Fields, of Bennett, Nebraska, dies at his home at the age of one hundred and four years, and one month. He leaves one hundred and sixteen direct descendants. He has been an elder in the church thirty-six years.

June 29. Mrs. Charles May, wife of missionary to Society Islands, with her two children and Miss Bell Smith, sail from San Francisco on the Steamer *Mariposa*.

June 29. United States Senator John W. Daniel, of Virginia, dies of paralysis, at Lynchburg, Virginia.

July 20. Elder Gomer T. Griffiths, and Elder Evan B. Morgan and wife, missionaries to Europe, sail from New York on board the *Lusitania*.

July 31. Hon. John G. Carlisle, Secretary of the Treasury

in President Cleveland's cabinet, dies at New York City. He was nearly seventy-five years old.

CONFERENCES.

February 19, 1910. Winnipeg District convenes at Winnipeg. Elders Nelson Wilson and James L. Mortimer presiding.

February 19, 1910. Alabama District convenes with the Lone Star Branch. Elder Thomas C. Kelley presiding.

February 26, 1910. Idaho District convenes at Hagerman, Idaho. Elders William Glauner and Andrew J. Layland presiding.

February 26, 1910. Northern California District convenes at San Jose, California. Elder John M. Terry presiding.

February 26, 1910. Eastern Wales District convenes at Nantyglo, Wales. Elders Thomas Gould, John W. Rushton, and William Newton presiding.

February 26, 1910. Oregon District convenes at Myrtle Point, Oregon. Elder Arthur A. Baker presiding.

February 26, 1910. Northeastern Kansas District convenes at Atchison, Kansas. Elders Isaac N. White, Hiram E. Moler and Samuel Twombly presiding.

February 26, 1910. Eastern Colorado District convenes at Colorado Springs, Colorado. Elders Edward F. Shupe and Jacob D. Curtis presiding.

February 26, 1910. Florida District convenes at the Santa Ana church. Elders Francis M. Slover and Benjamin L. Jernigan presiding.

February 26, 1910. Portland District convenes at Portland, Oregon. Elder Marcus H. Cook presiding, assisted by Elder Nephi T. Chapman.

February 26, 1910. Northeastern Missouri convenes at Bevier, Missouri. Elders Washington S. McCrae and Fred T. Mussell presiding.

March 10, 1910. Kentucky and Tennessee District convenes

with the High Hill Branch. Elder Thomas C. Kelley, assisted by Elder James R. McClain, presiding.

March 12, 1910. Eighteenth semiannual conference of the Independence Stake convenes at Holden, Missouri. Elder George E. Harrington presiding.

March 12, 1910. Southern Missouri District convenes with Springfield Branch. Elder Arthur M. Baker presiding.

March 18, 1910. Southwestern Texas District convenes at San Antonio, Texas.

March 19, 1910. Mobile District convenes with the Theodore Branch. Elders Willis L. and N. Lafayette Booker presiding.

March 26, 1910. Annual conference of Birmingham District convened at Manchester, England. Elder Henry Green presiding.

March 26, 1910. Victoria District convenes at Geelong, Australia. Elders David McIntosh and M. F. W. Keppe presiding.

March 26, 1910. Annual conference of Birmingham District convenes in Birmingham, England; Elders John W. Rushton and William Ecclestone presiding.

April 6, 1910. General Conference of Society Islands convenes at Manihi; Elders Charles H. Lake and J. Charles May presiding.

May 14, 1910. The one hundred and first conference of the Southern Indiana District convenes at New Albany, Indiana; Elders John Harp and John Zahnd presiding.

May 14, 1910. Western Wales conference convenes; Elders John W. Rushton and Rees Jenkins presiding.

May 21, 1910. Florida District convenes with Pleasant View Branch, Florida; Elder William A. West presiding.

May 21, 1910. Clinton District convenes at Veve chapel, Missouri; Elder James Moler presiding.

May 21, 1910. Western Maine District convenes at Stonington, Maine; Elder Ellsworth B. Hull presiding.

May 28, 1910. Pottawattamie District convenes at Crescent City, Iowa; Elder Samuel Harding presiding.

June 4, 1910. New York District is organized at Niagara Falls, New York, by Elder Ulysses W. Greene; Elder Hyrum O. Smith presiding, with Elders Alma Booker and Frank Mesle counselors.

June 4, 1910. Far West District convenes at Norborne, Missouri; Elders William Lewis, James F. Curtis, and Charles E. Harpe presiding.

June 4, 1910. Des Moines District convenes at Des Moines, Iowa; Elders Orman Salisbury and James F. Mintun presiding.

June 4, 1910. Southern Michigan and Northern Indiana District convenes at Coldwater, Michigan; Elders John W. Wight, Samuel Stroh, and S. W. L. Scott presiding.

June 4, 1910. Nauvoo District convenes at Fort Madison, Iowa; Elder Charles E. Willey and James McKiernan presiding.

June 4, 1910. Northern Nebraska District convenes at Columbus, Nebraska; Elder James M. Baker presiding.

June 4, 1910. Nodaway District convenes at Guilford, Missouri; Elders Edward S. Fannon and Isaac N. White presiding.

June 11, 1910. Eastern Wales District convenes at Lydney, England; Elder Thomas Gould presiding.

June 11, 1910. Spokane District convenes at Spokane, Washington; Elder Andrew V. Closson presiding.

June 11, 1910. Idaho District convenes at Boise, Idaho; Elders Silas D. Condit, William Glauner and Andrew J. Layland presiding.

June 11, 1910. Gallands Grove District convenes at Deloit, Iowa; Elders J. L. Butterworth, Charles J. Hunt, and William A. Smith presiding.

June 11, 1910. Eastern Iowa District convenes at Clinton, Iowa; Elder J. B. Wildermuth presiding.

June 18, 1910. Saint Louis District convenes at Lansdowne, Illinois; Elders James F. Curtis and Thomas J. Elliot presiding.

June 18, 1910. Lamoni Stake Conference convenes at Lamoni, Iowa; Stake presidency presiding.

June 18, 1910. Eastern Maine District convenes at Little Kennebec, Maine; Elder Uriah M. Kelley presiding.

June 18, 1910. Fremont District convenes at Thurman, Iowa; Elders L. Mortimer and Thomas A. Hougas presiding.

June 18, 1910. Minnesota District convenes near Bemidji, Minnesota; Elder John W. Wight presiding.

June 28, 1910. Kewanee District convenes at Millersburg, Illinois; Elder Oral E. Sade and David S. Holmes presiding.

June 18, 1910. Mobile District convenes near Vancleave, Mississippi; Elders Willis L. Booker and George T. Chute presiding.

June 18, 1910. Southern Illinois District convenes at Dry Fork, Illinois; Elders Isaac A. Morris and Henry Sparling presiding.

June 25, 1910. Portland District convenes at Wood River, Oregon; Elders Marcus H. Cook and W. T. Chapman presiding.

June 30, 1910. North Dakota District convenes at Dunseith, North Dakota; Elders John W. Wight and James S. Waggoner presiding.

July 2, 1910. Saskatchewan District convenes at Regina, Saskatchewan; Elders Frederick A. Smith and Richard C. Evans presiding.

July 9, 1910. Sheffield District convenes at Sutton-in-Ashfield, England; Elders John W. Rushton and John Austin presiding.

July 24, 1910. Southern Nebraska District convenes at Ne-

braska City, Nebraska; Elders Charles H. Porter, John W. Wight, and James R. Sutton presiding.

REUNIONS.

April 10, 1910. Reunion of Sheffield District commences at Clay Cross, England.

June 11-22. Reunion at Bemidji, Minnesota.

June 25. Reunion commences at Dunseith, North Dakota.

July 8, 1910. Reunion commences at Chetek, Wisconsin.

July 16, 1910. Reunion commences near Farmington, Kentucky.

July 22, 1910. Reunion commences at Myrtle Point, Oregon.

July 23 to September 1, 1910. Reunion is held at Highland Lake, Massachusetts.

July 29 to August 6, 1910. Reunion at Montrose, Iowa.

August 12-21, 1910. Reunion at Lamoni, Iowa.

August 13-21, 1910. Reunion near Thurman, Iowa.

August 12-21, 1910. Reunion at Stewartsville, Missouri.

August 19-28, 1910. Reunion at Plano, Illinois.

DEBATES.

May 23. A twelve-sessions debate begins at Jennings, Oklahoma, between Elder Stephen S. Smith, and Elder C. C. Pratt of the non-ordinance Church of God.

May 31. A twelve-nights discussion commences at Kirbyville, Texas, between Elder William M. Aylor, and Elder J. W. Chism of the Church of Christ. The usual church propositions were discussed. Twelve leading citizens sign a statement to the effect that the general conviction is that Elder Aylor's victory is complete.

June 15. A debate commences at Adamson, Oklahoma, between Elder Simmons, and Elder Setser of the Baptist faith.

June 21. An eight-nights debate commences at Higbee, Mis-

souri, between Elder James F. Curtis, and Elder W. G. Roberts of the Church of Christ.

July 25. A debate commences at Ottumwa, Iowa, between Elder James F. Mintun, and Elder W. G. Roberts of the Church of Christ. Elder Roberts' conduct is such as to cause the chairman moderator to declare that the only honorable thing to do is to close the debate, as it is a disgrace to have to follow Mr. Roberts' dishonorable course. So the debate ends abruptly.

CONTRIBUTORS.

CHARLES DERRY. (See volume 1, page 384.)

JOHN L. BEAR. (See last issue, page 383.)

HEMAN H. SMITH. (See volume 1, page 384.)

JOHN J. CORNISH. (See volume 1, page 510.)

CHARLES FRY. (See volume 1, page 383.)

INEZ SMITH. (See volume 3, page 128.)

EMMA B. DAVISON BURTON, author of biography of Joseph F. Burton, was born at Newport, Hants County, Nova Scotia, May 20, 1844. She united with the church at San Benito, San Benito County, California, December 7, 1873; being baptized by Elder John R. Cook, and confirmed by Elder Daniel S. Mills. Her life both before and after uniting with the church has been a very eventful one, but as her experiences will appear in detail in the biography of her husband we refrain from mentioning them further here. She has been a faithful helpmeet to her husband—a woman of extraordinary faith and devotion to the right. To her much of the success attending her husband's ministry may be attributed. She was his constant companion and counselor, and he trusted her implicitly. She now resides at Colton, California, as she calmly and trustfully awaits the reunion with her companion on the other shore.

INDEX TO JOURNAL OF HISTORY, VOLUME THREE.

INDEX OF SUBJECTS.

- Assassination of Joseph and Hyrum Smith, 172.
- Autobiography of Charles Derry, 30, 287, 435.
- Autobiography of John L. Bear, 259, 420.
- Beautiful Iowa, 412.
- Biography of David Whitmer, 298, 446.
- Biography of Joseph F. Burton, 387.
- Biography of James Caffall, 21, 270, 413.
- Biography of Sidney Rigdon, 3, 279, 401.
- Burdette on the Saloon, 41.
- Conferences, 121, 379, 505.
- Contributors, 128, 256, 383, 511.
- Cowdery, Oliver, 42.
- Current Events, 118, 254, 375, 504.
- Debates, 254, 378, 509.
- Far West, Missouri, Temple Lot at, 331.
- Fayette, 345.
- Forgiveness, 250.
- Fyrando, Magnus A., and Elsie, Incidents in the Life of, 306.
- God Save Nauvoo, 212.
- God's Healing Power, 235.
- Historians and Their Work, Local, 80, 355, 489.
- Historical Relics, Some Interesting, 485.
- Icarian Community at Nauvoo, 228.
- Mormon Troubles in Missouri, 455.
- Moroni's Farewell, 400.
- My Grave, 297.
- Nauvoo, 131; As Seen by a Methodist Minister, 236; Icarian Community at, 228; Visit to, in 1853, 242; What Do I Remember of, 132, 334.
- Nauvoo House, 164.
- Nauvoo Temple, The, 149.
- Necrology, 126, 384.
- Now, 123.
- Patience, 354.
- Personnel of Leading Quorums, 110.
- Picture from Memory's Wall, 189.
- Preaching the Gospel to Lamanites, 59.
- Reunions, 124, 379, 509.
- Side by Side, 200.
- Smith, Emma, A Tribute to the Memory of, 344.
- Some Interesting Historical Relics, 485.
- Strang, James J., 72.
- Temple Lot, 51; at Far West, Missouri, 331.
- Testimony of the Past, 251.
- Texas and Her Missions, 321.
- Tribute to the Memory of Emma Smith, 344.
- Two Widows of the Brick Row, 202.
- Visit to Historic Places, A, 213.
- War, 116.
- What Do I Remember of Nauvoo, 132, 334.
- Whitmer, David, 298, 446.
- Widows of the Brick Row, Two, 202.

INDEX TO ILLUSTRATIONS.

- Alamo, The, 323.
- Bear, John L., 258.
- Burton, Joseph F., and wife, 386.

Cabot, Etienne, 229.
 Carthage Jail, 174.
 Cornish, John J., 370.
 Fry, Charles, 356.
 Fyrando, Elsie, 315.
 Fyrando, Magnus A., 307.
 Homestead, The Old, 140.
 Kimball House, 224.
 Mansion House, 191.
 Mission Conception, 326.
 Mission Espeda, 329.
 Mission San Jose, 327.
 Mission San Juan, 328.
 Monument Committee, 188.
 Mormon Cemetery, 211.
 Nauvoo House, 165.
 Nauvoo Temple, The, 152.
 Smith, David H., 249.
 Smith, Emma, 341.
 Smith, Joseph, 132, 247.
 Smith, Joseph and Hyrum, 200.
 Smith, Lucy, 245.
 Strang, James J., 73.
 Temple Lot, 51.

Temple, Ruins of, 243.
 Whitmer, David, 298.

INDEX OF AUTHORS.

Bear, John L., 259, 420.
 Burton, Emma B., 387.
 Cornish, John J., 97, 369.
 Derry, Charles, 30, 287, 435.
 Dodge, Samuel D., 116.
 Fry, Charles, 80, 355, 489.
 Fyrando, Alma M., 251, 306.
 Grainger, John C., 213.
 Neal, Elma, 321.
 Piercy, Frederick, 242.
 Prior, Samuel A., 236.
 Smith, Heman Hale, 42, 298, 446.
 Smith, Heman C., 3, 21, 51, 72, 110,
 131, 149, 164, 173, 270, 279, 331,
 345, 401, 413, 485.
 Smith, Inez, 59, 228.
 Smith, Joseph, 132, 334.
 Smith, Vida E., 200, 202, 344.
 Walker, Marietta, 189.