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“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.”

HEMAN C. SMITH, EDITOR.

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TRAVELS.

BY THE EDITOR.

On Sunday, August 24, 1913, in company with Presiding Bishop Edmund L. Kelley, and his counselor, Edwin A. Blakeslee, we left the reunion of Little Sioux District at the beautiful town of Magnolia, Iowa, and were soon aboard the train of the Chicago & Northwestern Railroad, at Logan. Elder Blakeslee left us at Missouri Valley, but the Bishop and the writer proceeded by way of Council Bluffs and Burlington, Iowa, to Montrose, Iowa, where we arrived the following morning, to find the reunion of Eastern Iowa, Kewanee, and Nauvoo districts in session. This gathering was small compared with the one we left the day before, but earnest zeal and spiritual peace was quite apparent. The afternoon of the day of our arrival we crossed the Mississippi River into the old, and world-renowned city of Nauvoo. How changed were appearances. The great Keokuk dam, which was so recently erected, had raised the water until the beautiful islands which we were accustomed to see lying between Nauvoo and Montrose were submerged. In Nauvoo, however, but little change was visible, and we moved in an atmosphere of historic influence, seeing on every hand spots of interest to one accustomed to move in scenes and events of the past. Our stay, however, was brief, and before night fell we were back in the camp of the Saints at Montrose.

Montrose, where we gathered under the wide-spreading canvas to worship, is not without its importance from an historical standpoint. Here was located the Sac Indian village, visited in 1805 by the great explorer, Zebulon M. Pike, as he was exploring the Mississippi River. It is supposed by some that this is the point where Marquette and Joliet landed in 1673 and followed an Indian trail to the banks of a river two leagues farther west. The following is Marquette's account:

Finally on the 25th of June, we saw upon the water's edge human footprints and a well-beaten path leading to a beautiful prairie. We stopped to examine it and concluded that it was a road which conducted to some native village, we resolved to go and reconnoitre. . . . M. Joliet and myself undertook this discovery, rather hazardous for only two men, who thus put themselves at the mercy of a barbarous and unknown people. In silence we followed this footpath, and after having made about two leagues, we discovered a village upon the banks of a river, and two others upon a slope distant half a league from the first.

This theory supposes that the Des Moines River is the river upon whose banks the villages were found. Some good authorities controvert this, however, and present some good reasons for the theory that this landing place was in Louisa County, above the mouth of the Iowa River. The Montrose theory is supported by the fact that Marquette places it after crossing the forty-first degree of latitude; but on the other hand it is pointed out that in some instances Marquette is one degree in error in his reckoning, which, if true, here would favor the Louisa County theory.

Montrose and Iowa as a whole was conspicuous in the forties as a haven for Latter Day Saints when persecuted and driven from the neighboring States of Missouri and Illinois. The keynote of this protection was sounded by Governor Robert Lucas in 1839 when he declared that as American citizens the Mormons were entitled to and should have protection so long as they obeyed the laws.

When Commerce, Illinois, was settled by the Saints, or soon after, a settlement was formed here and at Nashville (now called Galland), on a twenty thousand acre tract purchased by the church, June 24, 1839, a stake of Zion called Zarahemla, was organized here about October, 1839, over which John Smith, uncle of the Prophet, presided. August 7, 1841, it was reported that there were seven hundred and fifty members of the church on this side of the Mississippi River.

In January, 1842, the stake was discontinued and a branch organized, John Smith still presiding.

On August 26, in company with several others, we visited Keokuk on the occasion of the opening of the great dam, and as we viewed this wonderful structure and thought of the stupendous undertaking and of how great must have been the courage and faith required to suggest and undertake that which is now an accomplished fact, it occurred to us that as far back as 1841, when many of the inventions now used in this construction were unknown, the damming of the river at the upper landing in Nauvoo was proposed by John C. Bennett, mayor of Nauvoo, probably at the suggestion of Joseph Smith. Bennett, in his inaugural address of February 3, 1841, said:

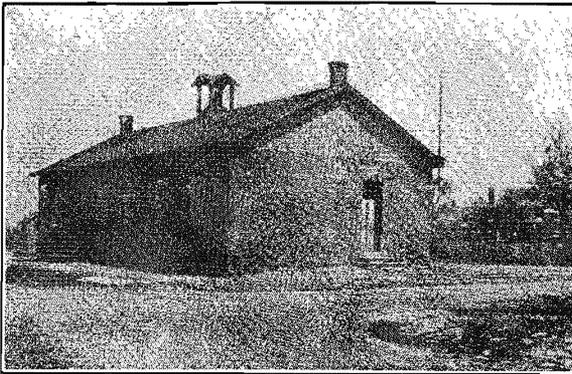
I would earnestly recommend the construction of a wing-dam in the Mississippi, at the mouth of the ravine at or near the head of Main Street, and the excavation of a SHIP-CANAL from that point to a point terminating in a *grand reservoir* on the bank of said river, east of the foot of said street, a distance of about two miles. This would afford, at the various outlets, the most ample water power for propelling any amount of machinery for mill and manufacturing purposes, so essentially necessary to the building up of a great commercial city in the heart of one of the most productive and delightful countries on earth. I would advise that an agent be immediately appointed on behalf of the city corporation, to negotiate with eastern capitalists for the completion of this great work, on the most advantageous terms, even to the conveyance of the privilege for a term of years. This work finished, and the future greatness of this city is placed upon an imperishable basis. In addition to the great advantages that will otherwise accrue to the city and country by the construction of this noble work, it would afford the best harbor for steamboats, for winter quarters, on this magnificent stream.—*Times and Seasons, February 15, 1841, 1841, p. 318.*

This was strongly indorsed by the editor, Don C. Smith, brother of the Prophet and a member of the city council. He says:

Another subject of vast importance to the future greatness of this city, recommended in the address, is that of a canal passing through this city for the purpose of water privileges. It is supposed that a fall might be obtained by cutting a canal through the city, of from three to five feet, and water power to any amount obtained. This once accomplished would give an impetus to the prosperity of the city, and, with the natural advantages which it already possesses, it would soon take the lead of nearly all the cities of the West. It may be thought by some that the agitation of this subject is premature, and that in the infant state of our city,

it would be well to postpone the consideration of this subject for some time. We are aware that this is a subject which requires time to mature, but at the same time, it presents itself with such force to the mind, and the advantages appear so great, that the most superficial observer must be led to the conclusion that it is not only practicable, but that it will be of incalculable benefit, not only to this city, but to all the surrounding country.—Ibid., p. 319.

In the days of water power, a dam above the great bend in Nauvoo, and a ship canal across the same, would have been to insure the future greatness of Nauvoo and all the country adjacent. Had the Mormons, so called, been let alone to work out their own destiny, this, then supposed to be an extravagant dream, might long since have been realized. "Of all the sad words of tongue or pen, the saddest are these: It might have been," certainly have a peculiar significance applied to Nauvoo.

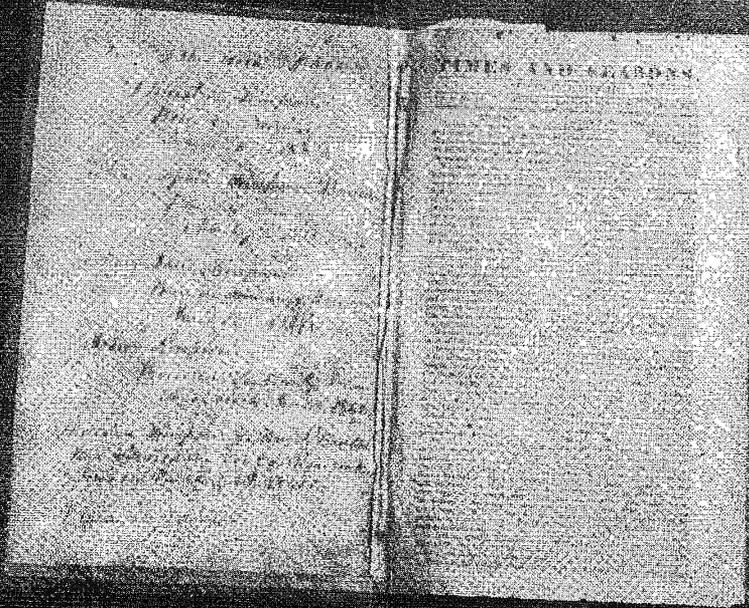


SEVENTY'S HALL, NAUVOO, ILLINOIS.

A trip to Nauvoo with the monument committee having in charge the erection of a monument to the memory of Joseph and Hyrum Smith, resulted in provision for putting in a retaining wall along the water front as preliminary to the erection of the monument.

We also had the pleasure of conducting a sight-seeing com-

pany of eighty-two to the historic places in the city. Landing from the steam ferryboat *City of Nauvoo*, at the foot of Parley Street, the company soon loaded two hayracks furnished by Elder George P. Lambert, while some walked by the side of the slowly moving teams. Proceeding east on Parley to the intersection of Bain, we paused at the site of the Seventy's Hall on the southwest corner of block 127; thence south to Water Street, where the old *Times and Seasons* office still stands in a dilapidated condition on the southwest corner of block 149. Proceeding east on Water Street we pass, on the



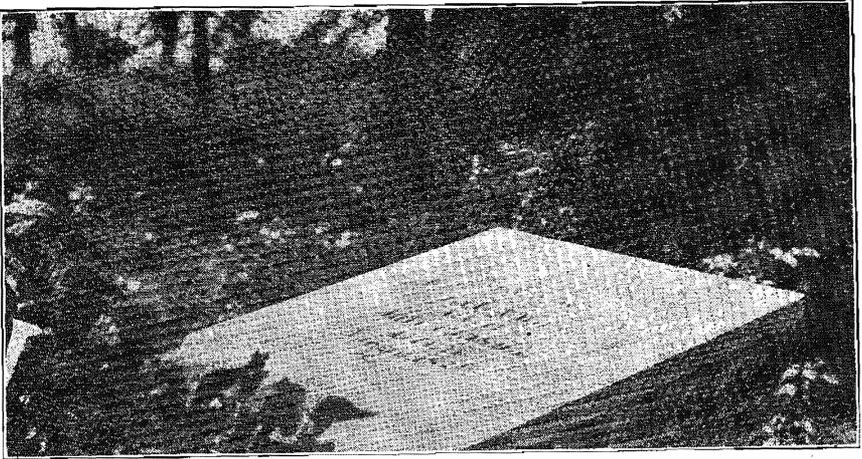
same block as the *Times and Seasons* office, the site where once stood the residence of Hyrum Smith, and the location of his patriarchial office on the opposite side of the street. In the street in front of his residence, his well. Adjoining the site of Hyrum Smith's residence, on the southeast corner of block

149, still stands the brick residence of William Marks, opposite, the site of Peter Haws's residence. On the northwest corner of block 155 stood the brick store and office of Joseph Smith, the excavation for cellar or basement, partly filled up, is all that remains to mark the spot. Moving still eastward to the crossing of Main and Water streets, we are on historic grounds. To our right, on the east half of block 155, stands yet the old blockhouse occupied in 1805, when Zebulon M. Pike visited the place, by the Indian agent, Mr. William Ewing,

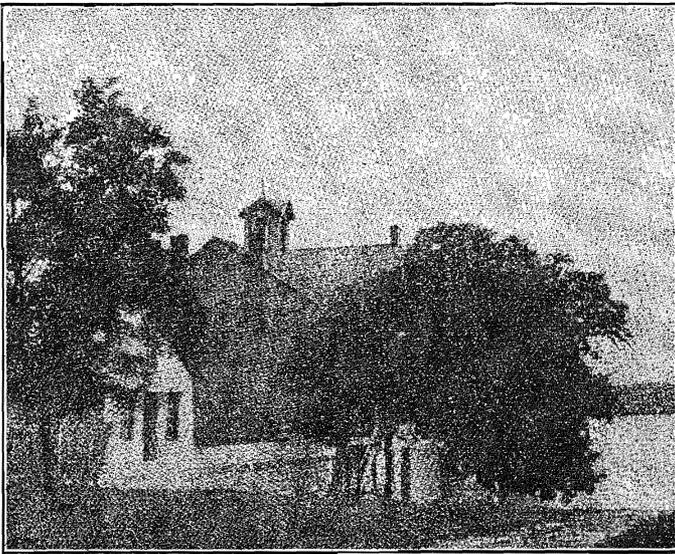


OLD BLOCKHOUSE.

sent by the Government to reside among the Sac Indians and teach them agriculture. Subsequently the place fell into the hands of Mr. Hugh White, and sometime before the village of Commerce, a mile above, was located, the post office of Venus, occupied the house. In 1839 the Latter Day Saints purchased the Hugh White farm, including this building, which became the home of Joseph Smith. The logs of which the house was composed were covered with boards which still remain, but are so decomposed as to reveal the original logs in places. On this same lot, and a little to the southwest of the building, are several graves, including those of Joseph and Hyrum Smith, the exact location of which is not marked; and the grave of Emma, wife of Joseph, over which is placed a marble slab. On this place our company held a short service of prayer and song. Across the Main Street, and immediately on the water front, stands a large brick residence built on the foundation of the old Nauvoo House which was completed to the top of the first story windows in the palmy days of Nauvoo's prosperity. Immediately north of this, on the northwest corner of block 156, the platform was erected from which Joseph Smith addressed the multitude before he started for Carthage, where



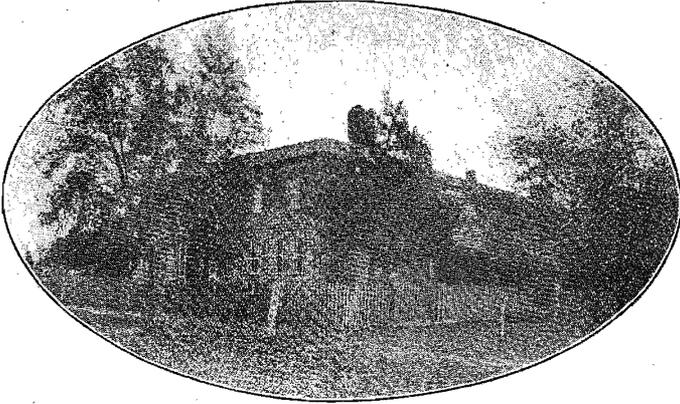
GRAVE OF EMMA SMITH.



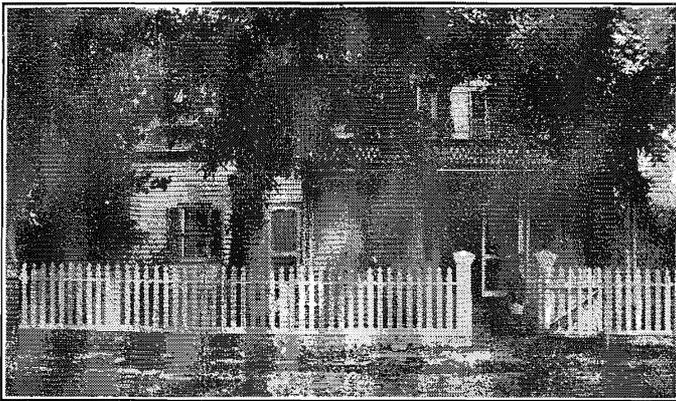
NAUVOO HOUSE.

he and his brother Hyrum were foully murdered, June 27, 1844; and from which Governor Thomas Ford addressed the people while the tragedy was being enacted at Carthage.

Just across Water Street to the north, and on the southwest corner of block 147, stands a part of the Nauvoo Mansion, which became the home of Joseph Smith after his removal



MANSION HOUSE.

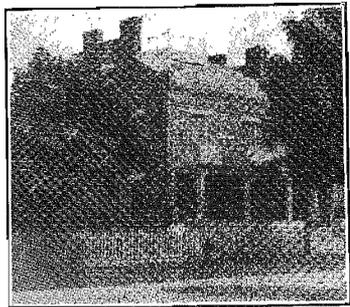


RESIDENCE OF SIDNEY RIGDON.

from the old blockhouse. This was his residence at the time of his death, and here, in a room now removed, the bodies of Joseph and Hyrum Smith lay in state after being brought from Carthage. The properties described on these three cor-

ners are now the property of the Reorganized Church of Jesus Christ of Latter Day Saints. On the remaining corner, the southeast of block 148, once resided Asael Smith, uncle of the Prophet, but no trace of the building now remains. Proceeding north on Main Street, we pass the residence of Sidney Rigdon, still in a fair state of preservation, on the corner of Main and Sidney streets, the northwest corner of block 147.

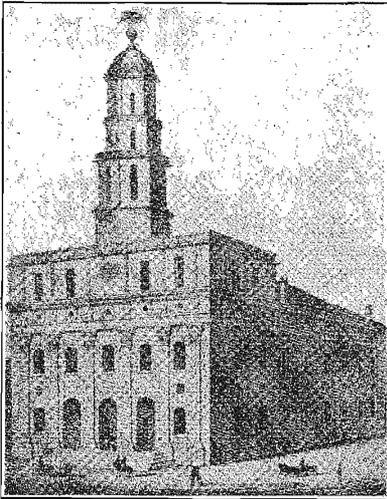
On Parley Street we again turn east to Carlin Street, where on the southwest corner of block 125 stands a large, well-preserved brick house, said to have been the residence of Lorenzo Snow, but the record of deeds shows it to have been the property of Erastus Snow. We now turned north one block, where on the northwest corner of block 124, we pass the cot-



Heber C. Kimball's House.

tage once occupied by Lucy Smith, mother of the Prophet. One block on Kimball, and one block north on Partridge, brings us to the residence of Heber C. Kimball, a large, well-preserved brick residence situated on the southwest corner of block 106. Thence east one block on Munson, and north one block on Durphy and we are at the brick residence of Wilford Woodruff, still well preserved on the northeast corner of block 106. We continue three blocks north and turn east on Mulholland Street, and one block east leave the original town and enter the Wells Addition. After crossing Wells Street, block 20, to our left is the block once occupied by the magnificent temple; while just west of this, on block 81 of the original town, is the location of the grove in which services were often held. No trace of the grove now remains, but the site is occupied by a vineyard.

From this point a magnificent view of the river and the country on the Iowa side is obtained, reminding one of the beautiful and correct description given by Reverend Samuel Prior, a Methodist minister who visited the place in 1843:



NAUVOO TEMPLE.

At length the city burst upon my sight. 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 equaled 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. I gazed

for some time with fond admiration 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 stones and already accomplished work of the temple, which was 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 widespread and unrivaled 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 beautiful 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 to which is spread a fairy isle, covered with beautiful timber. The isle and 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 land. The bold and prominent rise of the hill, fitting to the plain with exact regularity, and the plain pushing itself into the river, forcing it to bend around its obstacle with becoming grandeur, and fondly to cling around it to add to the heightened and refined luster of this sequestered land.

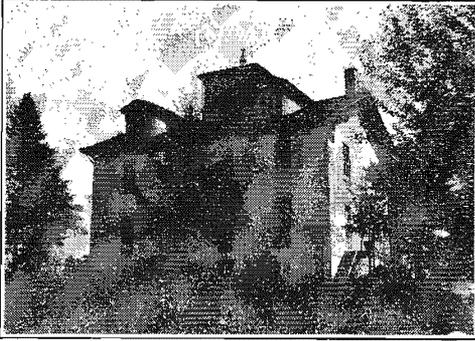
I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality, but was both 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 features of ruffians, or with the ill-bred and impudent. I heard not a oath in the place, I saw not a gloomy countenance; all were cheerful, polite, and industrious.—Smucker's History of the Mormons, pp. 152-155.

Continuing east on Mulholland Street we pass the spot where the ill-fated *Expositor* was published and turn north on Page Street, and again west on Knight. On the north side of the Temple Block we pause again and walk out upon the ground. There is nothing of the structure to be seen, but the old well which supplied water for the Temple is still there and in use.

Turning north on Wells Street, Saint Mary's Academy is to our left on block 80 of the original town. This modern structure is partly on the site of the old Nauvoo Arsenal. On the northwest corner of block 9 of the Wells Addition stood the house of Parley Pratt, but it has been remodeled and modernized until it has about lost its identity, and is now the residence of Father Reibold, the Catholic priest, who ministers at the altar in the church near by.

Going west on Young Street we pass an old, tumble-down building of block 80 of the old town which was once the residence of Bishop George Miller, and on the southwest corner

of block 69 stands the once residence of Charles B. Thompson, of Benemy fame. At the corner of Main and Young we stop



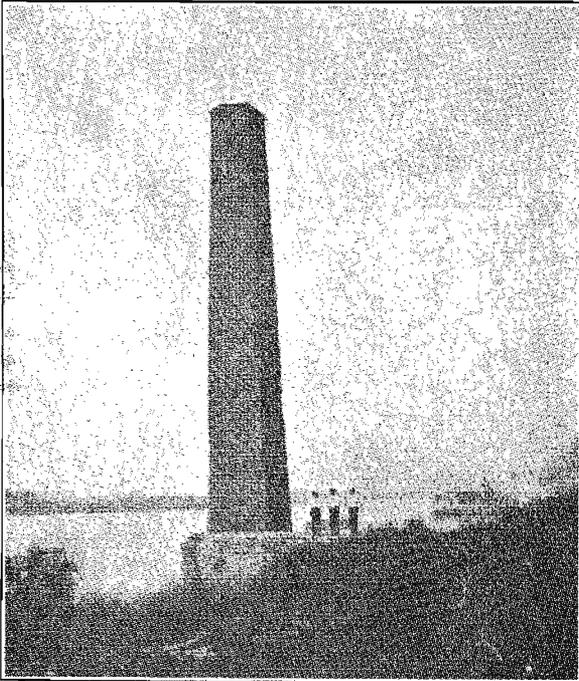
NAUVOO ARSENAL.

to point out the lines of Commerce, and Commerce City, which were laid out fronting the river, while Nauvoo was laid out square with the compass, thus forming acute angles where the streets of one cross the other. Looking northward on Main we locate the place of the

old boat landing, a little west of the head of the street, and near by the spot where the home of Lyman Wight was located, on block 11. Somewhere near where we stand the ship canal would have passed through the city had the plans heretofore mentioned materialized.

Turning south on Main, we pass a substantial, two-story brick building on block 100, now used as a residence, that was built as a Masonic temple. It was then three stories high; the upper floor was used for theatrical plays. The top story has since been removed, but the two lower stories remain intact. Turning east on Hotchkiss Street, on the southeast corner of block 101 we pass the neat frame cottage which was once the home of Orson Hyde. South on Carlin and west on Munson and we are again on Main Street, and on block 117 we pass the home of James Sloan, once secretary of the church, and near by, on the southeast corner of the block, were the extensive buildings of John Taylor, a part of which are still standing. In these buildings the *Times and Seasons* was moved from the corner of Bain and Water streets in May, 1845. Turning west on Kimball Street we soon arrive at the residence

of Brigham Young, on the northwest corner of block 126. This building is in fair state of preservation. Across Granger Street, on the northeast corner of block 129, are the ruins of

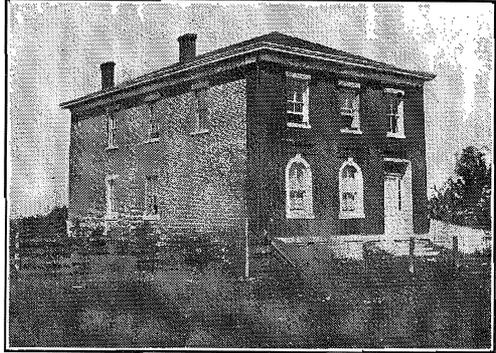


BOAT LANDING AT NAUVOO.

the residence of Joseph Young. This was once one of the finest residences of the city, but now uninhabited and fast falling into decay. Just south, on the same block, is the small brick residence of Joseph B. Noble. We then turn west on Parley and along the north side of block 138 we pass the place where the wagon and blacksmith shops were located where outfits were made and repaired for the long western trip that began with the exodus of 1846.

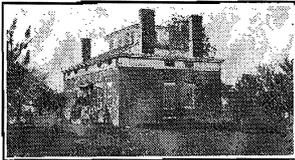
The town, after the departure, was graphically described by Colonel Thomas L. Kane as follows:

A few years ago, ascending the Upper Mississippi in the autumn when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-Breed Tract, a fine section of Iowa, which the unsettled state of its land titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond, and idle settlers; and a country marred, without being improved, by their careless hands.



MASONIC TEMPLE.

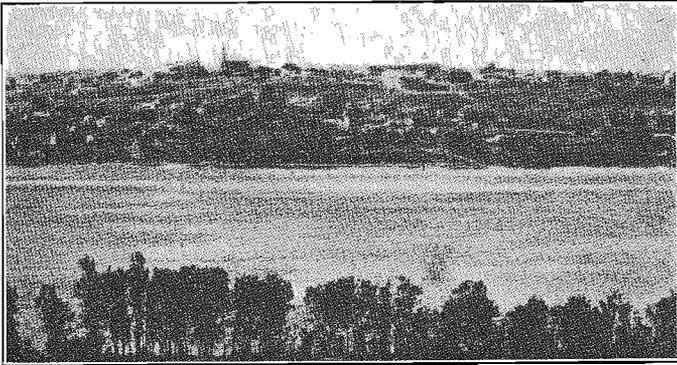
I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright, new dwellings, set in cool, green gardens, ranging up around a stately, dome-shaped hill, which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.



Joseph Young's House.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. There was no grass growing up in the paved ways; rain had not entirely washed the prints of dusty footsteps.

Yet I went about unchecked. I went into empty workshops, ropewalks, and smithies. The spinner's wheel was idle; the carpenter had gone from his workbench and shavings, his unfinished sash and casing; fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn, were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket latch loudly after me, to pull the marigolds, heart's ease, and ladyslippers, and draw a drink with the water-sodden well bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers,

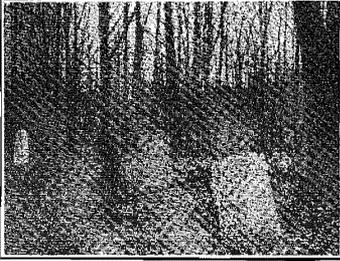


NAUVOO VIEWED FROM IOWA SIDE.

hunted over the beds for cucumbers and love apples, no one called out to me from any opened window, or dog spring forward to bark and alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in any wise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smoldering remains of a barbecue fire, that had been constructed of

rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach they stretched away, they sleeping, too, in the hazy air of autumn.



NAUVOO CEMETERY.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from the leader of their band.

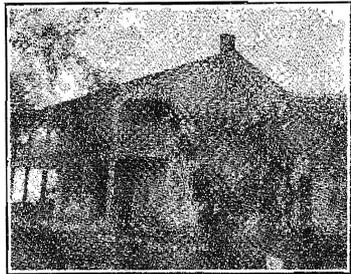
Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the Dead City: that it had been a notable manufacturing and commercial mart, sheltering over twenty thousand persons; that they had waged war with its inhabitants for several years, and had been successful only a few days before my visit, in an action fought in front of the ruined suburb; after which they had driven them forth at the point of the sword. The defense, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle, as they called it; but I discovered that they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, who they admitted to have borne a character without reproach.

They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Beside these, they led me to see a large and deep chiseled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They

said the deluded persons, most of whom were emigrants from a great distance, believed their Deity countenanced their reception here of a baptism or regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents "went into the water" for their lost children, children for their parents, widows for their spouses, and young persons for their lovers; that thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account, the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of the pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruces of liquor, and broken drinking vessels, with a brass drum and a steamboat signal bell, of which I afterwards learned the use with pain.

Continuing on Parley Street back to the landing, we visited the oldest house in the city in which it is reported that a council was once held in which Abraham Lincoln and Chief Black Hawk were participants. The gentlemanly captain of the boat made an extra trip to convey the party back to Montrose where we were soon mingling with the inhabitants of the camp of the



Oldest House in Nauvoo.

Saints. At the conclusion of a ten days' service the reunion adjourned, after resolving to meet for the annual gathering of 1914 in the historic city of Nauvoo, providing that satisfactory arrangements can be made.

BIOGRAPHY OF JOSEPH F. BURTON.

BY EMMA B. BURTON.

(Continued from volume 6, page 454.)

He made no apology for the claims of the gospel, but delivered it as a message of life unto life or death unto death, and opened the doors of the church to receive any who might feel inclined to enter by baptism.

Space will not admit of mentioning all the kindnesses shown to the missionaries by the good people of Australia. All were kind and generous according to their means. And God, the righteous judge, will remember them in the great day of reckoning.

The number of persons baptized was one hundred and twenty-eight—mostly adults.

Since last writing I have found some notes by Elder Burton called "History of Mission" and will give them, though they cover some ground gone over by the writer.

Conference commenced in Hastings yesterday, Saturday, December 31, 1887. To-day, January 1, Brother Thomas W. Smith ordained Joseph F. Burton to office of seventy, and Thomas W. Smith and Joseph F. Burton ordained Edward McGurk, elder; Evan G. Jones, priest; James C. F. Rennie, deacon; blessed Edward McGurk as bishop's agent; and Evan G. Jones, sr., as president of district. Afterwards prayer and testimony meeting. Tongues, prophecy, and warning were given.

January 2, Thomas W. Smith and wife, Emma, Addie, and I went to Queensferry, remained until the twenty-sixth instant, holding meetings, etc.

Two were baptized at Hastings by Thomas W. Smith.

Returned to Hastings Tuesday, February 7.

Thursday, February 9. Thomas W. Smith and wife, Emma and I left home for Moolap. Brother McGurk took us to Frankston. Got to Melbourne at 10 a. m. next day, on the steamship *Edina* for Geelong.

This was one of those helpful visits that used to be had years ago among new Saints, where the gospel was the continuous theme. There was much to be learned, and all were eager to learn, and meetings were freely interspersed. The writer well remembers one of those meetings in which she was made the

recipient of an unusual degree of the illumination of the Spirit in gospel lines, i. e., to reason, talk, and show up the great advantage of being in possession of the light that the restored gospel had brought to earth, and she felt that she, too, as being one with her husband, had received an advance step by his recent ordination. But to return to the history, he continues thus:

February 25 conference at Queensferry, left Queensferry March 12, 1888. April 1, preached my farewell discourse at Hastings, getting ready to leave for California. Left Hastings April 5, and arrived in Newcastle April 11, 1888. April 16 met with the Wallsend Branch and settled difficulties. April 19, in the presence of Brother John G. Dickenson, and Pervis released David T. Williams from the priesthood because of his teaching contrary to the church doctrine on gathering, church government, etc. Left Newcastle for Forester Tuesday, April 24, in schooner *Ettie*; arrived early Wednesday morning, twenty-fifth. Baptized Sister Seaburg April 28.

I left Forester on horseback May 8 for Argent's Hills, Sidney Wright going with me as far as Taree. From thence by stage. Got to Argent's Hills, May 11, and stayed there till May 29, thence to Lauriton June 1, remained there four days—got back to Taree on the fifth and to Forester on the sixth.

The record is silent again until July 9. During which time the conference was held in Forester, and the new missionaries, Brothers Wight and Butterworth, arrived.

One important feature of the conference was the division of the mission into districts. Elder Burton continues:

Left Newcastle July 9 for Sydney—where preparations were matured for our homeward voyage. Left Sydney Wednesday, July 11, 1888, for San Francisco, on steamship *Alameda*, Sidney Wright accompanying us. Arrived in Auckland, Sunday, July 15, and left again Monday, Tuesday, July 17, we crossed the meridian, therefore Wednesday, July 18, was Tuesday, July 17, again making two Tuesdays in that week, by picking up the day that was dropped on the way out. And on Friday, July 20, we stopped at Tutuila, exchanged mail, got some trinkets from the natives and some native fruit. And Monday, July 23, we crossed the equator. Friday, July 27, got to Honolulu at 4 p. m. and left on Saturday, July 28, at 10 a. m.

On Sunday, July 29, Doctor Harris held services in the ship's saloon. Steerage passengers allowed to attend. He lectured in the evening on Japan. Arrived in San Francisco, Saturday, August 4, 1888. All well.

Sunday preached in Lincoln's Hall at 7.30 p. m. Monday met Brother

Heman C. Smith. Emma and Addie and Sidney Wright left San Francisco for Los Angeles Thursday, August 9. I stayed with Brother Heman C. Smith. August 30 left Oakland and arrived in Santa Rosa at 5 p. m. Met Brother Charles Hawkins, superintendent of the county poorhouse. Brother Heman C. Smith and I went home with him. Held meeting at Sister Cooper's. Friday, September 7, returned to San Francisco. Saturday, September 9, went to Washington Corners, or Irvington, stopped at Sister Joyce's. Monday, September 9, went to San Jose, met my sister Maggie Houghton, had a pleasant visit with her and two daughters. Monday went to Hollister to Brother Range's, then on to San Benito with Brother Page, arrived at Elvina at dark, heard Brother Daniel S. Mills preach, Friday 11th, and got to San Benito Wednesday and visited Sister Carmichael. During the week visited with Brother Creamer the old homestead, Mr. Shields and Mr. Blosser. Sunday, sixteenth, held meetings at Bear Valley and in a schoolhouse at San Benito.

Visited during the following week till Friday, 27th, when conference of Central California District begun. I preached Sunday morning. Heman C. Smith and Daniel S. Mills did the rest of the preaching. Good meetings; two baptized.

Elder Burton's voice and throat were still weak, so that he could preach only once in a while.

Left San Benito September 25 en route for San Francisco. Stayed all night in Hollister at Brother Range's, next night in San Francisco, at Sister Knight's. September 27 left San Francisco for Alila. Got to my brother Ebenezer's at 9.30 p. m. Visited with Sister Austin. The twenty-eighth went to Tulare, twenty-ninth visited with Brother and Sister Clark. Met also Thadd Houghton—Maggie's son—a fine young man thirteen years of age. Preached the thirtieth at Pixley and attended Saints' meetings in the evening at Brother Green's. Left for Los Angeles October 1 and arrived at my daughter Dora's near Los Angeles at 10 p. m. October 10 went to the Swamp, met many of the Saints. Arranged with Brother Clapp to take my place back, and pay him two hundred dollars for improvements he has put on it. Got back to Dora's October 13. Borrowed fifty dollars from Henry W. Mills of Los Angeles October 15, and thirty dollars from Brother Stephen Penfield October 17. (These, together with a portion of the last payment made up the amount), and on Thursday, October 18, I bought my place back again from Lewis F. Clapp, paying him \$200—and getting the deed in Emma's name.

October 19 the conference of Southern California District begun. I preached that evening. A good time all during conference, which adjourned Sunday night.

Frank and wife and babe moved into our old home Wednesday, October 24, 1888. On Friday, November 6, Heman C. Smith and I went to Laguna. I stayed all night at Brother Hemmenway's. On the morning of Saturday, twenty-seventh, left Laguna Canyon for Los Angeles,

where I remained until November 8. Emma and I went to San Bernardino and put up at Brother David L. Aldridge's. I visited the old Saints in San Bernardino Valley with Brother Gibson. Among whom were Sisters Van Luvan, Lytle, James, Brother and Sister Sparks, and Sister Potter, who was ninety-seven years old. November 24 attended and presided over branch meeting in San Bernardino. All the officers released.

Tuesday, November 27, another branch meeting was held, when Brother Heman C. Smith was elected branch president; Alonzo E. Jones, Alfred B. Wise, and Jasper Wixom, priests; James Baldwin, teacher; and Caston Hendrickson, deacon.

Emma and I went to Beaumont to visit Brother and Sister Newton W. Best, also Brother Jeffries. Preached on Sunday, and returned to San Bernardino December 5. On December 6 Doctor Aldridge examined my throat and said the chords and muscles were very badly congested and that I must cease preaching for a year at least.

Friday, December 14, 1888, Brother Joseph Smith landed in San Bernardino. On Sunday, December 16, Brother Joseph Smith preached the dedicatory sermon, and Brother Daniel S. Mills offered the dedicatory prayer, dedicating the new chapel in San Bernardino to the service of God. Brother Joseph preached, also in the evening, and on Monday evening.

We spent Christmas at the Swamp with Frank and Annie on the old home place. Dora and her two little ones and Addie came from Los Angeles. Sidney Wright was boarding at Brother Betts's. He, Brother and Sister Betts, Peter and Mary Betts, and Brother and Sister Penfold, made up the company, and a most pleasant time was had. We continued our visit with the children until December 29.

Saturday, the twenty-ninth, we returned to San Bernardino and took up our abode in Hiram and Nellie Holt's house. January 7 went with Brother Joseph to Beaumont, where Brother Joseph preached in the hall at 7.30.

On January 11 Brother Newton W. Best took Brother Joseph and I over to San Jacinto, where we stayed all night with Brother Schade. Thursday, January 26, Brother Joseph and I left San Bernardino for Newport, stayed all night at Brother Crain's, Pomona, next day arrived at Newport. Preaching there and lecturing at Santa Ana.

February 15 we got to Los Angeles. Brother Joseph preached there on February 17 and 24. On Tuesday, February 26, we were called to Newport by a telegram received by Brother Joseph, announcing Brother John Garner's death at 8 a. m., same date. Wednesday, February 27, we went to San Bernardino with the corpse. On Thursday, February 28, the funeral took place. Saturday, March 2, I went back to Santa Ana with Brother Barr. We left Newport Monday, March 4, for Los Angeles. Sunday, March 5, visited Brother Green. Wednesday, Brother Joseph and I left Los Angeles again for San Bernardino. Stopped all night at Brother Eye's at Covina, and Thursday, March 7, got to San Bernardino.

On Friday, Saturday, and Sunday, being March 15, 16, and 17, we attended the district conference in San Bernardino,—Heman C. Smith presiding. On Tuesday, March 19, 1889, I married Andrew W. Thompson and Nancy E. Leonard.

April 9, 1889, at 1.30 p. m., I was made and decreed a citizen of the United States in Judge Campbell's court at San Bernardino, Brethren Wise and Aldridge being my witnesses; Brother Joseph Smith also being present.

This new birth of Elder Burton into citizenship of the United States of America, and to which the Prophet, Seer, and Revelator of the church stood him as godfather, took place on his fifty-first birthday.

April 30, Hiram L. Holt and I went with his team on a preaching tour to Pomona; got to Samuel L. Crain's at night.

May 1 we went on to Brother Brown's, thence on to Covina. Met Brother Eye and Sister Earl, then back to Pomona; spent the night at Brother Brown's. May 2 gave notices for meetings in McComas's Hall—no one out. May 3 visited Samuel L. Crain's. Hiram preached to a few in the hall. Stayed all night at Brother Brown's. May 4 got a message to go at once to San Bernardino for Sister Burton was very sick. I took train and got to San Bernardino at noon. Found Emma very sick indeed. Brother Joseph Smith and I at once administered to her.

Mrs. Burton had been sick for a week before her husband and Hiram Holt went to Pomona, but she would not give up. The morning her husband and Brother Holt started on their trip she felt very much worse on account of the extra exertion of helping him make ready. Before starting he and Brother Holt administered to her, in the which she was told to fear not for the Lord would care for her and all would be well. She felt better after the administration, and her husband went about the Lord's work without a doubt or fear. She was not left alone, for Sister Nellie Holt and the two children were in the other part of the house. When night came on her cough was bad and she had great difficulty in breathing. During the night her daughter Addie, who was living at Sister David L. Aldridge's, was shown her condition. She saw her mother laboring for breath, and two women standing over her. There-

fore, as soon as practicable in the morning, Addie walked over to see her mother, who had remained in her bed. Addie could not think of having her mother left there alone and returned for permission to remain with her, but instead Brother Aldridge went in his surrey and brought her to his house. As soon as they arrived Doctor J. W. Aldridge came in and examined her lungs and said, "You are a pretty sick woman. There is a bad pneumonia in the left lung; you must go to bed and be doctored, and not get up for a week." Being next door to the doctor's, he was in three or four times a day, giving her all the attention that a doctor could. The whole family was most kind, and Addie the tenderest of nurses, besides she was administered to by Brother Joseph Smith and David L. Harris. She was improving rapidly until in the night of the third, when she had a relapse. It was then that the doctor phoned for Elder Burton, for there seemed little hope of her getting well again. Not until May 17 was she able to leave the house and go by rail to their son Frank's at Newport, where Frank and wife were untiring in their kindness. Will quote again from Elder Burton's notes.

March 17 Emma and I went out to the Swamp to Frank's. I preached on Sunday. We went on Saturday, twenty-fifth, to Dora's at Los Angeles. Learned that Brother Joseph left Los Angeles on May 22 for San Francisco, en route for the East. I preached on Sunday in the hall in the city.

Elder Burton felt lonesome when Brother Joseph left California. They had spent many happy days traveling and visiting together. Each found in the other a congenial companion, and their pleasant association was often recalled by Elder Burton.

In June I received an offer from Mr. Frank Marsh of one thousand dollars a year to work in a government office [with the added proviso that he could act as president of the Los Angeles Branch. E. B. B.] I wrote to Brother Joseph to know if I had better accept, and received an answer about July 28 saying I had better not accept a situation in Los Angeles to take me out of the ministry.

Remained in Los Angeles at Dora's until June 27, when we, Emma and

I, returned to the Swamp, stayed all night with Brother Van Fleet's folks at Downey, and got to Frank's at the old place June 28, Thursday. July 2 we went to Laguna to Sunday school association and reunion. Remained there until Tuesday, July 9. On Sunday evening, in company with Heman C. Smith and Daniel S. Mills and Daniel Garner, I witnessed great power in administering to Daniel Garner and self. I spoke or sang in tongues and interpreted a psalm of praise to God for his goodness.

Elder Burton says very little of the matter here, but in relating it to his wife said: "It was a remarkable instance of the power of God with men. I saw Heman C. Smith, an apostle, clothed with the power and authority of the ancient apostles. I expected to hear him rebuke the affliction of Brother Daniel Garner and see him made straight and well, and felt sure that if he had said the word, it would have been done. Ah, but when men are clothed upon with that spirit and power, they know how far to go, and when to stop." Elder Burton was entirely healed upon that occasion of throat trouble that had caused him to leave the Australian Mission. Right here I will say, a deep and lasting friendship sprung up between Elders Joseph F. Burton and Heman C. Smith that grew and ripened with the intercourse of years, that was unclouded in life, and strong in death. It was one of the great desires of his heart, when nearing the brink of the dark waters, to once more look into the face and clasp the hand of this brother, and also that of his first born in the gospel, Joseph E. Holt.

August, from fourth to eleventh, finds him in Los Angeles in company with Daniel S. Mills. On the fifth he, Elder Burton, blessed Sister Adams's little daughter, Viola Violet, after which they returned to the Newport Branch, and attended prayer and testimony meeting in Laguna Canyon on August 17 and 18. Thence to Beaumont, San Bernardino, and back to Newport August 29, and on to Los Angeles. About that time, while Elder Burton and wife were yet at daughter Dora's, they received a very kind invitation from the brethren and Saints at San Benito to make them a visit and spend the winter in their vicinity. They availed themselves of the invi-

tation, being desirous again of meeting with the Saints with whom they had heard and obeyed the gospel, and the more readily so, because the invitation was accompanied with the price of a railroad ticket for each. Before starting, they paid a short visit at Newport with son Frank and wife. Took train at Santa Ana September 12 and arrived at Brother Page's house in San Benito Thursday, September 19, having stayed a few days with Brother Range's folks in Hollister.

Found Sister Page quite sick. Elder Burton preached in Jefferson schoolhouse Sunday at 3 p. m. Prayer and testimony meeting at Brother Page's in the evening. Sister Page was administered to and much blessed by the administration. This was a glad meeting with those dear Saints, though they sadly missed their friend and brother, John Carmichael. Elder Burton visited, and talked almost continuously until October 3, when he and wife went in company with Brother Page to Elvina to prepare for conference. For some reason they could not have the use of the large, commodious schoolhouse that they anticipated getting. So they accepted the offer of Brother John Root's wagon-house and stables. These had been built for accommodating a number of horses and big wagons, but were not in use. With a thorough cleaning and arranging seats, this building made a very commodious place for the conference. The stables off at one side served as sleeping rooms for the camping Saints. Conference convened Friday, October 4. Among other business of conference, a Sunday-school teachers' union was organized. Brother Kingsbury, superintendent; Sister Bettie Smith, assistant superintendent; Ava Smith, secretary and treasurer. On Sunday, October 6, Elder Burton baptized Nancy Alexander, Harriet Evans, Cora Lawn, and Charles Clark. Elder Burton also blessed two little children, Edna, daughter of Asa Davis, and Alma, son of David Alexander.

Excellent meetings were had all through the conference. A two-day meeting was appointed October 19 and 20, at San Benito, but was hindered by a rain and windstorm. However, a few gathered and a meeting was held Saturday afternoon at Brother Page's, an excellent meeting, where the gifts of the gospel were again enjoyed. On Sunday a fast was held from morning till night for Sister Page, Sister Creamer, and Walter Page.

Two meetings were held in the schoolhouse. It was during this meeting that Brother John Lawn was called to the Melchisedec priesthood, in prophecy, by Elder Burton, October 20, 1889.

This was the year of the heavy rains, floods, and washouts, consequently they were housed at Brother and Sister Page's nearly the entire winter and were most kindly cared for. At times they would make short trips to different places, often in rain, and always in mud, and glad enough to get back to their comfortable quarters at Brother Page's.

I now quote again from notes found in his diary:

October 31 left San Benito, Emma and I, with Eugene Holt, for Watsonville conference. Stayed all night in Hollister at Brother Range's. Next day got to Watsonville; put up at Brother Brown's and Sister Waterman's. Held three meetings on Saturday and Sunday, November 2 and 3. Excellent meetings. In testimony meetings the Spirit testified that the gospel would soon go to the Jews, and darkness come upon the Gentiles that would cause much contention and strife.

After conference we returned to San Benito, and November 11 Emma and I left Brother Page's in his buggy for the Chaloma Valley, to visit my sister Libbie. Made a stop the first night at Brother Davis's, in Long Valley, and the second night at Sister Montgomery's, in Indian Valley, and arrived at Sister Libbie's the following day late in the afternoon.

'This was the first time they had visited this sister of Elder Burton's, since their return from Australia. She came towards them with open arms, exclaiming, "Bless the Lord, oh, my soul, and all that is within me, bless and praise his holy name that I meet you again."

The weather had been good, and the roads comparatively good during the journey, but when they had stayed one day and two nights, there was appearance of a gathering storm, so the travelers made haste to retrace their steps, and only got to Long Valley, at Brother John Holmes's, when the storm broke. A few saints gathered at Brother Holmes's, on Sunday, and Elder Burton preached at 11 a. m., and lectured at 3 p. m. on Sunday school work. After this they accompanied Brother and Sister James Smith home, where they remained until Monday afternoon, then wended their way to Brother Perry Davis's, at the head of the valley, ready for an early start on Tuesday to San Benito. It had rained all Monday night. It was a tired trio, including George, the horse, that arrived at Brother Page's late in the afternoon. Poor old George looked wistfully towards his stable, but he was not to rest just then. Before Elder Burton and wife had gotten out of the buggy, they were met with a message to come right along to Sister Carmichael's. There was to be a wedding early on Thursday morning, and fearing that more rains might make the roads impassable, it was thought best to go right along. All day Wednesday was rainy and misty. The groom to be was very restless lest there should be a pourdown on Thursday morning. A hasty breakfast was partaken of and the family started while it was scarcely daylight for Mr. and Mrs. Blosser's, the latter being the mother of the bride, Nettie May Appleton, who was united in marriage to Nathaniel Carmichael at 8 a. m., November 21, 1889. November 22 and 23 Elder Burton visited at Brother John Creamer's, and on the twenty-fourth was called to Holliester to assist the elders at Brother Range's, whose child was sick. He says:

Brother Creamer and I arrived at Brother Range's about dusk and about 11 o'clock the same night the child died. It was buried on Monday at 2.30 p. m. I made a short address at the house, and at the grave. On Tuesday Brothers Holt, Lawn, and I came as far towards home as Brother Lawn's. Sister Emma Lawn and I sang in tongues. An excel-

lent spirit prevailed, and we sang Zion's songs with joy. On the following day Brother Holt and I, with Brother Creamer, came on to his place and found all well. On December 18 attended the funeral of Miss Bell Eunice Leonard.

This was the daughter of the Jefferson postmaster, storekeeper, saloon keeper, and an enemy of the church, but who in his sorrow and need called upon the Saints. It was ten o'clock at night and raining hard when a messenger came on horseback to Brother Page's, saying the young woman had died very unexpectedly, the whole house was in a panic, and no one in the house dared go near her. Mr. Leonard wanted Brother Page to start at once for Hollister, thirty miles, for an undertaker, a casket, and material for laying her out. Such an undertaking was as much as one's life was worth in the darkness and dangerous roads, and the river was up, yet Brother Page would have gone had it not been for the pleading of his wife. "But," said Brother Page, "there is no one here who can do the undertaker's work and they will have to have a coffin."

"I can do the undertaker's work," said Mrs. Burton, "and I will go at once and help them. I have prepared more than one for the grave." So Brother Page hitched two trusty horses to the spring wagon and Sister Page went also. How gladly they were received, and especially when they made known the object of their coming, and the suggestion was made that any carpenter could make a coffin from boards that could be found about the place, and covered with black material and thus obviate the necessity of sending to Hollister. They were pleased indeed. They told Mrs. Burton to go to the store and take whatever she wanted for the occasion. They never forgot that help in time of need.

Emma in helping about the preparations for funeral got sick, was healed and blessed by administration—thanks to God from whom all our healings come.

Tuesday, January 28, 1890, at San Benito. I dreamed this morning that I was visiting a government office, expecting an appointment. After visiting a few times and talking with an officer, who told me I was sure to get the position, I went one day and he, calling another officer, said: "There is Mr. Burton's commission; you direct him into his office," at the same time handing me a large sheet of white paper and saying "Your name is on it all right."

About this time news of a very distressing nature reached us from southern California. The prolonged and heavy rains had caused the Santa Ana and Santa Argus rivers to overflow their banks, and the whole Gospel Swamp, or Newport country, was under water. Many sufferers on the lowest part of that tract of land called the "Willows," had been rescued by means of a rowboat, and houses were washed from their positions.

As the winter passed and the floods subsided somewhat, and the waters gathered themselves together, they did not return to the old river bed, but made a new cut through the country, passing right over Elder Burton's place. The home was not moved out of its place, but the waters flowed through the place to the depth of from two to three feet, yet they were not sorry they had regained it, but since the house was untenable they remained the balance of the winter in and about San Benito. Meantime Elder Burton got word from his son Frank that the disputed land had again come into market and that the Los Bolsas Company had offered to sell the balance of the seventy-five acres at twenty dollars per acre, and, river bed though it was, Elder Burton proceeded to buy it on the installment plan. By February the rains were over. The record commences again thus:

February 10, 1890. Brother Perry Davis, of Long Valley, died. On the eleventh I went to Long Valley, and on the twelfth he was buried in San Lucas. I spoke at the house and at the grave, and on the thirteenth I returned to San Benito, and remained the balance of the month of February.

Conference time was now drawing near, and since Elder Burton had been in Australia and not had the privilege of attending a General Conference since 1884, the good brethren of San Benito wished to give him that pleasure, and made provisions for him to go; Elder Eugene Holt being the leader in the arrangement. But when Elder Burton learned that the president of the mission, Heman C. Smith, was not expecting to go, the way not being provided, Elder Burton declined in his favor, saying it would not be seemly for him to go, and the president of the mission to remain; besides, he being of the Quorum of Twelve, he should by all means be the one appointed to go. Brother Holt seemed more disappointed at this turn of affairs than did Brother Burton himself, but the latter remained firm. Notwithstanding the pleasure it would have been to meet with the conference brethren, he could not accept what

did not seem to him to be his right. I am not aware that Brother Heman Smith knew of the circumstances at the time or ever afterwards.

And now that the conference question was settled, and the roads becoming dry, Elders Burton and Holt proposed to take a trip down through the country so far as Arroyo Grande, a distance of some three hundred miles down the coast range. There were a few Saints living there, who were pleading to be visited, who also hoped that there would be opportunities for holding meetings and acquainting their neighbors with the gospel message. Mrs. Burton would go in company so far as Choloma Valley, and visit with her sister-in-law until their return. Consequently on Saturday, March 1, they left San Benito and arrived in Long Valley. Drove down to Brother John Holmes's and had prayer meeting that evening. Mrs. Burton took a heavy cold that evening and had a most severe attack of la grippe, and experienced a few of the sickest days of her life. And for once, administration did not seem to give relief until the following Wednesday, when she sat up a little while, and a very little the next day. Wednesday morning was clear and fine, and all declared themselves ready to take up their journey again. They drove as far as Indian Valley and put up for the night with Sister Montgomery.

The next day they made a much longer drive, and got to Choloma, to Elder Burton's sister's, Mrs. William Rockwell. Here they all remained over one day.

On March 14 the two brethren went on to Arroyo Grande, twelve miles beyond San Luis Obispo, and arrived at Brother Ladd's late in the evening. March 15, 16, and 17 they remained with Brother Ladd. Preached on March 17 at Oakgrove, near Arroyo Grande. No opening for holding more meetings, so on the eighteenth they went on to Brother John Hawk's, in Santa Maria. Visited with the brethren of that

place till March 26, during which time Elder Burton preached twice and attended one prayer and testimony meeting.

He says:

On Sunday, March 23, in Pine Grove Schoolhouse, where I preached my first sermon in 1873. Left Santa Maria on the train to return to Arroyo Grande, having given up my seat in the wagon to Brother Lander and wife. They came to Arroyo Grande with Eugene. Got here at noon of March 26 and held services same evening in Oak Park Schoolhouse. Thursday, March 27, had an appointment in Good Samaritan Hall; but not a single person came, except the brethren who went with us from Brother Ladd's.

Elders Burton and Holt continued their journey to San Benito, making a stop of one night in San Luis Obispo, Choloma Valley, Indian Valley, and Long Valley, arriving at San Benito April 1.

The record is silent as to what took place during the month of April. And since the writer must needs draw from memory, the leading features only will be noted, which was considering and deciding how many could go from the vicinity of San Benito and Hollister to the Tulare reunion, and making the needful preparations to go. This resulted in about sixteen adults, with a few children, taking their journey of three days by wagons through canyons and mountains, and camping by night. It proved to be a very pleasant journey, without sickness or accident. A long, empty building was secured near the hall, where most of the company camped and cooked for themselves during the reunion, which convened May 2. The elders present were Daniel S. Mills, John B. Carmichael, Joseph E. Holt, John Range, Daniel Brown, Joseph F. Burton, and Ebenezer S. Burton. Possibly there were others not remembered by the writer. There was not a large gathering, but by far the most spiritual ever experienced by the writer. All enjoyed a refreshing season from the presence of the Lord. Elder Burton and wife remained in Tulare and vicinity until June 10, when Elder Burton received a telegram from Joseph

E. Holt saying, "Brother Lawn is dying; come at once." He answered by saying, "Will be at Los Pinos to-morrow night." They were met by Joseph E. Holt and wife. Got to Brother Lawn's about ten o'clock in the evening. Found Brother Lawn alive, yet very low. He had undergone a very serious operation. The brethren: John Range, Daniel Brown, Joseph E. Holt, and Joseph F. Burton, administered to him at once and three times on the following day, when he began to improve rapidly. Elders Burton and Holt remained with him three days, administering each day. Elder Burton was to labor the following year in the northern part of the district. On June 22 Elder Burton preached to the Jefferson Branch and on Monday he and Brother Eugene Holt started for the field. They stopped at Brother Lawn's at noon; found him improving nicely. Administered again and went on to Hollister and stayed all night at Brother Range's and went on to San Jose Saturday. Were entertained for the night at Brother Burgess's. His new wife treated them very kindly. On reaching Irvington the following day they met Brother and Sister Thomas W. Smith, who had recently arrived from the islands, or Australasian Mission, and were making their home at Sister Joyce's, Sister Smith being quite poorly. The brethren put up at Brother Hiram Davis's and remained, preaching interchangeably with Brother Thomas W. Smith until Sunday, June 29. Elder Burton preached in Irvington in the morning, during which time he was joined by Elder Heman C. Smith, and he and Brother Burton took train for San Francisco.

Elders Burton and Heman C. Smith remained in San Francisco and Oakland preaching until July 1, when Elder Burton returned to Irvington and San Jose until July 31. Brother Joseph E. Holt had come to Irvington on July 26, and on Friday, July 31, they made another start for the more northern part of the district. Made their first stop at Brother Young's,

near Livermore; remained over Sunday and held three meetings. On Monday, August 4, they went to San Joaquin City and got to Stockton at 8.30 p. m. After spending the night in a hotel, they succeeded the next day in finding Brother Leslie Darrow. Visited with him and Brother Nightingale's till 3.30 p. m., then drove on fifteen miles to visit a Brother Blake's. Another day's drive brought them to Brother Edwin T. Dawson's, in Ione, Amadore County. They remained there over one day, and Friday, August 8, left Ione for Sacramento. Arrived at Brother Harlow's at 4.30. The heat for the past few days had been intense. He, Brother Burton, speaks of meeting Brother John R. Cook at his home, and on Saturday, August 9, met Brother Thomas W. Smith and his wife at Sister Milgate's. Wednesday, August 13, these two brethren left Brother Harlow's at 7 a. m. for El Dorado, Brother Thomas Daley going part way with them. They got to El Dorado at 6.30 p. m., and were kindly received by Brother and Sister William Skinner.

Thursday, August 14, gave notice for evening meeting. I preached; subject, Woman of Samaria. Eugene preached Friday evening, and Saturday evening I preached on faith, still putting up at Brother Skinner's. Sunday, August 17, attended Sunday school in the morning. Eugene preached in the afternoon, I in the evening; excellent liberty on the restoration. Monday, Brother Askews insisted on us making our headquarters at his spacious house. Brothers Askews has been a successful miner, is now *the* merchant of the town, and has a good share of this world's goods, and is a good brother in the faith as well. I preached that evening at Springfield, or Cheer Mines. Tuesday Eugene and I went to Diamond Springs, gave notice for meeting for the evening. None out; no meeting. Wednesday I preached at El Dorado, on Christ's mission; had a good congregation and good attention. Thursday, August 21, Brother Askews and I went to Placerville; got hall for Sunday meeting. Advertised in one of the papers. Returned to El Dorado. Eugene preached at Cheer Mines. Had a pleasant visit at Brother Skinner's. On Sunday Eugene, Brother Askews and I went out to Placerville, according to appointment and held our meeting.

On Monday these two missionary brothers went to a place called Uniontown, where they met four Latter Day Saints, two brothers and two sisters, all of different names. They visited

among them till August 27, when they returned to El Dorado. Elder Burton says: "On our way back we visited the monument raised to Mr. Marshall, who discovered gold in the race of Mr. Sutter's Mill in Coloma—also saw the place where he first discovered the gold on January 19, 1848. The brethren, Elders Burton and Holt, continued preaching each evening at the three villages, El Dorado, Diamond Springs, and Springfield, until Monday, September 1, when Elder Burton had a severe attack of cholera. On Tuesday he was very bad; his hands became of a greenish hue. His wife, who by request had come from Irvington by rail, and good Sister Askews, worked with and for him in a lively manner. Called upon Brother Holt to administer and immediately he commenced to get better, so that by the next day he was able to dress and go downstairs. Brother Holt continued the preaching services until Friday evening when Elder Burton took his place.

On Saturday Elder Holt baptized Bertha Mabel, a daughter of Brother and Sister William O. Skinner, nine years of age.

All the meetings in El Dorado were well attended, and a lively interest was manifested, but none seemed to be ready for baptism. However, the brethren felt that they had done their part in proclaiming the words of life and salvation, and they left El Dorado on Tuesday, September 9, and went by wagon to Sacramento, one day's drive, and put up at Brother Harlow's. Remained in that vicinity one week, visiting the Saints, and attending meetings including the branch sacrament meeting Sunday afternoon. The following Wednesday they drove over to Stockton. They stopped at Brother Young's at Altamont the next night and the day and night following. Preached in the evening, and on the morning of Saturday, September 20, continued their journey to Brother Stiver's at Irvington. Preached Sunday at 11 a. m., and at 6 p. m., then on to San Jose, stopping with the hospitable family of Brother

Henry Burgess until Monday morning; thence on to Hollister, and on Tuesday, September 23, got to the ever welcome home of Brother Page, in San Benito. The cordial reception and a good night's sleep had a refreshing effect, and Elder Burton sallied forth to meet the brethren. Spent the first day with Brother and Sister Creamer, where he met Brother Sidney Wright, who had come from the southern district to attend conference. On Thursday Elder Burton visited with Brother Roy Davis, who was living on the claim that Mr. Burton located when he first went to California in 1869, and one of the most pleasant memory to him.

The Saints had already commenced to gather for the district conference that convened the following day, Friday, September 25. Elder Burton was in the chair and John B. Carmichael was clerk. Four meetings on Saturday, including Sunday school, and baptism. Three persons were baptized. John N. Twitchell, Edgar Twitchell, and Ella Rosetta McKee. Conference adjourned Sunday evening, but on Monday morning Rolf Newkirk was baptized. All these were baptized by Elder Burton and confirmed by Elders Burton, Clapp, and John B. Carmichael, after which the Saints departed for their respective homes.

After a week or ten days among the brethren of the Jefferson Branch Elder Burton desired to take a trip through Long Valley. Accordingly Brother Creamer furnished him a horse, Brother Page a harness, and Brother Roy Davis a buggy. The elder and his wife started off on their trip, feeling very grateful and happy. It is a pleasant drive down through the Peach-tree Valley. Just as the sun is sinking to rest, the usually tired horse climbs the long grade up the side of the mountain, over which is Long Valley. The broad acres of the Davis Ranch are the first whereon there is a dwelling, and these are good Saints; so the weary horse is kindly cared for, while the even-

ing is pleasantly spent with Asa and Roy Davis, mother, and family.

Visited the Saints all through the valley for a week or perhaps more, and held some good meetings, then returned to San Benito to Brother Page's.

During the year 1890 a large tract of land in northern California that had been known as railroad land had, by some legal process, gone back to the Government and squatters' and jumpers' cabins sprang up like mushrooms. There was a quarter section of the same land being held by Brother Eugene Holt, who, during the year had bought and taken charge of the "Burton Ranch." This quarter section embraced a portion of the hills that Elder Burton once owned and was still in love with. Brother Eugene knew this, and kindly gave him the privilege of taking up that piece of land. Now there could not have been anything offered to Elder Burton that would please him better than to again own those hills, and live on them. To the wife it was not so pleasing, at first. Notwithstanding the beauty of the scenery, and the delightful air of the hills, there were many objections to making a home so far from railroad accommodations. But she was greatly in need of a home somewhere, and the one down south was still a river bed. November 20, 1890, he took up the claim, Brother Holt not only giving him the possessory right, but the twelve by twelve frame cabin that he had built on it. The brethren of San Benito were much pleased to have him dwell among them, for a while at least, also believed that the claim would some day be a good help to them, so they with a will helped him to get a little home before the winter should set in, by hauling lumber, and the building of his house twenty-eight by fourteen feet. That, with the twelve by twelve building for a summer kitchen, made a most comfortable little home, which was afterward known as Mount Olivet. The brethren also helped to dig and plaster a cistern,

and Eugene hauled water to last till the spouts were put up. Meanwhile Elder Burton and his wife made their home at Brother Page's. Elder Burton now wore as a garment one of his roundest smiles. It was no hardship, but a pleasure to him to get up and eat breakfast before it was light, and start off on those cold mornings and walk a mile and a half or more, and work all day in the mud and rain.

At Christmas time the sisters of that community manifested their generosity, and made Mrs. Burton the recipient of many useful and valuable presents.

Having sent south for their trunks and what few articles of furniture they possessed, they moved into the new home on December 29, 1890. It was still in a very unfinished condition, but it was home, and oh! the restful joy it afforded! What matter if they did eat their meals by the workbench, and with a carpet of shavings all over the floor, and when night set in they were compelled to draw close to the red-hot stove to feel any of its warmth. They were as happy as children playing doll house. Elder Burton was then the sole worker on the house, as he had been for a week or so, but with getting at his work earlier and working later, Sister Burton bearing a hand when needful, the work proceeded more rapidly, so that by New Year's evening the living room, the main body of the house, was in a condition to hold a prayer meeting; and such a prayer meeting it was! Was it any wonder when the brethren and sisters had dealt with the elder and his wife with such kindness and generosity? The place was hard to get to, and the night was dark, cold, and muddy, and Sister Carmichael and family lived five miles distant; but all were present, and the verdict was, "Would not have missed it for anything." The Lord poured out his Spirit in abundance, till the room was filled with its power and light, and one affirmed that an angel was present. With the mind's eye, the writer can see even now

Elder Joseph E. Holt shaking like the leaf of a tree as he sat steadfastly looking in the face of Elder Burton while he spoke under the demonstration of the Spirit of God. All were filled with the Spirit and all gave utterance. All did not speak in tongues, neither prophesy, though both gifts were exercised. Such was the dedication of the Mount Olivet home, and the first of many spiritual meetings. It seemed indeed that the Lord by his Spirit took up his abode in the house, and great was the happiness of its inmates.

(To be continued.)

Fair as a vision the long trail led—
 Childhood's days from the old homestead;
 Sweet as a promise the path led on
 Through woodland scents of the rosy dawn;
 Through wild flowers' bloom with dewdrops pearled,
 Hills that circled the morning world;
 Hopes that blossomed like roses of gold,
 Dreams that morning suns unfold.

Past broken friendships, sweet as life;
 Past faithless promise, hate and strife;
 Through trackless wilds; o'er desert sands;
 By bitter waters; dreary lands;
 Chill disappointments, fears and care—
 The heart cries back its yearning prayer
 Through dust, and of years that wind and roam—
 "Glad would I be to get back home."

But patience strengthens the weary feet;
 Love makes the water of Marah sweet;
 Faith bids the swarm of doubts to cease;
 Sorrow soothes with the kiss of peace;
 Memory's song is an old love tune;
 Shadows grow soft in the afternoon;
 Winds sing low in the rustling leaves;
 Swallows circle around the eaves;
 And the heart looks forward, no more to roam—
 "Glad will I be when I get back home!"

—Robert J. Burdette.

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from volume 6, page 437.)

Brother and Sister James Warner, living near Columbus, were very kind to me and mine. I always found a welcome at their home. On the first day of January we were agreeably surprised by the Saints, headed by Brother and Sister Hudson. They brought us provisions to last us a week, cheered us with their society, and discoursed sweet music, which made glad our hearts. I have been preaching a series of sermons on true religion, which the Saints enjoyed, but the outsiders cared nothing for it, for the truth exposed the darkness of the world. While I remained in the neighborhood, I picked corn for Brother Charles Thrush.

On Saturday, January 8, I attended the meeting of a Spiritualist who claimed to be the medium of Thomas Payne. He ridiculed the birth of Christ and the Holy Ghost—in fact, he denounced religion in every shape, and declared, “Every ghost is holy.” I ventured to reply to him, he professed to be very glad, and said he could not get ministers to reply to him at all, but by the time he had heard my reply he did not want to hear more. I told him that Spiritualism was a standing evidence of the divinity of the Bible which he had been ridiculing, for it foretold the forthcoming of that delusion and showed its workings. I did not know what effect it had upon the audience, but Brother Hudson told me that the banker told him that I had successfully refuted his claims. I wrote a poem for the *Saints’ Herald*, “The dawning year.”

On the ninth I preached in Columbus and on the eleventh I commenced a series of meetings about twelve miles east of Columbus, and had good attendance, although preacher Moore had cautioned that, “If they accepted the doctrine they would have to swallow Joe Smith and polygamy.” One lady told me I was the plainest preacher she ever heard; she had no diffi-

culty in understanding. This did me good, and I thank God for the measure of the Spirit given to me. She obeyed the truth.

I preached at Fontanelle twice, when I was called to the Elkhorn to administer to Brother Leach. He received me as an angel; he was very sick. I held meetings in the neighborhood, but the cold was so intense that we had to close. I slept at Brother Leach's, but his house was so open that the storm beat through between the boards so that I had to put a pillow to keep the snow from coming directly on my head. I visited an old Latter Day Saint named Taylor, who had been to Utah, but having no fellowship with that system, he came away. Brother Taylor told me that he should come in at the door for he knew that church was of God. I also visited Robert Dimsdale and stayed with him. He, too, is one of the old members who had become disgusted with the Utah system. I was treated kindly. While preaching here, one man said I had preached more truth than he ever heard in his life; he joined the church shortly after. A young man named James Perkins attended the meetings, and thought he could prove the teaching a fake. He visited me for that purpose, but quickly saw his error and acknowledged it. He was baptized, and being an intelligent and earnest seeker after truth, he soon after was ordained an elder and sent out to preach; he was a very efficient laborer, but his zeal being greater than his physical strength, he finally succumbed to disease, and with his gospel armor on and untarnished he passed to the higher sphere.

I met with a German who had been educated for the Catholic ministry, but had now joined the Methodists. He acknowledged the reasonableness of the doctrine and its harmony with the Scriptures. But he determined to further investigate. This was wise. I never met him afterward.

I returned to Omaha. There I learned my family were needing comforts. I sent wife five dollars. I preached in Omaha,

where I was gladly received by the Saints, and I attended their Sunday school. It was well conducted. Brother Samuel Sylvester was superintendent. Saints administered to my necessities. I learn my children have been ill, but on February 4 they were better. Both Danish and English Saints blessed me, and I was enabled to send wife ten dollars.

On the eighth I went to Council Bluffs, stayed at Beebe's, as usual, where I am always welcome. Two Brighamite elders are preaching here. Alice wrote me from home—Columbus—that her little babe had been sick but was improving. George Galley and Charles Brindly took wife some provisions. I preached in Council Bluffs. I went from there to Dowville, Crawford County, Iowa. I found a Methodist revival in full blast. I requested permission to speak and told of Christ's way of saving sinners, and the minister said they did not want any commandments or ordinances. I visited Sister Butterworth, wife of Robert Butterworth. She was at the point of death. She had embraced the doctrine through hearing me preach in the open air in the city of Birmingham, England, but had been deceived by Spiritualism, but had seen her error and renounced it. As she lay upon her deathbed she said, "Brother Derry, these spirits will destroy my body, but thank God they can not destroy my soul." She realized those spirits to whom she had once yielded now haunted her to destroy her. She died February 13 in the gospel faith. I preached in Gallands Grove this day, and was blessed of the Lord. On February 15 I preached her funeral sermon. I had a strange experience this morning as I lay in bed at Brother Chatburn's. I was awake and heard them cooking when I became conscious of an invisible power at my bedside. It seized upon me and seemed as though it would destroy me. I struggled to be free, and did not yield to the power, and strove to pray for deliverance, and soon the words, "That Blessed Name" burst from

my lips, and I was free. I realized the power of God and that of the Evil One.

I went to Deloit, attended a good prayer meeting there with the Saints and continued to preach from February 17 to 27, and was privileged to baptize four women: Elizabeth Fuller, Mary Jane Westcot, Johanna E. Easons, and Rebekah Ann Brogden, and they were confirmed by Brother Thomas Dobson and myself. I stayed at Uncle Tommy's. Brother Wickes and myself were one day talking of the eighteenth chapter of Isaiah, when it was revealed to me that the rivers mentioned there were the same as the water mentioned in Revelation 17, as explained by the angel to John—and that Isaiah referred to the flowing of the nations to this land and taking it as a spoil, and measuring it out, just as has been done ever since the discovery by Columbus. I was about to explain the passage as referring to the Missouri and other great streams washing away the land in their overflow, when the above explanation was put into my mouth, and as I gave utterance to it I was astonished; but it came with such positiveness and clearness to my mind that I felt its truth.

On February 28 I left Deloit, in company with Brother Dobson and Benan Salisbury, for the North Coon, twenty-five miles. I continued preaching, visiting, and trying to comfort the Saints until March 4, when I returned to Dowville. My lungs were weak from continuous labor, and my back was very weak, so that I had to seek rest for a while. Mr. David Kennedy and Sister Kennedy, his wife, sent a box of provisions to my family. May such kindness meet its just reward. I went to Harlan by stage, about twenty miles from Gallands Grove and twenty-five miles from Dunlap. I preached in Harlan on February 12, but was too weak to preach at night. I was administered to by Brothers Jonas W. Chatburn and Thomas Nutt. I remained in a weak condition until the nineteenth when I felt strong enough to preach twice, but I was weak.

The brethren kindly administered to my necessities. I preached twice on Pleasant Ridge.

I went to Magnolia and preached on the twenty-seventh. Wrote verses, "Loved ones at home," and from thence to Council Bluffs on the twenty-eighth, having enjoyed the hospitality of Brother Phineas Cadwell at his home near Logan.

When I arrived at Council Bluffs I was kindly entertained by Brother and Sister Calvin A. Beebe. On March 29 I went to Omaha, but I was sick; however, I preached on the thirtieth and, realizing that my lungs must have rest, I returned to my family at Columbus. I found wife suffering from severe cold, Alice was in Antelope County teaching school. Pearl and little Allie had been sick, but were better. All were pleased to see me once more and I was glad to be at home. Columbus Saints have been very kind to my family. Snow six inches deep on the level. We had a fast day in the branch and sought the blessing of God. I continued to preach under difficulties, as my back was very weak, until May 15, when we returned to our homestead.

During my stay in Columbus I visited Brother and Sister Chapin and while there Sister Chapin informed me that Mrs. Jackson, a sister of Oliver Cowdery, told Mrs. Higley that when Oliver Cowdery was on his deathbed he requested to be raised to a sitting posture, and being raised he told them he could not die until he had borne his testimony to the Book of Mormon. He then declared that he knew that book was true, and that he received the plates from the hands of an holy angel. Immediately after bearing that testimony his spirit departed. I understand that he died at Richmond, Missouri.

Brother Heman C. Smith became associated with me in that mission and rendered good service for the cause. On May 21 a council was held in my house, consisting of the Saints from Cedar Creek, Deer Creek, and Shell Creek. Hyrum O. Smith was ordained a priest by myself and Heman, when he was told

he would stand side by side with his brother in preaching the gospel. Heman preached, and the Lord's supper was administered. We passed a pleasant time.

We were glad to have Alice at home once more. She teaches school on Cedar Creek, in Nebraska. Heman had preached in a Seventh Day Adventist neighborhood, and on the twenty-seventh I went with him to the place in Ray Valley, Boone County, Nebraska. He preached in the morning and myself in the afternoon. My subject was the immortality of the spirit of man. Mr. Avery, a preacher, desired to reply, and this being their Sabbath, I told him he could occupy the whole of Sunday morning. He did so. He was an expert in twisting the Scriptures from their real reading. His people were greatly elated at what they considered his success. I replied in the afternoon, showed wherein he had wrested the word of God. The soul sleepers were confounded, their countenances looked the very picture of sadness, but they comforted themselves by saying, "If we had one of our leading men from Battle Creek, they would be victorious." They threatened to get one, but did not.

I continued my labors until June 24, when I attended a conference in Columbus. I presided and George N. Derry was clerk. Charles H. Derry was ordained a priest by Brothers Henry J. Hudson and Heman C. Smith. Heman and myself preached. News arrived of General Custer's massacre by the Indians. The regiment was slaughtered.

On July 1 I went into Butler County, Nebraska. Attended a meeting of soul sleepers. I was requested to explain certain scriptures, and I did so to their satisfaction, yet contrary to their doctrine. On July 2 I attended a Dunkard meeting and preached to them. God aided me. On the third I visited Mrs. Jennie Krahl, in company with Brother and Sister Stubbart. Mrs. Krahl belonged to the Free Methodists, but the Stubbarts had loaned her the Book of Mormon, and she desired more

light, but as she was not in a condition to bear much conversation, I did not talk much to her. She afterwards visited us. The next time I met her was at Independence when she introduced me to her little girl, twelve years old, to whom she had given birth a day or two before I first saw her. She and her husband were now in the church. But to return,—I spent the Fourth of July in Columbus, and saw a great display of fireworks in the national celebration; but it shrunk into nothingness in comparison with the artillery of heaven, which blazoned and thundered forth that evening, showing the littleness of human skill and power. I preached at Deer Creek and Yellow Banks.

On July 25 I wrote an article for the *Saints' Herald* entitled, "A retrospect of the last fifty years," I being fifty years old. August 4 I visited and preached the gospel to my Danish friend and family, who were pleased with my teaching, but did not seemed inclined to obey; but they treated me very kindly. Grasshoppers in countless numbers are again destroying the crops, and the faces of the people are covered with gloom. I continued my labors on Clearwater, Ray Valley, Cedar Creek, Yellow Banks, and Deer Creek, also at Madison. I had preached a number of times in the latter place, and they had never invited me into their houses, although I had ridden eighteen miles, making my journey thirty-six miles, there and back; so I concluded I would spend my labors in more appreciative communities, as I felt I had done my duty to them. Some time afterwards I went there to pay my taxes, when a Mr. Wilbur met me on the street and requested me to stay and preach for them, saying he knew they had treated me like a dog, never inviting me to their homes after traveling so many miles, but if I would stay and preach for them my hotel bill should be paid. I concluded to stay, and I had a good audience of attentive listeners; but as I was about to leave for Iowa, I could not leave any other appointments. This was in the month of

August, 1876. Brothers Spencer Smith and Charles H. Derry had assisted in my labors in the neighborhood where they lived.

September 1. The summer is ended and autumn begun. I preached on the Yellow Banks on the third and baptized Georgiana Gilmore. I worked at home mostly through this month, preaching on Sundays at Clearwater and in different places.

October 1. I attended and presided at conference in Columbus. I resigned the presidency of the district in view of my returning to Iowa. I was appointed delegate to General Conference and my fare paid. Brother Charles Brindley gave me a new pair of boots, which I needed, and may God bless the giver. On October 2 I left for General Conference, in company with Heman C. Smith and Brother Bolson, who kindly took us in his wagon. We preached on our way and arrived at the Conference ground near Council Bluffs. President Blair presided. Quorums seated in their order. David Kennedy told me his tent was to be my home during conference. Preaching by Brethren Blair, Gurley, Forscutt, Lambert, Gillen, and Derry. Eleven hundred horses were counted on the ground, and some estimated the audience on Sunday at from eight to twelve thousand. An informal council was held in Grange Hall and the doctrine of preexistence of spirits was sustained by a vote of sixty for and two against. A spirit was manifested inclined to rule or ruin. I was glad to see it was firmly rebuked. The High Priests' Quorum met in council. One member received. Some not of the quorum had raised the question of the necessity for the quorum, claiming that it was only a lumber room in which to place superannuated ministers. But the members of the quorum were not willing to be laid upon the shelf, believing as we do that God had appointed us to a work, and we desired to answer the purpose. Conference adjourned on October 9. I was appointed to labor in Iowa and Missouri.

I was greatly comforted to see the love of the Saints manifested.

The Saints at Wheelers Grove had made an album quilt for my wife, and had brought it to the conference for her. On my return I was entertained at Valley Branch, Douglas County, by Brother and Sister Kerstater. I preached in Waterloo. Visited my son in Columbus. I have suffered excruciating pains in my left leg for several weeks from rheumatism, and on the fourteenth more especially. Myself and nephews, Charles and Arthur Derry, stayed on our way from conference at Grandma Stow's, on Shell Creek, Nebraska. She bathed my feet in hot water, put hot irons to them, and applied coal oil, and gave me pepper tea to drink, but no ease came. I retired to bed, but could not rest for pain. I began to pray to God for ease. Momentary relief was given, but quickly returned worse than ever. I prayed more fervently, if possible, for divine help. It came and I was permanently healed; but for two weeks my foot felt a numbness and prickling sensation such as one feels when the foot has been what is sometimes called asleep, and though twenty-six years have passed, until the present writing, I have never felt a twinge of pain from that cause. I thank God.

I arrived home on October 15. I settled my affairs, and having proved up on my farm on the seventeenth, I rented it to a Mr. Cochran, who after living there through the winter, left it, taking with him stove and furniture that I had sold him, but which he had never paid for. Such was my first experience at renting my homestead.

On October 21 I and my family bade farewell to our homestead, where we had endured many privations because of the ravages of grasshoppers, which had frequently destroyed our crops. Many people around us had become discouraged and had sold their claims for a few dollars, but we determined to live within our means and hold on until we had secured a

government warrant, or deed to the land. On October 23 we shipped what goods we did not sell, from Columbus to Logan, Iowa. On the twenty-sixth wife, Pearl, and little Allie went by train to my brother's at Fontanelle, Nebraska. The country is greatly excited over the presidential election; both parties throwing slander and abuse in each other's face. War between France and Prussia seems imminent, the whole world is in confusion.

On the thirty-first I left Columbus, where I had been preaching on my way to Iowa. I visited my brother and preached at Fontanelle, several times in the vicinity. On November 9 Brother James Caffall came and I took him to Wisner and we remained together preaching and endeavoring to straighten something up, and were successful by the favor of heaven. Brother Caffall is a jolly companion, full of music, loves to sing, and is a fair singer. On November 16 I left Brother Caffall at Brother R. E. Farley's, whom he baptized in a few days. Farley had been an elder in the old church, had been to Utah, and had joined with the Morrisites, and after the murdering of Morris, by Brigham's minions, he managed to get away to Nebraska, and now accepted the Reorganized Church.

On November 26 I went to Omaha, and attended the Sunday school, and as requested, addressed them, seeking to encourage them in the good work. On the twenty-seventh I met Brother Blair at Council Bluffs, and stayed at Brother Beebe's with him. Heard him preach on November 28, and on the thirtieth I went to Whitesboro, and was kindly entertained by David and Nellie Kennedy. Mr. and Sister Kennedy had kindly offered me a life lease on a house and about an acre of ground in Whitesboro or, as sometimes called, Buena Vista. I accepted the offer, and in the meantime they gave us a shelter until such time as the house was ready for us, which was a great accommodation to us. I preached during this month in

the surrounding villages and settlements, meeting with considerable opposition from William Denton, a Campbellite whom I had met and refuted in Nebraska. While replying to him at Reeder's Mills, he told the people, "Charles Derry is the best calculated to sugar coat a lie and make it appear the truth that I ever met." This man had demanded twenty-five dollars of that people a short time before for his preaching, and knowing this, I replied, "When man undertakes to deceive, his motive is a mercenary one. Did you ever know me to ask money of you? Did you ever know me to demand twenty-five dollars for my services?" Mr. Denton saw the point, and so did the audience. He whirled around on his seat, with his back towards me, and was dumb, as he hung his head with confusion. He had contended that none ever received the Holy Ghost but those on the day of Pentecost. I closed the year at Gallands Grove, preaching to a large audience of appreciative listeners. I am told my services here last winter benefited the young. I am thankful if I accomplished any good; that is the purpose of my life. I make many mistakes and find much in my nature that needs to be brought into subjection, before the Master will behold his image in me. It requires a constant watching and prayer before I shall have overcome, and the crown of life is promised to "him that overcometh." May God strengthen me for the work.

January 1, 1877. I spent this day at Richard Farmer's, of North Grove. The month was spent in preaching at Dowville, Woodbine, Ojeddoe, Twelve-Mile, etc. In the town of Woodbine are five sisters, Sisters Kibler, Adams, Forney, Rohrer, and Hannah Adams, jr. These sisters used to meet and pray together, and whenever an elder came they would get him to break the bread of life to them. Thus the truth was kept before the people for a number of years. Brother Crabb would occasionally visit and minister the word to them. Brother

Blair also, and others with myself. The weather is fine but very cold.

While at Mr. Kennedy's, on the fourth, Mr. Kennedy placed a silk watch guard around my neck and a silver watch in my pocket. I appreciate the kindness and take it as an indication of his interest in the restored gospel. He is not identified with us, but his wife is a faithful Saint. I was one day passing by his father's house and stopped to water my horse at his well. The old gentleman was a strong Methodist. He asked me if my name was not Derry, and if I was not the preacher Derry. I told him he was correct. He replied, "If Joseph Smith had said nothing about the Book of Mormon, where he made one convert he would have made ten."

I answered, "If Jesus Christ had said nothing about being the Son of God, where he made one convert he would have made fifty." The old man said no more, but he told some of the people afterwards, that "that Mormon preacher, Derry, knocked him cold." During the month of February I continued my labors in western Iowa.

March. During this month, I wrote the following articles for the *Saints' Herald*: "The deserted village," "Wresting the truth," and "Daubing with untempered mortar." During the month of March I also preached in Whitesboro, Council Bluffs, Boomer, and Crescent City, and Nebraska City, Nebraska. While at Crescent a Mr. Curry, who had gone through his "endowments" in Utah, told me that a bishop's son went through with him, and when they had received their "new names" and were passing to a higher degree, the bishop's son exclaimed, "By God! I have forgotten my name." Could anyone question the right of this young man, and a bishop's son at that, to receive his "new name"? Does not this little incident show the fitness demanded for entering into the "holy place" to receive their boasted endowments? What endowment can be expected in a place where such men as he are

accounted worthy to enter? It must be from beneath! I would rather say with David of old, "My soul enter not thou into their secret!" I attended conference at Council Bluffs.

On March 1, 1877, I preached in Nebraska City and continued to do so until the fifth, when I went to Saint Joseph, Missouri. I reported to the district president, James Kemp, and also by letter to Thomas W. Smith, president of the mission. My lungs were in a bad state from over exertion and cold. I preached in Saint Joseph, but did not have the liberty of the Spirit for some cause. I visited Stewartsville and attended a conference at Far West. I visited many Saints; among them our old friend, Joseph Craven, and family. Letters from home do me good. All is well there. It is reported that in Utah John D. Lee was shot, having been found guilty of the Mountain Meadow massacre. Was John D. Lee the only murderer of the one hundred and sixty people? Why is he the only one brought to justice? Undoubtedly he was one of the many concerned, and that they carried out the orders of their superiors. If, as alleged by the Brighamites, Indians did the bloody and nefarious deed, why was it hushed up and kept from the masses until the soldiers came there from the East, and then it had to be ferreted out by the judges who followed the army. Had the Indians been the guilty murderers, without the leadership of white men, it would have been blazed abroad throughout the Territory; but as it was, there was little known of it by the masses until it was brought into the courts, and then only one poor wretch was proven guilty of killing one hundred and sixty people at one fell swoop!

I returned to Saint Joseph; the country is full of snow. Elder Graham was elected president of the Saint Joseph Branch on March 24. I preached twice there. The Saints generously gave me twenty dollars. This was very timely, for

my wife writes me she is sick, and has but little wood. I sent the money home, save my fare.

April 1, 1877. Joined in marriage David E. Powell and Luella Kinnaman. On April 2 I went to Oregon, Holt County, Missouri. Here I met my old friend and fellow traveler, William Hawkins, by whom I was received with great cordiality. On April 4 I visited Brother Hayer and wife and stayed with them. I visited father and mother Dixon, English people who have been to Utah, with whom I had a pleasant, and I trust a beneficial time to them spiritually. The people hereabout have no interest in the gospel. Brethren Hawkins and Dixon kindly aided me on my way. I went from there to Ross Grove and preached four times; then Brother Lears took me to Craig, where I went on board a train for Hamburg, Iowa. On April 13 I stayed with Phineas Tempest. While at Ross Grove Father Melvin Ross kindly offered me ten acres of land if I would make my home on it. While I appreciated his kindness I did not feel at liberty to accept it. I went to Shenandoah and preached there. On the eighteenth Brother Wilcox, who with his wife had dealt kindly with me, took me to Plum Hollow, Fremont County, Iowa. I stayed with Willard Griffiths. He told me I had been the means of turning him from drunkenness years ago. This did me good and I thank God. The Saints in Shenandoah manifested their approval of my labors among them by contributing to my necessities. God is true to his word.

April 20. While at Brother Leeka's, at Plum Hollow, just as we were retiring, Brother Benedict came for me to administer to a sick family on the Missouri bottoms, at least six miles away. I went with him and I never saw such a distressed household before. It was a miserable shanty, near to a slough; the man was dressed in rags, the woman had not sufficient to clothe her nakedness; the thing they called a bed was a miserable affair, with scarcely any covering, and ragged

at that. Their stove was so broken that it would hardly contain a fire, which was very scant. On the bed was one child dead, another dying, and on another place was another one very sick, not likely to live. We prayed with and for them, but it seemed useless to do more; in fact, they did not call for administration, and manifested no desire for it, on the part of the parents. It was a sad scene, but we were powerless to help, and it seemed a mockery to try to give encouragement under such hopeless conditions. But we tried to lead them to seek unto the Lord for comfort. We had no means to better their condition and we had to leave them to their sad fate. It was morning when we returned to Brother Leeka's. Our report would undoubtedly arouse the sympathy of the people in the vicinity.

I returned home on the twenty-fourth, was not well, but glad to find my family well. Brethren Beebe, William Gaylord, Goode, and George Kemp generously assisted my family. On May 1 I united in marriage N. Mower and Rachel Burley. I paid the following debts: J. W. Waldsmith, \$5; Charles H. Derry, \$18; George Cadwell, for stove, \$10.90.

On May 5 I attended and preached twice at a two-day meeting in Magnolia, and continued to labor in schoolhouses around home during the remainder of the month.

On June 1, 1877, I attended a conference in Magnolia and preached the word there in connection with other elders. On June 6 a dreadful tornado swept over a part of Illinois, killing twenty people and wounding many, besides destroying much property. A tidal wave swept the coast of South America, sweeping eight hundred people into eternity. On June 12 I left home for Grand Prairie, Nobles County, Minnesota. Wife took me to Logan; from thence I went by train to Lemars, Plymouth County, Iowa. Being short of means, I applied for lower rates, but in vain. Having to wait there until night, the hotel keeper kindly invited me to dinner, as I did not have

sufficient money to pay my fare, to say nothing of buying food. He also spoke to the conductor for me, who would only take one dollar, though I offered him all I had, and the fare to Sibley was \$2.45. He told me I would need what I had to pay for my supper at Sibley. I began to realize that God was working in my behalf. Through neglect of the brakeman, I was taken beyond Sibley, and on making inquiries, the conductor stopped the train for me to get off. I had to walk back to Sibley on the track, as the night was very dark, and I dare not go on the prairie lest I should lose my way. It seemed as though I must have walked several miles, and the darkness made it dangerous in crossing on trestlework over the streams and ravines, but I arrived in safety at Sibley and spent the remainder of the night at a hotel. The next morning I found Brother Payne Stillwell, who had come eighteen miles to fetch me.

When arriving at Grand Prairie, I was pleased to find Joseph R. Lambert, and was introduced to John and Martha Spaulding. We labored together until the sixteenth, when I baptized eight people, viz, Leavett Trowbridge, Francis G. Spaulding, Sherwood Trowbridge, Maria Pyle, Emma Stillwell, Sarah Trowbridge, Ettie Trowbridge, and Rosa Trowbridge. They were confirmed by Brother Lambert and myself. On the nineteenth a branch was organized on Grand Prairie, Brother Lambert presiding and myself secretary. John Spaulding was ordained an elder and elected president of the branch; Brother Stillwell clerk, I believe. I do not remember the number of members. This night we experienced one of the most fearful storms of lightning and wind, and the rain fell in torrents. I had no fear, but the electricity entered into my frame so that it was impossible to hold a limb or any part of my body still, and continued thus for some time, yet my mind was calm and without fear. But it was a strange experience. Brother Lambert was not at all affected.

On the twenty-second Brother Lambert left me alone. I preached at Little Rock, Brother Spaulding assisting. Reverend Mallory, of the Methodist Church, tried to prevent my preaching there any more, but the people ignored his attempts, and invited me to preach again. Mallory then charged that Joseph Smith was a horse thief and was shot for that crime. He challenged me for a debate, and I accepted his challenge. He told me my preaching was all cry and little wool. A gentleman present told him he had better take back his challenge, for that man carried too many guns for him. After some blustering on his part, he came to me and desired to back out from his challenge, and said, "With respect to your preaching I have this to say; if the people will do as you have told them it will be well with them." He had quoted from a book against us and stated that it must be true because it had been entered by Act of Congress. I showed him that according to that rule the Book of Mormon that he was opposing was undoubtedly true, because it was entered according to Act of Congress by Joseph Smith. This closed his mouth from further opposition.

I continued to preach at Little Rock, and Jenkins Schoolhouse and Grand Prairie. One night at Little Rock a storm came up while I was preaching. It kept us in the schoolhouse until midnight. We had about nine miles to go over the prairies, the night was pitch dark, and we could scarcely see the team, and although it was a bald prairie for many miles in every direction, it seemed as though we were going into a dense, dark forest every moment. We had to travel with great caution, as it was impossible to see any track, but we arrived at our destination in safety the next morning.

During my labors here I baptized Minerva Premo and Sarah Stillwell; also confirmed them. Charles Premo and Martin Spalding also were baptized by John Spalding, and by myself and him confirmed. On July 21 I returned home, being kindly

aided by the Saints on Grand Prairie. The conductor knew me, and reduced my fare. Railroad men have struck for wages, and have destroyed fifteen million dollars worth of property, and fifty people are killed. I found family well, but little Allie was taken sick to-night. On the twenty-fifth we celebrated my birthday, fifty-one years old, at Mr. Adams's, by their request.

I visited the branches and comforted the Saints until the first of August. I am thankful to say that I am always well received among the Saints. On August 1 Alice and I went to my family. I preached twice among them. On the sixth I wrote a poem entitled "Charity." The people in Portlandville, Iowa, and Grand Prairie, Minnesota, desire me to return to them. On August 9 I visited with James A. Donaldson, a Methodist. He does not believe in baptism, but his wife does and persuaded a Methodist preacher to immerse her. I instructed them in the way of the Lord.

On August 10 I went to Deloit, in Crawford County, and preached twice there on the twelfth and administered to four sick people. But leaving there on the same day, I do not know the effect. This is the case in most of my ministrations to the sick, and prevents me from keeping a record of cases of healing. On August 13 I preached in Whitesboro and baptized David Kennedy, Owen Thorpe and Elizabeth Thorpe, Almira Adams and Jennie Adams, and in connection with Brother Thomas Carrico, confirmed them. On the sixteenth my Pearl took me to Logan, and I went to Sioux City. On the nineteenth I preached three times in Portlandville, now Akron. At the close an elderly gentleman shook my hand, commended my zeal, and said I was doing good. I thanked him for words of encouragement and I continued preaching there every night until August 26. I was the guest of Sister Christy, a very zealous woman. I found two old-time Saints, Sister Nudgett and also Sister Christy. The citizens kindly hired a conveyance to take me to Lemars. The gentleman referred to above gave me three dollars. May God bless them all.

(To be continued.)

BIOGRAPHY OF ALEXANDER SMITH.

BY VIDA E. SMITH.

(Continued from volume 6, page 418.)

The strong tide of public thought that had been cutting into old party lines and undermining partisan prejudice during the last decade of father's life was having effect on his open mind and justice-loving soul. He gave men of opposing political creed credit and approbation, and accepted some of the so-called new and neutral political doctrines with some reservation.

One source of great pleasure to father was his grandchildren. They were all sure of an interested audience in grandpa and grandma. The little granddaughters, long as they live, will remember the warm circling of his arms and cheery "Little daughter!" In memory I can see him yet, meeting with extended arms the fluttering, happy girls of the family, as they ran to meet him with shouts of endearment and laughter. And the boys—grandpa was an admitted authority on all questions of boyhood importance.

My own son, even when small, would gladly forfeit many an hour with youthful friends for a good game of chess or checkers with grandpa; and has never ceased to miss his grandfather's part in his home visits. His absolute freedom from austerity and coldness, and his jolly comradeship made him approachable and memorable company.

At our home gatherings on birthdays, Thanksgiving, or Christmas, grandpa was never failing in his share of merriment and fun-making, and so often had he missed these times of good cheer in his own home and company of home people, that he treasured them dearly. One by one he saw the generation of his father fail and die, and counted one more on the other side—so it was that in February of 1900 he attended the

funeral of Aunt Catherine Salisbury, his father's sister, who had finished her testimony, so often and faithfully borne to the work of her brother Joseph.

At the General Conference of 1900, convened in Lamoni, father assisted in the work of the Presidency and took part in the work of the body. In retrospect, I see him so often standing with uplifted face in the conference assembly, pouring forth in impassioned words and tones of entreaty, the invocations to the Almighty, or with uplifted hand and closed eyes offering up the benediction of thanks and prayer, that there is little wonder that I missed him most in these devotions, when the time came that he no more sat with men of earth in council. It was one of his gifts, the rare gift of tender, sympathetic, genuine prayer. The custom of speech-making on that first session of conference still prevailing I chronicle as the conferences recur his speeches or portions of them and I would I could vivify them with the spirit that prompted them at those times. At the conference of 1900 he said:

As Brother Joseph referred to me, perhaps I may express a thought relative to the principle that was being treated upon. He promised us to try to keep his temper. To me a man who has no temper and does not sometimes manifest it, is not of much force. The beautiful character is a man who has a temper and has it under control; and so far as obstinacy is concerned, individually, in my experience, I believe that the household of God as represented in the church, is filled with men that are obstinate. They are affirmative, largely. There are very few negatives among them, and the battle has been of the character that it has made them aggressive, forced them to be aggressive. They are aggressive men, and where you find an accumulation of men of this character, you may expect, once in a while, flashes of temper. The metal that is the best tempered does not bend easily, does not break easily, and when it is bent will come back to its proper shape again. There is a spring and an elasticity in it, and there ought to be elasticity in every representative in this latter-day work. There ought to be stiffness, firmness, and elasticity. I believe this is being made manifest.

I rejoice in the work, and my brother referred to some things that called to my mind one of the principal things that makes me rejoice in it, that makes me feel firm in it, the positions taken by the Reorganization and the representatives of the church of the present have been of

that character that we have not had to go back on any of them. Our advance has been, as remarked by some, slow, seemingly, but it has been sure. We have not had to yield any ground where we have planted ourselves. We have planted ourselves in such shape that there is no power that has been brought against the church yet that has caused us to yield any ground that has been won. Now I like that. The work is of a character that will call out all that there is in a man; and it is in perfect keeping with the thought that God has expressed himself that he will have a proven people, a tried people.

We are not all organized alike. As has been expressed, what may be temptation to one man is no temptation to another man at all. What may be looked upon as a trial by one individual is borne in perfect patience by another. The temptations that come upon us are as different as our organizations. It is proper we should be thus; it is proper that we should be differently organized. And God has promised that he would temper his providences unto his people, and he will not call upon them to endure more than they can bear. If we are forced to bear and prove ourselves faithful, the greater will be our reward. I rejoice in this thought, too.

I am conscious just at this present moment that the Latter Day Saints gathered here are anxious to hear something relative to the labor of the Patriarch. It seems to be pressed in upon my mind just now. Two years ago I announced to the church my willingness to move forward in the office and calling of Patriarch. . . .

I discovered in my work that it was necessary that I should have some one to take down the blessings. In consultation with President Smith there was one thought that was settled in our minds. I received several communications from abroad, from individuals, some of them sending means to defray expenses, requesting a patriarchal blessing, desiring that I should write out patriarchal blessings and send them. In consultation with President Smith, we agreed that this could hardly be in keeping with the law, and we concluded that the blessings should be given by the laying on of hands. That was what the best record that we had, relative to the work of the Patriarch seemed to signify, that this was the order.

The church provided no means for the procuring of a stenographer. The work required one. The party receiving the blessing wants a copy of that blessing, naturally. It is necessary they should have it. The Patriarch should have a copy, and it is incumbent upon him to record a copy of every blessing given, in writing, in the record book that belongs to the church; hence you will see that there is a work of this kind which is necessary to be done. As your Patriarch I was not able to hire this work done. I had to depend on volunteer labor. . . .

I want to say to you that under the influence of the Spirit my heart has been made to rejoice and I have had the confirmation and the evidence from God of my calling to the position, and I have received

evidences from those who have been blessed under my hands, which indicate that they have been blessed, and they rejoice in the work.

As the Patriarch of the church I discover that there is sufficient to keep me busy; and wherever I go I am expected to preach the gospel, and in the preaching of the word I have been wonderfully blessed in the past two years, and I rejoice in it.

It seems to me that the church just at the present time, notwithstanding there are clouds in the horizon, stands in a better position to receive greater blessings than she has ever received before. If I may judge of what I have seen and experienced, the ministry are just in a condition to receive an endowment, in a receptive mood, and they have need of this rich endowment of the Spirit. And the work opening, as I believe, God will bless it and bring us out of the shadows of the clouds that are in the horizon, and the church will be brighter, and better, and grander, and move along more rapidly than it ever has in the past. The Spirit is ready to bless and sanctify and help the ministry, and the word that comes from the different parts of the world where there have been debates upon the principles of our faith has been universal that the Spirit has aided in the defense of the work. God is recognizing, is ruling and overruling. There are still to be revealed those things that will make more complete the representation of the church as representing the kingdom of God, and he stands ready when his people are ready to receive, and I believe that we are advancing along the line of preparation and readiness until it is near at hand when we shall receive the outpouring of his Spirit and the manifestations of greater power as the days pass and the time is approaching for the coming of the Son of God—near us, when we may see the evidence of God's power manifest more than ever before.

Acting upon the plans laid out in this speech, he opened an office in his home for a time, and during the early summer spent some time in Minnesota and that part of the northern field adjacent. Returning in July, accompanied by Brother Leon Gould, who was stenographer in the office of Patriarch from that time on for a period of years, being almost constantly with the Patriarch at home and abroad. Being tall, and in comparison with father, rather slender, he was often called in jocular mood—the Patriarch's shadow.

In August of that year 1900, father and Leon left Lamoni for California, stopping en route at various places. August 17, father writes from San Bernardino, to President Smith:

The reunion was declared off by Brother G. T. Griffiths, but the Los

Angelen Branch concluded to have a protracted meeting anyhow, so they announced it and went ahead with it, and we have been holding meetings just the same as at a reunion, and have been having good meetings with good attendance. I left this morning, Friday, to open a two days' meeting here, beginning to-night, but left Brethren Griffiths and Williams to carry the meetings over Sunday at Sycamore Grove. There was a general disappointment when it became known that you were not coming, but of course it did not last long, for I made it so interesting for them that they did not miss you very much. Of course the reporters were very much put out because they did not get to interview Joseph Smith the Prophet.

Next week I go to Garden Grove to hold a two days' meeting down there, and on the twenty-ninth we go to Oakland to the reunion there. Brother Burton is here. He feels very much like going back to the islands. I presume he has written to you about it. He represents those people in a different light than anyone I have heard speak of them. Not even Brother T. W. Smith gave so good an account of them. I was very much pleased with his account.

The work is in fairly good condition in California. I called upon A. B. Wise to-day, and he did not know me until I spoke to him a time or two, then he knew my voice. He inquired about you, and seemed very glad to see me.

There was something in the new office of father's that at first jarred a little on the supersensitive hearts of the family. It seemed to carry with it the thought of age and a removal from the activities of the church that saddened every soul of us. We felt that he possessed the inherent characteristic and elemental nature for an ideal father in Israel, but recoiled from turning over to the multitude what we had loved and reveled in as our own particular family possession—that beloved title of "father." There was, too, so much adverse criticism and coarse joking over the blessing of the patriarchs in that western church, that we felt he must meet the disagreeable comments of the ignorant and sometimes unkind and thoughtless. Far, indeed, was the possibility of inactivity, we soon discovered, if he filled his mission in this new field and of the other little hesitations—we soon looked upon them as just a bit of loving foolishness; born of misunderstanding of his life at all times and in all places. While in California he

met many old-time friends and spent a few happy hours with Elbert A., then sojourning in California as a laborer in gospel fields. In September he was again in old haunts in northern California, where he attended the reunion and gave about forty blessings; and so he traveled, preaching and blessing in word and deed, and learning much in his new labors until February, when he returned to his home and the labors there.

Going early to the General Conference at Independence in 1901, he there assisted in the work of the Presidency. There, on April 15, President Smith arose in the stand during the business session of that day and told he had been in the Spirit, and by it had been bidden to come to the house of the assembly and tell what was given him. This matter was of great moment to my father personally, for it again sent him forth on his work as an emissary for Christ unto hardships and trials hard even for a young man, while setting forth more clearly the works and ways of his patriarchate.

The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister.

The presiding patriarch is to be considered the first, and when patri-

archs meet in council, is to preside. Besides these duties, the patriarch may meet with the quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.

Other evangelical ministers beside the presiding patriarch have similar duties in the district where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer. . . .

For the prosecuting the work in two of these missions, this is offered and directed: Send the bishop to England with my servant Gomer T. Griffiths, to aid in arranging the affairs of the church there, organizing the ministry locally and determining what help in the missionary field may be required from America. Authorize the selection and the ordination of a high priest to officiate in the office of bishop in England, that it may be accomplished as soon as practicable and without fail, in answer to the request made by my servants in that land. Authorize the patriarch as one of the Presidency to visit Australia and the islands of the sea, the Society Islands, authorizing him to assist the authorities there in arranging their missionary labor by his advice, and also selecting and ordaining a high priest to act in the office of bishop, carrying with him the authority of conference.

Of this proposed mission I can not at once write without I first let fall the tears that crowd my eyes at mention of it. We had supposed that the hardships of long and difficult missions were all over for the good father of our household. And when the last day came and we gathered in the home to see him start, there was a united effort to appear cheerful, but it failed as he stood with open arms to embrace each of us and let his "God bless you!" fall not only on his own household, but those of the neighbors who crowded around to say good-bye. When at last we turned from the whirl of dust that lingered like a veil behind the departing hack, the little mother was missing. A search of the house failed to locate her, but in a secluded corner of the yard I found her, weeping bitterly. Such a separation is trying to young hearts, but when the years together have been long and separations frequent in gospel work with attendant hardships, until both are growing old, then such partings are indeed sorrowful and hard to bear. Mother was

not given to much weeping, and putting arms about the little woman we tried to comfort her, and finally she talked. To think that after all these years that predictions should come to pass, and she told how many years before, when he was a young man, in the Olive Leaf Branch in Nauvoo, it had been prophesied that he would bring many souls to righteousness and in a foreign land in the islands of the sea would bless a brown people. Years had passed, and she had grown to look upon the prophecy as just one of those incidents of mistaken inspiration. Even when brother Fred's young (and then unconverted wife) wept because Fred had been told that he should take up the gospel work in the active field, mother had had said, "Oh, don't worry, Mae, his father was told years ago that he would go to the islands to a brown people and see, he never has." So, he had passed from the office of apostle where he would naturally be expected to open the gates in foreign fields into the field of the evangel to the church, and she thought the time had passed; now it was come and he was gone.

The work of my father as one who went forth to open the gates of the nations to the gospel seemed really to be finished. Long years before, when called from the rank of elder into the Quorum of Apostles, in 1873, the promise had been made: "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." As one who had thus "magnified his calling" my father went forth on this long mission into the assemblies of God's people. And the blessing was his, according to the promise.

We learned that the fulfillment of many prophecies that we hear come to us with long waiting and the exercise of patience. Traveling together into southern California with Brother Leon Gould, father met a pleasant company in the southern Cali-

ifornia reunion at Sycamore Grove, near Los Angeles. Here were Elder Joseph F. Burton and wife, with whom he expected to journey to the Society Islands. From the southland of California he went to the old home of his early missionary years at the home of Mrs. Thomas J. Andrews, in San Francisco. Mrs. Andrews, since the death of Elder Andrews, had become the wife of Jacob A. Anthony and still welcomes the missionary to her home.

Leaving the wharf at San Francisco on September 10 at 10 a. m., the little band of missionaries, numbering six in all, looked back to the company of about fifty Saints waving them good-bye.

Among those who stood waving adieu was Sister Alice Cobb, a gifted and lovely woman, whose magnificent spirit has often sent a poet's message forth on missionary fields, where dwell the lonely and sad-hearted. This time she penned these beautiful lines, published at the time in the *Saints' Herald*:

To-day the sun throws not its beams
O'er land or water; but it seems
That this great ocean fairly teems
With mountains made of mist.

And yet upon this wondrous sea,
This deep, dark tomb of mystery,
Our friends will venture out; and we
Have come to see them go.

They sail for distant isles of France,
The cause of Jesus to enhance.
Like other pilgrims they perchance
Will never more return.

Their steamer, anchored in the bay,
Tugging at chains and tossing spray
As if impatient of delay,
Will sail at ten a. m.

With ocean breezes blowing strong,
Amid a busy, mottled throng,

We slowly wend our way along
 And reach our destined wharf.

Here other friends by watch and wheel
 Have come to wait for clank and peal
 Of steamer bell and creaking reel—
 Some fifty Saints or more.

The separation is at hand—
 These partings are so hard to stand!
 But we must hurry back to land,
 And so the scene is brief.

One sorrow can not be dispelled,
 One grief is hardest to be quelled,
 One hand is longest to be held—
 That of our Patriarch.

His dear, sad face and tearful eyes
 Bespeak his gracious sacrifice.
 We all would wish it otherwise,
 But God himself has called.

Again the pier our feet have pressed,
 Our sobs and tears must be suppressed;
 But welling up from every breast
 Flow prayers for voyage safe.

And now upon the wharf, we'll keep
 Our vigils, though the heavens weep.
 Yes, here beside the briny deep
 We'll stand, come rain or shine.

Soon loudly creaks the launching ship;
 We see her hempen cable slip;
 We hear her heavy anchor drip,
 And feel her mighty jar.

And soon her whistle's piercing blast
 Resounds and she goes steaming past;
 Then kerchiefs waving high and fast
 Complete the sad adieu.

We watch the ship! her whitened sides
 Deep in the foamy sea she hides,
 As out upon its breast she rides,
 Shunning her fellow crafts.

She onward moves with slackened pace,
 From out kind Nature's resting-place,
 Where ships lie moored from every race
 And nation 'neath the sun.

She turns at length, as in disdain,
 From sheltering gulf to mighty main
 And then all signals proving vain
 We sadly turn away.

She sighted last the city's domes,
 Sailed past the camping soldier's homes,
 'Mid rocks and shoals and breakers' foams
 Swept through the Golden Gate.

May He who wind and wave controls
 See that no needless trouble rolls
 Upon those six most precious souls
 Whom she now bears away.

The first letter sent from that far mission field was a welcome message. The one thing that comforted mother very much was the happy thought that father would see sister Ina, and so each mile he made was good, for that reason, to all of us.

In producing these letters, or parts of them, I feel that I am conferring such a favor upon my readers as it would be to lead you to my mother's door and mother should come out and invite you in to her table and to the meal furnished and spread for herself and loved ones. With this spirit she placed in my hands, for this work, her own intimate missives from father, he having written the journey to the south seas in a series of articles in *Autumn Leaves*. These letters are given to bring you near to the great heart of the man and in touch with his inner life.

Emerson says of a sea voyage that "inconvenience and terror are of no consequence to one whose mind is preoccupied" and "a great mind is a good sailor as a good heart." So it proved with him.

On board of *S. S. Australia*. Five days out, en route to Society Islands.
Tuesday, 7 O'clock P. M.

While the others are enjoying themselves after their own fashion, I am thinking of you and home. To-day I have been unusually homesick. So far as the trip has been I think I have enjoyed every moment of it, except the thought of going farther and farther from home. The sea has been smooth as a lake all the way. None of our party have been seasick. Sister Gilbert has headache, but no seasickness. We are now nearing the tropics, indeed are in the tropics, nearing the equator. It is getting warmer each day. To-day brought out the light clothing, on all sides. We have sighted but one ship since the first day out, have seen only a few whales. To-day we have seen scores of flying fish. One day is like another. We eat and read, and walk up and down the deck, talk and sleep. Sunday we had service, not above a dozen to hear. Brother Burton preached. There are six of us in the first cabin, ten Seventh-Day Adventists in the second cabin, nine Chinese in the steerage, and a number of French people on board. There are two large, native women, and one girl. The governor's wife and family, governor of one of the island districts. I don't know which. One of the native women is playing on the piano and one of the Frenchmen is singing. Sister Burton is reading in her native Bible at the same table I am writing. Gould is on deck, Gilbert and wife are listening to the music and fun, for they are making fun. Anything to pass away the time. There are four girls on board who are loud. I call them the Haw-haw Club. They are continually laughing, and they haw haw, like men, only louder; loud, coarse laughter. Then we have a pair of—what shall I call them . . . they are French. . . . They do not come to breakfast at all and the other women do not associate with her. In fact, the two are together all the time. Her jewelry is immense. My pen does not give down good, so I will quit for a while.

Thursday morning before breakfast. I have been up since daylight and it is now about 7 o'clock and 30 minutes. My head begins to ache. I guess it is because I have had to press my hat on so tight to keep it on, for the wind is quite fresh this morning. We are in what is called the doldrums. It is showery and squally, the sea is quite rough, however no one is seasick that I know of. Yesterday we saw nothing but a few tropical birds and numerous schools of flying fish. We are now about half way to the islands, will cross the equator some time to-day or to-morrow, so I am told. If I was on land, I might tell something about it, but I am all at sea, ye know. Our little world is in a ferment. Our party with the Frenchman and his companion, and two other Frenchmen, the captain, the ship's doctor and first mate, occupy one table. The purser, the two or three native women, an English lady and the four or five girls I wrote of as very loud, occupy another, and the governor's family another. Well, the English lady has come to the conclusion that the girls are not ladies and has requested to be transferred to our table,

and be given the place occupied by one of the Frenchmen, but of course the steward will not make the change. And our loud party has made too much noise to suit the French couple, and he has complained to the captain. The captain has said there is no restraint upon the noise and pleasure of the passengers until after eleven o'clock at night, and so it goes. The native girl sat down in Frenchie's steamer chair, and Frenchy made a fuss, and threatened her if she did it again. One of the girls said, "If you don't look out we will throw you overboard." They call the native girl Miss Boots. Miss Boots said, "I wish you would try it." She only weighs two hundred and fifty pounds. . . . Well, we are holding our own nicely, breakfast is nearly ready, so I will quit again for a while.

It is Monday night, the last day of September, I think. I have lost the date. We have had a wonderful voyage, the sea has been so smooth, and the weather fine all the time. We now expect to get into port on to-morrow evening, it may be. This is the last night on board the vessel. We did not expect to get in before Wednesday noon, but yesterday, last night, and to-day the sea has been so smooth we have made an extra run, and now we expect to get in to-morrow night. Here I have been expecting such awfully hot weather, on the equator, but it has been cool and pleasant, and now we are ten or twelve degrees south of the equator, and have experienced no hot weather yet. Yesterday was Sunday and we had services again. This time I was the preacher, and they flattered me at the close of the service; said it was a splendid sermon. I am writing now, while the Haw-haw Club are at the piano in the saloon. Once in a while they start and haw, haw, haw, like a set of rude country gawkies at some foolishness; so silly. I am getting awfully tired of it, every meal, morning, noon, and night, right at my back, and at all times of the day, in every place, I hear that haw, haw, haw. There was just a little ripple on the water this morning. A small whirlwind, such as we see sometimes on land, whirling the water as a land whirls the dust, and school of skip jacks.

Just enough excitement to change the monotony for an hour, and then the same tedious routine. My sermon set some to asking questions, and we have had some conversation in consequence. I have the Adventist preacher reading the new translation and a Jew seeking me, to ask questions, and hence it is a little livelier to-day. Will stop for to-night; expect to be in sight of land to-morrow noon.

Tuesday, 10.30. We sighted land, and at 1 p. m. we passed between two large islands almost over the grave of the little *Evanelia*. Brother Burton pointed out, as nearly as he could, where the little boat went down. We have a large island in sight now, called as near as I caught it, Marquesat. I can't get these native names, neither on my tongue nor in my mind. The vessel is running slow. She could not make Tahiti in time to land to-night, so we are running slow to make port in the morning; all are well on board. The sea is as calm as a mill pond, except the long, heavy swells. This ink is abominable, but I have no better. I

wrote part of this letter with Brother Burton's pen; he has better ink and his pen is a better one than mine. I will stop and record further progress later. . . .

October 2. This morning we lay off Tahiti, and by 8.30 were in the harbor, and by 9 o'clock we met Brother John W. Peterson, who conducted us to the chapel, where the Saints were gathered to receive us. At the chapel we marched in between two rows of people and were received by singing, and a speech of welcome, and I was expected to make a response. I see by this time I will have to use both sides of the paper or this letter will be too voluminous for one message. After I had made my response all the rest spoke except Leon, and he remained silent. . . . Brother John W. Peterson looks thin, and Lillie is in the hospital. She has had to undergo an operation, in fact two of them, and is in a critical condition.

We are domiciled at the mission house. . . . I can not understand the native tongue. So if I talk I must have an interpreter. Of course it will make me seem more dignified, but it will be very inconvenient, to say the least of it. Oh, for a drink of good water. I tried cocoanut water, but I could not drink it. I do not like it. . . . The islands are covered with cocoanut trees. Of course they look odd to me, but I suppose I will get used to seeing them. It is hot; we feel it, now we are on land. The natives look fat and wholesome enough. We ought to get along for two or three months on what they live on all the time. . . . We have all our baggage off from the steamer. Brother Burton had to pay duty on his household goods, and canned goods. I thought we would have to pay duty on our typewriters, but they let us have them, upon our statement that we used them in our work, and would take them away with us. I am rather in hopes we will have some mail in this mail, but it is a sort of forlorn hope.

I have already been presented with a fine, large shell by an old native sister. A very large one. I don't know what I shall do with it. The whole shell remains together. I don't know what the inside will look like, when it is opened. I will postpone my further writing for the present. I hear the surf on the reef, and can see it from the porch. Brother Burton has just returned from the revenue office. Will have to pay duty on his typewriter and the rest of his goods. Sister Burton has been in trying to arrange for getting supper. She said she could get some fried potatoes and bacon and barley coffee, so you see what I will have to eat to-night. . . . She said she would cook some rice, so I will be all right after all. You see we are under the French flag and among French and natives, and will have to do as natives do. One thing I am glad of, I will have a good bed to sleep on; and John W. Peterson tells me the nights are cool, but I can not sleep but about six or eight hours in the twenty-four, try as hard as I may, or at least it was so on shipboard. I may be able to do better on land. You will think I am going to do a month's writing in one letter. Well, it will be a month ere the mail returns, so I must do about that thing, See? We

expect to abide here on this island only a few days, then start on our round to visit the other islands, and we may not be able to get mail for two or three months; so don't worry if you fail to hear from me for a long time. Have just been talking with Brother Burton, and it is doubtful if we can get any mail after we leave here till we return, and we may be gone till December, but we may arrange it after all. So, if it is a long time between letters, you will have more time to make out this puzzle and decipher this miserable writing. The steamer will likely sail on next Monday, so I am not in a hurry to finish this letter. Brother Burton just brought in a scorpion, which he killed in the other room, on moving an old lounge to put up a bedstead. Nice, isn't it? . . .

October 5. The steamer leaves in the morning and I must finish this epistle. Yesterday we were taken in carriages, round on the other side of the island, up on the mountain, where the Saints have established a settlement called Tiona, where Thomas W. Smith lived on the island, and where, now, they tell of Sister Helen killing herself carrying water up the mountain. We had a jolly time. A reception, the native Saints greeting us in their chapel by singing, and a speech, which I answered, and all the rest said something. Then they gave us four Chilean dollars each, and a fine hat apiece. Mine was too small, Leon's too large. Burton's and Gilbert's all right; the sisters' were all right. My hat is a beauty, but I can't wear it. I wish I could bring it to Joe or Art. I think it would fit Art. They brought in another hat for me this morning, but it just fit Leon, so I gave it to him. They are not used to as big heads as I carry around. The hats are wonders of lightness, and durability; cool and handsome. Not half as heavy as the one they sent to Uncle Joseph.

At our feast yesterday we had no knives or spoons and only two or three forks. It was fun to see the effort to eat without the usual tools, especially rice. We had water from cocoanuts to drink. I can drink a little of it, but don't like it. Everything eats cocoanuts here, chickens, pigs, dogs, cats, everything, even the crabs.

To-day the mail closes; the steamer sails to-morrow morning, and it will be a month ere she returns. We sail Tuesday on a small steamer called the *Southern Cross*, and we will not return until December. We may be able to send mail, but it is extremely doubtful if we can get any. We are all well, and in good spirits. Lillie Peterson is improving, and Brother Peterson is in strong hopes that she will be better in health than she ever was before. Sister Burton is well, and feels as if she had gotten home.

Now, I must close this, and get it ready to mail. Give my love to all. May God ever bless my darling wife and children. I look forward to the next six months as a sort of exile. Of course there are many very pleasant days, and seasons of comfort, but the long, long separation from loved ones is terribly trying. . . .

(To be continued.)

HISTORY OF THE PRESIDENTS OF SEVENTY.

BY JAMES F. MINTUN.

(Continued from volume 6, page 485.)

1902.—The sessions of this year were held at Lamoni, Iowa, beginning April 3. The Senior President having been ordained a high priest during the year, Brother Columbus Scott was chosen president pro tem, and as he had been the secretary, James F. Mintun was chosen secretary pro tem. Besides the ones above mentioned there were present during the session, James McKiernan, Hyrum O. Smith, John C. Foss, and Warren E. Peak.

In preparation for the selecting of a Senior President the following questions were submitted to the President of the church, and his answers given:

“Have you been led to select from the Quorum of Seventy anyone for high priests?”

“Have you the right to select a member of the Council of Seven Presidents of Seventy from either Quorum of Seventy?”

The answer to the first question was, “No, not yet.” To the second question the answer was, “Yes.”

James McKiernan was chosen by the council as the temporary president of the First Seventy, and Romanan Wight was nominated to fill the vacancy in the council.

Columbus Scott was chosen as the Senior President, and James F. Mintun was chosen permanent secretary.

James McKiernan was then chosen as permanent president of the First Seventy. The choice of the Senior President and the one chosen to fill the vacancy in the council was presented to the joint assembly of the Seventy, and the choice of the president of the First Seventy, to that quorum for ratification, and all were indorsed.

The council chose to be ordained seventies, Charles Fry,

Arthur B. Phillips, William R. Smith, Thomas J. Sheldon, Adam J. Keck, Paul M. Hanson, and John W. Roberts.

On the fourteenth Columbus Scott was ordained Senior President by John W. Wight and Gomer T. Griffiths, and Romanan Wight to the office of president of the Seventy by the same brethren.

1903.—The council met in their first session at Independence, Missouri, April 5, with all the council present: Columbus Scott, James McKiernan, John C. Foss, Hyrum O. Smith, James F. Mintun, Warren E. Peak, and Romanan Wight.

It was ordered by vote that the old records of the council be deposited in vault of the Church Historian at Lamoni, Iowa.

The President of the church requested the consideration of section 99, of Doctrine and Covenants, and the council considered it, but no final action was taken.

The brethren chosen this year to occupy as seventy were, Nels C. Enge, James F. Curtis, James F. Grimes, Andrew J. Layland, John B. Lentz, Ora H. Bailey, Hiram A. McCoy, James W. Metcalf, Frank D. Omans, James T. Riley, Nelson V. Sheldon, Walter W. Smith, Amos Berve, Robert O. Self, William H. Greenwood, and Leroy G. Wood.

1904.—This year the council met at Kirtland, Ohio. While they had adjourned to meet March 25, the time of convening was postponed by the Senior President on account of counsel from the President and the Bishop of the church that it would be advisable to not select many to the office of seventy this year, but they further advised that the council should act as the Spirit of wisdom and revelation should direct.

Some time of the council was occupied in the consideration of resolutions from the Twelve relating to Graceland College indebtedness, and the continuation of the college.

The name of James F. Grimes was again presented for ordination, it not being attended to during the year, and

Stephen S. Smith, Calvin H. Rich, Soren K. Sorenson, and Levi Gamet were chosen as seventies.

Seven sessions were held.

1905.—The sessions of this year were held at Lamoni, Iowa, beginning April 4. James McKiernan, Columbus Scott, John C. Foss, Hyrum O. Smith, James F. Mintun, Warren E. Peak, and Romanan Wight present.

As had been the custom for a few years, the secretary notified the First Presidency and Twelve that we were in session, and ready to receive any communication they had for us.

The Twelve sent a communication that the First Seventy should release incapacitated members.

Brother Levi Gamet, who had been recommended to be ordained a Seventy the year before, had refused to be ordained, and the council withdrew his name from the list of those recommended.

The council recommended the First Seventy to drop the name of Adam J. Keck from membership.

The organization of a Third Quorum of Seventy was favorably considered, and this action was approved by the First Presidency and the Twelve, and the action of the conference was asked. The conference expressed their favor. Hyrum O. Smith was recommended as the president of the Third Seventy.

The following brethren were chosen to be ordained seventies: David A. Anderson, Wardell Christy, Charles E. Harpe, Edwin J. Goodenough, Jasper O. Dutton, William E. Haden, Alvin Knisley, Edward F. Robertson, William Mackie, and John H. N. Jones.

It was decided, "That when any Quorum of Seventy may be sitting any one or all of the Presidents of Seventy may be present and take part in the deliberations of the quorum."

On April 17, at 7.30 p. m., the council met with Apostles John W. Wight, Ulysses W. Greene, and Francis M. Sheehy, and Patriarch Ammon White, with the following brethren of

the Seventy, lately ordained: David A. Anderson, Charles E. Harpe, William E. Haden, Robert C. Russell, Edward F. Robertson, James T. Davis, Wardell Christy, Jasper O. Dutton, Alvin Knisley, John A. Becker, and Edwin J. Goodenough, charter members to form the Third Quorum of Seventy.

Apostle John W. Wight was chosen to preside. The secretary of the council announced the preparation for the organization, and the president announced the nomination of Hyrum O. Smith as the president of this quorum, and he was by vote chosen to thus occupy. David A. Anderson was elected secretary. All the members of the quorum expressed by a rising vote that they were willing to accept each other as members of the Third Quorum of Seventy. Special counsel was given to the quorum by Apostles Isaac N. White, Ulysses W. Greene, and John W. Wight.

Council assigned William Mackie and John H. N. Jones to the First Seventy.

1906.—The place of meeting this year was at Independence, Missouri, and the first session was held April 4, with Columbus Scott, James McKiernan, John C. Foss, Hyrum O. Smith, James F. Mintun, and Warren E. Peak in attendance. Romanan Wight was stricken with palsy and unable to meet with the council, and has not met with them since.

Brother John B. Lentz had been instantly killed during the year by a stroke of lightning while he was in the pulpit at Carson, Iowa, preaching.

It was decided, "That it is the opinion of this Council of the Seven Presidents of Seventy that a seventy when superannuated is thereby released from the quorum." This was concurred in by all the Quorums of Seventy, the Twelve, and the conference.

On the question, "What constitutes a General Assembly?" it was decided, "That a General Assembly of the several quorums which constitute the spiritual authorities of the

church is composed of the Presidency, the Twelve, and the Seventy.”

The following was the decision of the council on the jurisdiction of branches:

In compliance with the notice of the First Presidency contained in *Saints' Herald* of March 7, 1906, we, the Council of Seven Presidents of Seventy, have acted and we have concluded:

1. That the branches in which members have their recorded membership, has jurisdiction over such members wherever they may be.

2. The jurisdiction of a branch over its members may be conferred upon another branch in the vicinity of which any of its members may be temporarily located.

3. Should any member of the church fall into transgression they may be labored with by any official of the church with a view to reclaiming them; and if in the vicinity of any branch may be labored with by the officials of that branch and that labor reported to the branch of which they are members as soon as practicable, and the branch of which they are members should continue labor, or authorize it to be done.

4. Where a case of transgression is such as to necessitate the appointment of a court of elders, the findings of said court may be approved by the branch where the case is tried; but said branch has no authority to apply the penalty where the penalty is expulsion from the church; unless conferred by the branch of which the one charged with the transgression is a member; but should transmit the findings of the court with its recommendations together with the evidence or a transcript of the evidence to the branch of which the one charged is a member, said branch to make record of the findings, act upon the recommendations, take charge of the evidence, and apply the penalty.

This was not adopted by the conference, but the opinion of the Presidency was adopted in its stead.

Those chosen to be ordained at the sessions of this year were: Charles E. Willey, Levi Gamet, James L. Mortimore, James E. Yates, Charles G. Lewis, Lee Quick, Jephtha B. Wildermuth, Jacob D. Curtis, George J. Brookover, Henry A. Koehler, Ralph W. Farrell, William P. Robinson, Adolph E. Madison, William H. Mannering, Joseph Arber, Samuel M. Reiste, Jesse M. Simmons, Elmer E. Long, and John H. Hanson. These were assigned to their respective quorums.

Brother John C. Foss was superannuated, which left a vacancy in the council which was filled by the selection of

Thomas C. Kelley, who was approved by the Seventy, and ordained.

1907.—The time of convening this year was March 29, and the place was Lamoni, Iowa. Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, and Thomas C. Kelley attended.

The First Presidency and Twelve were notified that we were in session.

David S. Palmer, Alma Booker, Osro J. Hawn, William Davis, John Harp, and Frederick B. Farr were recommended to be ordained seventies. Frederick B. Farr was assigned to the Second Quorum, but that quorum referred his name back to the council, who then assigned him to the First Seventy, who approved of his membership.

The council formulated and agreed upon the two questions following to be presented to the Presidency of the church:

1. Has the General Conference the legal right to grant the privilege to a seventy to appeal to the High Council for reinstatement in his quorum with authority to reinstate him.
2. Is the High Council an appellate court to try a seventy who has been "dropped" or "expelled" from membership in his quorum with authority to reinstate him?

The answer was:

OFFICE OF THE FIRST PRESIDENCY, April 8, 1907.

To the Council of Seven Presidents of Seventy: Yours of the 7th inst. received. We note with pleasure that the peculiarly vital questions to which you referred in your former communication have been singularly reduced to the propositions, of which one and two are very much alike, for this reason: If the General Conference has a legal right to grant the privilege of appeal referred to, the High Council is necessarily an appellate court to entertain such proposition.

The Presidency informed you that they declined to express a decision, and suggested that if a rule was required that an appeal to the conference be had for one. For the same reason the Presidency declines to express an opinion which shall be placed on your records as a rule to govern your action.

If we gather correctly from your communication, the former decision which has governed the council since 1882 is misunderstood. The opinion expressed by the Presidency prior to that time and which seems to have governed you in your action was this practically: That members

“dropped” from the quorum for reasons not calculated to vitiate their priesthood, but to affect their association with the quorum, retained their priesthood as elders, and were authorized to act as such elders; but that persons “expelled” for “cause” were debarred from the exercise of priesthood authority. Members have been “dropped” for not reporting, for the use of tobacco, and because of age and disability, either from sickness or other infirmity, or for disinclination to travel: and these contemplated in the word “dropped.”

We make no decision, and express no opinion that is to be used as a rule coming from us, the same as we did in our former communication.

JOSEPH SMITH, *for the Presidency.*

It was authorized that this communication be placed on our records.

The Presidency gave answer to the question, “Does the instruction in paragraph 10, of section 120, of the Doctrine and Covenants, carry with it the idea that it is in accordance with the will of the Lord that we, as the Seven Presidents, should keep the First Seventy filled?”

“The Presidency are of the opinion that such idea is conveyed by the paragraph. The quorum should be kept filled.”

An Epistle to the Seventy was formulated by the Council treating on: Importance of Seventies’ Quorums, importance of quorum meetings, relation of seventies to local authorities and missionary in charge, relation of one seventy to another while in the field, respect shown to opinion of others, and attitude towards presiding officers.

This Epistle was dated Lamoni, Iowa, April, 1907.

1908.—The first session this year was held March 31, at Independence, Missouri, Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, and Thomas C. Kelley were in attendance.

The council recommended the superannuation of William H. Kephart.

Hiram H. Robinson and Levi Phelps were recommended to the First Seventy to be honorably released, and William T. Bozarth was recommended to the proper authorities to be superannuated, and it was so done.

The brethren selected this year for seventies were: Birch Whiting, Leonard G. Holloway, George M. Shippy, Leonard Houghton, Jerome E. Wildermuth, David E. Dowker, Johnson Hay, Joshua T. Hackett, John C. Farnfield, Joseph W. Smith, James E. Kelley, and Rees Jenkins.

1909.—A special session was held March 1, at the residence of James F. Mintun, Des Moines, Iowa, with Columbus Scott, James McKiernan, Hyrum O. Smith, and the secretary present.

Several questions that were of interest to the seventies were considered, in preparation for future action.

The regular sessions began March 30, at Lamoni, Iowa, when Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, and Thomas C. Kelley were present part or all of the time.

The council considered the question of the ministerial standing of seventies who had been "dropped" or "expelled" from the quorum of which they were members, and Columbus Scott and James F. Mintun were authorized to formulate an expression of the ministerial standing of such ones as gleaned from the records of the past. This was done, and approved by the council, and the secretary authorized to send a copy to the Quorum of Twelve, which was done with the request that they formulate something as a basis for action that might be presented to the conference for a rule to guide the council in future action relating to such matters.

The formulated statement is of considerable interest and we insert it here:

Statement of Facts relating to "dropped" and "expelled" Seventies, and Request of the Twelve.

In 1882, in answer to a question from the Seventy to the Presidency, advice was given that when a member of the Seventy was "dropped," he should be considered as occupying in the office formerly held previous to his ordination as a seventy, and when a member of the Seventy was "expelled" he would lose all right to act in the ministry, and in accord with this advice we have acted. This answer was signed by Joseph Smith and William W. Blair.

In 1906 a question was presented by the First Seventy to the Presidency as to the same matter. On April 17 of that year, there appeared before the First Seventy President Richard C. Evans, who, when asked what action the Presidency had taken in consideration of the question presented to them said, So far as they had had time to consider the question they had concluded, That since the Seventy had been acting since 1882 with the understanding that the word "dropped" meant releasing them from the office of seventy, but leaving them where they were before being chosen a seventy, and the word "expelled" meant to deprive a member of the Seventy of right to act in any office in the church, and it seemed to work well, so we should continue to act, they seeing no reason to make any change.

In 1907 the Seven Presidents of Seventy presented the same question to the Presidency, because a few of the ministry had questioned the actions of the Seventy had in accord with previous advice of the Presidency, and the Presidency said April 5, 1907, "That the statement referred to as having been made in 1882 was the statement of the one [should be ones. J. F. M.] presiding at the time, and that he could not make a rule that should govern permanently in the case; that the Presidency decline to make a rule for the observance of the church or the quorums, which is within the province of the conference to do"; and April 8, 1907, said: "The Presidency informed you that they declined to express a decision and suggested that if a rule was required that an appeal to conference be made for one. For the same reasons the Presidency declines to express an opinion which shall be placed on your records as a rule to govern your action. If we gather correctly from your communication, the former decision which has governed the council since 1882 is misunderstood. The opinion expressed prior to that time, and which seems to have governed you in your action was this, practically: That members 'dropped' from the quorum for reasons not calculated to vitiate their priesthood, but to affect their association with the quorum, retained their priesthood as elders, and were authorized to act as such elders; but the persons 'expelled' for 'cause' were disbarred from the exercise of priesthood authority. Members have been 'dropped' for not reporting, for use of tobacco, and because of age and disability, either from sickness or other infirmity, or for disinclination to travel; and these contemplated in the word 'dropped.' We make no decision and express no opinion that is to be used as a rule coming from us, the same as we did in our former communication."

Since 1907 certain complications have arisen in reference to the question herein involved. One person "expelled" from the First Seventy for *serious cause* has been permitted to preach locally without ordination, it being claimed by the district president, where this member lives, and the minister in charge, that this is permitted because of an opinion expressed by the President of the church, that the brother being "expelled" from his quorum, that they had no further jurisdiction over him; and as he had made satisfactory reconciliation to his branch, and was in good

standing, that he was at liberty to preach when called upon by local authorities. Another brother "expelled" for equally as grave a cause is advised by a committee report signed by a minister in charge and a district president, and adopted by a district conference, to "take his case to the quorum, and whether he asks for reinstatement in the quorum or not, ask that the disability imposed upon him by it be removed, that he may be at liberty to represent the church with their approval. If it consents, then the matter may be considered by the district conference." The minister in charge who signed this report says, "I am aware that there is considerable plausibility in the position that when a quorum or any body has 'expelled' a member that they have no further jurisdiction; yet it has been a rule established by General Conference, that if a person is expelled from the church, before they can be reinstated they must make satisfaction to the branch expelling them. They are prevented even from being baptized without making such reconciliation. Upon the basis of this principle involved in that decision, I form my conclusion, that where a quorum expels a man for cause that satisfaction should be made to such quorum before his being again received as a representative in full standing." In another case, where a brother was expelled from the Seventy's Quorum for an equally serious cause, a minister in charge recommended to a district conference as one of a committee that the member be ordained to the office of elder without consulting with the quorum of which he had formerly been a member. Other cases of a similar character are on the way to the Quorums of Seventy through advice of ministers in charge, and we feel that a decision should be rendered without delay upon the questions growing out of "dropping" and "expelling" members from the Quorums of Seventy, ere greater complications, of a still more serious character, arise.

And since the Presidency have refused to render such decision, and there is, or, at least, seems to be a conflict between the President of the church and the opinion of some of the ministers in charge, as to whether the quorum "expelling" a member has any further jurisdiction over him, and as to whether a seventy "expelled" has any authority to exercise priesthood rights, or whether they must be ordained before they have such rights, we ask you, the Quorum of Twelve, to consider the matter and advise us what you believe to be the proper action to take, that there may be harmonious procedure both with the law of God and with each other, as the servants of the Most High in so important a matter as affects authority to act in the name of the Lord. Please consider this matter and communicate to us at your earliest convenience so that we may know how to advise the Quorums of Seventy relating to some matters now on the way to these quorums for their consideration and action.

The Twelve on April 1 sent us the following in reply :

LAMONI, IOWA, April 1, 1909.

To the Seven Presidents of Seventy; Greeting: In reply to your re-

quest of recent date I am authorized by the Quorum of Twelve to submit the following preamble and resolutions as adopted by them:

Whereas, There have been differences of opinion, and conflicting methods of administration regarding men expelled from the Seventy's Quorums for "cause"; and

Whereas, The Seven Presidents of Seventy have asked this quorum to express itself upon this point;

Resolved, That when a man is "expelled" from a quorum for "cause" and before he can be granted a license to act in any office, or be ordained to any office he must make reconciliation with the quorum "expelling" him and be relieved from disability by said quorum.

Yours very respectfully,
 FREDERICK A. SMITH, *Secretary of the Twelve.*

After submitting this to the Seventy's Quorums and receiving their indorsement, it was submitted to the conference, that a rule might be obtained in regard to one of the difficulties that continually confronted us, and in regard to which the Presidency had advised the council to ask conference to adopt a rule.

Brother Romanan Wight submitted his resignation from the council on account of continued affliction and no prospects of being able to do the work necessary. This was accepted, and in the regular way John Arthur Davies was chosen to fill the vacancy thus caused. He was ordained a president of the Seventy.

Gomer Reese was "dropped" at his request.

William M. Rumel was honorably released.

The brethren selected to serve as seventies were: John E. Vanderwood, John F. Wiles, Oscar W. Okerlind, James C. McConnaughy, and James M. Smith, and these were assigned to the First Seventy.

1910.—The council convened at Independence, Missouri, March 29, with Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, Thomas C. Kelley, and John Arthur Davies in attendance.

The council unanimously decided that as a rule it was bad

policy to reordain those who had been cut off from the church for adultery.

John Arthur Davies was transferred from the First Quorum to the Third Quorum, and this action was approved by the First Presidency and the Twelve.

Much time was spent in considering the Articles of Incorporation of the Order of Enoch, and the necessity of increasing the allowance to the families of the missionaries.

Those chosen to be ordained seventies were William P. Bootman, Arthur C. Silvers, Oakley R. Miller, Holmes J. Davison, Jesse W. Paxton, Albert E. Stone, and Joseph T. Thompson, the latter declining to accept the calling.

1911.—The first session this year was held March 29, at Lamoni, Iowa. Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, Thomas C. Kelley, and John A. Davies were present.

Council recommended that the First Seventy should expel John F. Wiles, and the Third Seventy should expel George J. Brookover, which was done.

The seventies selected were: Jacob Halb, J. Charles May, William Anderson, Jesse A. Roberts, Norman L. Booker, Lloyd C. Moore, Oral E. Sade, Byrne S. Lambkin, Peter T. Anderson, and Albert Vancleave. The latter two were assigned to the Second Seventy, but for reasons they thought wise they did not approve of their ordination at this time. The ordination of J. Charles May was not attended to for two years on account of being on the Island Mission and no one sent there to attend to it. Brother Byrne S. Lambkin requested that his ordination be deferred for a time.

The council decided that when names were assigned of those chosen for enrollment in a quorum that if there be any reason for disapproving such assignment that the names be referred back to the council with the reasons for such disapproval, and

to give names of any who are in possession of information. This was approved by all the Quorums of Seventy.

1912.—At Independence, Missouri, the council convened on March 27, with Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, Thomas C. Kelley, and John A. Davies present.

By his request, Brother Richard W. Davis was released.

The Second Seventy was advised to expel Benjamin T. St. John as he was unworthy to represent the church, and it was so done.

Seventies chosen this year were: James C. Page, Edward Rannie, John F. Petre, Francis L. Sawley, and Parley T. Flumb.

On account of a matter referred to the council from the Twelve the following was adopted:

Resolved, That we, as the Council of the Presidents of Seventy, feel that it is not conducive to the greatest good of the church to appoint anyone as a general missionary of the church whose past record has been such, that if known, would injure his influence for good. The Council explained that the record referred to in this resolution was the record that had been made after entering the church, and especially as a minister.

The Letter of Instruction was considered at quite a length, but no final action taken that was approved by the seventies.

The Church Historian made a request for a history of the Seventy to be furnished him, and the council authorized its secretary, James F. Mintun, to prepare such history, he to select such assistance as he may think necessary.

HISTORY OF THE SEVENTY.

BY JAMES F. MINTUN.

(Continued from volume 6, page 470.)

Soon after the conference the secretary, Joseph F. McDowell, had a notice published, entitled, "Seventies attention." See *Saints' Herald*, volume 27, page 175. In this notice are the following statistics. One hundred and thirty-one had been ordained since 1853. Eighty names appear on the record at the present time. Have knowledge of only thirty-seven who are either missionaries or active local men. Nine have been ordained to the office of apostle, thirteen have been ordained high priests, one had been released, ten have been expelled, and eighteen have died.

Another notice issued by the secretary entitled, "See, seventies, see!" *Saints' Herald*, volume 27, page 259.

The secretary received but one response to his first notice seeking information, out of the following names that had been published:

William Newkirk, Ira Guilford, Ethan Griffith, William Griffith, William Smith, Benjamin R. Tatum, Samuel Blair, George W. Harlow, Horace W. Ovitt, John A. Butterfield, Edwin C. Wildermuth, Isaac Newkirk, Daniel Bowen, John W. Roberts, William H. Hartshorn, William White, Henry B. Lewis, Eli M. Wildermuth, John Thomas, Benjamin F. Leland, Walter Ostrander, William D. Lewis, James M. Waite, Charles H. Jones, Albert B. Alderman, Isaac A. Bogue, Nathan Lindsey, James Burgess, Joseph Speight, Riley W. Briggs, Thomas Revel, Samuel Hough, Abednego Johns, Henry H. Morgan, Samuel Ackerly, George W. Shaw, David Wilding, Richard W. Atwood, Thomas Job and John B. Lytle.—*Saints' Herald*, vol. 26, p. 176.

There were seventeen seventies present at the Semiannual Conference held near Council Bluffs, Iowa, beginning September 22, 1880.

The Seventy adopted the following resolution at this conference:

Whereas, The general church funds have heretofore been used in send-

ing out elders and priests as missionaries, instead of sending those whom the law directs as the proper ones who should have precedence; therefore, be it

Resolved, That we recommend to this conference that the funds for missionary purposes be used to release, first, the quorums of the Twelve and Seventy, who should, properly, be the general and leading missionaries of the church to the world as the law directs. And we do hereby pledge ourselves to strive to magnify our calling as auxiliaries to the Quorum of Twelve, in carrying the gospel to all nations, if the church will stand by and sustain us.

At the same time that this was being considered by the Seventy the High Priests took the following action and reported it to the conference:

We, your brethren, members of the High Priests' Quorum, have had two meetings on the conference ground, and considering it important that steps be taken to facilitate missionary labor, have decided upon, and herewith submit for your approval or disapproval, the following preambles and resolutions, as expressing our unanimous opinion on the question on which it treats:

Whereas, First, the revelations accepted by the church make it the duty of the church to liberate the hands of the Twelve and Seventy; and

Whereas, Second, the Twelve and the Seventy, as the special witnesses of the church to the world, should first go as missionaries into all the world; and

Whereas, Third, we believe that the funds of the general church treasury should be first used to supply the families of the Twelve and Seventy, before the families of the high priests, elders, or priests are supplied, or money employed to send high priests, elders, or priests to distant fields of labor; therefore, be it hereby

Resolved, First, that no member of this, or of any quorum other than that of the Twelve and Seventy, should be sent out as missionaries under General Conference appointment, until all members of these two quorums have been sent, or shall have been excused for cause by proper authority, or shall have positively declined to go.

Second, that the members of the Twelve and the Seventy should be all assigned to missionary labor, in harmony with the law; the funds of the church be used for the prosecution of their missions, and the support of their families.

Third, that if the number of the Twelve and Seventy are insufficient to supply demands for general ministerial labor, and there be funds to sustain other families than those of these quorums, then members of other quorums may be chosen and sent by General Conference, and their families also supplied from the church treasury, impartially, with the families of the Twelve and the Seventy.

These reports were adopted as expressing the sentiments of the conference.

Following this action by the conference this action was also taken:

Whereas, Action has been had that moneys shall only be paid out of the church treasury to members of the Quorum of the Twelve and of the Seventy; therefore, be it

Resolved, That if there are any elders laboring in distant fields who are not members of the above quorums, they shall receive, if necessary, aid to return home.

The following brethren answered the requests of the secretary for information: John B. Lytle, Isaac A. Bogue, James M. Waite, William H. Hartshorn, Eli M. Wildermuth, and Benjamin F. Leland.

Upon information furnished Brother William H. Hartshorn was released from the quorum. So also were brethren Nathan Lindsey, George W. Shaw, and Abednego Johns.

Samuel H. Gurley died May 8, at Lamoni, Iowa, and the following memorial was adopted by the quorum:

Whereas, Brother Samuel H. Gurley was a member of the Quorum of Seventy, and highly appreciated by the same as a man of integrity who loved the work; and

Whereas, Our worthy and esteemed brother has been called home to share the joys and felicity of those who love God; therefore, be it

Resolved, That we, as a quorum, do mourn the loss of our brother, but believing that our loss is his gain.

Moreover, we do tender to the family of said brother our sympathy and condolence in their bereavement, praying God to bless and comfort them, and in the greatness of his love to ever remember them in mercy.

At the Semiannual Conference fourteen Seventies were appointed missions.

1881.—Notice was published by the secretary addressed to "Seventies Quorum." This was a request for information, with information to the Seventy that the quorum contemplates some decisive action in dropping names if information is not forthcoming. See *Saints' Herald*, volume 28, page 47.

On January 24 John L. Bear wrote from Switzerland, where

he was doing missionary work, and again on May 26. The latter time he reported having baptized one.

There were seven seventy present at the Annual Conference held at Plano, Illinois, beginning April 6.

Peter N. Brix was recommended for ordination to the office of seventy, his ordination to be provided for by the First Presidency. He was also sustained in the Scandinavian Mission. He went to Denmark by way of Plano, Illinois, starting June 18 and arriving July 28. He was ordained at Plano, Illinois, June 21, while on his way, by Joseph Smith and Israel L. Rogers.

James W. Gillen wrote from Sydney, Australia, May 13, at which place he was doing missionary work:

"I am still striving to do what I can for the spread of the work in this mission, but the progress is slow."

At this conference the Rules of Representation were presented, in which the Seventy are denominated "general officers of the church," and to be acknowledged by reason thereof to be "ex officio members of the conference."

Seventeen seventies were appointed on missions. John S. Patterson president pro tem and John H. Hansen was secretary pro tem.

The Twelve presented the following that they had unanimously adopted:

Whereas, We learn that the Quorum of Seventy have an idea that the Twelve have interfered with their removing of incapable and unworthy members of their quorum, therefore,

Resolved, That we earnestly request and urge the Quorum of Seventy, to take immediate steps to prune the quorum of all men who are incapable of active labor, *excepting* such men who have been active and faithful, but are now incapacitated by age, as we are satisfied the time has come for more or increased activity in quorums of the church, especially the Twelve and Seventy.

Twenty-three seventies were in active labor at this time.

The conference adopted the following as presented to it by the Twelve:

Whereas, It is desirable that the greatest possible amount of efficient labor be performed, and

Whereas, There are elders and priests who are prepared and willing to take the field, provided they have evidence that their labors will be acceptable to the church; therefore, we petition your honorable body to adopt the following resolution:

Resolved, That the Twelve and Seventy, when in charge of fields, have the privilege and right to take with them elders and priests as traveling companions, or to appoint them to labor in their respective fields, provided that such elders or priests require nothing from the general church treasury to keep them in the field.

Eight sessions of the Seventy were held during the Semi-annual Conference, held near Council Bluffs, Iowa, from September 1 to 11. Seventeen seventies reported. Twenty were in active labor, they being appointed on missions from this conference.

Brethren John T. Phillips and Jesse W. Roberts were by their request dropped from the quorum on account of their age.

For continued inactivity and not reporting, Isaac Newkirk,* William Newkirk, Ira Guilford, Ethan Griffith, William Griffith, William Smith, Benjamin A. Tatum, Isaac Harlow, William Harlow, Horace W. Ovitt, Isaac A. Butterfield, Edwin C. Wildermuth, and Samuel M. Hough were dropped from the quorum.

A resolution was adopted by the quorum, That the secretary notify such as he can of those who have not been magnifying their calling, that their names will be dropped at this session of conference unless they show reasons to the contrary, and that they be requested to reply at once.

The quorum adopted and sent the following to the Twelve:

Brethren of the Twelve: The resolution you passed last spring wherein you express unwillingness to go to other nations to preach the gospel except by special revelation, has had a depressing effect on our quorum;

Therefore we ask you to consider the propriety of modifying that statement, or of making one that will avoid the *apparent* inconsistency of the position you occupy when considered in relation to us.

The Twelve replied:

The inclosed note is returned, believing that upon reconsideration, you will withdraw it. The quorum does not ask of you other than it asks for ourselves. It has not sent any of your quorum, *without* evidence of it being the will of God.

The following was adopted and sent to the Twelve:

Resolved, That we request the Quorum of Twelve not to make any public statement derogatory to any member of our quorum, until they shall have first presented it to our quorum.

On September 9 Brother Columbus Scott was recommended to be ordained one of the Presidents of the Seventy, but by his request further action was deferred.

John L. Bear wrote from Switzerland November 12, of persecutions that he had endured in that country, especially from the Utah elders.

1882.—In accordance with the instruction of the Twelve in regard to pruning the Quorum of Seventy of inactive or unworthy members, a notice was published in the *Saints' Herald* entitled, "Pruning the quorum," signed by Joseph F. McDowell and Columbus Scott, committee, and Edmund C. Brand, president.

The Annual Conference of this year was held at Independence, Missouri, beginning April 6. The Seventy held five sessions. Edmund C. Brand, president; Joseph F. McDowell, secretary, assisted by Heman C. Smith. Twelve of the Seventy were present, and reported, eight reporting in writing.

Brother Charles N. Brown had been sent to a hospital for the insane.

A question, "Should a member of the quorum be tried by local authority, or by his quorum?" was answered by President Edmund C. Brand, as follows: "He was amenable to his quorum for official acts, and to local authorities for moral acts."

Some of the members of the quorum urged very positive objections to Tullidge's history, but the quorum took no action.

The following were dropped from membership in the quorum: Curtis F. Stiles, Walter Ostrander, Albert B. Alderman, Joseph Speight, George W. Shaw, George W. Harlow, Samuel Blair, William White, James Burgess, Henry B. Lowe, George R. Outhouse, and Riley W. Briggs.

After due consideration of the report of the committee in the case against Brother Magnus Fyrando, he was expelled.

Brother Glaud Rodger presented his resignation as president of the quorum, but he was sustained unanimously. The president of the quorum was authorized to call for the licenses of all who had been dropped from the quorum.

Charges of "religious dishonesty" had been sustained against Davis H. Bays by the branch and district of which he was a member, and the quorum appointed a committee to make due investigation, and the Twelve were requested not to assign him a mission, pending this investigation.

The quorum decided, "That this quorum will not take notice of any name as to belonging to the quorum, unless such name be recommended by proper authorities; viz, First Presidency, the Twelve, and Seventy." This was repealed April 12, 1886.

Brethren Richard H. Atwood, Walter Ostrander, and William D. Lewis had died during the conference year. John L. Bear was released from the German Mission, and James W. Gillen returned home from Australian Mission, June 7.

Twenty were appointed missions this year. Levi W. Hancock who was chosen a President of the Seventy in 1835, died June 10, at Washington, Utah.

At the Semiannual Conference held at Lamoni, Iowa, beginning September 20, Glaud Rodger presided over the five sessions held. James F. Mintun was secretary pro tem. Twelve of the members were present, and twenty-two reported. The committee in the case of Davis H. Bays reported, and he was silenced pending final adjustment of the troubles between him and the Gallands Grove, Iowa, branch and district, and the secretary was authorized to so notify him. The quorum appointed another committee to make further investigations.

The question, "What was meant by the word *release*," as applied to quorum action was raised. The Presidency of the Church was asked for a decision, and this is their reply:

There was a question asked by the brethren of the Seventy last fall,

to which answer was requested from the Presidency, with reference to the position occupied by members whose names were dropped from the quorum: 1, For Cause; 2, Inactivity; and 3, Disability.

1. If the cause assigned is sufficient to warrant further proceedings for membership, they should be instituted; but until such proceedings are had they are elders.

2. If dropped from the list by virtue of a rule of the quorum requiring report, or labor, or readiness to labor, not complied with, or because of inactivity, they are by virtue of their ordination elders, and under the same rules and regulations as obtain in regard to elders of the church.

3. If for disability to travel, the same rule applies as in case of inactivity; except that disability is a valid excuse for not laboring, while inactivity may, or may not be, as the circumstances of each case must upon an examination disclose.—*Saints' Herald*, vol. 30, p. 270.

Brother John S. Patterson was recommended by the quorum to be ordained a President of the Seventy, but he declined to accept.

Brother Edwin C. Wildermuth appealed to the quorum from their former decision and action in dropping him from the quorum, and giving reasons why it should not, at that time, have been done, and the quorum annulled their previous action, and he was so notified.

The president of the quorum was unanimously sustained, although he felt that he should be released from that office.

Thaddeus Cutler had been reported to the Church Recorder by some district as a seventy, but his name not being found on the record, and there was no satisfactory evidence that he had ever been so ordained, he was not recognized as a seventy, and the district authorities so reporting were notified.

The quorum made the following report to conference:

Whereas, There have been members dropped from the quorum for inactivity in performance of duty as seventies, and questions have been propounded to us as a quorum, as to what office they may hold thereafter, if any, or do they return to simply lay membership. Not being willing to render a decision without further light, we therefore, respectfully ask of the conference to speak definitely thereon.

Brother John Thomas was on a mission in the South, and at a religious service addressed the audience. He was charged with disturbing the meeting, and fined by a local justice of the

peace, but on an appeal he was exonerated. This final action was some time in the summer of 1882.

1883.—Four sessions of the quorum were held during the Annual Conference that was held at Kirtland, Ohio, beginning April 6. The first session of the quorum was held April 7. Joseph F. McDowell was secretary. Upon the report of the committee appointed to further investigate the charges against Davis H. Bays, the quorum decided to release him from the silence.

Brother Charles N. Brown died March 31, and the following was adopted to his memory:

Whereas, In the person of Brother Charles N. Brown, of Providence, Rhode Island, we had an exemplary and noble brother; a gentleman and a friend; and

Whereas, He has by death been removed from our quorum and the church; therefore, be it

Resolved, That we, as a quorum, do hereby express our regret and sorrow, but not as for those who have no hope. And we hereby express and tender our condolence and sympathy and love to and for the friends and relatives so sadly bereaved of our beloved brother's association.

Brother Edwin C. Wildermuth was dropped for inactivity.

Twenty-one were laboring under appointment from the conference, and nineteen were laboring locally.

Brethren Heman C. Smith, Bradford V. Springer, and George Montague met with some threats of violence of a serious character in the South and in one instance Brethren Smith and Montague were delivered from a mob in a miraculous way.

Brethren Glaud Rodger and James F. Mintun were in attendance at the first general reunion of the church held at Lelands Grove, Iowa.

1884.—During the General Conference held at Stewartsville, Missouri, beginning April 6, the Seventies held four sessions. Davis H. Bays presided at the first session, and Robert J. Anthony at the others. Joseph F. McDowell was secretary. There were eleven verbal and eleven written reports. Nathan

Lindsey was dropped for inactivity. Twenty were appointed missions.

President Glaud Rodger died August 3, at Elko, Nevada. Of him it is fittingly said, "He was a faithful laborer, a sound teacher, a wise counselor, and exemplary preacher, and an excellent man."

Six of the Seventy assisted at the general reunion held at Garners Grove from October 4 to 12.

1885.—During the General Conference held at Independence, Missouri, beginning April 6, the Quorum of Seventy held seven sessions, with nineteen present. Thirteen others reported in writing. Edmund C. Brand presided, pro tem, and Heman C. Smith was secretary pro tem.

The death of Glaud Rodger having occurred the previous year, the quorum paid him this fitting respect:

Whereas, It hath pleased God to call from our quorum and from the church, our highly esteemed and well-beloved brother and president, Glaud Rodger; and inasmuch as we do most sincerely feel that by his demise we have sustained a sore loss, by which we feel sadly bereaved of his congenial presence, and wise counsel, and Christian bearing; and further believing that by his decease his family have been bereft of an affectionate father and husband, a tender and loving parent and companion; therefore, be it

Resolved, That we do tender, as a quorum, to the family of our esteemed brother, an expression of deep sympathy, sincere condolence, and kindly regard for them, and pray God our loving Father and infinite Friend to sustain and comfort them, and make their hope bright in the promise of the gospel of Christ—the gift of eternal life.

The quorum adopted the following resolutions:

Resolved, That we, the Quorum of Seventy, do hereby reaffirm the resolution presented by the High Priests' Quorum, and adopted by the General Conference of September, 1880; wherein it is stated to be the duty of the church to sustain the Twelve and Seventy in their ministry as special witnesses of the gospel, before means are supplied to send out the members of the other quorums.

Resolved, That this quorum hereby declares that it recognizes the Holy Scriptures, the Book of Mormon, and the revelations of God contained in the Doctrine and Covenants as the standard of authority in church government and doctrine, and the final standard of reference in all controversies.

Resolved, That it is the sense of this quorum that no member of the quorum has any legal right to arrange with any local authorities for labor or support independently of the General Conference, or the Quorum of the Twelve, Seventy and Bishopric.

The Seventy were instructed to report this year individually to the Quorum of Twelve in regard to missionary work. Previously they had reported to the quorum and the quorum had made a report to the Twelve.

Heman C. Smith was selected as secretary of the quorum.

In regard to selecting Presidents of Seventy the following was adopted:

Whereas, We have been instructed to select seven presidents; therefore, be it

Resolved, That we make it a matter of special prayer that the Lord will name the men through the President of the church and also the one who shall preside over the seven.

This was presented to the President of the church, but he reported that he had received no further instruction from the Lord in regard to the request.

By vote that which had previously been presented to the quorum by the President of the church was accepted as the word of God to us. It is:

My servants of the Seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of Seven Presidents of Seventy provided in my law.

Brother John T. Davies had been shown a vision, and by vote it was made the basis of operation in selecting the Presidents of Seventy. The vision is, "He saw Brethren John S. Patterson, John T. Davies, James W. Gillen, Heman C. Smith, and Columbus Scott taking their places in order by the side of the two now presidents; and Edmund C. Brand was declared to be the president of the seven.

The brethren above named were unanimously declared the choice of the quorum by rising vote, and they were recommended to conference for ordination. They were ordained the same day, April 14, in the afternoon, under the hands of John H. Lake, James Caffall, and Edmund C. Brand; Brother Lake being spokesman in the ordination of Brethren Patterson and

Smith; Brother Caffall the spokesman in the ordination of Brethren Davies and Scott; and Brother Brand in the ordination of Brother Gillen.

Twenty-five of the seventies were appointed missions.

At the reunion held at Gallands Grove from October 4 to 11, four of the Seventies were present and assisted.

1886.—During the General Conference held at Lamoni, Iowa, beginning April 6, the Seventies held eight sessions. All the Seventies reported but fifteen. Three hundred and thirty-six had been baptized by those who reported. There were present of the quorum seventeen. Edmund C. Brand presided; Heman C. Smith was secretary.

Twenty-one elders were chosen by the Presidents of Seventy, to be ordained to the office of seventy, and these selections were approved by the conference, and their ordinations provided for.

They are: Myron H. Bond, George H. Hilliard, Henry Kemp, Joseph F. Burton, Hiram L. Holt, Williard J. Smith, John Smith, Isaac N. White, Evan A. Davies, Alonzo H. Parsons, Peter Anderson, Arthur Leverton, Thomas Daley, Luther R. Devore, Richard S. Salyards, John Arthur Davies, Amos J. Moore, William M. Rumel, John S. Roth, Francis M. Sheehy, and Richard C. Evans.

Forty of the Seventy were appointed missions this year.

Peter N. Brix died March 1, and the quorum adopted this memorial:

Whereas, It hath pleased almighty God to release our beloved brother and colaborer, Peter N. Brix, from the toils and cares of this inconstant life; and

Whereas, This member of the Quorum of Seventy was engaged in missionary labor and in charge of the Scandinavian Mission, and at his post; and

Whereas, We recognize that his toil and sacrifice has been very great; therefore,

Resolved, That while we miss his presence, counsel and labor, we humbly bow to this dispensation of Providence, and commend the bereft to the sweet and sure consolations of the gospel of Christ.

Henry H. Morgan was dropped for inactivity, and John H. Hansen was dropped because of his inability to fulfill his calling.

Forty of the Seventy were appointed on missions.

Seven of the Seventy were present at the general reunion held at Garners Grove, Iowa, beginning October 2.

Report of all changes was made to conference.

1887.—All the Seventies that were chosen to be ordained in 1886 were ordained that year except George H. Hilliard. He was ordained January 17, at Brush Creek, Illinois, by Alexander H. Smith.

The General Conference this year was held at Kirtland, Ohio, beginning April 6. The Seventy held their first session on the seventh, in their hall in the Temple, on the third floor. Edmund C. Brand presiding; Richard S. Salyards, secretary. One session on the eighth was spent in fasting and prayer, that the Lord might make known his will relative to repleting some of the quorums, and on the eleventh a revelation was presented as received from the Lord through President Joseph Smith, and the quorum adopted it unanimously for what it purports to be.

The committee reported in the case of Davis H. Bays and it was again referred to a committee.

John S. Patterson confessed that he was guilty of adultery and was expelled from the quorum.

Robert Davis was dropped.

Thirty-eight members reported three hundred and thirty-six baptisms. Twenty-seven were present at the sessions of the quorum. The quorum at the close of the conference numbered fifty-four members. Thirty-three were appointed on missions.

Richard S. Salyards was chosen secretary, to fill the vacancy caused by the call of Heman C. Smith to the office of an apostle. James W. Gillen and Gomer T. Griffiths were ordained apostles.

In reference to Sister Marietta Walker issuing a magazine for the young in the church, the quorum thus expressed itself:

Resolved, That we indorse the efforts of Sister "Frances" and others towards the publication of a magazine for the instruction of the young, such as are not reached by the *Hope*.

Alexander McCord, one of the first missionaries to Utah, died June 15. Zebedee Coltrin died July 21, and on the twenty-second George S. Hyde died.

Seven of the Seventy were in attendance at the general reunion held at Harlan, Iowa, beginning September 4, and assisted.

The secretary was authorized to issue a circular letter. This is "Circular Letter No. 1," and is addressed "To the First Quorum of Seventy," with a list of names and addresses of its members.

Men, my brothers, men the workers, ever reaping something new;
That which they have done but earnest of the things that they shall do;

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rained a ghastly dew
From the heavens' airy navies grappling in the central dew;

Far along the world wide whisper of the south-wind rushing warm
With the standards of the people plunging through the thunderstorm;

Till the war-drum throbbed no longer, and the battle flags were furled
In the Parliament of man, the Federation of the world;

There the common sense of most shall hold a fretful realm in awe
And the kindly earth shall slumber rapt in universal law.

—Tennyson.

LOCAL HISTORIANS AND THEIR WORK.

HISTORY OF LAMONI STAKE, BY ELDER DUNCAN CAMPBELL, STAKE
HISTORIAN.

1846.

(Elder Duncan Campbell, the historian of Lamoni Stake, and author of the following history of the stake, was born in Glengarry County, Ontario, Canada, November 29, 1845, of Scotch parentage. His grandparents on both sides came to Canada from Perthshire, Scotland, in 1817. In 1862 Duncan became a member of the Baptist Church. He received what education he had in the common schools of his native place, high school of Bay City, Michigan, Collegiate Institute of Vankleek Hill, Ontario, and the Canadian Literary Institute, of Woodstock, Ontario.

In April, 1871, he became pastor of a Baptist church at Moore, Ontario, but soon after, coming in contact with representatives of the Reorganized Church of Jesus Christ of Latter Day Saints, he accepted their mission, and was baptized August 13, 1871, and two weeks later was ordained an elder and entered at once into ministerial work. He has since occupied as elder, seventy, president of seventy, high priest, member of Lamoni Stake High Council, and historian. The last two positions he still occupies.)

COMMUNITIES OF THE OLD CHURCH.

So far as our present knowledge extends, there were no branches organized as the result of missionary effort by the old church within the territory known, under the Reorganization, as Lamoni Stake. But in the march across southern Iowa, during the exodus of the Latter Day Saints from Nauvoo, in 1846, some companies of them halted for a time at various points along the route, forming settlements and establishing the form of worship and government peculiar to their church organization.

MOUNT PISGAH.

One of these settlements, named Mount Pisgah, was located in Union County, about two and a half miles northeast of the spot where the village of Afton afterwards grew up. In a few years the members of this community followed their brethren to the West or drifted to other places.

GARDEN GROVE.

Before reaching Union County some of the westward moving Latter Day Saints made a stop in the northeastern part of Decatur County, on Brush Creek, now known as the Weldon Fork of Grand River. This was a well-sheltered and beautiful spot, and the Saints named it Garden Grove. In the spring of 1846 a claim of some three sections was fenced in and a log tabernacle, twenty-two by seventy-two feet erected. The main body soon moved on, leaving some to maintain a settlement as a recruiting station. In 1851 the remainder of them again took up the march toward the West, leaving but a few families behind.

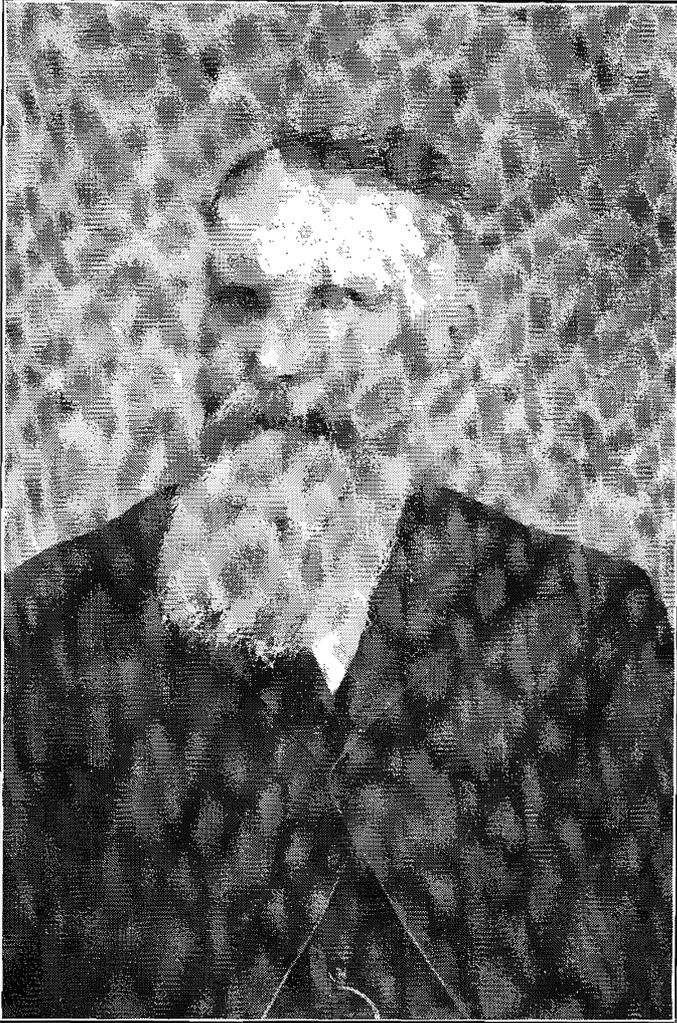
LAMONI STAKE.

1859-1861.

FRANKLIN BRANCH.

The remnant of the Latter Day Saints left behind in the vicinity of Garden Grove was visited in July, 1859, by Edmund C. Briggs and William W. Blair, elders of the Reorganization, who had been assigned a mission to hunt up the scattered Saints in Illinois and Iowa. This mission had been given at a conference held near Amboy, Lee County, Illinois, on the tenth and eleventh of the previous June.

The missionaries were kindly received, several meetings were held, with good audiences, quite a number were baptized and confirmed, and on Sunday, July 24, a branch of seventeen or eighteen members was organized. David Hall was chosen pre-



ELDER DUNCAN CAMPBELL.

siding elder, Van Buren Hale, priest; Benjamin Harding, teacher; and Elijah Hall, deacon. The branch was reported at the Semiannual Conference, October 6, 1859, at the Annual



ELDER EDMUND C. BRIGGS.

Conference, April, 1860, the Annual Conference of April, 1861, and at a special conference held at Council Bluffs, June 7 to 9, 1861, at which an addition of five to its membership was reported.

The branch was broken up in 1861 on account of the mem-

bers moving away. Some of them went to Utah and united with the dominant church there. Others moved to Council Bluffs and Crescent, Iowa, becoming identified with the branches of the Reorganized Church at those places.



ELDER WILLIAM W. BLAIR.

Elder William W. Blair visited the branch, September, 1859; November, 1860; and March 19 to 21, 1861. In the *Saints' Herald* of July 19, 1890, is given an account of a remarkable incident that occurred in connection with the baptism of Mary Ann Moss, by Elder Blair, November 12, 1860. The Dunkards, the Campbellites, and also George M. Hinkle, had in turn tried to baptize her, but failed. "She seemed to be seized with a supernatural power and would break away from them and

rush out of the water." Elder Blair's experience in baptizing her is given here in his own words:

"After prayer and singing I proceeded to baptize Mr. Moss. Then, requesting him to accompany his wife into the water, I thereupon repeated the usual form of words and was just about to immerse her, when she, seized with trembling and uttering a fearful scream seemed just ready to spring away, and I at once dropped my right hand upon her head and in the name of Jesus Christ rebuked the evil spirit. Upon this she straightened up in her place, I repeated anew the form of words and then immersed her as effectively and as orderly as could be desired. On rising from the water she sprang to the shore, grasped the hands of friends and exclaimed, 'Thank God, I now shall have my little children!'"

PLEASANTON (FORMERLY LITTLE RIVER) BRANCH.

1850-1859.

David Perdun, who had been a member of the old church and had some connection with the Brewster faction during the dark and cloudy day, came to the vicinity of Pleasanton about the year 1850. After him, in 1852, came George Morey, John Keown, Alfred W. Moffet, and George M. Hinkle, with their families. Austin Cowles and Robert Booth arrived in 1854, Ebenezer Robinson in 1855, and William Alden in 1856, with their several families. All of these had been members of the old church, and most, if not all of them, had been associated with the movement of Sidney Rigdon. Ebenezer Robinson had been connected with the publication of the *Times and Seasons*, at Nauvoo, and in Rigdon's organization he was second counselor to the president. Austin Cowles had been a member of the high council, at Nauvoo, and was president of the High Priests' Quorum under Rigdon. George M. Hinkle had been among the dissenters from the church in 1838. He made the following statement concerning his dissent: "I only dissented

from the unwise, unhallowed management of the heads or authorities of the church, and not from any *true* points of doctrine which I ever had believed." As acting colonel of the Caldwell militia he was accused of betraying the heads of the church into the hands of the military authorities of Missouri. Against this charge he made a spirited defense in a letter to William W. Phelps, dated Buffalo, Scott County, Iowa Territory, August 14, 1844. When he first settled in Decatur County, Iowa, he was a strong Rigdon man, but he afterwards attempted a reorganization of what was known as "The Bride, the Lamb's Wife," whose influence, during the short period of its existence, disquieted the minds of some of the members of the Little River Branch and caused them to abandon the Reorganized Church. Hinkle never became identified with the Reorganized Church. Neither did Austin Cowles, but he frequently took part in the meetings of the Little River Branch and in the conferences of the Decatur District, having been frequently invited to preach and doing so with acceptance.

Elders Edmund C. Briggs and William W. Blair appeared among them about the middle of July, 1859. Some of them received the message and accepted the claims of the Reorganized Church readily; others held out stoutly for the claims of Sidney Rigdon. The elders remained with them several days, visiting, preaching, and baptizing. A branch was organized which was reported to the Semiannual Conference of the following October, with George Morey as presiding elder. There was also a priest, teacher and deacon appointed, but their names do not appear in the report, and the branch record of those days is lost. Two of those baptized at this first visit of the missionaries, Helen Morey and Elizabeth Hartman, were signally blessed in being restored to health. The case of the latter was quite remarkable and an account of it may be found in *Saints' Herald*, volume 48, page 289.

During the next four years Elder Blair visited them a num-

ber of times, several were baptized, and regular meetings were kept up. In writing of a visit paid the branch, November, 1860, Elder Blair says he "found the branch there in a somewhat distracted condition, owing mainly to opposing and dividing efforts made by some of the Rigdonites, chief among whom it was said, was Ebenezer Robinson and Austin Cowles." The old Saints say that George M. Hinkle was also extremely contentious in Rigdon's favor. It is said, too, that the animosities arising out of the Civil War helped not a little to produce feelings of bitterness.

There seems to have been a misunderstanding among the members of the Little River Branch in regard to the nature of the organization effected among them in 1859. Some of them thought that it committed them to the standing of a branch of the Reorganized Church; others thought that it left them free from relationship to any general organization. A meeting was held April 27 or 28, for the purpose of adjusting matters. Elder Blair was present and presided over the assembly. He said "that inasmuch as there had been a misunderstanding with regard to the organization of this branch of the church, he recommended that a reorganization be now made, as that would not invalidate any legal acts which had been transacted, nor make valid anything which might have been transacted illegally, but it would be simply beginning anew."—Branch Record A, page 3.

It was then moved and voted that George Morey be president of the branch, the branch to be called the Little River Branch of the Church of Jesus Christ of Latter Day Saints. Eli Steel was ordained a priest, and David B. Morey a teacher for the branch. William Alden was chosen clerk.

During this visit Elder Blair baptized twenty-two persons. These with the eighteen members, one high priest, one elder reported to the General Conference held in the early part of the month, made the total membership now forty-two, and this

was the number reported to a conference held at String Prairie, June 20, 1863.—*Saints' Herald*, vol. 4, p. 28.

ORIGIN OF DECATUR DISTRICT.

At the Semiannual Conference held with the North Star Branch, October 6, "Decatur and vicinity" was placed under the presidency of George Morey. This was the initial move that led directly to the rise of Decatur District. To meet the exigencies of the situation a council "of the officers and members of the Church of Jesus Christ of Latter Day Saints, for the District of Decatur County, held at Little River Branch, Iowa, October 24, 25," transacted the following business:

Elder George Morey was called to the chair and Alfred W. Moffet chosen clerk. The following named officers were present: Elders George Morey, Alfred W. Moffet, William Alden, James Robertson; Priest Eli Steel; Teacher David Morey.

The object of the meeting was stated by the president, and a more complete organization for the work of the ministry was urged by him.

It was resolved, That the elders of this district labor in this and the adjoining country, as much as their circumstances and the feelings of the inhabitants will permit.

11 a. m., the twenty-fifth; preaching by Elder Crabb.

3 p. m.; preaching by Elder Austin Cowles. Adjourned to meet January 2, 1864.

Elder James C. Crabb, whose name appears in the above minutes, doubtless called at the Little River Branch on his way to the mission appointed him to Pike County, Illinois, by the October Semiannual Conference.

1864.

A conference of the district under the presidency of George Morey was held in the schoolhouse in Little River Branch, commencing at 11 o'clock, Saturday, January 9. The previous

council had adjourned to meet January 2, but for some reason it did not meet until a week later, probably, on account of the severity of the weather. George Morey was chosen president and Eli Steel clerk. After the opening exercises, the president read from the Doctrine and Covenants and exhorted the Saints to faithfulness in preparing themselves for the establishment of Zion in the last days. The congregation was small, owing to the depth of the snow and the severity of the weather. The opening prayer of the meeting at 11 o'clock, on the tenth, was offered by Austin Cowles. The president feelingly addressed the assembly from Matthew 5 and Doctrine and Covenants 13. Ebenezer Robinson followed on the subject of faith and the necessity of diligence and prayerfulness, showing forth the unbelief and wickedness extant in the land. The conference adjourned to meet April 2, next.

The district does not seem to have been represented at the General Conference at Amboy, Illinois, in April.

Conference which adjourned to April 2, did not assemble until the thirtieth of the month. George Morey was president and William Alden clerk. The official members present were one high priest, four elders, one priest, and one teacher. The president, after stating the object of the conference, read Romans 15, and spoke of the duties of the Saints. Elder Alfred W. Moffet followed on the principles of the gospel and the duties of the members of the branch. Next day Alfred W. Moffet read from 2 Nephi 12, and Revelation 22: 18, 19, and preached therefrom. The meeting dismissed for half an hour and on assembling prayer was offered by Austin Cowles. The president read from Moroni 7, and spoke at some length on the subject of faith. Austin Cowles followed with some remarks in the same line, and the conference adjourned to the third Saturday and Sunday in July, at the same place.

Conference met as per adjournment, July 23, George Morey presiding; Eli Steel, clerk. The president explained the object

of the conference and exhorted the Saints to faithfulness and a strict obedience to all the laws and commandments of God. Alfred W. Moffet followed with an exhortation and James Robertson spoke on the subject of faith and charity. Sunday morning, July 24, George Morey read Doctrine and Covenants 38: 12, and preached to a very attentive congregation. In the afternoon Alfred W. Moffet read from Doctrine and Covenants 15, and after some remarks sacrament was administered, and the conference adjourned until the last Saturday in October.

The district did not report to the Semiannual Conference held in October, neither can record be found of the district conference appointed for October.

1864.

Pleasanton (formerly Little River Branch).—On June 23, at a meeting called by George Morey, he offered his resignation as president of the branch and it was accepted. A motion was then offered by Alfred W. Moffet that George Morey be again elected president. Pending the motion the meeting adjourned till June 30. At this meeting Elder Morey said that under the circumstances he could not act as president of the branch. By motion Elder Alfred W. Moffet was chosen to preside. Robert Booth was ordained a priest and John Keown a deacon.

After this the branch record is missing until October 31, 1868, at which date George Morey was president and Eri J. Moore clerk.

1865.

Conference met according to previous appointment, January 28, 29, with George Morey president; Eli Steel, clerk. Conference adjourned till the last Saturday and Sunday in April.

By resolution of April General Conference, the Decatur District was included in the territory that was to be known as The Iowa, Kansas, and Nebraska Pastorate, and Charles Derry was appointed to preside over it.

There is no report or minutes to be found of the district conference appointed for the last Saturday and Sunday in April; neither is there any account of the July conference; but a letter from Charles Derry, in the *Saints' Herald* for October 1, indicates that George Morey was sustained president of the district. Brother Derry writes in part as follows:



ELDER CHARLES DERRY.

I, in company with Brothers Putney and Davis H. Bays have visited the church at Little River, Decatur County, and found some difficulties there, growing in a great measure out of politics, but I got the brethren together and I trust removed the evil, and all promised to live in peace and harmony. They felt bad that they had allowed such unimportant matters to divide them, and create feelings of bitterness in their hearts. Generally they are a noble and truth-loving people. I endeavored to arouse the brethren to diligence in the cause of God. Brother Morey was sustained as the president of the district, although he is not able to travel from home, but we could not choose a better man under the circumstances;

but I realize that every president of a district should travel, that he may spread the work in all parts possible. Brother Davis H. Bays was appointed to travel in that district under the direction of Brother Morey, and the Saints there promised to provide for his family, and I have no doubt but what they will nobly fulfill their promise. Brother Bays will do a good work there; his heart is in the work; and he applies himself to the study of the law of God, and is diligent, possessing confidence in God. I preached in Leon, but as a storm was coming on, and the citizens thought that the courthouse was not safe, I had to shorten my discourse, and left an appointment for Brother Bays. We held meetings as often as we could in the vicinity of Little River; our meetings were well attended, and a good spirit prevailed; I believe a good work will be done in that vicinity. I was honored with baptizing one in Spring Valley.

At the Semiannual Conference, October 6, 7, Davis H. Bays was appointed to go to Decatur County, and Edward W. Knapp was appointed to labor in connection with him. The district was represented at this conference by Alfred W. Moffet.

There are no minutes extant of the October district conference, but the following extract from a letter by Charles Derry, in *Saints' Herald* of January 15, 1866, will give some idea of it:

I attended the conference at Decatur after you left me, on the 29th of October. The weather was very unfavorable, and there was not a large attendance. There being no special business, I occupied the time, by request of Elder Morey and the Saints, in setting forth the object of the gospel and the necessity of the Saints being united and the blessedness that would result from such a union, "even the blessing of life ever more." I found that "certain lewd fellows" had made threats to drive the Saints from the neighborhood; but it had ended in smoke. In the evening I endeavored to show that popular opinion had seldom, if ever, been on the side of truth; and that the legacy that Christ had left with his Saints was, "In me ye shall have peace; but in the world ye shall have tribulation."

On Monday evening I preached in Eldorado, and showed that the doctrine of the Church of Jesus Christ of Latter Day Saints as established by God under the hand of our martyred Prophet; and as reestablished under the presidency of his son Joseph, were strictly in accordance with every principle laid down in God's word, and with all true philosophy and common sense; and defied proof to the contrary. It was a mixed congregation, and although right in the place where the mobocrats lived, the discourse was received with great favor, and I was requested to preach the next night, but my appointments prevented me. On the next day I left the Little River Branch, having the blessings and good wishes of the Saints in my favor.

Little River Branch.—It is said that a Sunday school was maintained during the summer months, at least, as early as this year, but there is no existing record of the fact. To the General Semiannual Conference of October 6, 7, the branch reported forty-three members, one high priest, five elders, two priests, one teacher. On his way back from the conference President Joseph Smith visited the branch, but “the inclemency of the weather prevented a meeting.”

WAITING.

Serene, I fold my hands and wait,
 Nor care for wind, or tide, or sea;
 I rave no more 'gainst time or fate,
 For lo! my own shall come to me.

I stay my haste, I make delays,
 For what avails this eager place?
 I stand amid the eternal ways,
 And what is mine shall know my face.

Asleep, awake, by night or day,
 The friends I seek are seeking me;
 No wind can drive my bark astray,
 Nor change the tide of destiny.

What matters if I stand alone?
 I wait with joy the coming years;
 My heart shall reap where it has sown,
 And garner up its fruit of tears.

The waters know their own and draw
 The brook that springs in yonder height;
 So flows the good with equal law
 Unto the soul of pure delight.

The stars come nightly to the sky;
 The tidal wave unto the sea;
 Nor time, nor space, nor deep, nor high,
 Can keep my own away from me.

—John Burroughs.

CURRENT EVENTS.

PREPARED BY RUPERT WIGHT.

August 28, 1913. The Carnegie Peace Palace at The Hague is dedicated.

September 3, 1913. Mayor W. J. Gaynor accepts a renomination offered by a nonpartisan committee of citizens at a mass meeting in City Hall Park, New York City.

September 3, 1913. Ex-President Taft is elected president of the American Bar Association at the closing session of the annual meeting in Montreal.

September 3, 1913. John Martin, seventy-nine years old, former United States Senator from Kansas, dies.

September 4, 1913. Thomas H. Birch, of New Jersey, is nominated for minister to Portugal.

September 4, 1913. Ex-Associate Justice Henry Billings Brown, of the United States Supreme Court, dies in New York.

September 5, 1913. The governor of the province of Puerto Plata declares his independence of the Dominican Republic.

September 6, 1913. Hans N. Hansen and wife left Quebec on their way to Denmark for missionary work.

September 6, 1913. The United States gunboat *Detroit* is ordered to Santo Domingo because of the revolution.

September 7, 1913. William F. Havemeyer, retired sugar manufacturer, dies in New York.

September 10, 1913. William J. Gaynor, mayor of New York, dies on the *Baltic*, on his way to Europe for a brief vacation.

September 11, 1913. The formal opening of Graceland College for 1913-14 occurs. Samuel A. Burgess is inaugurated president.

September 11, 1913. Adolph L. Kline, Republican, president of the Board of Aldermen, becomes mayor of New York, to serve out Mayor Gaynor's term of office.

September 14, 1913. Professor Malladra descends to a depth of 1,200 feet in the crater of Mount Vesuvius, and succeeds in registering a temperature of 626 degrees Fahrenheit.

September 15, 1913. Elder Parley T. Plumb, a member of the Quorum of Seventy, was drowned in the Chehalis River, at Claber, Washington, while attempting to save a sister who had got beyond her depth.

September 18, 1913. Provisional President Huerta calls on General Felix Diaz to return to Mexico from his European Mission.

September 18, 1913. The House, after adopting an amendment affirming the gold standard of value, finally passes the Administration Currency Bill by a vote of 285 to 85.

September 18, 1913. President Wilson nominates Ex-Governor Joseph W. Folk, of Missouri, to be solicitor for the Department of State.

September 18, 1913. The trial of William Sulzer, governor of New York, by the High Court of Impeachment, composed of members of the State Senate and judges of the Court of Appeals, is begun at Albany.

September 19, 1913. Ex-Congressman Washington Gardner, of Michigan, is chosen Commander-in-Chief of the Grand Army of the Republic.

September 20, 1913. Elder Charles H. Jones dies at Lone Rock Branch, Harrison County, Missouri, at the age of eighty years. He had been in the church since 1861.

September 20, 1913. Secretary Bryan signs treaties putting into effect his peace proposals between the United States and Panama and Guatemala.

September 21, 1913. Provisional President Huerta issues a declaration to the people of Mexico, in which he says the Government has no candidate for the presidency and will show no favoritism.

September 22, 1913. A Sunday school was organized at

Rockford, Illinois, with about twenty-four members. There is no branch of the church there yet.

September 22, 1913. The International Congress on Alcoholism at which American organizations are represented, opens at Milan, Italy.

September 23, 1913. Governor Sulzer relinquishes his office pending the termination of his trial.

September 26, 1913. A tugboat is successfully passed through the Gatun locks of the Panama Canal, being raised from the Atlantic level through three chambers to the level of Gatun Lake.

September 27, 1913. Elder William Hawkins died at the age of eighty-seven years. He had joined the church at the age of fifteen and had lived in and near Saint Joseph and Oregon, Missouri, for forty-eight years.

September 29, 1913. Major John F. Lacey, Ex-Congressman from Iowa, dies at the age of seventy-two.

September 30, 1913. The Underwood Tariff Bill as reported by the House and Senate conferees, is adopted by the House by a vote of 254 to 103.

September 30, 1913. The American Road Congress in session at Detroit, adopts a resolution favoring the passage of uniform road laws by the several state legislatures.

September 30, 1913. Fifty-four passengers and crew of the British freighter *Templemore*, afire in mid-Atlantic, are rescued by the *Arcadia*, summoned by wireless telegraphy.

October 1, 1913. The prosecution closes its case in the impeachment trial of Governor Sulzer.

October 2, 1913. The Democratic Tariff Bill passes the Senate by a vote of 36 to 17.

October 2, 1913. The Chinese National Assembly decides that the presidential term shall be five years, with not more than one reelection.

October 3, 1913. President Wilson signs the Underwood-

Simmons Tariff Bill at the White House before a gathering of the Democratic party leaders, and it becomes a law at midnight.

October 6, 1913. James W. Gerard, the new United States Ambassador to Germany, arrives in Berlin and informally assumes the duties of his office.

October 6, 1913. The city of Nome, Alaska, is almost destroyed by a storm. Five hundred houses are demolished but no lives are lost.

October 6, 1913. Francis Burton Harrison, the new governor-general of the Philippines, in an address delivered on his arrival at Manila, announces that the policy of the Wilson Administration is to give the people of the islands a greater voice in their government, with a view to ultimate independence.

October 6, 1913. The Chinese Parliament elects Yuan Shih-kai first president of the Republic.

October 6, 1913. Japan and Russia formally recognize the Chinese Republic, upon the election of its first president, Yuan Shih-kai.

October 7, 1913. General Li Yuen Heng is elected vice president of the Chinese Republic.

October 7, 1913. Count Vincenzo Macchi di Cellere is appointed Italian ambassador to Washington.

October 8, 1913. The American minister to Santo Domingo, James M. Sullivan, induces the warring factions in the republic to sign a peace pact.

October 10, 1913. One hundred and four members of the Mexican Chamber of Deputies are arrested and thrust into prison at the order of President Huerta when they refuse to rescind their resolution ordering an investigation of the alleged murder of Senator Dominguez.

October 10, 1913. Yuan Shih-Kai takes the oath as president of China.

October 10, 1913. Prince Taro Katsura, thrice premier of Japan, dies at Tokyo.

October 10, 1913. President Wilson touches an electric button in the White House, blowing up Gamboa Dike of the Panama Canal.

October 11, 1913. The liner *Volturmo*, of the Uranium Line, sailing from Rotterdam to Halifax and New York, is burned at sea and more than one hundred lives are lost.

October 12, 1913. Thomas Nelson Page, the new American ambassador to Italy, presents his credentials to King Victor at Pisa.

October 12, 1913. Timothy L. Woodruff, a prominent Progressive leader, and former Lieutenant-Governor of New York State, dies.

October 13, 1913. The legality of the Arkansas prohibition election is upheld and the State will be "dry" after January 1, 1914.

October 13, 1913. James H. McKenna, for thirty-three years clerk of the United States Supreme Court, dies at the age of seventy-six years.

October 14, 1913. Four hundred and seventeen lives are lost in a mine explosion at Cardiff, Wales, seventy-four men being killed outright and the rest cut off from rescue.

October 14, 1913. President Wilson notifies Provisional President Huerta that, in view of conditions, the United States will not recognize as constitutional the election of a president and members of congress set for October 26.

October 15, 1913. The diplomatic representatives of Great Britain, France, Spain, Cuba, Guatemala, and Norway, at a conference in Mexico City decide to recommend that their respective governments send warships to Mexico to afford legation guards should conditions require.

October 16, 1913. Henry Van Dyke, the new United States

Minister to the Netherlands, presents his credentials to Queen Wilhelmina.

October 17, 1913. Governor William Sulzer, of New York, was removed from office by the High Court of Impeachment, the vote standing 43 to 12; two not voting. Martin H. Glynn, lieutenant-governor, takes oath as governor.

October 18, 1913. The Dutch Government appoints Chevalier W. F. L. C. Van Rappard to succeed Jonkheer J. Loudon, as minister at Washington.

October 18, 1913. Arthur Yager, of Kentucky, is appointed governor of Porto Rico.

October 22, 1913. Reuben Gold Thwaites, a noted historian and author, and secretary of the Historical Society of Wisconsin dies at Madison, Wisconsin.

October 26, 1913. No Mexican candidate for president received enough votes to elect, and Provisional President Huerta continues in office.

October 27, 1913. The British Foreign Office announces that it will take no steps in the Mexican situation without consulting the United States.

October 30, 1913. A bill authorizing Prince Regent Ludwig to proclaim himself king in place of the insane King Otto, is passed by the lower house of the Bavarian Diet.

October 30, 1913. Companies representing a capital of more than \$1,000,000,000 form a committee in London for the purpose of inducing the British Government to alter its decision not to participate in the Panama-Pacific Exposition.

October 31, 1913. Joseph E. Willard, United States ambassador to Spain, is received by King Alfonso in Madrid.

November 3, 1913. Prince Collier, the American author and traveler, dies in Denmark.

November 4, 1913. John Purroy Mitchell, Fusionist, is elected mayor of New York.

William Sulzer, deposed governor, is elected to the New York

Assembly, and a majority of the assemblymen who voted to impeach him are defeated.

Joseph C. Armstrong is elected mayor of Pittsburg.

Republicans elect F. S. Spiegel mayor of Cincinnati, and Carl H. Keller mayor of Toledo.

Mayor Newton D. Baker, of Cleveland, Democrat, is re-elected.

Joseph E. Bell, Democrat, is elected mayor of Indianapolis.

John H. Bushmeyer is elected mayor by the Democrats of Louisville.

Doctor George R. Lunn, Socialist mayor of Schenectady, New York, is defeated for reelection by Teller Schoolcraft, Fusionist.

Louis Will, Progressive, wins mayoralty of Rochester, New York.

Louis P. Fuhrman, Democrat, is reelected mayor of Buffalo.

Mayor Karb, of Columbus, Ohio, is reelected by Democrats.

David I. Walsh and James F. Fielder, Democrats, are elected governors of Massachusetts and New Jersey, respectively.

Democrats elect Henry C. Stuart governor of Virginia.

Blair Lee, Democrat, is elected United States Senator by the Maryland legislature.

November 5, 1913. The Navy Department orders the assembling of a fleet at Vera Cruz, Mexico.

November 6, 1913. General Felix Diaz, recently a candidate for president of Mexico, is stabbed by a would-be assassin at Havana.

November 7, 1913. Alfred Russel Wallace, the famous English scientist, dies in London in his ninety-first year.

November 9, 1913. A heavy snowstorm strikes western Pennsylvania, Maryland, Ohio, West Virginia, and Michigan. A hurricane on Lake Erie wrecks several ships and more than sixty lives are lost. Damage to property in Cleveland is estimated at \$2,000,000.

CONFERENCES.

August 2, 1913. The British Isles annual conference convened in the East Manchester meetinghouse, with Elders Ulysses W. Greene, William H. Greenwood, and Roderick May presiding.

August 16, 1913. Northeastern Missouri conference convened at Oak Ridge Schoolhouse, President Frederick T. Muschel in charge.

August 18, 1913. Northern California conference convened at Irvington, California, with Elders Francis M. Sheehy, John M. Terry, and Charles A. Parkin presiding.

August 22, 1913. Southern Missouri district conference convened with the Ava Branch, Elders James T. Davis and John F. Cunningham presided, assisted by Patriarch Ammon White and John A. Davies.

August 23, 1913. Utah district conference convened at Ogden, Utah, the minister in charge, Peter Anderson, and district president James C. Chrestensen, and Elder Charles A. Smurthwaite presiding.

August 30, 1913. West Virginia District met with the Mount Zion Branch, Elders James C. McConnaughy, Joseph Biggs, and Baronett Beall presiding.

September 6, 1913. Eastern Colorado district conference convened at Wray, Colorado, Samuel Twombly and Peter Anderson presiding.

September 10, 1913. Conference convened at Independence, Missouri, with the minister in charge, John W. Rushton, and stake presidency, George E. Harrington, William H. Garrett, and Myron H. Bond presiding.

September 13, 1913. Mobile District met in conference at Theodore, Alabama, Elders Francis M. Slover and Oscar Tillman presiding.

September 27, 1913. Southern Wisconsin district confer-

ence convened at Madison, Wisconsin, with President Edwin J. Goodenough in charge.

September 27, 1913. Pottawattamie district conference was held at Crescent, Iowa, with the district presidency in charge.

October 3, 1913. Little Sioux district conference met at Sioux City, Iowa, Elders Sidney Pitt, Joseph W. Lane, and Joseph W. Smith in charge.

October 3, 1913. Central Oklahoma conference met at Terlton, Oklahoma, with President Earl D. Bailey in the chair, assisted by Elder James E. Yates.

October 4, 1913. Massachusetts district conference met with the Providence Branch, Elders Hyrum O. Smith and Arthur B. Phillips presiding.

October 4, 1913. Central Illinois District assembled in their thirty-seventh conference at Pana, Illinois, with Elders Martin R. Shoemaker and John W. Rushton in charge.

October 4, 1913. Toronto District convened with Port Elgin Branch with the district presidency and Elder Richard C. Evans presiding.

October 11, 1913. London, Canada, District met in annual conference at Stratford.

October 11, 1913. Far West district conference convened with German Stewartsville Branch, district presidency and Elder John W. Rushton in charge.

October 11, 1913. Florida District met with the Alaflora Branch near Dixonville, Alabama, Clarence J. Clark, William M. Aylor, and Francis M. Slover presiding.

October 11, 1913. Nauvoo conference convened at Fort Madison with District President Charles E. Harpe in charge, assisted by Elders George P. Lambert and James McKiernan.

October 18, 1913. Gallands Grove district conference convened at Gallands Grove, Iowa, with the district presidency and Elders Elbert A. Smith and Heman C. Smith in charge.

November 1, 1913. Southern Michigan and Northern Indiana convened in conference at Ray, Indiana, with the district presidency and Elder James F. Curtis presiding.

REUNIONS.

August 27, 1913. Eastern Colorado district reunion convened near Wray, Colorado, in George Bullard's grove, in charge of Elders Peter Anderson, Samuel Twombly, and Delman E. Tabor.

September 13, 1913. The reunion of the Northeastern and Northwestern Kansas districts convened at Riverside Park, Blue Rapids, Kansas, with Elders Frank G. Hedrick, John W. Rushton, and Joseph Arber presiding.

WHY should the soldier alone have his heroism? Why should the preacher alone have his day of martyrdom? Why should we expect the lawyer only to give us justice professionally? Is it not to-day a fact that the greatest of all injustice, that the most gigantic of all our tragedies, is because we have not learned to inculcate a sense of honor in the baking of bread or in the production of the common commodities of life? It is true that we honor the soldier, not so much because he slays, as because he is willing to be slain. We do not think so much about the bravado or swashbuckler as we think about the man who holds his life at the disposition of the state, who holds his life as valueless that the state may be saved. We read with growing wonder of the martyrdom of John Hooper, Wycliffe, and others, the men who have made history, but why should the preacher any more than the baker have his place of martyrdom? It is the minister's duty to die rather than to suffer truth to become obscured. It is the duty of every minister to hold the cause of righteousness, the supremest of all things; but not his only.—J. W. Rushton.

NECROLOGY.

ELDER PARLEY T. PLUMB was born at Worthington, Nobles County, Minnesota, April 6, 1881, was baptized at Bridger, Carbon County, Montana, October 18, 1896, by Elder Parley W. Premo, ordained a priest at Beaver, Missouri, March 11, 1903, by Elders Arthur M. Baker and Parley W. Premo; an elder September 20, 1908, at Bellaire, Illinois, by Elders Henry Sparling and Charles H. Burr. In 1912, by action of General Conference, he was ordained a seventy.

He entered the general ministry in 1909 and continued until his death, laboring in Illinois, Missouri, and on the Pacific Slope.

He was a young man of bright promise, serving the church well, and with general satisfaction.

He lost his life by drowning in Chehalis River, Claber, Washington, while striving to save a sister.

A few years ago he married Miss Nellie Sparling, daughter of Elder Henry Sparling, who with four children survives him.

ELDER CHARLES H. JONES was born August 5, 1833, at Peru, Clinton County, New York, and in his youth removed to Indiana, thence to Illinois. He was baptized May 13, 1861, at Marengo, McHenry County, Illinois, by Elder Samuel Powers; soon after, date not known, he was ordained an elder, and did some preaching in northern Illinois and Wisconsin. At the General Conference at Amboy, Illinois, on April 8, 1863, he was ordained a seventy by Elders William W. Blair, John Shippy, and Edmund C. Briggs. This was the last ordination he ever received, but occupied in this capacity until superannuated, and even then continued to preach locally. He had a peculiar style of his own, but one that won the hearts of the people, and he was ever a popular preacher. His warm personal friends were legion. He served as president of Marengo Branch, Illinois, for some time, and when he came west was

made the first president of Lamoni, Iowa, Branch, at its organization November 12, 1871. After removing to Harrison County, Missouri, he occupied for a season as president of Lone Rock Branch. December 10, 1857, at Windsor, Dane County, Wisconsin, he was married to Miss Margaret M. Stowe. They were youthful friends in the State of New York, and again meeting in the West, they renewed their early friendship, which resulted in the plighting of vows which were faithfully kept through a happy union of fifty-six years. Mrs. Jones and two sons survive him.

He died September 20, 1913, and was buried at Lone Rock, Missouri.

SHALL the dead live again? I can not prove to you that those who die will live hereafter, but I surely believe they will. I can not prove that the sun will rise to-morrow, but I surely believe it will. And I as certainly believe the dead will rise and live again. Why should man perish utterly? On these autumnal days, may be seen passing far overhead in the blue sky above us, the seed and downy flower of the thistle. On and on it goes, over hill and meadow, across river and mountain, and it may be over lake and ocean; but it falls at last to earth, and lies buried beneath the ice and snow of winter, dead. But by and by comes again the soft, vernal sunshine; and the fructifying earth brings to life again the covered seed; and it flowers again and lives another life. Oh, is not man and his soul more to God than the seed and flower of the thistle?"—
Joaquin Miller.

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"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."

HEMAN C. SMITH, EDITOR.

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BIOGRAPHY OF ALEXANDER H. SMITH.

BY VIDA E. SMITH.

(Continued from page 75.)

On Board Steamer *Southern Cross*.

AT ISLAND OF MARKIMO, October 17, 1901.

Dearest Lizzie: Deeming it a pleasure for you to hear from me, and that I am well, I write you, hoping to get these lines off for the east on the next mail steamer. We left Papeete on Tuesday morning, on the *Southern Cross*, and Thursday morning we landed on the Island of Anaa. There is a branch of the church there. The steamer had some freight for this island and some bufa, dried cocoanut, to take on, and would be all day till four p. m. doing it, so Brother Burton went ashore on one of the first boatloads, to see if any of our people were there, and sent a note on board telling us all to come ashore, as the Saints wanted to give us a reception in the chapel. To divide the party and have Emma and I come on one boat and the others to follow. The vessel was half a mile from shore and all cargo had to be taken on small boats. They had to pass through a narrow channel in the reef, and then could not land, but the natives waded out and carried everything ashore on their backs, and there was a good chance to get wet, but ashore we went, and when we got as near as the boat would go, a native presented himself and told me to get on his back, and on I climbed, and away he trotted ashore. I know you would have laughed to have seen me. A big fat man perched like a big fat frog on a brown man's back, just able to keep my feet out of water. A large native picked Sister Burton up like she was a little girl, in his arms, and strode off with her and thus we got ashore. Leon looked funny on the native's back, he was so long, but he was not so heavy as Brother Burton or I. I had a laugh at Sister Gilbert, a native brought her in his arms and she was just a trifle afraid and clung to the man with her arms around his neck, but we all got safely ashore, and then marched up to the meetinghouse, and there we found the women sitting on the floor, and six chairs for us, the men standing in groups. They welcomed us with a song, and prayer; then one of them made a speech of welcome and presented us with two Chili dollars apiece. We responded through Brother Burton, who speaks the language. We took a long walk on the island, and found some nice shells, and enjoyed ourselves among the cocoanut groves. But it was hot. We men went back to the village, and the women pulled off their shoes and stockings and waded around, playing the little girl act for half an hour or more. The natives got some fresh cocoanuts and gave us a drink of cocoanut water. It is fairly good, but one has to learn to like it as a drink to quench thirst. Then they got up a dinner for us. They had no need to cook a dinner for themselves, they eat cocoanuts. They bite the outside shuck, cut a hole in the shell, drink the water, break the shell and eat the meat, the meat of what they call a water cocoanut is like rubber to me. I

don't like it; Gilbert likes it. If they have no knife to open a nut they gnaw a hole in, get the water, and then hit the nut against a tree or stone and feed sumptuously. Well, we stayed with the natives till the vessel whistled for us and sent a boat for us, and we got on board, and were soon out of sight of land again. This morning, at daylight, I looked out of my porthole of a window, and saw the flash of water breaking on a reef, so I got up and went on deck and saw we were in sight of land again, but it was a long way off. The coral reef was only about half a mile away and the great waves were dashing upon it, the water flying high in the air. It was a grand sight, and still fearful to think what would be our fate, if we should run on that reef at night. It seemed that no living soul could pass through that surf. About ten o'clock a. m. we found a pass through the reef, and came in and anchored off a half mile or more from a native village. While they were discharging a little freight, a very black native came aboard and told that all our folks had gone up to Kaukura to attend a conference and meet us, so we did not go ashore. We are lying here all day. Will run to our next stopping place in the night, getting there early in the morning. There we get off and remain ten or twelve days. They are heaving anchor now to go. I will finish to-night.

We are out at sea again. The pass through the reef is a dangerous one, but we passed out O. K. The current was very swift, and tossed the waves about immensely, but one only threw water on board, and Metuaore got sprinkled. I can only write of generalities now, but when I can have the run of the mails again I may be able to write of the particulars. At our next stop we will likely stay for a fortnight, that is, ten or twelve days. I am urging Burton to so arrange that I may get off for New Zealand, and Australia on the thirtieth of November beat from Papeete, and he thinks it can be done. If I can, Leon and I will spend Christmas at Ina's. Won't that be nice?

The sea is quite high this evening. These islands are a coral production, and are in all shapes; oval, oblong, and long strings of narrow islands, on the coral reefs. These reefs form a ring, and within the reefs the water is shoal. They form great lakes in mid-ocean. The one we just came out of is thirty-nine miles long. Seen at a distance, with the sun shining, they present the most beautiful appearance. The waters look the color of the rainbow almost, and are pretty. The water is so clear one can see the bottom at thirty feet deep. The coral are white. I am writing in my stateroom with my pillow for a desk and it is getting awfully hot as the engine room is just across the aisle from me, and it's getting too dark, so I will close and get this ready for the box. Love to all. May God bless my loved ones at home and keep me safe to meet them again.

RAIROA ISLAND, October 13, 1901.

Sunday. All are well except Leon, who has had the toothache and whose face is somewhat swollen in consequence. At eight o'clock a. m. John W. Gilbert preached in the native tongue. At ten o'clock, dedication

service. Brother Burton is to preach and I am to offer the dedicatory prayer. I can not talk to the natives, so I get terribly lonesome. Brother Gilbert and Brother Burton and Sister Burton all talk the lingo, at least so as to make themselves understood. The natives are very kind to me. This morning a couple gave me some very nice pearls. They would load me down with shells if I desired them. They are too cumbersome to carry many from place to place. The place which is to be dedicated is a tabernacle, made from the cocoanut trees, with matts all over the ground inside. A very pleasant cool place to hold service in. I guess I will have to get out my Bible and read up a little.

Monday, October 14. I awoke this morning with a severe headache, but after washing and a cup of coffee, with bread and butter and sardines, I felt better. My eyes were most affected, result of the constant wind and reflection of the sun upon the water. Our cottage, or the one assigned us in company with Brother and Sister Burton, is located within fifty yards of the beach, facing the east. There are a few cocoanut trees between us and the water's edge, which mitigates the heat and makes it bearable. The island is a coral reef; there is no soil, but sand, or disintegrated coral, and to get other trees than the cocoanut to grow, they dig square holes deep enough to get the seep of water, and plant them at the bottom. In a manner plant their tree in the bottom of a well or cellar, and as all things seem to be common here, it is a chance if the owner or some one else gets the fruit. So far as our experience goes, all are strictly honest. We leave our things open and lying loose, with no fear of loss. Brother Burton has just come in and said that we had better go and visit the French gendarme, as he is very clever to our people. There, my pen has another fit, and I guess we better quit writing for a time. I received a fine shell this morning and some nice little pearls yesterday, or day before. Well, we have been, and visited the governor and gendarme, the one officer of the French Government on the island. It was simply the paying our respects to the French Government, and we gave him a box of bananas. He expressed himself as very well pleased, and said anything he could do for us, he would cheerfully do. Yesterday's service was a very good service, preaching at eight o'clock a. m. and dedication service at ten a. m., with preaching at its close, and Sunday school following. Prayer and testimony at three o'clock p. m., and preaching at seven p. m. Brother Gilbert in the morning service. I made dedication prayer; Brother Burton preached the sermon in native. Poi Miti for the evening service. Brother Burton said the sermon was an excellent effort, subject, Repentance and remission of sins. Again we have been presented with shells, five pearl shells, large ones. I feel almost like it was an imposition upon these poor people to take their shells, for their shells represent money to them; but we must receive or offend as it is understood, by them, that in this way they represent their appreciation of our mission among them. There came one this morning and made an offering of shells, and said

he was glad to give them, for he had traced my ancestry back to Abraham, and he was glad to meet a descendant of the chosen seed. It makes me feel queer sometimes to have men who take the Scriptures so real and literal in every respect. They accept the prophetic statement that father was a literal descendant of Ephraim, and of course his children are also descendants of the Father of the Faithful. I had a dream on board the ship coming here which sets me straight on the descent of this people. I saw a native dressed in a white shirt, or waist, with a parena or hipcloth, or garment which both the male and female wear, and I was awakened, and while awake I was given plainly to understand the native represented these islanders, and that they were Lamanites, and were worthy the priesthood, to officiate among their own people. Before this I was in doubts as to Metuaore, as to ordaining him to the high priest's office, and to the office of bishop. I am satisfied now, and if it meets the approval of the Saints, held in conference, I shall ordain him. It seems a little queer to see the shadows at the south side at noon instead of on the north. I am sleepy and will stop writing for a spell.

I have just been called upon to bless a bottle of oil, the natives want me to bless the oil. I guess they are much like other Saints; they certainly understand the gospel. Sister Burton just informed me she has had to let out Brother Burton's coat a full inch since he came back to the islands. He is in a fair way to enlarge Zion's borders. It is very warm; the wind has almost ceased blowing for a spell. I hope it will breeze up again. I will wait awhile ere I write more.

October 15. This morning we went out fishing in one of their large sailboats. Leon, Wilmer, and I, with two natives to manage the boat and get bait. Leon got a fine large fish on his line, and blistered his fingers getting him in. Wilmer had to help pull it on board. It would weigh fifteen or twenty pounds, but the natives said it was not good to eat, it was too large, the meat was strong. . . . Wilmer caught one other, but I caught none. The natives have many of them been out diving for pearl shells. They have a box about eighteen inches square at large end from fourteen to sixteen inches at small end, and about eighteen or twenty inches deep. The whole end is fitted with glass. One side is shorter than the others with a half circle to fit the neck, cut in. They take the box and get overboard with it and put their heads in the box, with the glass downward and thus are able to see the bottom plainly ten or fifteen feet deep, and see shells if there are any; when they see one, they leave the box floating and dive down and get the shell. Sometimes they find shells not more than three or four years old with fine growth of coral growing on the shell. I have one,—the spray or bunch of coral must be six or eight inches tall,—a really fine specimen. I hope I can get it home without breaking it. It is three o'clock p. m., and is raining a fine shower. Tapune preached last night, and Brother Burton said he made a fine effort. I am satisfied that he really did remarkably well. His subject was church organization or, "Let us examine ourselves by the line and measuring rod," to see if we are the church. I could

not understand much, but enough to know what he was talking about. He was finding a place in the church for the patriarch.

October 16. This morning is showery and not so warm; the wind has risen and blows cool. Several of the natives came in and gave us some very fine pearl shells. The natives, some of them, went out fishing and brought in a load of fish,—some blue and green with a head and mouth like a huge parrot, except both upper and lower jaws are alike, with strong teeth set inside the hard, cup-shaped jaws. The coloring is deep and bright. One large one was black. Most of them looked like the rock bass of the Minnesota lakes. A couple of days ago one of the natives speared a shark. A small one, about three or four feet long, near the shore. Last evening Brother Burton and I went on a long walk, intending to go bathing if we found a smooth, sandy beach, but were so long finding a place that it was too late to go in, so we returned. We got so warm, simply walking slow, that our clothes were wet with perspiration. We saw many beautiful fish of many colors, some striped like the zebra; some so clear we could see through them like glass. There were green, blue, and some white with black fins. One shaped like a gar, but so clear it looked like glass. We saw gold fish of all colors nearly; some indigo blue. I felt as if I would like to catch some of them, but had neither line, nor pole, nor sinker, so we came and left them in the water. I can't catch on to the language. I can speak the words when told what they are, but can't remember them.

It is night again and the folks have gone to meeting, but I am not feeling good, and can not understand a word that is said, and to go and sit . . . and suffer from being sleepy and have to remain awake, is folly, so I remain and write. The wind is blowing a gale almost. It will be a rough night at sea, and some of our folks may be on their way here.

These natives are a fine race of men, so far as native intellect is concerned; they have good brain power, and wonderful ability of committing scripture to memory. In their Sunday school lessons, sometimes there are six or eight quotations. They not only learn the answers to questions, but learn chapter and verse, and everyone referred to by heart, so they can recite the whole business when their question is asked of them. But they are black; some of them very black, with straight hair. It will not do to abandon this mission, and yet it will always be a costly mission. It is amusing to see Sister Gilbert go in bathing with six or eight children, little girls, none of them older than ten years, and some of them certainly not older than five years, and all can swim. They are as much at home in the water as out of it. Are under the water nearly as much as out of it, and their games with each other are intensely interesting and laughable. For instance, two of the larger girls will get two smaller ones on their shoulders, astride their necks, and then the two riders clinch and wrestle to see which can throw the other, and of course as a rule they will go down together, under the water, and frequently the riders stick to the neck and shoulders of their steeds and

come up all right side up, ready for, and immediately engaging in another scrimmage, and all laughing, and screaming with fun; and some remain down so long you think surely they will strangle; but they invariably come up laughing. The little girls with their long hair, swimming, look more like mermaids than human beings. Laura Gilbert has bushels of fun with them. They all want her to learn to swim, and won't let her sink, but all grab her to hold her up, they themselves swimming it may be. The little tots swim out to the boats at anchor and climb aboard, and dive off, as if it were great fun. They will throw a shell in and dive and catch it ere it reaches the bottom. Their parents don't seem to care how much they are in the water,—they themselves are in the water sometimes five or six times a day, and sometimes from three to five hours at a time diving for shells. All dive,—men, women, and children. All the clothing they have on is a hipcloth, or parana, about a yard, or yard and a half long, which they wrap around them. . . . All the women I've seen so far have been very modest in deportment.

October 17. Brother Burton and I took another long walk this morning, and got a few shells. To-day is a very quiet day. Leon and Gilbert are at work on their system of shorthand for the native language. Gould is a genius in that line, and has already a system arranged and can write native shorthand, and can not speak it yet, can write shorthand and read it, in native, but can not understand what he reads. Elders Burton and Gilbert both say he reads aright. The natives never get tired of watching the boys write on the typewriter. Well, I am sleepy, and I think I will take a nap.

I slept and was called to dinner. Had soup, fried potatoes, fish and rice for dinner; for breakfast we generally have only coffee and bread, sometimes sardines. Soup is made of canned beef, sometimes potatoes, and bread in it, sometimes tomatoes, native cooking. Fish boiled, fried, and raw if we want them served that way, generally three courses. Sugar and butter we nearly always have to call for. At first, they cooked everything fresh, but they are learning to salt the food as they cook it. We can get a fair quality of butter, canned butter, and at Papeete we could get the best quality of canned milk and cream; it comes from New Zealand. The canned beef comes from there also. Our bread is what is called French loaf or rolls. It always tastes a little bit sour, and sometimes a big bit. Leon has just tried an experiment with a hermit crab. He found a nice little shell with a crab in it; he wanted the shell, so he put the shell in some soapy water and let it be awhile, and the crab came out all right, and left the shell clean.

October 20, three p. m. I have now been sick since the evening of October 17, and have not felt able to write. I thought I would write a little every day, and thus have a long letter ready when we return to where we can mail a letter, but on the eve of the seventeenth I was taken quite suddenly ill. . . . I rapidly grew worse, till the pain became intense and gradually spread upward, till my stomach was in convulsions. I became very sick. I began to vomit, and so passed a fearful night. The breath-

ren administered to me. Brother Burton gave me some strong medicine to ease my pains, but it had no more effect on me, so far as I could discern, than so much water. Thus for two days and two nights I suffered, and then gradually the pains eased up and I began to sleep, and feel better, but have no appetite, and occasionally have a mild return of the attack. To-day I preached, and Brother Burton acted the interpreter. Quite a new business to me, to preach to a congregation who gave good attention, listened, and heard, but knew not what I said. . . . Sister Gilbert is sick and Brother Burton has a very lame back, so the missionary force is impaired, to say the least of it.

Monday, October 21. A very quiet day. Was too ill to write any, lay on the bed about all day, was too light-headed to walk.

Tuesday, October 22. I am still sick; nothing I eat seems to agree with me. My stomach is in a terrible condition. Too weak to retain any food, even chicken broth made by Sister Burton. We have now come to the conclusion to hold our conference on Friday, whether the folks we have been waiting for come or not, and go on to the other islands on Saturday. I am in a fair way to lose some of my fat. I can perceive a difference in my clothes already. Now I have written enough and am tired, so will lie down.

Wednesday, October 23. Am still ill, too ill to enjoy anything in fact. I spend my time sitting on the porch and lying on the bed. I sleep much of the time. Saturday is the day fixed for leaving this island. The natives, however, wish us to remain till Monday. We have been waiting a week for the members of two branches to come and be at the conference. We now will have our conference on Friday, the twenty-fifth, whether they come or not, and leave here Saturday morning. I will be glad to be on the move. If I was shipwrecked and cast on these islands, I might live a month or so, I don't know, but I would not willingly stay here a year for a fortune.

Thursday, October 24, 1901. My condition remains still the same. I see no improvement yet. . . . To-day, I blessed J. Wilmer Gilbert, and his wife Laura, also one of the native brethren, Tapuri, by name.

Friday, October 25. Conference convened at eight a. m. I was chosen to preside, Brother Burton to assist. Of course, as I could not understand the language, Brother Burton did all the talking and the putting of all questions. The natives gave a feast, which consisted of three meals, morning, noon, and night. Pie Salmon, an invited guest, a descendant of King Pomarae, was located at the foot of the table, while I sat at the head of the feast; our folks at my left, and the rest of the invited guests were at my right. All the white people on the island were invited. I got through the day, but was too tired to sleep at night till very late.

Saturday, October 26. We got up early and got ready to board a sailboat, and leave Rairoa for Tonga, another island some seventy miles away. That is, Brother and Sister Burton, Leon and I, with several of the natives left the island at 8.15 a. m., with a fine breeze. The natives

were out in force to bid us good-bye. We had to shake hands with all, small and great. . . . We left Laura and Wilmer there. I was sorry to leave them, especially Laura. She seemed a brave little soul, filled with the missionary spirit. We had a nice run all day before the wind. About one o'clock we reached the pass into the lagoon or lake of the Tonga group. We were out of sight of land for about three or four hours. When we reached the pass the tide was low and the water was rushing out at the rate of about six or seven miles an hour, and the surf was bearing on the reef, with terrible force. I could not see how we were going to get through that narrow pass. We were on board, with the owner of the boat, his wife, and two children, one a babe, Poa Metu and wife, and another native woman, Metuaore, Emma, Brother Burton, Leon, myself, and two native boys, one a young man apparently about eighteen or nineteen years old. This young man had been busy with some ropes, and when our captain was ready to enter the current he had stationed his wife, a large, fleshy woman, on the deck with the jib sail in charge. The young man took the end of the rope and was ready. The land was a quarter of a mile away. The water was rushing over the reef with a deafening roar. It looked like certain destruction to go into that turmoil. Finally our boat rose on a mighty wave and we were driven forward with a rush. Our captain shouted, and as our boat settled on the receding waters, that young man leaped or dove far out in the raging waves, and swam for the reef. I thought the brave lad would be dashed to death, but as the roller came they shouted to him and he would go under and come up all right. The captain gave the helm to Brother Metuaore and ran forward, and in he plunged. The young man had gained the reef, the water nearly waist deep on the rocks. The captain's wife managed the sail, shouting to Metuaore, which way to turn the rudder, he shouting back. The captain gained the rocks, too, and the strength of the two men could hardly move the boat, the waves beat her in, the current set her against the reef. I noticed the young woman with the baby. She gave her babe to Poa Metu's wife, sprang upon deck, raised her dress and tightened her apron, tucked her dress under it and just as the boat was dashed against the rock, she too sprang into the water and she and the captain fairly caught the boat and pushed it off the rocks; and as it forged ahead, she yelled like a boy and sprang clear from the rocks, caught the edge of the gunwale of the boat, and climbed aboard and took her place beside the big woman, ready for another plunge if need be; but by this time men were coming out from the shore to aid, and with many hands hold of the line our boat forged ahead, and all was safe. Now, I suppose there was no real danger to those amphibians, but it looked very much like it to a landsman. All the time we were struggling in the pass, the natives were shouting.

We landed safe, were conducted to a vacant house, and soon had a lunch, for we had had little to eat all day. Three beds were soon up and ready for us, but I must not fail to tell of the devotion of this poor people. Before we sailed in the morning, they had singing and prayer,

and when we landed, ere we left the shore we had singing and prayer. Thanksgiving for our safe journey. I must confess these colored islanders can give us Americans a good many points in faith and devotion. We remained at Tonga over Sunday and Monday, leaving there on Tuesday. Thus the twenty-seventh and twenty-eighth were spent, waiting for the natives who thought best to get a larger boat and a lot of them go with us to Kaukura or some such named island, where the next conference will be held. And of course we were willing if a larger boat could be procured. Well, they decided to go, and got the boat, a much larger one, but there was a much larger company of us. Twenty-three human beings, three hogs and three chickens was our load of live stock, and only one berth and that such close quarters none of us could sleep in it. The deck, with a pillow or two and one thin quilt was all we had to sleep on, in an open boat. Eighteen or nineteen natives, four Americans, three hogs, and three chickens spread out on the deck of a small boat came near occupying all the space. No protection from rain except our umbrellas.

October 29. Tuesday morning we sailed from Tonga, and at night we hauled into the pass of another island, and debated as to whether it was best to camp there or sail all night to another. We lay here till the natives went on shore and baked an oven full of bread. They build a great fire on some loose stones, and heat them hot, and mix their dough and roll it up in leaves and put it among the stones and cover up with sand and leave till it is done. About six o'clock they came to the conclusion to go on. Here we had some fun with some young sharks. Leon speared one. I hooked several, but could not get them on board. We finally got off and sailed all night. Brother and Sister Burton thought to do me a good turn and so insisted that I should occupy the cabin down below. I objected, but nothing else would do; they made their bed on the deck in such a manner that I could not find room enough to lie down, so I was, in a manner, compelled to go below. I did so, and lay down on the floor, with only a pillow for a bed. It was hot and close, and smelled bad, and the floor was hard, and about ten o'clock they came down to bail out the boat and I got out, but I could not sleep. After they had sailed out they spread a thin sheet, or a comforter on the bunk for me, and thought they were doing me a favor. I could with difficulty squeeze myself in. It is true, I could stretch out at full length, but the place was so close that I could not sleep, so I crawled up on deck again, and watched and waited till morning. Sleep I could not. At daylight the natives sung a hymn and had prayer. All day we sailed and about midnight made another passage into another island lake. We slept one night on one island called Maketona, I believe. At three o'clock in the morning we pulled into the wharf at Fakarava, and I had to stay all day, till six in the evening; then we began another night on the ocean. I slept better this night than any before, although the deck was my bed. Into the cabin I would not go again, after the first night, so Brother Burton and Emma went in. It was rough on the sea this

night, but we got through all right. Saturday at twelve we landed at Kaukura, or some such name, the destination of our little boat and where the conference will be held. Are now domiciled in a comfortable cottage for ten or twelve days. It is Sunday, November 2, and the day began by a preaching service at seven o'clock in the morning by Brother Poemeta, after which another service of some kind. The members seemed much like our own people at home; after a good service, they remained to talk it over. At 9.30, my time, the chapel was full to hear me talk, and I talked, Brother Burton interpreter. At the close of my service, Sunday school convened, which is now on. We have just been consulting, that is, Joseph Burton and I, upon the date of our conference, and have concluded to hold it on the eleventh instant and get off for Tahiti on the twelfth. We have a boat already secured to take us down. If we have good weather, and wind, we will only be out two nights and a day, but if we have a calm it may be longer.

Monday, November 4. I am sick again. . . . We have fairly clean water to drink. Rain water caught from iron roofing, and held in tanks. At the least exertion I am all of a tremble. My clothes are stretching; are getting too large for me. There are millions of mosquitoes here, but I have a good bed, with netting, so I can sleep all right. There was the usual dog fight last night. It began right in front of the chapel, and worked round to one side. They were vicious brutes, and it took some time to separate them, and I am inclined to think that some of the natives wanted to see them fight. The preaching went on all the same, as serene as if no fight was on. This morning the natives are busy building a tabernacle for conference, and all is bustle. We are domiciled in a clean little stone cottage of one room with a veranda all round it, in the inclosure where the tabernacle is being built. The tabernacle is sixty-six feet across, is round, in shape of a hugh tent, is built by setting posts in the ground and plates on top and a second row of posts as columns on the inner circle with plates on top of these; then rafters to a center pole. All covered with niau, or matting made of cocoanut fronds or leaves braided together. It makes a wonderfully cool, clean, and pleasant meetinghouse. The natives are ingenious in this kind of building. I am told a roof of this kind will last seven or eight years, and sheds rain perfectly.

November 5. I feel better this morning, . . . four small sardines and a few little oyster crackers with a cup of coffee was my breakfast, with an orange as dessert. Yesterday a vessel came in with some oranges and the natives bought a few for me. They seem very sympathetic because I am under the weather, and would get me anything I ask for, if in their power. It is too hot to walk out, and indeed I do not feel equal to the exertion necessary, so I sit in the house and write.

November 6. . . . They charge on the vessel for two dozen and a half oranges, one dollar Chili money. It sounds large, but when we take into consideration that a Chilian dollar is only worth about 45 cents, or

strictly speaking 42 $\frac{1}{2}$ cents of our money, it is not so extravagant after all. We are looking for a steamer to-day from Tahiti.

Thursday, November 7. The steamer did not come yesterday and we hope it awaited the coming of the United States mail at Tahiti; if so, we may get news from home when it does come. I took a long walk last evening and am used up to-day. Was called upon to minister to a sick woman last evening and was not in condition to do so, but went, with Brother Burton. Found her lying on the floor, head in lap of one woman, with three or four others around her, rubbing her. The poor woman looked up so pitifully, as much as to say with her eyes, "Oh, can't you help me?" . . . It is pitiful; they really do not know how to take care of themselves. I feel more like lying abed than sitting up. Several of the natives have asked for a blessing and I feel very much like making the mental effort.

Friday, November 8. The steamer did not come yesterday. Am feeling some better to-day. Expect to bless some of the natives to-day. Two sailboats came in to-day, bringing about fifty to the conference. All the houses are full and permission was asked to let the visitors sleep in the tabernacle. Permission was granted. They came from Niau this morning. Three or four days more and we sail for Tahiti.

Saturday, November 9. It rained in the night and this morning, and is so dark now at 8 o'clock and 20 minutes that I can scarcely see to write. Yesterday one of the natives in diving brought up a pearl shell in which were two pearls; one worth \$2,700, the other \$200 Chili money. I blessed four of the natives yesterday, and one brought me two pearl shells and one brought me a beautiful Tiger shell. . . . I am feeling much better this morning, but far from well. I have to be careful what I eat. . . . A glass of lime water and a few oysters, or a small bit of canned sausage or salmon, a few small crackers, or a piece of hardtack is my dinner. The steamer, due November 6, is not in yet, and it is the ninth. I do hope when she does come she will bring me some mail, news from home.

Well, the steamer did come this evening, and brought me letters from home. John W. Peterson and Lillie came to attend conference. It was dark when I got back from the boat landing, and of course we had to visit, and it was bedtime ere I got time to read my letters.

Sunday, November 10. Preaching at seven a. m. by Joseph F. Burton. Brother Burton interpreted my sermons delivered at ten a. m. and at three p. m. Brother John W. Peterson spoke at one o'clock p. m.

Monday, November 11. Conference convened at seven o'clock a. m. I was chosen to preside, Joseph F. Burton to assist, Brother Pohemiti secretary, Brother Leon Gould secretary for *Saints' Herald*. At four o'clock I blessed a number. Much good work was done for the mission.

Tuesday, November 12. Was occupied by the natives in a Matutu, forenoon, afternoon, and night. Sunday, Monday, and Tuesday were feast days. Wednesday, November 13, was spent in receiving gifts of shells

and money from the different branches, and getting ready to sail for Papeete on Thursday at eight o'clock a. m.

Thursday, November 14, nine o'clock a. m. We bade the Saints good-bye and sailed for Papeete. Thirteen on board, no pigs or dogs on board this time, but a chicken coop with some chickens. All day in the burning sun, and to make matters more pleasant by contrast, we had a squall of wind and rain and it rained hard. My umbrella kept me partially dry, but not altogether. We had nothing but the deck to sit on, and the water ran under me. About 11.30 we lost sight of land. A good stiff breeze began to blow, and we tore along at a great rate. Some of them wanted to shorten sail, but Brother Burton took the helm and kept all sail on. The sea was rough, choppy and our boat bucked and reared and plunged like a wild broncho. All day long we made good time. At sunset we had singing and prayer and shortened sail by taking in a reef on the mainsail, and we made arrangement for the night. They wanted me to go below, in a little stuffy cabin, which smelled moldy, but I preferred to stay on deck. . . . The wind was hard, and the waves would often break and send a deluge of water all over me. I was soon wet to the skin. . . . I must have been deluged eight or ten times during the night. We were amused and took pleasure in a sight of many meteors. All night they fell or shot across the sky. I do not think I slept ten minutes during the whole night. I had no wraps and begun to get cold, so called for something. Lillie gave me a blanket and I was comfortable for a little while till blanket and all were soaking wet. I used the blanket to keep the water from running under me. John W. Peterson was on the downhill side of Lillie. There was a large oar lashed along the edge of the deck to keep anyone from sliding off into the sea. Several times he slid heavily against this oar. I managed to keep my place on the deck all right, but it was dangerous. Just at dawn of light the Saints, native, had singing and prayer, after which we all remained lying down till after sunrise. Then we had something to eat, and next came a long, tiresome ride, trying to find some soft spot on deck where we could fit our hip-bones and dry up, but Brother Burton shook out the reef in the sail and sometimes our boat was on edge and sometimes just as I began to get dry, swash, and I was wet again. Of course some of the rest got wet, but none so wet as I.

Friday, November 15. About 11.30 a. m. we sighted the island of Tathiti, but did not get into the pass through the reef till four o'clock p. m. About 220 miles, in an open boat in thirty-six hours, an average of six miles an hour; an unusually quick trip, all the quicker because Brother Burton would insist in carrying all the sail. It was all right with Brother Burton at the helm, but the natives do not know so well how to ease up the helm when the wind is too strong and take all the advantage of the swells, but our boat reared, rolled, and plunged, sending the spray aloft to come down on us and the deck. My pants were stiff with salt. When they got dry this was very uncomfortable for me.

Saturday, November 16. I am feeling very well this morning, but oh,

so sunburned. My face, hands, and wrists are nearly blistered. I put in the day catching up in sleep, and resting after the heat and wet, and exposure, nursing my badly burned face and hands and wrists.

Sunday, November 17. Preaching at eight o'clock a. m. by Brother Burton and at ten o'clock by the Patriarch, and at three o'clock p. m. by Brother Burton interpreting, and again at night by Brother John W. Peterson. I am feeling better to-day.

November 18. This morning I feel quite well, but nervous, and a trifle homesick. We are having food well cooked, so I am doing better, but oh, you should have seen my face, hands, and wrists; they were a sight, and oh, so sore. Brother Burton's were worse than mine. To-morrow we are going up in the mountains, on a picnic to see the waterfall. Well, we went on our picnic, and were caught in a rainstorm on the mountain and got nicely wet. I suffered next day, but am all right now.

November 28. Conference is over; my work here is done. I have our tickets to Sydney. We expect the vessel in to-night, and she will likely sail day after to-morrow. Please keep this manuscript, it is all the diary I have kept and I will need it when I get home. Give my love to all.

Of the trip mentioned herein, I am pleased to quote an account from the interesting pen of Mrs. Emma Burton:

Besides Metuaore and Pohemiti there were only the three who were in charge of the boat to accompany us to Papeete. This was fortunate, for the boat was small. We had not been out two hours when a squall of wind and rain made up. We three, Lillie and I and Lillie's young native woman attendant, hurried down below to get clear of the wetting, but two armed themselves with umbrellas and hurried back again. The sensation below was not agreeable. But having gone below, I stayed there till we neared Papeete. The rain was soon over, but the wind continued. For two days and one night I laid there on uneven boards and boat-ribs with only a piece of canvas spread over them without ever sitting up, most of the time too sick to move. The others stayed on deck all night, all except Joseph, with nothing but boards to lie on and very little to cover them, and no room to spare. And oh, such a night! The mainsail was reefed and one jib taken in, but the sea came over every little while, not only wetting those on deck, but it leaked through the seams down on us as well. Joseph and I, Metuaore, Pohemiti, and sometimes Petoa, put the night in below decks among trunks, valises, and boxes that would not stay put. Oh, yes, and there were some pillows, too. When the boat would give an extra lurch to leeward, I would hear a sliding and scramble about on the house, and was afraid each time that some of them would go overboard. There was no railing. Their only protection was an oar lashed against the rigging. Sister Peterson says she believes they would have slid over had it not been for Brother Alexander. He did not slide as easily as the rest, and they all clung to him.

The next day was bright and sunny, but very rough, and a strong wind. While crossing the bar outside of the Golden Gate I heard our brethren saying something about being sorry there was not more sea; they would like to have had an experience. Whether this was the kind of experience they were ambitious for I do not know, but it was an experience, at any rate; one that caused us all to be glad that we did not have to be out another night; and glad, too, that we got to land in time to get a good supper, for very little had been eaten while on the boat, so it was settled by unanimous voice that we should proceed at once to a square meal restaurant. Therefore, regardless of our seedy, salty appearance, and the glowing, blistered faces of those who had remained on deck, we six staggered, rather than walked, through the town of Papeete, feeling thankful that it was an hour when few persons were on the streets, just between the day and the evening. Brother Alexander's pants had become quite an outline map of the voyage. They showed forth in white, salty ridges, the high water mark of each sea that washed over them.

I am not sure that I would be using the proper term, were I to say that we did justice to the generous quantity of food that was set before us, for I am not sure that it is justice to devour everything and call for more. Towards the latter part of the meal the waiter did not cut the bread, but brought it on the table in loaves and laid a large knife down by it and went out with a tired, sorrowful look on his face. But justice or not, it will be long before I forget how good that big supper tasted. We had not had anything like it since we left Papeete, and after once getting a taste of the food that agreed with the taste and satisfied the hunger, or, as much so as could be without home bread and butter, it kept two women and two oil stoves pretty busy cooking during the time our company were altogether, saying nothing of the self-roasting process. Joseph suggested the fear that we would break up the bishop. And had not Kaukura come nobly to the rescue by their *aroha*, and the Saints of this place contributed their portion daily, I think his fears would have been realized.

But the missionaries did not get away from Papeete until December 2 and arrived at Auckland, New Zealand, the seventeenth, too late to catch the steamer on which they had planned to make the trip to Sydney. This kept them in the city of Auckland until December 23. In his letter to the *Saints' Herald*, there is a flash that shows that the spirit of his calling was neither dead nor sleeping.

It is too bad that this country has not been opened up for mission work. Here is one of the finest fields I know of for mission work. The people as a rule uninformed of the latter-day work. My landlord, where we

boarded, had heard of "Old Joe Smith," and polygamy, but had never heard that he was murdered, and knew nothing of the two bodies of Latter Day Saints, nor of the Josephites. He had heard of some Mormons preaching on the streets in this city, and of some among the natives, the Maoris, but nothing of the church or its principles. I think as soon as convenient missionaries ought to be sent here. It may be that I can open this field from Australia. If I were a young man I would want no better field. If the matter comes up at the next spring conference and it can be reached, I think a pair of good, enterprising young men ought to be sent out here, or called from Australia. We are looked for Sydney on the next steamer, which sails on Monday next. We are in good health, much better than when I left Papeete. I was in hard lines when at the latter place, but was administered to and have been better since. I always seem to get better when I get aboard and go out to sea.

After his departure from Papeete there was some commotion among the enemies of the church regarding his work in that place. As appears in a letter from Elder Burton regarding it:

The enemy of all righteousness has tried again by his slanderous methods to injure the work of God and cause trouble to the missionaries here, as is his wont. Some person reported to the governor—after Brother Alexander H. Smith had left for Australia—that while he was at the Tuamotus he advised the islanders to sign a petition and send to the American Government requesting them to come and hoist the American Flag here. And that he had collected fifteen thousand francs, French money; that he charged the natives two dollars each for the privilege of kissing his hand; and that he had carried away several thousand dollars' worth of precious pearls. The French governor notified the American consul of these charges, and supposed it then quite true, and of course a serious matter. The consul, by request of the governor, visited him, and endeavored to show him the absurdity of the matter; and in reply to the governor's statement that his information was official, said: "While I do not believe those charges are true, yet, if true, the people of the Tuamotus being French citizens, had the right to give him of their money or pearls if they so desired, and he had the right to receive their offerings, and if the people wished to give him two dollars to kiss his hand, what then? This is a common statement concerning the Catholic priests, and no notice is taken of it. As far as the charge of inciting to rebellion is concerned, that is too absurd to be thought of; Mr. Smith is an officer high in authority in that church, and is himself amenable to its laws, which I know forbid such a thing."

I visited the consul, and denied every single allegation, as I had acted as translator between him and the natives, and consequently knew of the

matter, and was a competent witness, and I asked for other testimony than rumor or the statement of that official, and gave them to understand that it was a serious matter to charge a man holding the position which President Smith does with such actions. Lately I have not heard anything of the matter, so I suppose, as Emma remarked, another woe is past.

While visiting the governor, he requested a statement of our faith and the difference between us and the Protestants, Catholics, and the Utah church. This we did to the best of our ability, writing him a statement of the tenor of our work, and sending him an epitome of our faith, the Kirtland Temple Suit, and marked and noted pages in the Abstract of Evidence, in Temple Lot Suit, with Judge Philips' decision, and a few tracts. The books were returned yesterday, with the thanks of the governor. Thus does the God whom we serve cause the wrath of man to praise him. In this case, as in the trouble in getting the flag for the *Evangelia*, a door was opened to present our faith in a restored gospel in its fullness to the highest authorities of the land. I have since heard that the statement of our faith and church polity sent to the governor here in February, 1895, was forwarded to France. The officials there referred the matter to a leading ecclesiastical official, who in returning the document said: "You can not disturb those people, for they are in harmony with the Bible."

(To be continued.)

Oh! I stand in the Great Forever,
 All things to me are divine;
 I eat of the heavenly manna,
 I drink of the heavenly wine.

In the gleam of the shining raintow
 The Father's love I behold,
 As I gaze on its radiant blending
 Of crimson and blue and gold.

In all the bright birds that are singing
 In all the fair flowers that bloom,
 Whose welcome aromas are bringing
 Their blessings of sweet perfume;

In the glorious tint of the morning,
 In the gorgeous sheen of the night,
 Oh! my soul is lost in rapture,
 My senses are lost in sight.

—Ralph Waldo Trine.

BIOGRAPHY OF ELDER JOSEPH F. BURTON.

BY EMMA B. BURTON.

(Continued from page 42.)

Elder Burton remained in San Benito, finishing the Mount Olivet house, and getting the place in living order till March 4, 1891, then made a start for the northern district, leaving the wife by the hearthstone. Nor was he accompanied by any elder. He made the usual stops at Hollister, Irvington and Niles, visiting and administering to those in need, giving counsel and relief as he journeyed onward.

I will mention the blessing that one of those unexpected visits proved to be. Brother and Sister Roy Newkirk lived in Hollister. Their little boy, a babe of eight or ten months, I know not the age, had developed spinal meningitis.¹

The doctor gave no hope for his recovery. When the doctor had left the house Sister Newkirk was in great distress of mind and said to her mother, "How I wish Brother Burton were here! I believe the child would be healed if Brother Burton could administer to him, but I do not know where to send for him, or if the child could live until he could get here." And being restless she went to the front door, just as Elder Burton passed in through the front gate. In her joy she fairly cried out, "Oh, Brother Burton, you don't know how glad I am that you came! I was just wishing for you to administer to my baby." He went in and administered and the child was healed. No ill effects remained from the dreadful disease, and he lived to be a healthy child. This is only one of many, but not of that disorder.

Right here I will cite another remarkable case of healing,

¹Mr. Ernest Newkirk, the boy referred to, was in the office while we were preparing this article (in December, 1913) apparently in good health. He is an electrician and was here regulating the telephone system of the office.—EDITOR.

and yet nothing was thought or said of it. It was when the Saints first settled in the Gospel Swamp country. I learned that a little child of Brother and Sister Thomas Carter's was very bad of curvature of the spine. The writer went to the house. There were several there to render assistance. When an attempt was made to raise the little sufferer to readjust the pillows, it would almost double together backwards, and seemed to be in great distress. Elder Burton was away, but so soon as he returned was summoned and administered (I don't call to mind who administered with him) and the child sank into a comfortable sleep.

Now the writer, knowing that under medical treatment these cases were incurable, had unwittingly limited God's power; she had never thought of the child being any more than soothed and relieved of its pain by the administration. Therefore when on Sunday, she saw Sister Carter in the meeting with the babe, and that she stood it up in her lap and adjusted the skirts of its clothes, she was never more surprised. She could scarcely believe her own eyes: "Is it possible that this is the child I saw but Wednesday?" "Yes," she said, "but he was healed." The mother more than once affirmed that as he grew his back seemed unusually strong.

But to return to my journal, on Saturday, the seventh, Elder Burton arrived in Stockton and remained there two days; attended sacrament meeting Sunday afternoon and preached in the evening. Monday, visited several of the Saints and attended branch business meeting in the evening. Seeing that Brother Blair was in Sacramento, he went on from Stockton on Tuesday and met Brother Blair, also Brothers Daly and Harlow at Sister Milgate's.

On March 12, 1891, in company with Brothers Blair and Harlow attended the legislative assembly.

March 13, conference convened at 10.30 a. m., Brother Blair presiding. Thomas Daly assisted; Joseph F. Burton, clerk.

Brother Heman C. Smith recommended Brothers George S. Lincoln and James B. Price for ordination as high priests. Brother Blair recommended Brother George W. Harlow. All these were recommended to the General Conference. Brother Blair preached in the evening. Joseph F. Burton preached Saturday night.

Sunday fifteenth, Brother Blair preached at 11. Daly preached in the evening. During this conference, Brother Blair presiding, liberty was used in speaking of the work in testimony during the business sessions; which made the sessions more spiritual and lively, and less of stiff formality. It seems as though new life was given to the work in California.

Elder Burton writes:

Tuesday, Brother Blair and I visited several of the Saints. He preached and I saw him to the station to take the train for Utah. Met Sister Daly this evening for the first time. Wednesday visited Sister Christene, then to senate chamber.

Thursday, March 19, 1891. Took train for Eldorado, arrived about 7 p. m., took tea at Brother Askews', and then visited Sister Patten and administered to her.

Friday, twentieth, visited Brother and Sister William O. Skinner and Sister Allen and administered to her. Wrote posters for meeting Sunday evening. Saturday got a letter from Sister Beebe to go to Ashdale Mills to administer to her. Brother James Askews drove me over there. We left at noon and got there at dusk; found Sister Beebe quite sick, paralyzed on the right side. Her son-in-law, Mr. Chapman, would not shake hands with us, nor receive us. He was very angry that we came. We got supper, and after administering to Sister Beebe went to another house about a mile away and tried to get lodgings for the night, but was refused through Sister Beebe's son-in-law, so we drove back and got to Eldorado about midnight.

Tuesday, the twenty-second. Held sacrament meeting at Brother Skinner's and ordained him. He and the Saints who are here are members of the Sacramento Branch. The district conference ordered him ordained.

At seven p. m. a wagonload of us went over to the Springfield mines to fill an appointment; quite a few persons came out, but the key of the schoolhouse could not be obtained.

This evening, the twenty-sixth, it is raining steadily, no meeting tonight, neither Friday night. Visited Brother Skinner. Saturday, a beautiful day. I had a long walk towards Placerville and preached on Book of Mormon in the evening. Sunday visited John and Cattie

Askews in the forenoon and George Askews and wife in the afternoon; had a good, long talk on gospel truth. I preached in the evening. Being Easter Sunday, I took the opportunity to preach upon the extent of Christ's atonement, good liberty. Monday, the thirtieth, visited all day and preached at night on the three glories, etc.

Elder Burton left Eldorado on his homeward journey April 1, 1891. The Saints had become interested in his Mount Olivet home and liberally supplied him with roots, vines, and flower seeds to help beautify it. At Sacramento Brother John R. Cook took him to visit Sister Lee.

April 3 he took train at Sacramento for Stockton. Put up at Brother Darrow's and preached in the evening. On Sunday preached twice and held sacrament meeting. On Monday, with Brother Nightingale, he visited Saints in town and preached Tuesday evening. Wednesday took cars for Irvington, and to Hollister on Friday, and home on Saturday. Daughter Addie was then at home with her mother. Preached in San Benito on Friday, April 12, 1891.

The following week he worked at home, putting out his vines and cuttings, making garden, and getting lumber and wire for garden fences and putting it up until the seventeenth, when he speaks of going to conference (I presume in Mulberry) and getting back the twentieth.

On the twenty-first was called to go to Brother Page's and administered to Etta Range, and there got word to go to Long Valley to administer to Asa Davis's child. Went at once and administered to the child and five others in Long Valley, returning next day, and for ten days worked at home.

May 20, 1891, Brother John B. Carmichael and I went to Long Valley, where we labored until May 26, during which time I baptized Brother Tim Cook and ordained him a teacher.

I preached on the twenty-seventh and twenty-eighth at home.

On the twenty-eighth I went to the Chalone to administer to Brother McKee's child.

June 3, 1891, went to Hollister to Brother Range's to administer to the sick.

On the fourth Brother Range and I went to Santa Ana Valley.

Seventh. Preached in Santa Ana at 3 p. m. Mrs. Bell's baby died this evening. I attended the child's funeral and preached at the house; from the cemetery we went to San Benito dam and baptized Sister Bell, the mother of the child.

On the ninth went towards home, got as far as Brother Lawn's for dinner, and home at night.

At home all the week.

Thirteenth. Left for Hollister; got to Brother Range's at evening. June 15, got to Brother Lawn's and tarried all night with them. Next day got home at noon.

Wednesday found him getting ready to go away again. He left home Thursday, twenty-fifth. Got to Brother Lawn's about eighteen miles below, from where Brother Daniel Brown with horse and buggy accompanied him on the trip. This time they went by way of Watsonville, stopping the first night at Hollister, and the next at Freedom. The day following they got to Hilm's Mill and preached in the evening.

Sunday, the twenty-eighth, preached in the afternoon and evening, also on Monday evening, staying at Brother Stuart's. Tuesday, we went over to Santa Cruz, had a good visit with Brother and Sister Moses, and back in time to preach at eight in the evening.

July 1, 1891, visited Brother Kingsley in Green Valley, stayed all night at Sister Hutchins' beyond Watsonville.

July 2, Brother Browne married George Stuart and Sarah Hendrick. All night at Sister Clem's, Brother Brown's sister in Watsonville. From thence we made our way home, arriving Saturday, July 4, and preaching Sunday.

These sketches of travel have been jotted down too briefly in Elder Burton's diary to be very interesting, but they serve to show that he let no grass grow under his feet, he kept on the move and wherever he was he preached, not only on Sundays but through the week, as often as he could get any together to preach to.

Elder Burton stayed in the vicinity of home till the tenth. The little home being then put in good condition for living, he left the loved ones for a three-month cruise in the northern district, accepting the chance to go as far as Hollister with Brother Roy C. Davis.

From Hollister he took train to Altamont where he tarried at Brother Young's till July 14, preaching three times, and visiting the few Saints in that neighborhood.

On the fifteenth he went to Irvington to consult with Brother Stivers about the reunion and back to Brother Young's the same day, and tarried until the twenty-first.

On the twenty-second he left Altamont for Stockton and arrived at Brother Nightingale's. The next few days he and Brother Thomas Daly visited many of the Saints of Stockton.

Monday, twenty-ninth, Elder Burton wrote to his wife saying:

Yesterday we had three meetings here, and to-day Brother Nightingale and I are going out fifteen miles from here to bless three children and visit some aged sisters. To-morrow I am to baptize some, I do not know just how many. We had an excellent time yesterday. Brother Daly preached in the morning, I in the evening. I had good liberty and a large congregation. Quite an interest is manifested here, and I hope to get the Saints more united.

I quote from Elder Burton's letter:

Sacramento, July 30, 1891. I am just in from Stockton. I expect soon to meet Brother Heman C. Smith here. . . . On Tuesday Brother Daly baptized three in Stockton, and we had an excellent meeting at Brother Leslie Darrow's. Saturday evening I preached to a large congregation in the chapel. I felt splendid; had a calm, cheerful feeling and excellent liberty; more of the old-time fire than I have had for a long time; everyone seemed pleased. I left Stockton to-day.

July 31 Apostle Heman C. Smith, who was in charge of the Pacific Slope Mission, arrived in Sacramento. Then these, brothers indeed, united their labors. They at once commenced a series of meetings in the Saints' chapel.

During this week Elder Burton speaks of hearing Rabbi Brown lecture on the Talmud and also having visited the art museum. I quote from a letter written by Elder Burton to his wife:

Sacramento, August 9. Brother Heman C. preached this morning, then we had Sunday school and immediately after it, sacrament meeting, so we are just home at Brother Harlow's near four p. m., and while I wait for dinner I will write you. We had an excellent meeting this after-

noon. I spoke in tongues, and the interpretation, as near as I can remember was,

"Oh, the sadness of the pathway of the Saint who walks in crooked ways. Oh, the sorrowfulness of the mind of the Saint who does that which is evil. But oh, the peace of those who do the will of God, and the happiness of those who do right. The Lord loves you for your desires to do good. Seek peace and God will help you to do good, and the holy angels will walk with you while you do that which is right. But oh, with sadness and sorrow will he turn away from you if you do that which is wrong. Seek to do good continually and the Holy Spirit will be with you—God will bless you, and Jesus will redeem you. Amen!"

This was for the branch, of course, but the principles are eternal. I thought while speaking it that I could see the angel of each Saint so happy if he could stay by the side of the one he was to guide, and how sad and grieved he looked if he had to leave a Saint because he should go where the angel could not; and the thought too, that when Saints went willfully astray, they had to go alone, for neither God nor the angel would go with them. But how supremely happy the angel looked, when they returned so he could walk with them again. I felt very happy. We all felt well. After speaking, I sat down and covered my face with my handkerchief. I prayed God to bless you with the same calm Holy Spirit that you might be happy, peaceful, and the angel of your presence be ever with you. Last evening I preached; not very good liberty, but I tried to comfort the Saints from Matthew 11: 28, for the Saints here seem to be in a good deal of trouble one way and another.

On August 11 they went on to Eldorado. Will quote again from a letter written from that place.

We are having excellent meetings, Brother Heman C. does the preaching. I have only preached once here. He has excellent liberty, and the people like him very much, and so I persuade him to preach. Last night there were sixty out to hear him. Sixty is a large congregation for the place of so few Saints, and he preached the grandest sermon on repentance that I ever heard. Yesterday afternoon at church he spoke in admonition, exhortation and counsel, really an apostolic address to a few—for it was so hot that only a few would climb the hill to the school-house.

We were over to Placerville but could not get a house for meeting, so will remain here till Thursday next, then return to Sacramento. Have written to a number of the scattered Saints about the Irvington reunion on September 12. Think the Saints from here will go.

Elder Burton often spoke of Elder Smith preaching a "ringing sermon" from the text: "After the manner which they call heresy so worship I the God of my fathers," etc.

On August 20 the elders bade good-bye to Eldorado, and returned to Sacramento. Elder Smith preached in the evening and next day continued their journey to Stockton, en route for Irvington though they remained in Stockton until the thirty-first, visiting the Saints in the day and preaching in the evening. The thirty-first found them in Irvington, only for a day though. From Irvington they passed on to San Francisco, intending to remain and hold meetings there and in Oakland till time for the reunion.

But on September 6 Elder Burton got word from Brother Harry Jones, of Long Valley, to come there via San Lucas, to marry him on the tenth. He complied with the request. Mrs. Burton and daughter were also present at the wedding, and went the same day to Irvington. Next day Elder Burton with the brethren were busy building a bower. The chapel at Irvington had burned down a short time previous. The reunion commenced on the twelfth of September. Apostle Heman C. Smith, Elders Joseph F. Burton and Daniel S. Mills presided. Four meetings a day during the reunion is all that is on record concerning it, but the writer remembers that it was an unusually spiritual and edifying occasion.

By invitation, after reunion daughter Addie went to Tulare for a visit with her aunt, and Elder Burton and wife started homeward by way of San Lucas and Long Valley, making a stop of a day and a night at the pleasant home of Brother and Sister Burgess of San Jose, and the next at Brother Cook's at Long Valley, next day visited at Sister Davis's. On the twenty-sixth baptized three boys in the Salinas River, visited and administered to Brother Holmes's children and to Sister Holmes.

Twenty-seventh held two services at Brother James Smith's, confirmed two boys and ordained Moses Holmes a teacher, and after meeting went to Brother John Holmes's and confirmed Oliver F. Holmes who was baptized yesterday.

Twenty-eighth. At Sister Betty Smith's, getting ready to leave for home, Brother and Sister Cook taking us in their conveyance. Brother Heman C. Smith with us.

October 8 Elder Burton and wife, and Apostle Heman C. Smith went to Long Valley to attend conference. The brethren of San Benito kindly provided them with horse and wagon. Conference convened on the ninth. Elder Burton was appointed delegate to General Conference. Sunday, Apostle Heman C. Smith baptized Mary Range. Daniel S. Mills preached at eleven a. m. Sacrament and testimony meeting at half past two. Brother Smith occupied the evening hour. On Monday all left for home.

Fifteenth. Went with Brother Eugene Holt to Chalone, baptized three and administered to Sister Starkey. At home two days.

On the eighteenth went with Brother Joseph Eugene Holt to Chalone to administer to Sister Lawn for diphtheria, and preached at Brother Dick McKee's house. At home again till the twenty-second. Went to Hollister with Brother Joseph Eugene Holt and got lumber for ceiling the house. Got back Friday. Was at home over Sunday and preached on the knowledge of God. Tuesday Eugene Holt and I traveled all night, from nine o'clock in the evening to four o'clock in the morning to administer to Jacob Smith's child. Administered to three for diphtheria.

Here the writer speaks from memory of the circumstance as related after Elder Burton came home. The youngest of the three children was much worse than the others. It seemed nigh unto death when they arrived, and the administration did not seem to have the desired effect. The elders stayed with them during that day. I don't remember just how long after the administration, but as the child lay in its mother's lap, he seemed to have died, and those who were standing about him commenced to mourn him as dead. Brother Eugene was constrained by the Spirit to place his hand upon him and pray. He did so, just one hand over the little forehead, and in a little while he opened his eyes, revived, and got well. The next day they administered to seven sick folks, mostly of diphtheria and came home. This was the twenty-ninth of October and

all appeared to be improving satisfactorily. I do not know whether there were any immediately healed or not, but they felt their presence was no longer needed. However, on November 3 they were called to Long Valley again to administer to a son of Moses Holmes. He died before the elders got to the house. They remained until after the funeral and held one meeting at Brother John Holmes's.

On November 12 Elder Burton and his wife left home for a trip to Santa Cruz. Got to Watsonville on the thirteenth. From that date till the twenty-fifth the time was spent with the Saints of Watsonville, Porter's Gulch, Santa Cruz, Hihn's Mill or Valencia, Santa Cruz County, preached a few times. Baptized and confirmed four, administered to four. On the twenty-fifth they went over the mountain to San Jose.

On the twenty-seventh he went to Irvington; had quite a severe attack of grippe that night at Brother Stivers', but moved on towards home the next afternoon and got as far as Brother Burgess's in San Jose.

With this brief account, closes the record of travel for 1891. The number of sermons preached was fifty-five and other meetings attended was fifty-two, number of sick administered to sixty-eight. Had I access to the letters written by Elder Burton to the *Herald* during the year of 1891, I might be able to furnish more of the results of his work, but that is known to the great Keeper of all accounts and must suffice.

I have letters before me showing that in the early part of the year 1890 the thought of sending missionaries to India was agitated among the leading quorums of the church. Elder William W. Blair writing to President Joseph Smith on June 2, 1890, said: "I am confident it would be well to send missionaries to India at as early a time as suitable men and needed means can be procured, as provided in revelation of July, 1837, etc. Brother Burton is well fitted in many ways for that field. . . ."

The First Presidency and Elder Burton had had some correspondence in regard to the matter, and Elder Burton was prepared in his heart to go, in fact looked confidently forward to the opening of that mission, because he had had a dream that gave him the evidence that he was to labor among a people of the garb of that climate, and even his wife had schooled herself to a semiwillingness to go. This thought he kept deep down in his heart until the dream was fulfilled in the people of the South Sea Islands.

From January 1, 1892, to the fourth was rainy and muddy. On the fifth they left home in their new buggy for a lengthy tour throughout another part of the northern district, making the usual stops on the way until leaving Irvington. On the ninth they visited Sister Culp at Hayward, and got to Brother John Cockerton's in Oakland, and in the evening in San Francisco. To Oakland again on Monday, Tuesday, and Wednesday evenings. Preached at Berkeley in Captain Higgins's shop. Wednesday transacted some business in the city, and Thursday drove back to Irvington and to Brother Stivers'. Went next day to Brother Young's at Altamont.

Saturday set out two hundred olive cuttings, for himself, in Brother Young's garden, and visited in the afternoon at the widow Cockerton's. Sunday preached at Brother Young's in the day, and at Sister Cockerton's in the evening. Left Altamont on Monday and got to Stockton in the afternoon. Visited at Brother Nightingale's and Leslie Darrows's. Tuesday administered to Brother and Sister Nightingale, also Brother Dillman. Visited Sister Lightowler, and at ten in the morning left for Oakdale, arrived at Brother Samuel Robinson's in the afternoon. The following day published notices for meetings, and visited a Mrs. Rood. On Thursday, Friday and Saturday evenings and Sunday Elder Burton preached in Union Hall. During the day he visited and talked with those who seemed to be interested. On Tuesday was

with a Mr. and Mrs. Russell, very fine people, and preached on faith in the evening.

It was a cold spell in January, and getting warmed up preaching he would chill before he got back to Brother Robinson's, so took a severe cold and sore throat.

On Wednesday Elder Burton was not able to go out. The day was cold and rainy and he was wrestling with the grippe, with throat so sore he could not speak very plainly. He tied his throat up and filled his appointment on Wednesday evening. No meeting was given out for Thursday. On that day Sisters Burton and Robinson visited an elderly Sister Copeland seven miles down the Stanislaus River.

Elder Burton's throat was so sore and cankered on Friday that he got Brother Samuel Robinson to fill his appointment for the evening. Saturday his throat was a little better, and he and Mrs. Burton visited Mr. and Mrs. David Russell by their request. They were thinking of being baptized.

On Sunday, the thirty-first, he baptized those two worthy people, and preached in the evening on the Book of Mormon. The strain of the throat was too much, and Monday he was obliged to succumb to the grippe, but still sat in his chair. On that day Sister Copeland came in to Brother Robinson's and persuaded the missionaries to go home with her to her large, comfortable ranch house, where was everything that was needful to nurse a sick person. It was a risk to face the cold, damp wind, so far, but it would be quiet after they got there, and would relieve Sister Robinson, who had a little family. So the wife wrapped him up as much as he would allow himself to be wrapped and taking the lines herself, followed Sister Copeland's wagon.

How quiet, easy, and comfortable the house was. Tuesday and Wednesday he was partly sick, obliged to keep his bed. On the third day after getting to Copeland's, erysipelas in a severe form set in, blended with the grippe. What was good

or soothing for the grippe had just the opposite effect for erysipelas, and the mistaken kindness of the good sister who considered it would be ill-treating the neighbors not to allow each one who came to the house to come to the bedroom, shake hands and speak with him, was like adding fuel to a fire, and his mind wandered. His head, face and ears were swollen to an unrecognizable proportion, while the inward fire burned the flesh, and so the anxious days and nights passed, the wife keeping her nightly vigil all alone. There was none to call upon for help. The sister was past her three score years and having many duties in the day, must not be deprived of her rest. Her husband was not a brother in the church, but he was a kind man. The wife would not give up her charge to anyone. On Friday Brother Robinson came and administered, which soothed the sufferer for a time, but neither of these maladies had reached their zenith. Brother Robinson desired to stay, but on account of sickness in his family he was obliged to go home the same day.

Saturday night, February 7, 1892, was one of horror to the distressed wife. How she talked, and begged and plead with the Lord for the life of her husband, though the unconscious body before her scarcely had a semblance of him.

On Sunday a telegram was sent to Sacramento to Brother Harlow to come and administer. Word had been sent to Brother Heman C. Smith, then in San Bernardino, and asking him to have a season of prayer for him, to which he answered, "Don't let him go. He can not be spared. A purer minded man I never knew." On Monday Brother Harlow and Brother Robinson came and together administered and the disease was broken. These brethren stayed, sitting with, and waiting on the sick man until four o'clock in the morning, giving Mrs. Burton a few hours respite. But there was much that needed to be done, while the daylight lasted, and in the evening letters

must be written to the anxious ones, so it was eleven in the evening before she lay down to sleep.

After this visit of the brethren, he steadily improved, and on the following Saturday was able to get up and be dressed and lie on the lounge. His face was still very sore; on one side a deep, thick crust covered the entire side of his face. Brother Robinson came Sunday, and administered again, a few minutes after which the crust or scab fell from his face, where it was not held by the beard, leaving a delicate pink skin over the flesh.

Each day now he steadily improved, yet was very weak. By Friday he was able to walk around a little out-of-doors. On the ensuing Tuesday Elder Burton thought he was able to take up his line of travel again. To stay longer than was really necessary seemed like imposing upon the kindness of Sister Copeland and her husband who had been untiring in their goodness, for which the missionaries felt deeply grateful. Consequently the horse, that had been as kindly cared for as the missionaries, was brought from the barn and hitched to a buggy, and they came back to Brother Robinson's at Oakdale.

Next day they visited the newly made Saints, Brother and Sister Russell, who were rejoicing in the knowledge, spirit, and blessings of the restored gospel, and the living hope that it imparts, and hungry to learn more of its precious truth.

Brother and Sister Robinson were present at the meeting in the evening. Five children were blessed. Remained for the night at Brother Russell's and the next morning started out again for Stockton. Spent the night at the home of Sister Lightowler and was on the road again at eight in the morning.

Got to Sister Cockerton's at Altamont before evening; met Brother Daly there. Elder Burton feeling the fatigue of his two days' drive, rested all day at Sister Cockerton's. The next day being Tuesday the few Saints gathered at Brother Young's on the long hillside and had prayer and testimony

meeting. Elder Burton spoke in tongues, a word of comfort to the Saints at that place.

In Irvington Brother Burton went into the post office, whereupon the postmaster said: "Are you folks on the road yet? I wish you would get somewhere and stay awhile, so we could have more rain." It was all too fine for February, but the rain soon came. The missionaries traveled some each day and arrived home at San Benito Saturday, March 5, to find that Brethren John B. Carmichael, Asa Davis, and Nathaniel Carmichael had plowed the Mount Olivet place and sowed it to hay. Sunday he preached in the schoolhouse and had sacrament meeting, and visited at Brother Eugene Holt's till evening.

The next two days they were fixing their house in order to be left awhile. Had prayer meeting at Mount Olivet Monday evening.

On Wednesday Brother Eugene took them, Elder Burton and wife, to Hollister, where they took train next morning for Stockton to the district conference. At nine in the morning Elder Burton baptized six persons, and preached at eleven.

Elder Burton preached on Monday, and on Wednesday got tickets for himself and wife to Kansas City for thirty dollars each, and left at noon for Los Angeles and visited a day or so with daughter Dora, whom they had not seen for nearly two years. Then on to Frank's, and to visit the Saints at Garden Grove. This people was still the Newport Branch, but when the Newport country was flooded they made an exodus to this tract of dry, sandy land that they had purchased near Garden Grove proper, taking their meetinghouse with them. Since that time they have built a new chapel; many of the first settlers have moved to other branches, and new ones have come, and children grown up, so the Newport Branch abides there yet, presided over by Nathaniel Carmichael.

Elder Burton also visited the Saints of Laguna Canyon,

San Bernardino and Santa Ana, preaching as opportunity offered. On Wednesday, March 30, took a tourist sleeper for Kansas City, and arrived in Independence Saturday, April 1, 1892. Mrs. Burton was indebted to a kind young sister of Lamoni for the great pleasure of attending this conference, and seeing her mother and sister. The sister at Lamoni sent her fifty dollars for that purpose, the previous December. God bless her.

At the conference of 1892 Elder Burton was appointed minister in charge of the Pacific Slope Mission. Immediately after conference Elder Burton and wife visited a week with her mother and sister at Lees Summit. On Sunday afternoon of April 17, 1892, got a brush from a passing cyclone both at Independence and Lees Summit. Much damage was done at the latter place. The visit at Lees Summit with Brother and Sister John W. Layton, Laurie, and baby Irene and Grandma Davison was a very pleasant one. On the twenty-fourth Laurie was baptized by his Uncle Joe, who returned the following day to Independence.

On April 27, 1892, Elder Burton and Mrs. Burton, with Brother and Sister Henry A. Stebbins, left Independence for California. The three days' ride home was very pleasant. Their first stop at San Bernardino was at Brother and Sister Patterson's. Visiting and administering to the sick in company with Brother Stebbins was the order for the next four days. On May 5, 1892, they went to Garden Grove, where reunion commenced the sixth, four services each day.

Elders Burton and Stebbins visited and preached in Newport, Garden Grove, and Laguna Canyon till Saturday, the fourteenth, on which day Elder Burton and wife went to Los Angeles, to Dora Howland's, whose children were sick with measles. Elder Burton preached in the hall at Los Angeles Sunday and attended prayer and testimony meeting at Sister Howland's. These two elders visited and held meet-

ings in the vicinity of Los Angeles, Orange, and Santa Ana until May 30, 1892, when they went to Beaumont, to Brother Newton Best's and visited the Saints there till Friday, June 3, when they returned to San Bernardino and remained with the Saints there until June 20. On Sunday, June 22, 1892, Elder Burton preached the funeral sermon of Edith and Marcellus, children of Brother and Sister Jasper Wixom, who died with scarlet fever. Elder Burton went to Los Angeles and on the twenty-fourth went to El Toro, held several meetings and baptized and confirmed three persons, thence to Laguna Canyon.

The twenty-eighth finds him again in Los Angeles. On July 3, 1892, the marriage of his daughter Addie and Reuben Matthews took place at Dora Howland's, Elder Burton officiating. On Wednesday, the sixth, Elder Burton left Los Angeles for northern California (his wife remaining a few days at son Frank's, caring for a newly arrived grandson), stopping at Alila to visit with his brother Ebenezer and his family, also the Saints in that vicinity.

On the fifteenth his wife joined him, and they went to Tulare Saturday, preached on Sunday, and visited the Saints in that vicinity a few days. On Wednesday, the twenty-first, they arrived at Brother John Cockerton's in Oakland. Spent ten days among the Saints of Oakland, San Francisco, and Berkeley. On July 28 they went to Walnut Creek. The following day attended the funeral of Sister Lindsey, preached the sermon, also preached at Alamo.

Tuesday, August 2, 1892, baptized and confirmed four persons. Organized a branch and ordained four persons, elder, priest, and two teachers, next day went to Oakland, and to San Francisco in the afternoon.

Put my naturalization papers in the land office. In the afternoon met Brother and Sister Stebbins at Brother Price's. Remained in Oakland and San Francisco till August 11, then went to Irvington after reunion business. On Friday, August 12, went to Hollister, found Brother Eu-

gene Holt waiting for me to go to Santa Cruz, as Sister A. Starky was sick at a place near called Telton. On our arrival, we were met by Brother Starky who told us his wife had died the evening before.

The brethren remained till after the burial. Elder Burton preached the sermon, then drove back to Santa Cruz, and had meeting at Brother John Holmes's. Back to Hollister the fifteenth, and on the sixteenth arrived at home on Mount Olivet, after an absence of five months.

Thursday, August 25, finds Elder Burton at Irvington; from that time till the afternoon of September 1, he, with Brother Darius Joyce, was busy every day making benches for the tent. On the second day they put up the tent and let the society of the Christian Endeavor hold two meetings in it.

Saturday, September 3, reunion commenced with very few in attendance. Brother Heman C. Smith came in the evening.

September 24. Left San Francisco on steamer *Santa Rosa* for Redondo, arrived early on the twenty-sixth. Got to Dora's at Green Meadows at eight in the morning and at Frank's at Santa Ana at five in the evening. Went to San Bernardino on the twenty-ninth. Conference convened on September 30, Heman C. Smith presiding, Daniel S. Mills and Elder Burton assisting. On Sunday baptized and confirmed Dora Dustin. Monday at Addie's.

October 16, Los Angeles for a while. On the nineteenth went up to Tulare. Was at his sister's when he got a telegram that Brother Cross of Stockton was dead. He left Tulare on the first train and got to Stockton at eight the next morning. He says: "Met Emma there, and put up at Sister Nightingale's, attended funeral of Brother Cross, and preached sermon October 22. Visited with Brother Samuel Robinson and the Saints of Stockton for a week or more, then traveled towards San Benito, stopping and preaching at the intervening places and got home to Mount Olivet by the time the rainy season set in." In the mind of the writer, this is the winter that Elder Burton

preached regularly in the Jefferson Branch. Brother John B. Carmichael proposed to furnish him a subject or text after he arrived at the place for meeting. Those discourses proved to be of great interest, often enlightening the speaker as well as the hearer.

The year 1893 commences with four sermons in San Benito, two in Hollister, three in Gilroy, the last of which was on February 2. February 12 he organized the San Jose Branch. John B. Carmichael, who had resigned the presidency of the Jefferson Branch on account of having moved to San Jose, was chosen president; Henry Burgess, priest. J. Swenson was ordained teacher; Charles H. Burgess, treasurer, he being ordained deacon on the eighth, and Sister Harriet A. Willett chosen secretary. Continued speaking in San Jose until the twenty-sixth, thence to Gilroy and held meetings each night of the week and twice on Sunday. Then returned to attend the district conference held in San Francisco March 3 and 4. Preached once. The next sermon was in San Benito, on March 19, 1893. The writer has no knowledge of the time in the month that he left home, en route for General Conference, but she remembers of taking him in the buggy to Tres Pinos, thirty miles down the river, to join the cars, and of the fervent clasp of his hand when bidding good-bye, while he invoked God's blessing upon her and that the angels might ever be near to guard and cheer her. And as he stepped upon the car steps, of his looking back and saying: "Be good to yourself," and of the lump in her throat that she was trying to swallow, but it would not down, and while she stood by the track by herself and saw the cars glide away, she wondered what it would be if the time ever came when she would have to abide alone without those benedictions. It seemed to her then that she could not live and endure it; but we none of us know what we can endure until the test comes. And again we think of our own strength only and do not remember that God will still

live, and will lend his sustaining strength. Were it not for that, one might well recoil from such a fate. She remembers, too, that when the cars had gone around the bend in the road, and it was no longer in sight, of going back to her buggy, of unhitching the horse and getting into the buggy and driving back twelve miles over a lonely road and of staying all night with Sister Lytle, near Brother Lawn's and going home next day.

(To be continued.)

[This beautiful and touching event in the lives of Elder Burton and wife is no doubt real, and happened sometime just as related, but Mrs. Burton is mistaken regarding the year, as Elder Burton did not attend the General Conference of 1893. He attended the General Conference at Lamoni, Iowa, in 1894 unaccompanied by his wife, and this may have been the time of which she touchingly writes.—EDITOR.]

But why had not Pharaoh the power of interpreting his dreams? Why was Joseph the type of the "truly gifted seer?" Why did he not only dream, but had also the power to interpret both his own dreams and the dreams of others? Simply read the lives of the two. He who runs may read. In all true power it is, after all, living the life that tells. And in proportion as one lives the life does he not only attain to the highest power and joy for himself, but he also becomes of ever greater service to all the world. One need remain in no hell longer than he himself chooses to; and the moment he chooses not to remain longer, not all the powers in the universe can prevent his leaving it. One can rise to any heaven he himself chooses; and when he chooses so to rise, all the higher powers of the universe combine to help him heavenward.—Ralph Waldo Trine.

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 60.)

I went to Lemars, but preached out in the country to six people in the house of a Mr. Calhoun. Here, the news reached me that Brigham Young was dead. He had boasted in the past, while ridiculing the medical profession, that he preferred to die a natural death to being helped out scientifically by the doctors, but four doctors attended him, and he died under the influence of opiates to ease his suffering.

I arrived this day in Sibley, Osceola County, Iowa, and rode out to Grand Prairie, eighteen miles, on the top of a load of lumber, and was kindly received there by Brother and Sister Premo. On September 1, 1877, I went to Brother Spaulding's. Sister Spaulding prepared me a warm bath. I went to bed but could not rest. On the second I requested a Saints' meeting, at which many earnest prayers were offered on my behalf. Rest was impossible, but every time I slept I had dreams, and the same dream every time. I seemed to be visiting towns and preaching, and many seemed anxious to hear; and I was impressed that if I sowed in tears I should reap in joy. My heart was comforted, but I suffered intense pain in my eyes and head. I was kindly treated by all Saints, and especially by Martha Spaulding, who did everything she could to allay my sufferings. I longed for home, realizing that I could do nothing, in my present condition, at preaching.

September 3. Brother Trowbridge took me to Sibley. He and Brother Spaulding paid my fare from Sibley home. While at Sibley, Brother Trowbridge insisted upon calling in a doctor to examine my eyes. The doctor called it the worst case of Egyptian ophthalmia he ever saw, and said I could not be able to read for six months. When I got home on the fifth, I called for Brother Thomas Carrico to administer to me, and I used oil freely, also some eyewater prepared by Brother Am-

mon Fry, and slippery elm bark water. On the ninth I was much better, and united in marriage Edward Bayles and Miss Lilly Hall, neighbors. I continued to improve, and on the fourteenth I preached in Little Sioux, and twice on the sixteenth. The Saints kindly administered to my needs. On the nineteenth, wife, Pearl and I went to a semiannual conference at Gallands Grove. Our dear Pearl was baptized on the twenty-second by Elder James R. Badham, confirmed by Joseph R. Lambert, who predicted she should be a "precious pearl in the sight of God." Amen! Amen!

I continued my labors. The Saints were encouraged in the work of God. On October 14, 1877, I organized the branch at Whitesboro. It was named, "Boyer Valley Branch." Eighteen members, two high priests, one priest, and Thomas Carrico acted as teacher. Charles Derry chosen as president; William C. Cadwell, priest; William F. Donaldson, clerk. I continued my labors near home during the remainder of the month, in Magnolia, Woodbine, and adjacent places.

October, 1877. My daughter Alice told me that while living in Nauvoo, Sister Lemira Cutler informed her that several years ago she had a sick child near unto death. One day an aged man came in their house at the back door, and said, "Your child is sick." He examined it, then told her to follow him into the garden. Snow was on the ground, but, at a spot which he had named to her before, he uncovered a certain weed, told her to make a tea of it, and give it to the child. She did so, and it recovered. The man left through the same door he entered. She watched him as far as the fence, then she could see him no more, nor could she trace his steps in the snow any farther than the fence. She thought it was one of the three Nephites who were permitted to tarry. Their mission was to do good.

As our house was very cold, the Saints kindly offered to repair and make it warmer, and they improved it greatly.

May God reward all concerned. It cost about eighteen dollars.

During the month of November I labored in various places: Gallands Grove, Masons Grove or Deloit, and Magnolia, where we held a conference on the thirtieth, when the gifts of the gospel were manifested to the joy of the Saints. On the first and second of December conference continued, a good spirit prevailed. Elders Crabb, Putney and Derry did the preaching. After preaching in Twelve-Mile Grove, and Little Sioux, I went to Sioux City. Sister Daniel F. Lambert paid my hotel fare and Samuel Sylvester aided me to get to Akron, where Sister Christy treated me very kindly.

On the thirteenth, I visited Richland, in Dakota. Met Mrs. Miles Smith, told her my mission, she made me very welcome, told me she was reading and believing the Book of Mormon. I visited her neighbors. She is a very intelligent woman, but her husband is very careless about religion. On the sixteenth, I baptized and confirmed her and preached twice in the school-house.

I preached in Akron on the seventeenth, and continued to preach there and at Richmond, in Dakota, until the 24th, when I returned home, as my wife wrote me she was sick. Here I spent Christmas. My last sermon of 1877 was preached at Twelve-Mile Grove. I have preached one hundred and fifty-three sermons this year, baptized sixteen, besides other duties. I have made some mistakes which I deeply regret, but my trust and hope are still in God, who never fails me, and oh, may I never fail him.

Brethren Kennedy, Chatburn and Haner had been very kind to my family during my absence, for which I feel grateful. All the Saints, wherever I go, are kind and accord me a hearty welcome, and manifest great pleasure in having me with them to break the bread of life unto them. May I ever be worthy.

January 1, 1878. I continued my labors, though under difficulties. I met with opposition from Denton, the Campbellite

preacher, but by the help of God I was enabled to put him to shame. I went on with my work in western Iowa and different parts of Nebraska. One sister told me she joined the church just to please her husband. I gave her to understand that God did not accept such service. The whole heart and soul must be given to him, or our formal obedience would not bring his blessings.

Brother William Elston, a cousin of Denton the Disciple preacher, assured me that Denton told him that during the fire that occurred in his house, among the things burned was a box in which he had a Book of Mormon. Everything in the box was burned except that book, but it lay unburned in the ashes. This would seem an incredible thing, but if it is a fake the preacher is responsible for it. Brother Elston is a reliable man, and would have no object in lying about it. And Denton would hardly concoct such a statement of a book that he was interested in only to oppose.

On March 1 I left Valley, Nebraska, and went to Columbus; visited my boy and his wife, happy in each other's love, and I trust in the love of God. I preached in Columbus, but found the Saints in a state of dullness and lack of spiritual life. Yet I am satisfied they love the truth, but they lack spiritual food. Formality is not godliness. Talk is not always gospel. Unless those who preach the word enjoy the Spirit they can not communicate spiritual life to their hearers. Hence God says, "Unless you have the Spirit ye shall not teach."

Sister Pemberton, of Farmersville, had written Brother Hudson, that the few Saints there were meeting with great opposition and she wanted help. It was about fifty miles away, but I went to their assistance. The Baptists had presented a resolution for discussion in their lyceum: "Resolved, That Mormonism should be abolished from our glorious Republic." I arrived there just as the lyceum was opened. Hyrum O. Smith was present, and as soon as I entered he saw

me, and introduced me to Sister Pemberton. She had heard of me but had not seen me. She and her children were the only members living there. Some who were not members of any church had volunteered to champion our cause, a back-slidden Methodist preacher among them. I had not been expected, and Hyrum O. Smith had had no experience.

The battle began, the Baptist champion leading out. The schoolhouse was crammed to excess. It was very hot. He tried to quote from Beadle's work, but could not find his references. His head was close to the lamp, hunting references, when he exclaimed, as he mopped the sweat from his face, "It's very hot here." The renegade Methodist preacher replied: "You'll find it a . . . sight hotter before you get through."

A lawyer followed the Baptist in our defense and did excellent work. The Baptist was already defeated, but they allowed me fifteen minutes, and the judges decided in our favor. This greatly enraged the Baptists and they threatened to whip the judges. But it was only bluff. Lawyer Bruno and the ex-preacher did good work in their replies. I continued to preach there and in Central City until March 18. Several obeyed the gospel, among them Charles Pemberton, and I think Charles' wife. I returned to Columbus, visited my mother at Fontanelle on the twenty-second. Wife and Alice met me there and we had a pleasant visit.

Theologians now conclude that the ancient apostles were not necessarily inspired to write. By and by they will deny all divine inspiration.

April 1, 1878. I reported to General Conference and to high priests' quorum. I continued to preach in Nebraska until the eleventh. On the sixteenth I learned by letter that my counselor, Brother William Redfield, was dead. He died at his post of duty. His dying testimony was, "All is well." It made my heart sad to part with my friend and counselor. I wrote a

letter of condolence to his family. He was a stanch member of the church, and I believe he has entered into his rest.

I baptized a lady at Reeders Mills, Iowa, and confirmed her.

A terrible cyclone passed through Mapleton, killing eighteen people and wounding many. Report says hailstones fell that were fourteen inches in diameter!

May 5. I heard Reverend Elliott warning the people against us, but his hammer was muffled in my presence. Conference reappointed me to this field, in company with Joseph R. Lambert.

On the seventeenth I waded through mud to Woodbine. I stayed with Brother William C. Cadwell. He gave me means to carry me to Denison, Crawford County, where I was kindly cared for by Brother Whiting. I went to Deloit, preached twice, where the Saints helped me. I returned to Denison and preached several times in the courthouse. The people declared I had "preached more truth than all the ministers in the town," yet they dare not embrace it.

The pope still demands temporal power, and attributes existing evils to the rejection of papal authority. European war seems imminent.

I returned to Deloit and went with Elders Thomas Dobson and Eli Clothier to Camp Creek and preached in that vicinity. Elder Clothier baptized George Beebe. Elder Dobson confirmed him.

On June 1, 1878, I attended conference at Magnolia and preached twice. My family were with me. We had a pleasant conference.

A cyclone has destroyed the town of Richmond, in Missouri. The home of David Whitmer was destroyed except that part in which the manuscript of the Book of Mormon was kept.

On the tenth I preached the funeral of James Newcomb's child, at Deloit, Iowa, being the third that had recently been carried off by diphtheria, in that family. I attended con-

ference there on the fourteenth. The Spirit of the Lord was manifest in great power. I returned home, found wife sick, but I was summoned to Deloit again to preach another funeral sermon.

I returned home on the twenty-fourth. I then went to Harlan and preached in the courthouse, but the people have no desire for the truth. I preached also on Pleasant Ridge. One lady desired baptism but her husband opposed her. Everything looks gloomy, but my trust is in God.

On July 1, 1878, I went to the Salem Branch and visited among the Saints there and at Spring Creek, until the sixth, when Brother George Sweet and myself began a two-day meeting at Salem. Wrote articles for *Herald* and *Hope*; also letters to different places. Preached four times at Gallands Grove. Returned home on the seventeenth. Wife had been very sick, but was better.

Papers report many cases of sunstroke from the extreme heat. I preached at Ojeddoe, on the twenty-first and baptized James Haner and wife of Reeders Mills and confirmed them. I preached at Reeders Mills until the twenty-fourth. My wife and little granddaughter Alice were with me. Sister Wilkins was very ill. I administered to her and the Lord gave her relief. I celebrated my fifty-second birthday at home on the twenty-fifth. Daughter Alice came from her school on the twenty-sixth. I preached in Whitesboro on the twenty-eighth. On August 1 I was at Six-Mile Grove. On the second wrote article for *Herald*. Third, commenced a reply through *Herald* to a letter on polygamy by John Burt. During my trip I preached at Union Branch and Valley View, and attended conference at Spring Creek on the seventeenth and eighteenth. William C. Cadwell was ordained an elder by myself and James Harvey.

William H. Kelley desired me to go east and labor with him. I told him I was better adapted to the backwoods and prairies.

On the twenty-eighth I preached at Deloit. I omitted to mention the death of my dear old friend and brother, Thomas Dobson, of Deloit. It was his request that I should preach his funeral, but the telegram or letter did not reach me till too late. He was a faithful servant of Jesus Christ and his reward is sure. I closed the labors of the month by holding a two-day meeting at Reeders Mills. I hope good was done.

On September 1 and 2, I conducted a two-day meeting at Ojeddo. My son George, and Annie his wife, visited us on the third with their firstborn. We were greatly pleased to have them with us.

On the sixth we all went to the semiannual conference at Gallands Grove and were kindly entertained by Chauncey Williamson and Benjamin Homer. The First Presidency were present, the session lasting nine days. There was a large attendance, a good deal of sickness, and many cases of healing. Much earnest zeal manifested. Harmony reigned throughout. Eight were added to the High Priests' Quorum. My brother was one of the number. Twenty-five were added to the church. Presidents Smith and Blair gave excellent instruction. It was estimated that five thousand were present on the last day. George and Annie returned home on the twenty-first. On the twenty-second I preached at Salem and by authority of General Conference I ordained Elder George Sweet to the office of high priest. I also preached at Spring Creek. B. F. Cummings of Salt Lake preached in Saints' church at Magnolia. Elder Harvey replied to him. Mr. Cummings preached on the thirtieth when I replied to him.

I continued my labors throughout the month in the western Iowa mission. Yellow fever rages in the South. England and Afghanistan are preparing for war. Crime seems everywhere rampant. Clergy and Sunday school superintendents are mar-
ring their high pretensions, if newspaper reports are true. On the twenty-sixth we had the first snow.

November 1, 1878. Father Thomas Carrico, knowing that I was about to leave for my southern mission, came yesterday to bid me good-bye. He prayed with us and left his blessing with us. He is a faithful man. Having been appointed to labor in Missouri and southern Illinois until the next conference, I left home this day for that mission. Wife and Pearl took me as far as Reeders Mills. It was hard for us to part, but it is the lot of Christ's ministers to leave all for his cause. It is not a new experience, but it is none the less bitter. I parted with Alice, and our little Allie, at home. Near Reeders Mills I bade farewell to my wife and Pearl—we could hardly separate, but duty called, and we must be loyal to the cause of truth. Wife of course understood, but my darling Pearl could not comprehend why we must rend ourselves asunder and be so long separated, and her little heart seemed as though it would break. As they wended their way slowly homeward with the buggy, she would turn around, and with streaming eyes and a voice full of anguish cry, "Oh, my pa! my pa."

I committed all my loved ones to my heavenly Father's care and sadly wended my way to my mission life. I preached in Unionburgh, Boomer, Council Bluffs, Omaha, Glenwood, baunsee, and Nebraska City. The Saints, knowing that I had need of means, generously assisted me.

In Nebraska City an infidel lecturer was present when I preached on the subject, "God is love." He praised my effort and said, "The subject was splendidly handled." But whether it merely charmed his ear, when it should have convinced his understanding and found a lodgment in his heart, the future must determine. Brother Morris T. Short was here, and had been debating with the infidel. This was my first meeting with Brother Short, I think.

From Nebraska City, I went to Forest City, Missouri. I also visited my old friend and brother, William Hawkins; we had a pleasant visit. He took me to Ross Grove, and on the

twenty-fourth I preached in the Baptist church. An infidel was present, and on leaving the church I heard him say, "I have always gone to church to pick flaws, but that old Mormon preacher has pulled the wool over my eyes to-night so that I could see no flaws to pick." May the truth reach his heart. On the twenty-sixth I arrived at Saint Joseph, Missouri, and was met by Brethren Burlington, Graham, and Royal. I was well received. But I find trouble exists in the branch; yet most of the Saints are trying to do the will of God. The spirit of lust which has sought to destroy the church in all ages has been manifest here, and Brother Heman C. Smith writes me from Florida that the same cause was impeding the work there. It follows the church like a vampire, seeking to drain its very life. God help me to keep pure. I was pleased to receive a letter from wife. It was a chapter of accidents. Father Palmer was hurt by the team running away. A son of John Hunt was nearly killed by a load of corn running over his head. Doctors declared he would die. Elders administered to him and he was healed by the power of God. All was well at home, thank God. Snow and cold, but I am thankful wife has a good supply of fuel. I preached to the Saints.

December 1. I attended Saints' meeting. We had a pleasant waiting before the Lord. I preached this evening with excellent liberty. On the second went to Stewartsville. The Saints of Saint Joseph remembered my needs. I preached in the Saints' church this day, and on the third. Elder Short and myself went to Cameron together on the fourth, where, by request of the people, I delivered six discourses, and by the unsought kindness of the Saints I was enabled to send my family means to help through the winter. On the tenth Brother Weeks, of Prairie Center Branch, took me to his home. I preached in the schoolhouse, and stayed with Brother and Sister Jacob Snyder. They kindly assisted me and Brother Snyder took me to Hamilton. While at Prairie Center I met

Brother William T. Bozarth, a young brother, who afterwards became a traveling minister. From Hamilton I went to Bevier, where I was met at the depot by Gomer T. Griffiths, who took me to his mother's home where I was kindly treated. They are Welsh. I preached twice here and the Saints paid my fare to Saint Louis, the headquarters of my mission. Gomer was a boy.

On my way to Saint Louis, I had a cold, dreary journey. Snow two and a half feet on the level. Trains hindered. I arrived at Renick about midnight of December 16. Went to a hotel. I found a drunken man almost freezing by a fireless stove. I roused up the landlord and he demanded to know what I wanted. I told him a bed. He said, "Rouse that nigger up." I had not seen him as there was no light, but I roused him up. He showed me a room, windows broken, the ragged paper curtains flapping in the breeze. There was a thing they called a bed, with a miserable, hard mattress and very scant of covering, also exposed to the cold blast from the broken window. I laid down with my clothing on and shivered there until morning and then paid twenty-five cents for the privilege of nearly freezing to death. It was the best I could get, and I was thankful to live through it.

The next morning I found the home of Father John T. Phillips. It was little better than the hotel. He was an old man; had married a young widow with a large family; they were poor, but generous and kind, and I was received as an angel of God. I preached twice in a cold barn of a place they called a church. No fire, and I had to rub my wrists and hands to keep from freezing. About twenty people present. Spiritually, I felt well, but the cold was extreme. Brother Phillips seems to be full of faith and godly zeal. His son Thomas seems to be in fair circumstances but spiritually dead, yet he gave me five dollars and seemed to think well of the work, but had allowed himself to drift because of evils or supposed evils of others.

I have a bad cold on my lungs. Received a letter from Brother William Anderson, president of the Saint Louis Branch, welcoming me to that city. I left Renick on the twenty-third. Brother Phillips insisted on my receiving money from him, which, considering his poverty, I did not want to do. He gave me three dollars. God reward him. Amid it all I was comforted by a letter from wife and Pearl, with photos of Pearl and little Allie. On the twenty-third I arrived at Saint Louis, found Brother William Anderson sick. But he and wife and Bishop James Anderson gave me a cordial welcome.

I received a license from church secretary, as president of the high priests' quorum. He requests me to write for *Herald* and *Hope* and says, "I hold you as being one of the examples of true, noble manhood, for which you are loved by all who know you, and by many who do not know you." May God help me to be worthy of such confidence. Were the above flattery I would despise it, but Henry A. Stebbins is infinitely above the meanness of flattery. He carries no double tongue. He may be mistaken in his estimate.

I visited among the Saints, making their acquaintance. On the twenty-sixth Brother William Anderson took me to the Gravois, and there introduced me to Elder William H. Hazeldine, district president. He was sick. We administered to him. He requested me to preach in the country branches during the week days and in Saint Louis on Sundays. On the twenty-ninth I attended Sunday school, only eight scholars present. I attended branch council, six present; Saints' meeting, thirty-three members present, out of two hundred and seventy on the books. We had a good meeting. The Saints sang the hymn of welcome, number 603. I fully appreciate their kind feelings. I addressed the meeting, and preached at night to a large audience; subject: "Our growth in the gospel."

By the kindness of Brother Cottam, Brother Gordon Smith,

and William Anderson, I was enabled to send means to my wife. I note God's hand in all these instances, and through him, alone, I seek to supply our wants. I saw Saint Louis bridge for the first time and felt deeply impressed with the goodness of God in giving mankind such skill to perform such wonderful works, and I thought of the infinite possibilities for man, when inspired by the Holy Spirit that "guides into all truth" and "teaches all things."

I visited Belleville in Illinois. I went to Joseph E. Betts's where I was kindly received. Sister Hicklin, a sister whom I had known as a girl in England whose name was Horton, spoke up and said, "I know you, Brother Derry," and kindly greeted me, bidding me welcome.

As I was passing along one of the streets I heard a voice say, "Is that Charles Derry?" I think she called my full name. I stopped, but I had seen no one, and said yes. A woman weighing at least two hundred pounds emerged from a building. She looked into my face and grasped my hand, saying, "I know you! I knew you thirty years ago, and your face is just the same." She heartily blessed me and expressed her joy at seeing me again. It was Sister Groom, formerly of Grets Green, Westbromwich, England. May I ever deserve such kind remembrance.

December 31. I preached in Belleville. I was troubled with my lungs; otherwise I would have been well. This closes the year 1878. My mind wanders ever to my family with anxiety for their welfare. God has ever been kind to us. May we ever prove worthy of his kind care, and may our love for him increase daily until we are worthy to stand in his presence.

January 1, 1879. We have entered the threshold of another year; the past has gone for ever. Are our mistakes and willful errors for ever past, or shall we meet them again? If we persist in our errors and do not seek to correct our mistakes, they will surely meet us at the judgment bar; but if we forsake

our errors and correct our mistakes, God is merciful to forgive and will blot them out for ever. Mistakes are of the head—persistent wrong is of the heart; and truly, unless we become new creatures in Christ Jesus, we shall have lived in vain.

The past year has been one of disaster by land and sea, surpassing all years in the memory of the living, for the number and magnitude of cyclones, storms, floods, wars, fires, earthquakes, burning heats, fevers, plagues, and general destruction is great; thereby bearing testimony of the near approach of the second coming of Christ, and the verity of the warning voice that has gone, and is going forth to the ends of the earth. "After your testimony cometh the testimony of the earthquakes," etc. (Doctrine and Covenants 85: 25.)

The church has been blessed and prospered, yet there is room and need for improvement on our part. I see the necessity of being wise builders instead of, in our haste to excel others, building on the great foundation, "wood, hay and stubble." Our work must be of that nature that it will endure or we shall suffer loss.

I ate my New Year's dinner at Brother and Sister Betts's in company with Brother Thomas Angel, an old elder in the church and an old acquaintance of thirty years ago in Dudley, at the Birmingham conference. In spite of his opposition when I was trying to show the errors of Brighamism, in England, he is now an elder in the Reorganized Church.

On the fifth I attended a conference in Saint Louis, Father Reese presiding. We had a stormy time. Four men insisted upon having matters their own way and demanded that Brother Reese vacate the chair in my favor. I arose and presented a vote of confidence in Father Reese, and moved that he be sustained. The conference promptly rebuked them by sustaining him. One man volunteered to buy me a new suit of clothes if I would meet him in a certain store, but realizing that under this promise lurked a bribe, I thanked

him, and did not put in an appearance at the store. The doings at the conference confirmed my suspicion. I learned afterwards that the same man declared I "was a damned scamp." But I have the happy consciousness that my hands were never stained with a bribe. In after years the man honored me, and does still, if outward appearances may be relied upon: I never noticed the slander.

About this time three negroes killed old Brother Charles Slocum of Nebraska City, and outraged his aged wife. A jury gave a verdict of murder in the second degree, but a mob took two of them and hung them. The third was imprisoned for life. Brother and Sister Slocum were a harmless old couple.

I continued my labors through the month, preaching at Cheltenham, Gravois, Carrondollette, Alma, Casey, Alton, and Dry Hill. While preaching at Alma, Sister Lewis declared she saw a light resting upon my shoulders. She said it was no earthly light, but it was bright and beautiful. I was greatly blessed in preaching, but I saw not the light. Twice before this I have been told of similar appearances on my person while preaching, and each time I was blessed in a peculiar manner.

On Sunday, the twenty-sixth, I was signally blessed while showing the necessity of exercising a proper spiritual care over one another,—the strong bearing the burdens of the weak; the whole audience was in tears, and I was overwhelmed by the Holy Spirit. That night I spoke on the Saints' rest; I did not feel the liberty of the morning, but the Saints said "it was grand." I have often experienced that when I felt weakest and thought I was doing no good, the audience was enjoying a spiritual feast. Such was their testimony. Surely this work is not of man's doing.

When at Alton, I visited and stayed with Father James Whitehead, who gave me a recital of events that he said transpired during the life of Joseph the Martyr. My heart was made glad by a letter written for our little Allie by her mamma,

and published in the *Hope*. Before leaving Father Whitehead, he took off his hat, and blessed me as he shook hands, saying, "Thou shalt be blessed and shalt know more of the power of God than thou hast ever known. Thy family shall be blessed, and the Lord shall be a wall of fire round about them, and they shall lack for no good thing." To which I said, "Amen."

On February 2 I preached my last sermon in Saint Louis. I was greatly blessed both morning and evening. I dined with Brother and Sister Cottam. She made an English plum pudding expressly on my account. I appreciated the courtesy. Some of the Saints expressed themselves as being blessed by my labors, and all regretfully gave me the parting hand, expressing a desire for my speedy return unto them, and prayed God to bless me. President William Anderson said good had been accomplished by my efforts. If so, to God belongs the glory.

On the third I went in company with Sister Swift to visit her husband who is in the insane asylum. His mind had become impaired, but he instantly recognized his wife. He seemed happy and said, "God is full of love and he gives it me from above." I noticed the flutter of excitement in the wife, the moment she saw him, but she restrained her feelings. I thank God for the enjoyment of my mental powers.

I revisited the Caseyville and Cheltenham branches; found unpleasantness existing, and tried to lead them to love one another. I have realized more kindness and generosity in the Saint Louis District than I ever did in any district in the same length of time. Space prevents my naming all and it would not be wise to single out a few; all blessed me from the fullness of their hearts which could not be measured by the paucity of their purses. I must mention one case, however. Brother Anderson and I had visited a certain brother; I had instructed him in the gospel. We returned home. Just as we were retiring a rap came at the door. This brother was there with a ten-dollar bill. This was ten o'clock at night.

On the tenth I went to Jeffersonville, Wayne County, Illinois. I was met at the depot by Brother George H. Hilliard, who took me to his home. I also visited Father Thomas P. Green, M. D., a member of the high priests' quorum. I find trouble, as the doctor and his son-in-law do not work in harmony with each other. The old gentleman seems to love the work but he holds to some strange ideas, and is rather irritable. He and his wife treated me very kindly. Brother Hilliard seems to be an earnest, sincere, thoroughgoing man, is not inclined to tolerate wrong in anyone, is very plain and positive in his manner. He may be a little rigid in his dealing, but has a kind heart. I preached in the Methodist church on the eleventh to a large audience.

I went from here to Springerton; Brother Hilliard as president of the district accompanied me and paid my fare. My lungs were very weak, but there was little opportunity for rest; the calls for preaching were many.

I read in the *Saints' Herald* a prophecy that had been delivered in London, England, that "the present year would be marked with bloodshed, pestilence and famine in an unusual degree." On the eighteenth of February I went to Tunnel Hill, and continued to preach there and at Vienna, and Bethel Baptist church. At Tunnel Hill I preached in a log school-house; some of the seats were rails but I had fair audiences. In Vienna the attendance was small. I was told that in this county—Johnson, Illinois—about thirty men had been murdered in the last three and a half years. A Colonel Hess attended the meeting and invited me home with him. I was informed that some time before a man had been shot dead through the window in this house. He is a Baptist. He came into my room several times to get me to drink apple cider with him. I told him I had no use for it, and I had to forbid him annoying me any more. He had been indulging until he was drunk. Apart from his drunkenness he bore a good name and

was quite liberal; he signed twenty-five dollars towards building a church for the Saints, in the Webb Settlement. This part of southern Illinois is fifty years behind the times. Log houses are the rule. One room only, oftentimes shelters a large family. No windows in some instances, and for light they have to open the door or knock a chinking out from between the logs. Seats are very scarce and very primitive at that. But the people seem happy, and they are very generous. Bethel Baptist church is a log building; the windows are innocent of the luxury of glass. The country is heavily timbered. I was blessed in preaching the word.

Some were baptized during my labors, but I do not recollect how many. The Kelleys and Webbs predominate here, related to each other and to William H. Kelley. They are a generous-hearted people, and in advance of many of the citizens.

While at Tunnel Hill I formed the acquaintance of a young man, Isaac M. Smith. He went around with me considerable. I believe he has a brilliant future. I mentioned him to the church authorities. He was soon given a mission to travel and preach. He had done some local preaching.

On the fourth of March I returned to Springerton, wearied with excessive labor and lack of rest. The high priests' quorum was requested by the First Presidency to attend the General Conference. I preached in the Saints' church. Quarterly conference was held at Springerton, George Hilliard presiding. I refused to preside as he was in charge of the district. Isaac M. Smith was appointed to labor in the district. Brother Hilliard and myself preached. He is an earnest, forcible preacher.

On the tenth of March I left Springerton. The Saints accompanied me to the depot, and many wept at my departure. They paid my fare to General Conference. Wife writes of the kindness of the Saints attending conference at Magnolia. Brethren Jarius Putney, Richard Chatburn, James M. Adams,

William T. Fallon, and others administered to my family's necessities, for which I feel grateful to God and to them.

I learned that Sister Fyrando was in need while her husband, Magnus Fyrando, was in Scandinavia preaching the gospel. My wife made it known to me and I reported the case to Bishop Rogers, who sent her fifty dollars. Sister Fyrando would not make her poverty known to others, but wife discovered her condition while visiting her. I returned to Jeffersonville; preached there and at Dry Fork. Slept at John Thomas's. I met with a Sister Wolstenhome, who said she knew me thirty years ago in Birmingham, England. She was pleased to see me.

Fires, earthquakes, famines and floods rage in various parts. The *Advocate* says that Joseph the Seer declared that, "While the rainbow appeared there would be seed time and harvest, but in the year that it is not seen look for pestilence and famines and for the coming of the Son of Man." Joseph also said, "Jesus became the least in the kingdom of heaven that he might redeem the race." The Seer further declared the parable of the prodigal son did not refer to any particular individual, nor to national matters, but to sinners in general.

Reports of our work in Utah and England are good. On the sixteenth I preached the funeral sermon of Benjamin Ballowe, his wife and two children, who died from smallpox several years ago, also that of Nathan Morris. I was informed by Brother Ballowe's friends that his dying request was that if Charles Derry ever came into that country he must be requested to preach that funeral. I complied with the desire. I visited Brush Creek and was kindly received by Isaac Morris and wife. I preached there, but my need is rest. One lady, though weak in body, had come six miles through the cold. After preaching, she asked me to pray for her that she might be blessed. I did so, asking God to bless her with health that she might enjoy the life he had given her. I continued to

preach here until the twenty-second, when I went to Xenia and heard Brother Hilliard preach in the Christian church. I preached twice on the twenty-third. Disciple preacher took notes, but was silent. I went to Edgewood, Effingham County, Illinois, and on the twenty-fifth I arrived at Piper City, where I was the guest of Brother Silas Rogers. I preached there until March 31. Bishop Rogers came there and suggested that I take a mission to Utah from General Conference. I went from there to Streator, Illinois.

(To be continued.)

Oh, the people, the people over and over! Let me give something to them that will lighten the every-day struggles of our common life, something that will add a little sweetness here, a little hope there, something that will make more thoughtful, kind, and gentle this thoughtless, animal-natured man, something that will awaken into activity the dormant powers of this timid, shrinking little woman, powers that when awakened will be irresistible in their influence and that will surprise even herself. Let me give something that will lead each one to the knowledge of the divinity of every human soul, something that will lead each one to the conscious realization of *his own divinity*, with all its attendant riches, and glories, and powers, —let me succeed in doing this, and I can then well afford to be careless as to whether the critics praise or whether they blame. If it is blame, then under these circumstances it is as the cracking of a few dead sticks on the ground below, compared to the matchless music that the soft spring gale is breathing through the great pine forest.—Ralph Waldo Trine.

HISTORY OF THE PRESIDENTS OF THE SEVENTY.

BY JAMES F. MINTUN.

(Continued from page 88.)

1913.

This year the Presidents of Seventy met March 27, above Barrows's Drug Store, Lamoni, Iowa.

Twenty-four regular sessions and three joint sessions with the Seventy were held. All the members of the council were present except James McKiernan, who was hindered on account of sickness. Hyrum O. Smith was ordained to the office of high priest, and this left a vacancy in the council and in the presidency of the Third Seventy. The vacancy in the council was filled by choosing Arthur B. Phillips; and Thomas C. Kelley was chosen president of the Third Seventy and transferred from the Second Seventy to that quorum.

In the absence of James McKiernan, Warren E. Peak acted as president of the First Seventy.

The request for the ordination of John F. Petre was renewed, and the following brethren were selected to be ordained seventies: Lester O. Wildermuth, John R. Lentell, Clyde F. Ellis, and Alvin R. Ellis, to be enrolled in the First Quorum; Jott A. Bronson, Ernest N. Burt, and Jesse L. Parker, to be enrolled in the Second Quorum; and R. D. Davis, Myron A. McConley, and J. August Koehler, to be enrolled in the Third Quorum.

A rule was adopted to govern in filling vacancies in the presidents of quorums, or to make changes that may be thought advisable.

Much of the Spirit of the Lord was enjoyed in the special work of selecting those to be ordained seventies, and progress was made along several lines, governing the council.

The council now consists of Columbus Scott, Senior President, and president of Second Quorum; James McKiernan, president of First Quorum; James F. Mintun, secretary of

council; Warren E. Peak, Thomas C. Kelley, president of Third Quorum; J. Arthur Daviess, and Arthur B. Phillips.

BIOGRAPHICAL.

Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman, were chosen February 28, 1835, to act in the office of Presidents of Seventy, but they having previously been ordained high priests, united with the High Priests' Quorum by reason of counsel given by President Joseph Smith, April 6, 1837.

These vacancies were filled by the choice and ordination of John Gould, James Foster, Daniel S. Miles, Josiah Butterfield, and John Gaylord. It was thought that Levi W. Hancock also held the office of high priest and Salmon Gee was selected to fill his place, but when it was learned that he was not a high priest, he continued in his position in the Council of the Presidents of Seventy. On September 3, 1837, John Gould was called to the office of high priest. This left the First Council of the Presidents of the Seventy, composed of Joseph Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Salmon Gee, and John Gaylord.

JOSEPH YOUNG.

Joseph Young was born in Hopkinton, Massachusetts, April 7, 1797, the son of John Young, who married Miss Nabbie Howe, and the elder brother of Brigham Young. His childhood was spent at home and in the early period of his life he became an enthusiastic member of the Methodist Church, and for a time was a minister in that church. In 1832 he heard the gospel and readily accepted it, being baptized April 6, 1832, by Daniel Bowen, in Columbia, Pennsylvania, and was ordained an elder under the hands of Ezra Landen, a few days afterwards. For several months he preached the gospel in New York, when he went on a mission to Canada associated with his

brother Phineas, Eleazer Miller, and others. They were on this mission about four months, during which time two branches were organized. He was at Kirtland, Ohio, for a short time; then he took another mission to Canada in company with his brother Brigham. A branch of about twenty members was organized in West Lowboro, during a period of six weeks, when they returned, having baptized more than forty people.

He was married February 18, 1834, to Jane Adeline Bicknell, by whom he became the father of eleven children.

In 1834 he, as a member of Zion's Camp, went to Missouri, returning in the fall of that year to Kirtland, Ohio, with Joseph Smith and others.

He was chosen and ordained a seventy February 28, 1835, and the next day (March 1,) he was ordained a president of the Seventy, a position he continued to occupy till the death of the Prophet Joseph Smith.

In 1835 he was on a mission to the States of New York and Massachusetts, associated with Burr Riggs. In 1836 he received his blessing in the temple at Kirtland, Ohio, and then, with his brother Brigham, went east, to visit among relatives and tell them the gospel story, occupying several months. Later many of his relative came in the church.

He started with his family to Missouri, July 6, 1838, in company with many of the Saints, arriving at Haun's Mill October 28, remaining till the thirtieth, witnessing the terrible massacre which occurred there, but escaped. (See Church History, vol. 2, pp. 244-248.)

During the winter 1838-39 he was driven out of Missouri under the extermination order of Governor Boggs, arriving at Quincy, Illinois, in May, 1839, where he engaged in farming. He removed to Commerce, Illinois, afterwards called Nauvoo, in the spring of 1840, where he was employed at glazing and

painting and attended to some ministerial labor, at this time being Senior President of the Seventy.

In the spring of 1844 he went to Ohio to lay before the people President Joseph Smith's views on the powers and policies of the Government of the United States. After hearing of the massacre of the Prophet and Patriarch, he returned to Nauvoo. He left Nauvoo in 1846 and came to Winter Quarters, and Cartersville, Iowa. In 1850 he went to Salt Lake City with his family, uniting in the claims of his brother Brigham, and continued to advocate his claims till the time of his death, which occurred at Salt Lake City, July 16, 1881.

LEVI W. HANCOCK.

Levi Ward Hancock was born the youngest son and seventh child of Thomas and Amy Ward Hancock, April 7, 1803, in Old Springfield, Hampden County, Massachusetts.

In 1805, he was brought to Bristol, Ontario County, New York, where his father had moved. At a later date they moved to Chagrin, Cuyahoga County, Ohio. He was an industrious young man, and rendered his father efficient help. Being raised in a pioneer country his education was limited. He learned the trade of cabinetmaker. In 1827 he bought some land on which he built a house at Rome, Ashtabula County, Ohio, where he lived when Parley P. Pratt and his associate missionaries were on their mission west. His father still lived at Chagrin, where these missionaries stopped and preached, his father and one sister being baptized. He became interested and went to Kirtland, Ohio, where he was baptized by Parley P. Pratt, November 16, 1830, and in a short time was ordained an elder by Oliver Cowdery, and began to preach at once.

In June, 1831, he was called by revelation to take a mission to Missouri and preach "by the way." On this mission he was associated with Zebedee Coltrin. Their labors were successfully executed in Ohio, Indiana, and Illinois, and then in Mis-

souri. He later returned to Kirtland, Ohio, assisting in the erection of the temple at that place. In 1834 he was one of Zion's Camp that was sent to Missouri. He returned to Kirtland that winter and February 28, 1835, he was chosen and ordained a seventy under the hands of Joseph Smith and others, and soon afterwards was ordained one of the Seven Presidents of the Seventy, which position he occupied until the death of the Prophet, Joseph Smith, and the scattering of the church.

In 1838 he removed to Missouri and endured the persecutions incident to the Saints at that time. When they were finally expelled from the State of Missouri, he placed his property at the disposal of a committee appointed to look after the removal of the poor Saints from the State to the State of Illinois. He was a prominent citizen of Nauvoo, at one time acting as a police officer. In the early part of 1844 he was sent on a mission to Vermont. In 1846 he went west to the Missouri River and became one of what was known as the Mormon Battalion, and marched with that body of men to California, being the only one of the Presidents of the Seventy of the church who thus enlisted. He acted as chaplain of that body. He went from California to Salt Lake City, Utah, in 1847, where he arrived in October.

He supported the claims of Brigham Young, and was very active as a minister and musician. He died at Washington, Washington County, Utah, June 10, 1882.

JAMES FOSTER.

James Foster was born April 1, 1775. He was blessed at a meeting held at Kirtland, Ohio, August 17, 1835. He was ordained an elder previous to 1837, and on April 6, 1837, was ordained a president of the Seventy, by Sidney Rigdon and Hyrum Smith. He was one of the leaders in the camp that was organized in 1838 at Kirtland, Ohio, to move to Missouri.

Some charges were held against him, and he was called to answer to them in April, 1841, but was exonerated, and it was decided that "Elder James Foster continue his standing in the church."

Instead of settling at Nauvoo with the majority of the Saints who were driven out of Missouri, he settled at Jacksonville, Morgan County, Illinois, and took no active part in the ministry. He died December 21, 1841.

DANIEL S. MILES.

Daniel S. Miles was baptized previous to February 24, 1836, at which date it was decided that "Daniel Miles was considered worthy to be ordained to the priesthood."

April 6, 1837, he was ordained a seventy by Hazen Aldrich, and on the same day chosen and ordained one of the Presidents of Seventy by Sidney Rigdon and Hyrum Smith. He removed to Missouri in the early part of 1838, arriving at Far West, March 14, 1838.

He continued his active work as a president of the Seventy, and on April 6 of that year represented the Seventies in a solemn assembly. He endured with the Saints their persecutions and was expelled from Missouri and was among the first to settle in Nauvoo, Illinois. In a revelation given on January 19, 1841, he is mentioned as one of those recognized by the Lord "to preside over the Quorum of Seventies." (See Doctrine and Covenants 107: 44.)

He was faithful to the duties of his calling until his death, which occurred in the early part of 1845, in Hancock County, Illinois, when he was quite advanced in age.

JOSIAH BUTTERFIELD.

Josiah Butterfield was a native of the State of Maine. He is first mentioned in the history that has been preserved, March 8, 1835, when he attended a meeting at Kirtland, Ohio,

and was blessed for having assisted in the building of the temple at Kirtland, Ohio.

He was called, and ordained under the hands of Sidney Rigdon and Hyrum Smith to the office of a president of Seventy, April 6, 1837. He was appointed one of the commissioners in 1838 to lead the Kirtland Camp to Missouri. On the journey he with others was arrested at Mansfield, Ohio, on a charge connected with the "Kirtland Safety Society Money," and was confined in jail. But as no bill was found against them they were discharged the next day.

When the Saints were expelled from Missouri he enrolled his name among others of the brethren to assist the poor to remove from the State.

He was called on a mission to Maine in April, 1844, but "on account of the neglect of duty and for other causes" charged against him, he was expelled from the church. Brigham Young claimed that it was because he had got a little money and was lifted up.

However, he remained true to the original faith of the church until he died on March 3, 1871, at Watsonville, California. At the time of his death he was president of the Watsonville Branch.

He was baptized into the Reorganized Church by Glaud Rodger at Watsonville, California, May 1, 1865, and confirmed by Harvey G. Whitlock. He was ordained an elder at the same place, but when and by whom is not known. At the time of his death he was seventy-five years, eleven months, and twenty days old, being born March 13, 1795.

He remained true to his faith in God to the last, notwithstanding the action taken against him by Brigham Young and the church after the death of Joseph Smith.

Elder George Adams wrote the following complimentary tribute of him, which was published in the *Saints' Herald* April 1, 1871:

I send you for publication the mournful intelligence of the death of Josiah Butterfield, the beloved president of the Watsonville Branch of the Church of Jesus Christ of Latter Day Saints. He filled his office with ability (for his years) up to his departure, I may say. He died as he had lived for the past thirty-eight years, bearing a faithful testimony to the truth of the latter-day work, and his word no man that knew him could gainsay.

The last meeting he attended was on Thursday eve, February 23. He then spoke of leaving us, and said he was ready to go, that he had often prayed, but never could get a testimony that he would live to see the Savior come. He was powerful in testimony, and as he felt his dissolution approaching he was more vehement, and often in our meetings he would tell us, "I can do no more good here; but I want it known to the four corners of the earth that Josiah Butterfield lived and died a true Latter Day Saint, knowing that this was the work of God, and that Joseph Smith was a prophet of the living God, and that his son Joseph is his successor." Yes, he had that abiding testimony that set him free from the bondage of death, and like the prophets of old, with one glance could survey the future, look into eternity, and in the hopes of his reward claim its joys and blessings as his own. Death to him was powerless, at the approach of eternal life; and he will, by the power of the redemption wrought out by Jesus Christ, come forth in the morning of the resurrection, clothed in a more glorious body, blooming with immortality, to reign upon a renovated earth. Oh, that his family may try to emulate his example, and live as he lived; then it will be well with them, as it was with him. Death will be swallowed up in victory.

SALMON GEE.

Salmon Gee was born October 16, 1792, at Lyme, New London County, Connecticut.

At the age of seventeen he removed to Ohio, and located in Ashtabula County. In 1828 he removed to Geauga County, where he was baptized July, 1832, by Zebedee Coltrin. On February 4, 1834, he was ordained an elder and removed to Kirtland, Ohio, in April, 1834. He was called and ordained to the office of president of the Seventy April 6, 1837. He was a member of the Second Seventy. He was ordained by Sidney Rigdon and Hyrum Smith.

On March 6, 1838, the quorum dropped Brother Gee from their fellowship, but he still remained a member of the church, and in 1841 he was ordained a member of the high council at

Kirtland, Ohio, which position he occupied till 1844, when he removed to Ambrosia, Lee County, Iowa, where he died September 13, 1845. He was buried at Nauvoo, Illinois. Of him it is said that he was "a faithful member of the church," and his last act was to exhort his family to faithfulness to the church.

JOHN GAYLORD.

John Gaylord was born July 12, 1797, in Luzerne County, Pennsylvania.

He was baptized August 2, 1835, at Niagara, Niagara County, New York, by Leonard Rich, by whom he was confirmed. He was ordained a seventy by Hazen Aldrich December 20, 1836, and on April 6, 1837, ordained one of the Presidents of Seventy by Sidney Rigdon and Hyrum Smith. He was expelled from the church at Kirtland, Ohio, the reason given being "rising up in rebellion against the higher authorities."

He afterwards reentered the church and was with the Saints at Nauvoo. He was ordained to the office of seventy before the disorganization of the church, and at the Annual Conference in 1839, held at Beaverton, Boone County, Illinois, he was "received into full fellowship as a seventy."

April 6, 1860, he was chosen a member of the High Council and ordained to that position by William Marks and Zenos H. Gurley, sr.

He attended the Annual Conference held at Plano, Illinois, in April, 1865. President Joseph Smith mentions him in 1869, he having visited him at Burlington, Wisconsin.

He died July 17, 1874.

HENRY HARRIMAN.

Henry Harriman was the son of Enoch and Sarah Fowler Harriman, born June 9, 1804, at Rowley (Georgetown now), Essex County, Massachusetts. He was baptized in 1832 by

Orson Hyde, and in 1834 removed to Kirtland, and with Zion's Camp accompanied Joseph Smith to Missouri, returning the same year. In 1835 he was ordained a seventy by Joseph Smith and Sidney Rigdon. On February 6, 1838, he was ordained a president of the Seventies, which position he occupied till the death of Joseph Smith. He followed Brigham Young to Utah, and became a representative of the church of which Brigham Young was president.

He was one of the leaders of the so-called Kirtland Camp which went from Ohio to Daviess County, Missouri. He was driven out of this county and removed to Far West, where he remained till the spring of 1839 when he removed to Nauvoo, Illinois, where he continued an active official and member.

He went to Utah in 1848, and died there May 17, 1891.

ZERA PULSIPHER.

Zera Pulsipher was born June 24, 1789, in Rockingham, Windham County, Vermont.

He was a soldier in some of the early wars of the Government.

He heard the gospel in New York, where he was baptized and ordained an elder in January, 1832, after which he did much preaching in the Eastern States and Canada.

He removed to Kirtland, Ohio, in 1835, and in 1838 went with the Kirtland Camp to Missouri, being one of the leaders of that camp. He was ordained a president of the Seventy March 6, 1838, by Joseph Young and James Foster.

He endured the persecution with the Saints in Missouri and with them was driven out of the State and became a resident of Nauvoo, Illinois. He was mentioned by the Lord in the revelation of January 19, 1841, as one of the Presidents of Seventies.

He went with Brigham Young to Utah in 1847 or 1848.

It is claimed that he was the father of seventeen children,

eight of whom followed him to Utah. He died January 1, 1872.

JAMES BLAKESLEE.

James Blakeslee was a native of Vermont, born at Milton, in Chittenden County, July 18, 1802.

He was baptized by Elder David W. Patten, July 19, 1833, at Ellisburg, Jefferson County, New York, and ordained a priest the following day by the same person. The next spring he was ordained to the office of elder by Elder Thomas Dutcher. In this office he labored diligently and faithfully for several years. Six years later, some time in the fall of 1840, he was ordained a seventy by Brigham Young, under the direction of President Joseph Smith.

For the reason assigned as "apostasy," the high council expelled "James Blakesley, with others, May 18, 1844." It is quite certain that this had reference to our brother, James Blakeslee.

After the death of President Joseph Smith, we are informed that he supported the claims of Sidney Rigdon, to be the president of the church, who at a conference held in Pittsburg, Pennsylvania, chose James Blakeslee as one of twelve men whom he called apostles. About the same time he was called to act as a member of what was called "the Quorum of Seventy-three." While laboring in the interests of this movement he wrote on June 21, 1845, to the *Messenger and Advocate*, a paper published in the interests of Sidney Rigdon's claims to the presidency of the church. At this time Brother Blakeslee was associated with George M. Hinkle, laboring at or near West Buffalo, Iowa, extending his labors into Mercer County, Illinois. In September of this same year he wrote to the same paper that his family was located at West Buffalo, Iowa, cared for while he was in the ministry by Elder Harvey Whitlock. This same communication gives an account of a trip that he

made by way of Saint Louis and Cincinnati to Pittsburg, where he met in counsel with Elder Sidney Rigdon and some of his leading followers. At this time he was quite well satisfied with the effort that was being made by this organization. In October of this year he attended a conference at Philadelphia, Pennsylvania, and from there went to Athensville, Pennsylvania, where he was engaged in preaching on the fifteenth.

The next historical item found concerning his labors gives evidence that he had become dissatisfied with the movement under Rigdon, for as early as November 6, 1847, he favored the claims of James J. Strang to the presidency of the church, as successor of President Joseph Smith. He wrote to the *Gospel Herald*, a publication issued in favor of the claims of Strang, on the above date, from Voree, Wisconsin, the following being an extract therefrom:

Myself and family are all well as usual, and have planted ourselves in this place, among the few who adhere to the law of God and desire to keep the commandments of the Most High, and we greatly rejoice in God our Savior that we have not been left in darkness to follow those who have adopted false principles and wicked practices to their own destruction. But that the Lord in his mercy has been pleased to gather us to this place, where his Saints enjoy peace and rest according to the promise of the Lord. We arrived here on the fourth day of July last, as poor as ever. . . . I have traveled and preached most of the time for the last fourteen years, and now I am so poor as to this world's goods and my children so far in the rear in their education, that I am under the necessity of staying at home and laboring with all my might to feed, clothe, and educate them, and this with my own hands, which I am willing to do.

He was at Elgin, Illinois, February 10, 1848, and wrote from there to the *Gospel Herald*, which communication was published on the seventeenth day of that month. His sympathy for the movement of James J. Strang was very plainly expressed in this letter, he having been doing missionary work in the interests of it for some time previous to this. He was ordained an apostle under Strang at the April conference, 1849, held at Voree, Wisconsin, by James J. Strang and others.

He was appointed by this conference one of a committee, being associated with James J. Strang and John E. Page, to "draw up in order the laws concerning the authority, order, and prerogatives and relations of the priesthood." He continued his labors in this organization with the diligence and zeal that had previously characterized his life work. On May 6, 1849, he assisted James J. Strang and others in exploring Beaver Island, Lake Michigan. On the eleventh day of this month he left Beaver Island, and on the twenty-second he was at Ithaca, Ohio, where he did some preaching. In a few days we learn of his being at Dayton, Ohio. June 19, he was at Georgetown, Ohio, and at Lewisburg on the twenty-third, and back to Ithaca on the twenty-fifth. From July 6 to 9 he attended a conference held on Beaver Island, at which conference he received a vote of confidence unanimously. This conference appointed him a mission to Ohio. July 22 he wrote a letter while on board a canal boat not far from Toledo, Ohio. During the same year he attended a conference at Saint James, Beaver Island, September 8 and 9. Again on October 5 to 8 he attended a conference held in New York City. At this latter conference he was active in the work of establishing Sunday schools and commending others to this work. From this conference he went as an appointee to Bedford, Massachusetts.

A communication from him, written March 24, 1850, from "Big Bend of Fox River, Kane County, Illinois," contains the following:

My health is poor, and has been for the last six or seven months, and which was the reason in part of my coming home last fall. My health while in the East was very poor, and I thought best to come home. On arriving home, or where my family was, I found them in want of my presence. The most of them, with myself, have been sick the past winter. But I have held meetings in Batavia, and in the regions round about, as far as I was able. (He was at this writing still favorable to the claims of Strang.)

Between this last date above mentioned and the Annual

Conference of the Reorganization held April 6 and 7, 1858, at Zarahemla, Wisconsin, he had withdrawn from Strang and united with the church, and as an elder labored in its interest with the same zeal and diligence that had characterized his previous efforts in building up that which he believed to be God's work. At the Semiannual Conference held at Zarahemla, on October 6 and 7 of this year, he was appointed a mission, associated with Elder Andrew Cairnes. At a special conference held at Amboy, Illinois, from June 10 to 14, 1859, he baptized Winthrop H. Blair. At this same conference he was appointed on a committee with Elders William Marks and Zenos H. Gurley, sr., "to publish a hymn book."

At the Semiannual Conference held October 6 to 10, 1859, he was chosen one of the clerks of the conference. To this conference he made a report of his labors. On the tenth, at an elders' council, he with others was appointed "to solicit subscriptions and donations for the church paper."

He was present at the Annual Conference held at Amboy, Illinois, from April 6 to 9, 1860, and was then chosen one of the Presidents of the Seventy, and was ordained to that office by Elders William Marks and Zenos H. Gurley, sr. He only occupied in that position till at the Semiannual Conference of the same year, held from October 6 to 10, at Sandwich, Illinois, when he was chosen one of the Twelve Apostles, and ordained to that office by Apostles Zenos H. Gurley, sr., and William W. Blair, and then appointed by the conference on a mission to Kirtland, Ohio.

He remained an apostle till the close of his life, which occurred at Batavia, Illinois, December 18, 1866. He remained diligent and faithful, and was as active as his health would permit.

President Joseph Smith published an obituary in the *Saints' Herald* of January 1, 1867, in which he said of him:

Although the fact of the death of this eminent and good man is re-

corded in the few lines usually used, we shall not feel satisfied unless we give it a more prominent notice than those few words could give. . . . His goodness of heart, his unflinching faith, and his untiring energy and zeal, endeared him to the people of God, and caused him to be called from one station of usefulness to the cause to another, until, as an especial witness, he has carried the banner of King Emanuel for the last six years allotted to him on earth, and went to his rest while in the service of the Master, his armor of righteousness on, and his weapons of warfare still in his hands.

As a preacher, Elder Blakeslee had few equals and fewer superiors, and for the steadiness of purpose with which he preached, and the integrity of his testimony, has never been surpassed. Albeit his light was not so noted for its brilliancy, as for the remarkable steadiness with which it burned.

We are assured that his dying testimony was what his living words had always been, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

CROWELL G. LANPHEAR.

Elder Lanphear was born August 17, 1821, in Chautauqua County, New York. He came when but a small boy to Illinois, locating at Batavia, later coming to Sandwich. He was married on March 1, 1846, to Miss Ann Payne, by whom he became the father of two children, Byron, of Plano, Illinois, and Mrs. Louis Rogers, of Sandwich, Illinois.

He was baptized by Elder Edmund C. Briggs, in March, 1859, at Batavia, Illinois; ordained an elder by John C. Gaylord, Samuel Powers, William W. Blair, and James Blakeslee, April 6, 1859, and assisted Elder Edmund C. Briggs in the ministry during the early part of the following year. Ordained a seventy in 1859, and President of the Seventy, April 6, 1860, at a General Conference of the church held at Amboy, Illinois, by Zenos H. Gurley, William W. Blair, and Samuel Powers. At this same conference he was appointed a mission "as circumstances permit." He labored in Illinois this year and so reported to the Semiannual Conference held in the fall of that year, held at or near Sandwich, Illinois.

He was present and reported to the Semiannual Conference

held at Sandwich, from October 6 to 9, 1861, and at the Annual Conference of April 6, 1862, he made a very encouraging report. May 15 of that year he left his home for a mission in Iowa. During the time he was there he baptized nine, and organized one branch. He wrote to the *Saints' Herald* from Sandwich, Illinois, August 8, that "the work is steadily and firmly progressing. The signs of the times plainly indicate that a momentous time is at hand."

At the Semiannual Conference held at Gallands Grove, Iowa, October, 1862, he with Brother George Rarick was appointed a mission, and they labored together, reporting at the Annual Conference held at Amboy, Illinois, April 6, 1863. He reported at the following Annual Conference held at the same place beginning April 6, that he had labored in Illinois, Iowa, and Wisconsin. From this conference he was sent on a mission to New York State, associated with James Blakeslee and Calvin W. Wheaton. He reported his labors to the Annual Conference in 1865, and was appointed to labor in eastern New York. He made a brief report of his labors to the Annual Conference held at Plano, Illinois, and from this conference was sent on a mission with Jesse L. Adams to Indiana. In 1868 he was appointed by the General Conference to labor "in Illinois, or wherever the Spirit of wisdom may dictate."

At the Semiannual Conference held in October, 1868, he was appointed to the Southern Mission, the record stating that, "Brother Crowell G. Lanphear will welcome laborers in the South, just as soon as he can get there himself."

He was again appointed on the "Southern Mission" at the Annual Conference held at the city of Saint Louis, Missouri, April, 1869. Sometime in July, 1869, from Wisconsin, he wrote the following of his labors among the Indians:

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 Pittsfield 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 Doxteller. 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. . . . 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.

In August of that year he was on his way to "Tennessee and Alabama" with Benjamin H. Bellowe and Isaac Beebe. From this mission he reported favorably to the Annual Conference held at Plano, Illinois, April 6, 1870, and with his co-laborers was continued in the same mission. He wrote to the *Saints' Herald* from Florida, May 24, from which I extract the following:

A most favorable and happy conference has just taken place here; which did betoken a great renewal of light, peace, and strength to the Saints and work of the Lord in this district of country.

In the *Saints' Herald* for March 15, 1871, he was editorially mentioned as follows:

Brother Thomas W. Smith is now in the South, having gone into the "Southern Mission" at our appointment, pursuant to the act of the April Conference of 1870. Brother Lanphear, who has been in charge for some time past, wrote that Brother Smith's coming would be welcomed. Since his arrival there we learn that he is busy attending to the ministration of the word. Brother Lanphear has been very faithful, and those brethren of the South have reason to rejoice that their ministry has been so blessed as it has.

He was released from the Southern Mission in September, 1871. At the April conference, 1872, he was appointed to "labor as circumstances permit." He labored in the State of Michigan, and was continued to thus labor at the fall conference of that year. April, 1873, he was appointed to labor in New York and Pennsylvania, and on his way he did some

labor in Indiana and baptized a few. In August, of this year, he was laboring at Conneautville, Ohio.

On April 10, 1873, he was selected and set apart as the Senior President, the former Senior President, Archibald M. Wilsey, having been ordained a high priest.

On August 30, 1873, he wrote a letter to the *Saints' Herald* from Belmont, New York, in which he speaks of laboring in Conneautville, Church Hill, Brookfield, and in Crawford County, Pennsylvania; also in Belmont, and Frewsburg, New York.

On January following he wrote an urgent appeal to the members of the Quorum of Seventy to report to him previous to the next General Conference, stating if they were ready for duty. At the April conference he was sustained in his former field of labor. He assisted to ordain Brother John T. Davies, April 9, to the office of seventy. He was further continued in his former field of labor at the September conference. He was laboring in New York in January, 1874. He was present at the April conference, 1875, and presided over the session of the Seventies in quorum work. He was active all the previous year. He was sustained in his former field of labor, and as President of the Seventy by the conference. At the September conference he was permitted to return west early in the winter. At the April conference of 1876, he was appointed to labor in Illinois, and the next Annual Conference his appointment reads "as circumstances permit," and so continued at the next Annual Conference. At this conference he was sustained as the President of the Seventy, but at the April conference, 1879, he was ordained a high priest. He continued to labor quite actively in a local way, either being present or reporting to all the conferences from this time to 1886. In 1887 he was appointed to the State of New York; so also in 1888. He reported to the April conference, 1889, and was present and reported at the conference of 1890, and appointed

to take a mission to Eastern Iowa and Western Illinois. He died September 24, 1901.

President Joseph Smith preached his funeral sermon. Of him it is said, "Brother Lanphear was a faithful representative of the church for more than forty years, continuing faithful till death."

WILLIAM MORTON.

Brother William Derrick Morton was born in Philadelphia, June 22, 1816. He was the son of Andrew A. Morton, of Swedish origin, and his wife, Elizabeth, of English parentage. He was the youngest and the last surviving one of a family of eleven. He learned the printer's trade in Philadelphia, was a member of the Philadelphia Typographical Society, his certificate of membership stating that he was chosen a member of the society November 4, 1837.

In January, 1842, while living at Wilmington, Delaware, he joined the Church of Jesus Christ of Latter Day Saints, and came to Nauvoo in 1844, where he was soon employed in the office of the *Times and Seasons*. He was ordained an elder some time previous to his coming to Nauvoo. He was in that office and engaged in setting up the Book of Doctrine and Covenants at the death of the President and Patriarch, which work he finished in 1845-46, it being the last edition issued by that office before the removal from Nauvoo. When driven from Nauvoo in 1846 by the mob, Brother Morton settled with his wife and small family at Burlington, Iowa, where he obtained work at his trade until the latter part of the administration of President Franklin Pierce, when Mr. James Tizzard, postmaster, took him into the post office and put him in charge at the general delivery window, where he served for twenty-six years consecutively, except about two years, which two years he spent in the service of the church in setting up and getting the Herald Office started at Plano, Illinois, from February, 1863,

until some time in 1865, when he returned to Burlington and took his place at the delivery window of the post office again. He did the church good service at Plano, both in the Herald Office and in the branch work there. Of his service in the post office at Burlington, the *Gazette* of the thirteenth said: "His face was the most familiar one known to the average Burlingtonian during that time, and especially prior to the introduction of the free delivery system in the city. His faithful work there, and the impartial manner in which he ever looked after the wants of the patrons of the department, endeared him to almost every man, woman, and child in Burlington."

Brother Morton married Miss Anna M. Houk, of Philadelphia, in 1840; she died in 1854, leaving two children; William D., now of Chicago, and Enos, of Burlington. On July 27, 1862, he visited Nauvoo, in company with Miss Mary A. Boyer, of Burlington, where President Joseph Smith administered the rites of baptism and confirmation to Miss Boyer, and afterwards united the two in marriage. Sister Morton survived her husband, to whom she was ever a true and faithful Christian companion.

Brother William D. Morton was one of the first to reject the dogma of polygamy, not having been taught it when he received the gospel, and refused allegiance to Brigham Young. He was received by vote into the Reorganized Church April 10, 1859, at a special conference held at Amboy, Illinois. His office in the original church, that of elder, was accepted and he was authorized to act as such. He was ordained a seventy and a president of the Seventy April 6, 1860, at Amboy, Lee County, Illinois, by Zenos H. Gurley, sr., and Samuel Powers.

At the General Conference of 1873, a revelation which was given March 3 of that year was accepted, in which he, with Archibald M. Wilsey and George Rarick were called to be ordained high priests, and on September 6 of that year he was

ordained by Jason W. Briggs and Joseph R. Lambert. He was present and reported at the Semiannual Conference held October 6 to 10, 1859, in the barn of Israel L. Rogers, in Kendall County, Illinois, and was on the tenth chosen with George Morey, Zenos H. Gurley, sr., William Marks, Edwin Cadwell, William Aldrich, John Landers, James Blakeslee, Isaac Sheen, Edmund C. Briggs, Israel L. Rogers, Samuel Powers, Zenos Whitcomb, Lewis Delmon, Adna C. Haldeman, and William Redfield a committee to solicit subscriptions for the church paper.

At the Annual Conference, which convened at Mission, La Salle County, Illinois, April 6, 1862, he with William Anderson were chosen clerks.

In 1865 he was present and took part in the business of the conference with the Quorum of Seventy at the Annual Conference held beginning April 6, at Plano, Illinois.

He was always a ready and persistent defender of the faith, and was never known either to hide or deny his membership in the church. In the discharge of his labor in the public service and in the church he was painstaking, diligent, and conscientious. His funeral services were conducted from his residence Sunday, August 14, by President Joseph Smith, and Alexander H. Smith, of the Twelve, and were very largely attended. Mr. Sunderland, expostmaster of the city, and with whom Brother Morton served, and Mr. Barker, editor of the *Gazette*, being two of the pallbearers. Tributes of respect in the shape of floral wreaths were sent by several, among them one from the mail service at the post office, all of which showed that our brother had worthily lived and worthily died, after a life of seventy-six years of useful and active service among his fellow men. So died a good man in the hope of the life to come, assured in Christ.

(To be continued.)

HISTORY OF SEVENTY.

BY JAMES F. MINTUN.

(Continued from page 102.)

1888.—On January 1, Joseph F. Burton was ordained a seventy by Thomas W. Smith, at Hastings, Australia, he having been chosen in 1886.

During the General Conference held at Independence, Missouri, beginning April 6, Edmund C. Brand presided over the quorum sessions and Richard S. Salyards was secretary. Eight sessions were held with twenty-four present who had been previously ordained. The following resolutions coming from the Quorum of Twelve were indorsed:

Whereas, The Lord has spoken against the use of tobacco and strong drink on different occasions; and

Whereas, In all our appointments we ought to show respect unto said council; therefore

Resolved, That henceforth we recommend no man for general conference appointment whom we know to be addicted to either of the above evils; and that this decision take effect one year from date; and

Resolved, That in the event of the necessity of baptism for the renewal of the gospel covenant, the former ordination of the individual then baptized becomes null and void.

At this conference the quorum adopted resolutions of respect suited to the memory of Brethren Alexander McCord and George S. Hyde, who had died during the conference year. They are:

Whereas, God hath permitted to be removed from our number our much esteemed and aged brother, Alexander McCord, who for many years labored for Zion's weal; therefore, be it hereby

Resolved, That we the officers and members of the Quorum of Seventy, do express our sorrow at the loss of our brother from the midst of our councils and from the ranks of our ministerial force. We believe him to have been a man who "loved truth and hated iniquity," and who gave many years of his life to the service of God and humanity. He was one of the early missionaries to Utah who sought to redeem erring Israel.

We hereby express our heartfelt sympathy and condolence to his good wife and family, and pray God to so bless and care for them as he has promised in his holy word.

Whereas, It hath seemed good that God, through the mystery of his

providence, should call from our midst a colaborer and fellow servant with us, one so worthy, true, and good as our dearly beloved brother, George S. Hyde; therefore, be it

Resolved, That we, the members and officers of the Quorum of Seventy, do hereby express our profound regret at the loss of him from our ministerial ranks, who ever strove to magnify his calling and office before God and the church, of which he was an able minister and faithful worker.

We also extend our sympathy and condolence to his noble wife and family in this their sad bereavement, and we pray Almighty God that he will be a Father indeed to these fatherless, and a husband to the widowed mother and wife, that the extension of his mercy, love and peace, with all exhibitions of his kindness may be by them ever realized.

The Epistle of the Twelve was considered and after suggesting some amendments it was indorsed.

The report of the Presidents of Seventy was read, and the names chosen by them for the office of seventy approved, and submitted to the Twelve for approval. The following twelve were recommended to conference: Thomas J. Beatty, Isaac M. Smith, Thomas Matthews, James Moler, Hyrum O. Smith, Martin M. Turpen, Hiram H. Robinson, Ulysses W. Greene, James A. Carpenter, John W. Wight, Orlin B. Thomas, and Warren E. Peak.

The charges previously brought against Davis H. Bays were not sustained, the committee reported, and this report was adopted. The quorum asked conference to place this matter in the hands of the minister in charge where Gallands Grove Branch is located, to see that the branch grant to Brother Bays a letter of removal.

The president and secretary of the quorum were authorized to present a list of the seventy "who are eligible and available for the field," and after being approved by the quorum be sent to the Twelve.

The Quorum of Seventy by resolution and vote selected Robert J. Anthony, Isaac N. White, and John C. Foss Presidents of the Seventy, and this action was reported to the Twelve for their approval, and all were approved, after which

they were recommended to conference, and their selection approved.

The Presidents of the Seventy were by vote authorized to convene the quorum at any time. Fifty-three reported five hundred and twenty-three baptisms. Forty-four were appointed missions. Joseph F. Burton, John W. Wight, and Cornelius A. Butterworth organized the first district in New South Wales, Australia, this year, known as the Forster District. Four of the seventy assisted at the general reunion held at Missouri Valley this year from October 6 to 15. Of those chosen seventies this year all were ordained except Ulysses W. Greene, who was not ordained till April 8, 1890. Elder Robert J. Anthony was not ordained a president of seventy till April 9, 1889.

1889.—On February 22, Brother John W. Wight wrote from New South Wales a tribute to Brother Glaud Rodger, deceased, worthy of recording. It is as follows:

Poor Brother Rodger! What he went through in this land for the sake of truth would make a chapter. The way he toiled in a strange land and met some of the worst persecutions ever known, would bring tears from the eyes of all who might read. Loved be his memory and rest his reward! From time to time have the tears sprung forth as I have heard what he had to meet with; and when Sister Marriott told how she first met him, and knew him by having known him in her youth, it laid bare the floodgates of grief, and I could but wish that when my time shall come to pass from this life, I may have done as well as he.

During the conference held at Saint Joseph, Missouri, beginning April 6, the Seventies held six sessions, at which thirty were present. Fifty-nine reported five hundred and twenty-one baptisms. Brother Robert J. Anthony was ordained a president of the seventy in quorum session by Joseph Luff, Gomer T. Griffiths, John H. Lake, and Edmund C. Brand.

Complaint was brought against Brother Bradford V. Springer, and committee appointed to consider it, but not having sufficient evidence to make an intelligent report it was

referred to another committee to make a complete investigation when and where the evidence is procurable. The session of April 12 was devoted to fasting and prayer. Fifty reported ready for missions, but only forty-five were appointed.

At a reunion held at Laguna, California, two seventies assisted; at a tent meeting of the Decatur District, Iowa, four seventies assisted; at the Wheelers Grove reunion, three seventies assisted; and at the general reunion, held at Garners Grove, Iowa, three seventies assisted.

Brother Joseph F. Burton had a remarkable experience this year in being healed. He had returned from the Australian Mission with health seriously impaired, and his voice had so far failed that he could speak only with much difficulty. He was administered to, and while the hands of Elders Heman C. Smith, Daniel S. Mills, and Daniel Garner were yet upon his head, he said with clearness, "Brethren, I am healed," and immediately spoke with clearness to the assembly in the open air, singing in tongues and praising God who had healed him.

1890.—During the General Conference held this year at Lamoni, Iowa, from April 6 to 15, the seventies held eight sessions, at which thirty-six were present. Fifty-six reported. At the beginning of the conference there were sixty-five in the quorum, one was dropped, and six were ordained, so that the quorum was filled for the first time in the Reorganization. Edmund C. Brand presided over the sessions and Richard S. Salyards was secretary.

The committee in the Bradford V. Springer case reported that they had arranged for an adjustment of the difficulties in which he was found, but upon further examination, after the beginning of conference, it was decided that he be dropped from membership in the quorum and his license be retained.

The president and the secretary of the quorum were authorized to issue a circular letter, which was done in 1895, and entitled, "Circular Letter, Number 2."

Fifty-three were appointed missions. Ulysses W. Greene was ordained a seventy as per previous selection in quorum session, April 8, by Edmund C. Briggs and Alexander H. Smith.

The following was adopted on April 10:

Whereas, Certain charges, some of which are of a very irregular and trivial character, have been preferred against some of the members of the Quorum of Seventy; therefore, be it

Resolved, That as a quorum we will not entertain complaints, charges or statements reflecting discredit upon any of the members unless such charges with specifications are certified to by the minister in charge, and that no silence be imposed upon any member by a president of the quorum until said president of the quorum by a reasonable examination into the matter and conferring with the missionary in charge, also with others if deemed necessary, shall become satisfied that sufficient exists to justify silence.

On the rights of those placed in charge of missions the following was adopted:

Whereas, There seems to be a difference of opinion among the members of the Quorum of Twelve and some of the eldership in regard to the rights of those placed in charge of missions by the Twelve; and as the Seventy wish to be in harmony with those that send them; be it

Resolved, That we request the Quorum of Twelve to define the rights of those placed in charge; and that we may properly understand this matter, that citations to the law be given.

At the session of fasting and prayer held on April 10, a spiritual time was enjoyed, the gifts of the gospel were manifested, and angels were present to take cognizance of the proceedings, promising that the sick should be healed.

After several had expressed their views on the Word of Wisdom, this was adopted:

Inasmuch as there is great diversity of opinion in regard to the meaning of the Word of Wisdom, and no uniformity of teaching among the ministry concerning it, we ask the conference to give a definition of it that will be authoritative.

The revelation received by the President of the Church on the eighth was considered very carefully and prayerfully and unanimously adopted as the word of the Lord by a rising vote. See Doctrine and Covenants, section 120.

On releasing members from the quorum the following was decided:

Resolved, That the matter of relieving those members of the quorum who are not in condition to labor or should for reasons be relieved from membership in the quorum, be referred to the presidents for their consideration.

The Presidents of the Seventy, in accord with the revelation to keep the quorum filled, presented the names of Cornelius A. Butterworth, Francis M. Cooper, John A. Currie, jr., Levi Phelps, and Lorenzo W. Powell for approval and ordination. Through courtesy these names were referred to the Twelve, who approved of their selection and ordination.

At the general reunion, held at Logan, Iowa, from September 26 to October 6, five seventies assisted.

Senior President, and President of the First Seventy, Edmund C. Brand, died October 12, while in the field of labor in Kansas.

1891.—The Seventy met in the audience room of the second floor of the Temple, in Kirtland, Ohio, April 6, at which place the General Conference was held. There were present twenty-four.

On account of the death of the president, Edmund C. Brand, Brother Duncan Campbell was chosen president pro tem, and Richard S. Salyards was secretary, with Lorenzo Powell as assistant secretary.

Besides the death of Brother Brand, three others of the quorum had died during the conference year: Thomas E. Jenkins, of Wales, James M. Waite, and Abednego Johns. A committee on memorials was appointed, which committee reported, and the report was adopted, and ordered spread on the minutes, but the secretary says the report was lost before it was recorded.

On account of undeniable evidence that John A. Currie, jr.,

had apostatized from the faith of the church, he was dropped from the quorum.

Brother Duncan Campbell was unanimously selected by the Presidents of the Seventy as the senior president, and to act as president of the First Seventy, and this action was unanimously approved by the quorum.

Brother James McKiernan had been chosen by the Presidents of Seventy to be ordained as one of the presidents, and this action was approved by the Seventy unanimously.

Brother Hiram L. Holt requested to be released from the quorum, but by advice of the Presidents of Seventy action was deferred for one year.

A resolution was presented by the Twelve on witnesses in cases of adultery, was amended and adopted, and afterwards adopted by the conference. See General Conference Resolutions, Number 343.

Brother Joseph Lakeman, who had not been active for some time, was requested to place himself in a condition to take the field of active service.

The Presidents of Seventy reported that they had selected for seventies Emslie Curtis, William S. Pender, Rudolph Etzenhouser, John J. Cornish, and John R. Evans, and these selections were approved by the Seventy.

The quorum by vote requested the publication of a hymn book in Danish.

A previous action on the selection of Presidents of Seventy was repealed, and the following adopted in its stead:

Resolved, That, in the event of the death, disability, or temporary absence of the senior president, the secretary of the Presidents of Seventy, being one of their number, shall act, convening and taking charge of the quorum until it selects its senior or temporary president, conferring with the secretary of the quorum in convening it.

Resolved, further, That in case of death of a senior president, or any of the presidents, we recognize the privilege of the remaining presidents to recommend one for appointment as senior president, and others to fill vacancies in the presidency, subject to the action of the quorum.

By vote the Seventy concurred in the opinion expressed by the Quorum of Twelve in relieving the First Presidency from editorial duties. See Minutes of General Conference, page 59.

In joint session with the Twelve the following was adopted:

Resolved, That it is the opinion of this council that if any member of the church rents a building for the purpose of saloon keeping, or himself engages in the saloon business, it is unchristianlike, and if after proper labor he persists in the evil he is liable to be dealt with before the tribunals of the church as the law of God directs.

All the members in the quorum, sixty-six, reported. Fifty were appointed on missions.

1892.—The Quorum of Seventy convened April 4, at Independence, Missouri, at which place the General Conference was held that year. Duncan Campbell presided, and Richard S. Salyards was secretary. Forty-four were present. Sixty-six reported.

The Seventies concurred in a resolution of the Twelve requesting the President of the church to present the matter of choosing a patriarch of the church, to the Lord, that he might designate who should be thus ordained, before evangelical ministers should be appointed by the Twelve, as provided for in the law.

The quorum also concurred in the following:

Whereas, A question has arisen in regard to the right of a missionary in charge to move a missionary placed under him from one subdivision of his field to another, after the General Conference has ratified his appointment to the first subdivision; and

Whereas, The missionary in charge is expected to direct the labor of all under him for the best of the cause throughout the mission;

Resolved, That in our opinion the authority is vested in the missionary in charge to make all such changes of the above character as in his judgment are necessary to advance the church work; and in so doing he does not violate the sense of the General Conference action regarding the missionary whose field of operation is thus changed.

The quorum also concurred in the changes that the Twelve suggested should be made in their epistle of 1887 and 1888.

Davis H. Bays wrote a letter to the conference in which he

offered his resignation from ministerial standing in the church, giving his reasons therefor, which after being read was referred to the Seventy, and they accepted his resignation.

Brother George W. Shaw wrote to the quorum for them to give him their reasons for releasing him, which was referred to the Presidents of Seventy and secretary of the First Seventy.

The quorum received the following communication from Brother George H. Hilliard:

INDEPENDENCE, MISSOURI, April 8, 1892.

To the President and Quorum of Seventy: Having been informed that part of our quorum thinks I should be dropped from the Seventy because of occupying a place in the Bishopric, I hereby ask the brethren to consider the matter and take such action as seems best for the work.

The quorum decided, "That Brother George H. Hilliard be released from the Seventy in perview of having been called to the Bishopric."

The Presidents of Seventy were by resolution and vote "requested to prepare an epistle defining our position and responsibilities as a quorum."

President Duncan Campbell advised the quorum "that in its deliberations it was its privilege to enjoy the Spirit of revelation in the transaction of its business; and members should come together in the Spirit in which they surround the sacramental board; that levity, inattention, disorder, and undue anxiety to obtain the floor were unseemly."

The Presidents of the Seventy reported having chosen John Kaler and Charles R. Duncan to be ordained and occupy in the First Seventy. These were approved and reported to conference.

One session of fasting and prayer was held with the brethren of the Twelve. The Spirit of the Lord was present and acknowledged the effort, and the anxiety of the ministry in behalf of the work.

The Presidents of Seventy presented a report in which they

recommended the organization of a Second Quorum of Seventy.

In that report is this:

Resolved, That in the opinion of the Presidents of Seventy the time has arrived when a beginning should be made towards the organization of a Second Quorum of Seventy, as it is believed by us that there is a sufficient number of available and eligible men to make such beginning; and, further, that the work in the vineyard requires it.

In accordance with this resolution a meeting was called by the Twelve, by the authority of the conference, the particular account of which will be found in the History of the Presidents of Seventy and in the History of the Second Seventy.

From this period of time the History of the Seventy will partake of another division. The History of the First Seventy is but a continuation of the History of the Seventy of the Reorganization.

SECOND SEVENTY.—1892.

The Second Quorum of Seventy of the Reorganized Church of Jesus Christ of Latter Day Saints was organized on April 14, 1892, at Independence, Missouri. The meeting was called to order by the Presidents of Seventy. The following brethren having been ordained to the office of seventy were present; viz, Thomas W. Chatburn, Silas W. L. Scott, George W. Shute, Thomas W. Williams, David M. Rudd, Daniel E. Tucker, John W. Peterson, Isaac P. Baggerly, Jefferson D. Erwin, and Edward E. Wheeler.

The meeting was presided over by Duncan Campbell, senior president of the seventies. Prayer was offered by Robert J. Anthony, followed by nearly all present. President gave instruction in regard to the organization of the quorum. Columbus Scott was elected permanent president of the quorum, and Thomas W. Williams secretary.

Another meeting of the quorum was held the following day, presided over by President Columbus Scott, and the following resolutions adopted:

That the quorum hereby declares that it recognizes the Holy Scriptures, the Book of Mormon, and the revelations of God contained in the Doctrine and Covenants, as the standard authority in church government and doctrine, and the final standard of reference in all controversies.

That each member report individually to the Quorum of Twelve in reference to missions.

That the president and secretary be instructed to, at the annual meetings of the quorum, prepare a list of the quorum members who are eligible and available for the field; said list of names to be presented to the quorum for examination and approval before being given to the Quorum of Twelve.

That the secretary of the quorum also act as treasurer.

FIRST SEVENTY.

1893.—This year the First Seventy met in Lamoni, Iowa, for their first session on April 3. Duncan Campbell presided, and Richard S. Salyards was secretary. Thirteen sessions were held, at which thirty-six were present. Sixty-seven reported seven hundred and nine baptisms.

A committee was chosen to confer with the Twelve in seeking to correct cyclopedias and school histories, and secure space therein to have the history of the church correctly represented.

The First Seventy concurred in the action of the Presidents of Seventy in asking the Twelve their reasons for appointing high priests as assistant ministers in charge over seventies, when seventies are available.

At a joint session with the Twelve the following resolutions were adopted:

Resolved, That we go upon record as believing that the act of conveying the emblems to those partaking forms a part of the work of "administering the sacrament," and, under the law, neither teachers, deacons, nor laity have right to serve in that capacity.

Resolved, That in our opinion, priesthood is given of God and can not be removed by any human tribunal or body, but the church may impose silence, for cause, upon its ministry, by which silence the right to officiate for the church is taken away and the one so silenced is restricted from officiating in the office in the priesthood to which he may have been ordained, and can exercise no prerogative except as one of the laity, while this disability remains upon him.

The quorum further adopted the following resolutions of interest and they were submitted to conference for ratification :

1. Resolved, That it is the judgment of this quorum that the High Council was appointed by revelation for the purpose of settling important difficulties which could not be settled by the church or the Bishop's Council to the satisfaction of the parties. It is therefore an appellate court and has no jurisdiction in original cases. (See Doctrine and Covenants, page 272, paragraph 1; page 295, paragraph 35; Book of Rules, page 135, paragraph 5.)

2. Resolved, That in the opinion of this quorum general church ministers who labor in the literary concerns of the church should conform to the provisions of the law in the Book of Doctrine and Covenants, as found in the sections quoted as follows (70:3; 72:4): "Behold this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed, or shall hereafter appoint to any man; and, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things the same is worthy of his hire; even as those who are appointed to a stewardship to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the manifestations of the Spirit shall be withheld. . . . And, again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop in all things, that the revelations may be published and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things and be accounted as wise stewards; and, now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established; and now I make an end of my sayings. Amen"; and these place themselves on the basis of all other ministers, as far as the circumstances will permit.

Resolved, further, That the Board of Publication be instructed to carry this resolution into effect in its management of the Herald Office.

3. Whereas, There is a disposition to use the *Millennial Star* and *Times and Seasons* as instruments to interpret the law and usages of the church; therefore, be it

Resolved, That we are not bound by the precedents of church history as contained in the *Millennial Star* and *Times and Seasons*, and that they be not regarded as authority in questions relating to the doctrine or government of the church.

Brother Thomas C. Kelley was ordained a Seventy April 13,

at a joint meeting of the Seventy by Alexander H. Smith and Duncan Campbell.

The quorum on the 16th adopted the following:

Whereas, The seventies are general officers and general missionaries of the church.

Resolved, That we declare it to be their imperative duty to attend General Conferences when conditions permit, and that if unable to be present at said conferences, the reasons for such absence should be reported to their quorums.

Resolved, further, That we disapprove of the practice of anyone receiving funds for the purpose of attending General Conferences unless such funds are used for that purpose; that it is our judgment that it is the duty of those so receiving to remain in attendance until said conferences adjourn, unless conditions justly require them to leave before adjournment, when they may be excused by their quorum presidents who are present.

The Bishop appeared before the quorum in one of their sessions and gave some timely instruction.

SECOND SEVENTY.

1893.—The next session of the quorum was held at Lamoni, Iowa, in April, 1893, in the students' room of the Saints' church, Columbus Scott presiding over the meetings, and David M. Rudd, secretary pro tem. Two meetings were held, one on the 8th and the other on the 14th.

The record shows that only fourteen reported, and their report to the General Conference shows the following work to have been done during this first year's work of the quorum. Sermons, 1,913; baptisms, 297. This shows an average of 136 sermons and 21 baptisms for each one reporting.

FIRST SEVENTY.

1894.—The General Conference held its sessions again at Lamoni, Iowa, this year, and for this cause the First Seventy convened here on April 3, with Duncan Campbell, president; Richard S. Salyards, secretary; and Joseph F. McDowell, assistant secretary. Sixteen sessions were held, three of which

were joint sessions with other quorums. One joint session of the Seventy, of fasting and prayer, was held, with the Presidents of Seventy presiding.

At one of the joint sessions of the Seventy the report from the Standing High Council as to its jurisdiction, etc., was carefully considered. See General Conference Minutes, pages 35 to 37 for a copy of this report.

Some of the seventies had been recommended to the conference to be ordained high priests, and the conference referred the recommendation to the Seventy for consideration. The following action was taken:

Resolved, That we disapprove of the selection of active seventies for ordination to the office of high priest, as interfering with the discharge of the important responsibilities and duties of the Quorums of Seventies and detrimental to the general interests of the work; however, we are willing to indorse the nominations of any of this quorum who may be designated by the Spirit of revelation for ordination to the office of high priest.

The quorum made a request of the President of the church, that he authorize the insertion of a statement made by the President of the Church to the Seventy in 1885 purporting to come by the Spirit of the Lord, as paragraphs 5 and 6 of section 121, Doctrine and Covenants, the revelation as received this year was indorsed by the quorum, and is known now as section 122, Doctrine and Covenants..

The reports of the First Quorum this year showed eight hundred and six baptized.

SECOND SEVENTY.

The quorum met in session again in April, 1894, meetings being held in the students' room of the Saints' church at Lamon, Iowa. Only two meetings were held this year; one on the eleventh and the other on the thirteenth. Reports were received from thirteen members, showing the following service rendered; sermons 2,214; baptisms, 208; confirmations, 147; ordinations, 12; children blessed 65.

The following names were presented by the Presidents of Seventy, that they might be approved for ordination to the office of seventy, and they were approved: John Davis, Leonard F. Daniels, Edward Delong, Vardaman D. Baggerly, Hiram E. Moler, Samuel Brown, John Shields, Charles H. Burr, Floyd C. Keck, Joseph W. Jackson, Eli A. Stedman, Samuel W. Simmons, William Thompson, Alma M. Fyrando, Henry Sparling, James M. Scott, Charles J. Hunt, Frank J. Chatburn, Frederick A. Smith, Robert E. Grant, and John B. Roush. Two of the above were referred back to the Presidents of Seventy. Robert E. Grant requested that action on his ordination be deferred for one year, which was granted. All eventually became members of the quorum excepting Alma M. Fyrando, who declined to accept the office of seventy. Charles H. Burr, Frank J. Chatburn, Charles J. Hunt, Hiram E. Moler, John B. Roush, John Shields, Eli A. Stedman, Frederick A. Smith, and William Thompson were ordained during this conference, and provision was made for the ordination of the others if they accepted.

The quorum met jointly with the First Quorum in two meetings to consider the revelation of 1894, now known as section one hundred and twenty-two.

During this year the first circular letter was issued by this quorum.

FIRST SEVENTY.

1895.—The first session of the First Seventy was held April 4, at Independence, Missouri, where also the General Conference was held. Duncan Campbell was president, and Richard S. Salyards secretary. Thirty-three were present, and fifty-eight reported 743 baptisms. During the year Brother Joseph Lakeman died.

The circular letter that was authorized in 1891 was issued this year and is known as "Circular Letter, Number 2."

The president of the quorum was authorized to hereafter

use his discretion about calling the members to meet so early as April 3, as heretofore requested.

SECOND SEVENTY.

In April of this year the quorum met in session at Independence, Missouri, in the students' room of the Stone Church. Thirty reports were read.

During the sessions a question arose as to whether the president of a quorum should hold his membership in another quorum rather in the one over which he presided, as Brother Columbus Scott still held his membership in the First Quorum. Questions were propounded by a committee appointed by the the quorum to the Presidents of Seventy concerning the matter and answers received; but the answers were not satisfactory to the quorum. The Presidents of the Seventy decided that the presidents of the several quorums should be members of the First Quorum, while the members of the Second Quorum were unanimous in the opinion that their president should become a member of the body over which he presided. The answers of the Presidents of Seventy were spread on the minutes but not approved.

President Columbus Scott, at the beginning of this conference, requested to be released from presiding over this quorum, and that the seven presidents provide for the quorum. He was temporarily released. But when the Presidents of Seventy sent in their decision and report, they recommended Brother Columbus Scott for president again. The matter was then referred by the Second Seventy to the Presidency and the Twelve. No report was received from these quorums during the time of this conference. There is no record made of the reports of the members to the quorum, or any report to the General Conference.

LOCAL HISTORIANS AND THEIR WORK.

HISTORY OF LAMONI STAKE, BY ELDER DUNCAN CAMPBELL, STAKE
HISTORIAN.

(Continued from page 116.)

1866.

Under date of January 12, Elder Alfred W. Moffet wrote as follows:

Brother Bays and myself have been preaching in Leon the past week, in the courthouse, to a large and attentive congregation. We have been attacked by the champions of the so-called Christian Church. Brother Bays is to have a public discussion, commencing next Monday evening. Brother Bays affirms that the Book of Mormon is a revelation from God, and they deny. They attacked us in our lectures, and we replied. There is a great inquiry after the truth in this region of country. Their church members said they got defeated on every point.

There is no report of the January district conference to be had. George Morey reported the district at the General Conference in April. He also took part in a sitting of the High Council of the church, April 9, 10. He had been chosen and ordained a member of the High Council of the church at the Amboy General Conference of April, 1860.

A district conference was held at Little River, April 28, of which George Morey was president and Alfred W. Moffet clerk. Minutes of this conference may be found in the record of Little River Branch. In the same record are minutes of conference of July 28, with the same officers.

The following statement occurs in the report of Charles Derry to the Semiannual Conference, October 6-8, 1866: "He had labored in Decatur District, and preached to full houses, but owing to some division among the members . . . they were not united as Saints of God should be, but was in full hopes of seeing the cause thereof removed."

Both the branch and district records of these times are missing.

1867.

At the Semiannual Conference, October 6-8, Elder Alfred W. Moffet reported the Decatur District as follows:

There is but one branch in the district. There had been but little preaching done outside. New preachers drew large audiences, and the work seemed to revive; but when they left the interest soon died out again. The Saints there all believed the doctrines of the gospel, and were united.

A conference of the district was held in Little River Branch, October 26, George Morey, president; Alfred W. Moffet, clerk.

Official members present: three high priests, four elders, two priests, and one teacher.

Little River Branch reported fifty-nine members, including two high priests, one of the seventy, five elders, three priests, one teacher, one deacon.

Sunday morning, Elder Ebenezer Robinson preached from the Book of Mormon on the great plan of redemption. Sunday afternoon was spent in business matters in relation to the Little River Branch. Adjourned to meet on the last Saturday in January, 1868.

1868.

George Morey reported to the April General Conference by letter.

District conference convened at Little River Branch, July 25, 1868, Benjamin Austin, president; Havens C. Hall, clerk. Official members present: two high priests, two seventies, eight elders, two priests. Elder Alfred W. Moffet was chosen president of the district and Elder Daniel M. Williams clerk. Little River Branch reported by clerk: sixty-four members, four additions by letter, one death. Elders Moffet and Braby report laboring with good prospects of success in adjoining regions. Sunday morning conference listened to a cheering discourse on the principles of the gospel by Elder Braby. Brothers Steel and Campbell were appointed to visit and admonish members

of the church who are outside the branches. Brothers George Morey and Daniel M. Williams were appointed to labor in the eastern part of the district, and Brothers Braby and Delap in Leon and Decatur City. A resolution was passed sustaining the spiritual authorities of the church. Adjourned to the last Saturday in October.—*Saints' Herald, August 15, 1868, p. 61.*

Alfred W. Moffet, president of the district, reported at the General Semiannual Conference, October 6-8: "Was in a good condition. There was a great feeling of inquiry among the people and many calls for preaching. Two had been baptized."

Little River Branch.—In a council meeting of the officers of the branch, November 20, "It was resolved that we meet in council on the second and last Saturday of each month." George Morey was president and Eri J. Moore clerk.

1869.

The district conference convened in Little River Branch, January 30, Alfred W. Moffet president, Daniel M. Williams clerk. Officers present: one high priest, six elders, two priests. Little River Branch reported fifty-eight members, including four added by letter; two removed by letter; three cut off. Daniel M. Williams reported the condition of the district. One new opening for preaching, and a general good feeling toward the Saints existing. On motion it was resolved that all the official members of this district meet in council the first Monday evening of each month; also that Alfred W. Moffet preside at the same. George Braby was released from his mission and given permission to preach as opportunity offered. Sunday morning a discourse was delivered by George Braby, after which the following resolutions were adopted: That this conference discountenance dancing, and for such offense from this time, members shall endanger their standing; that this conference discountenance the use of intoxicating liquors as a beverage; that we discountenance profane swearing. On re-

quest of George Morey to be released from the presidency of the Little River Branch, on motion he was permitted to lay his request before the members of the Little River Branch. The following resolutions passed: That we sustain Brother Joseph Smith and his counselor, and all the authorities of the church in righteousness; that we tender to Brother George Morey our sincere thanks for the faithful and fearless manner in which he has presided over Little River Branch, reproving evil, cheering the weak, and comforting and encouraging all. Adjourned to the last Saturday in April.

George Braby had come from Illinois the previous March and the following extract from a letter written by him to the *Saints' Herald* from Spring Valley, Decatur County, Iowa, February 15, 1869, shows how he found affairs in that village:

When I first came to this place I found a very hard place. There was much prejudice, caused, in a great measure, by the disorderly conduct of some of the members of the church; but I went to work as soon as I could get permission of the presiding elder. I gave out appointments for a course of lectures. Some threatened very hard the first time I preached, but all passed off very quietly. I continued as long as I had permission, and prejudice slowly gave way, and my meetings were well attended. I showed the people that such conduct was no part of the doctrine of the Latter Day Saints. I have labored diligently since I have been here. I have been fourteen miles north, twenty miles west, and once twelve miles east. Next Sabbath I have an appointment west, if the stream gets so I can cross.

The district was not reported to the General Conference in April.

George Braby writing to the *Herald*, under date of July 4, says:

We are making no additions to our number. We have been trimming up and lopping off some of the dead branches, and striving to get into good working order, and I hope that we shall eventually succeed. Four weeks ago to-day we organized a Sabbath school with, I think, thirty-nine members, old and young. There seems a good interest manifested, if the Saints don't get weary in well doing. I have done my best to get you subscribers for the *Herald*. I have only one. There are several that seem to desire to take it, but they can not raise the money. It is a very scarce article in this part of the country. I shall continue to canvass for

the *Herald*, and also for *Zion's Hope*, and I hope soon to obtain more subscribers.

Conference held at Decatur, Iowa, August 28, 29, 1869. George Morey president. Officers present: one high priest, eight elders, two priests, two teachers, one deacon. Little River Branch reported sixty-seven members. Several of the elders reported. Sunday morning session: Discourse by George Morey from Doctrine and Covenants 42: 12, followed by George Hall on the principles of love, mercy, and long-suffering. Resolved, That all the authorities of the church be sustained in righteousness. Adjourned to the last Saturday of November.

Conference was held in Little River Branch, November 27, 28, Alfred W. Moffet president, Ebenezer Robinson clerk. Little River Branch reported by Lyman Little, clerk: Seventy-two members, including seventeen officials. Two of the above have moved out of the bounds of the branch, but have not called for letter. Two removed by letter, one child blessed. George Morey, high priest, reported that he had attended meetings outside of the branch about half of the Sabbaths since last conference. George Braby, Alfred W. Moffet, and Ebenezer Robinson also reported. On Sunday nearly two hours were occupied in social meeting, after which the business of the conference was resumed. Officials present: two high priests, four elders, one priest, two teachers. George Hall reported that he had held five meetings in company with Brother Morey in the Turpen schoolhouse. Resolved that the elders of this district labor in the ministry as they have opportunity and the Spirit of the Lord may direct. Resolved that we uphold the First Presidency and all the spiritual authorities of the church in righteousness by our prayers and also by our means according to our ability.

1870.

District conference was held in Little River Branch, March 19, 20, Alfred W. Moffet, president; George Braby, clerk. Official members present: one high priest, three elders, two teachers, one deacon. George Morey and Alfred W. Moffet reported. Preaching by George Morey followed by Alfred W. Moffet and George Hall. Havens C. Hall was chosen district clerk. The authorities of the church were sustained in righteousness.

Alfred W. Moffet wrote to the *Saints' Herald*, March 28:

Decatur District is in a better condition so far as unity among the Saints is concerned than it has been. Several new places have opened for preaching.

The following is an extract from a letter by George Morey, in *Saints' Herald* for June 15:

I had intended to have been at the General Conference in person, but my present situation will not permit me to come, although I greatly desire to be with you. Since I have been released from the presidency of the Little River Branch of the church, I have been laboring in the regions round about this vicinity, in company with Brother George Hall, the most of the time fifteen miles west, where four have been baptized, and several others are believing.

The place, "fifteen miles west," mentioned in the above letter, was the region where the Lamoni Branch was organized near the close of the following year. We can give no account of the remaining conferences for the year. At the Semiannual Conference, September 15-19, Alfred W. Moffet reported the district in about the same condition as when last reported.

December 14, Ebenezer Robinson wrote from Pleasanton, Iowa, to Joseph Smith:

I am happy to say that your visit here was productive of good, as I believe it is in all the branches and neighborhoods you visit. A lawyer from Leon dined with us the other day and he says that their closing the church and courthouse against you was the means of making you many friends there. Brother Zenos H. Gurley was here and had a lengthy conversation with him; he expresses himself as very anxious for our people to make the proposed settlement. Brother Gurley has since seen him, when he wanted to get the Book of Mormon to read. Brother

Gurley left a copy with him. We consider him an honest-hearted, independent-minded man; if he is we have no fears for the result.

With reference to the proposed settlement under the auspices of the Order of Enoch, newly organized, a *Saints' Herald* editorial, December 15, says:

We bade the Saints of the Pleasant View Branch good-bye on the 21st, and arrived at Pleasanton, Decatur County, Iowa, on the 22d. Here we took by the hand several of the early Saints, Brothers George Morey, David Perdun, Ebenezer Robinson, Alfred W. Moffet, and many others, are daily striving to make the name honorable.

We attended prayer meeting at the house of Brother Morey, who was lying sick, on Wednesday evening. On Friday we went land-viewing in company with Brothers Banta and Moffet. Saw a very excellent country, but from what we learn since, though the citizens are quite favorable to the project, it is quite possible that the committee will fail in locating there, on account of the local excitement caused by going in there to buy.

Those of the Saints more directly interested as stockholders should be careful that the efforts of their committee on location and purchase are not crippled by reason of slack payments of installments. Failure is not admissible, for there is energy and perseverance in the field.

A few days prior to the event above referred to, Alfred W. Moffet had a vision in which he was in company with the brethren named upon the prairie westward from his home, investigating the country, examining the soil, digging into it with a spade for that purpose, just as it afterward occurred. The historian has frequently heard him speak of the experience.

The Decatur district conference was held at Little River Branch, Iowa, on March 11 and 12, 1871. Elders Alfred W. Moffet and Havens C. Hall, president and clerk. Official members present; two high priests, four elders, one priest, one teacher, one deacon. The Little River Branch reported. Preaching by Elder Ebenezer Robinson. The authorities of the church, local and general, were sustained.—*Saints' Herald*, April 15, 1871.

The district was not reported to the General Conference in April.

District Conference met June 3, Alfred W. Moffet president, Havens C. Hall clerk. Official members present: two high priests, six elders, one priest, two teachers, one deacon. "Resolved, That we invite all visiting members to take part in

our deliberations." Elders George Morey, Ebenezer Robinson, George Braby, James P. Dillon, (had labored with Zenos Gurley, jr., and Brother Powell, baptized two), Oliver J. Bailey, George Hall, and Alfred W. Moffet reported. "Resolved, That the elders labor in the surrounding country as much as their circumstances permit." Little River Branch members, including priesthood, seventy members: one disfellowshipped. Discourses by George Braby, Oliver J. Bailey, Ebenezer Robinson, and Alfred W. Moffet. In prayer meeting the peaceful influence of the Spirit of God was enjoyed. "Resolved, That we recommend Brother James P. Dillon to labor in company with Brother Zenos H. Gurley, jr." "That we sustain all the spiritual authorities of the church in righteousness."

At the conference of September 2 and 3, provision was made for the organization of a branch in Fayette Township, Decatur County, Iowa. At this time there was but one branch, Little River, in Decatur District; and, consequently, the conferences were held at that branch. George Morey was president of the district until about July 25, 1868, and since that time Alfred W. Moffet occupied the position, except for the short period that it was filled by Benjamin Austin. Alfred W. Moffet, Eli Steel, William Alden, Daniel M. Williams, and Havens C. Hall served as clerks. The oldest district record known to exist has no minutes of conference previous to that of December 2, 1871. The items of this history to that date have been gathered from communications and reports to the *Saints' Herald*, the writings of Edmund C. Briggs and William W. Blair, Little River branch record, volume 3 of the Church History, and other sources. Alfred W. Moffet, William Alden, and John Keown have been consulted upon matters within their memory.

The following letter from Alfred W. Moffet appeared in the *Herald* of October 15, 1871:

I am happy to inform you that we have just closed the most interesting conference ever held in Decatur District. Truly the Saints had

a time of rejoicing. There is a gradual increase in members, both by moving into this section of country, and by baptism. May the good Lord continue to bless the labors of his servants here, as elsewhere, is the prayer of your unworthy servant.

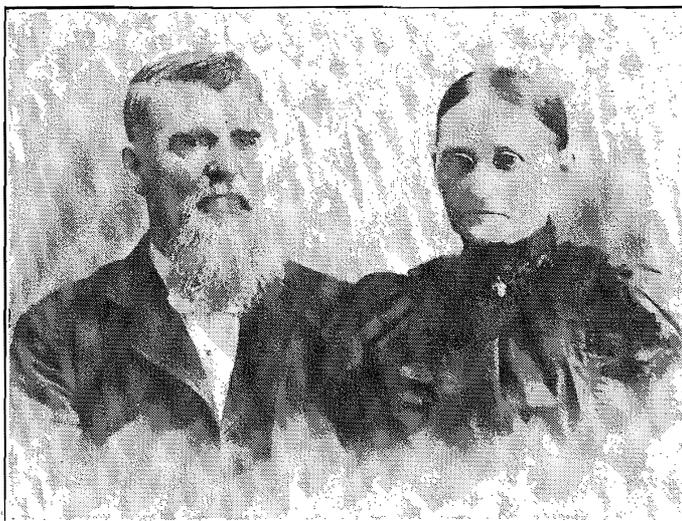
The same brother reported the district at the semiannual conference, meeting September 20, 1871, as follows: "One organized branch of eighty-one members. In district, two high priests, two seventies, nine elders, three priests, two teachers, one deacon, twenty-five added by certificate of removal, three added by baptism; loss, five removed, one disfellowshipped; total membership, one hundred.

Lamoni Branch was organized November 12, 1871. The following account of the organization is from the pen of Zenos H. Gurley, jr., acting secretary:

Pursuant to resolution adopted by Little River district conference, September last, to organize a branch of the Church of Jesus Christ of Latter Day Saints in Fayette Township, Decatur County, Iowa, a meeting convened, Brother Alfred W. Moffet in the chair, and after the usual routine in such cases, was duly organized with nineteen members. On motion, Brother Charles H. Jones was unanimously elected president, and the branch named Lamoni. There are a goodly number of Saints who propose uniting with the branch as soon as they obtain certificates of removal, so that it will soon reach thirty in number. Preceding organization the Saints were much strengthened by a soul-cheering sermon from Brother Elijah Banta, on the "Kingdom of God"; and not only the Saints, but many others were moved to exclaim, "May we know what this new doctrine is, whereof thou speakest?" Good was done and all seemed to enjoy the day.

A letter from Elder Gurley, in *Saints' Herald*, January 1, 1872, tells of his spending several days at Allenville, Missouri, and had spoken there on the nights of November 18 and 20, 1871; the last evening the house was full. Prejudice is waning there, though there is still strong opposition to be met. An invitation was given for preaching at Mount Ayr, the county seat of Ringgold County, Iowa. The courthouse was offered to the elders.

Under date of January 29, 1872, Alma Kent wrote from Mount Ayr: "Brother David H. Smith stopped with us on his way west; delivered three discourses and gave good satisfaction. Some are stirred up to investigate, and others are angry."



ELDER CHARLES JONES AND WIFE.
Brother Jones was first president of Lamoni Branch.

Conference was held at Little River, December 2, 1871, Alfred W. Moffet president, Havens C. Hall clerk. Two branches reported: Little River and the newly organized Lamoni Branch. Alfred W. Moffet and Havens C. Hall were sustained as president and clerk of the district.

1872.

Austin Cowles died January 15, in the eightieth year of his age, funeral services by Elder Ebenezer Robinson. In Nauvoo days he had been counselor to William Marks, president of that stake.

At the General Conference, April, 6, the district was reported by Alfred W. Moffet, presiding elder, as embracing the counties of Decatur, Wayne, Lucas, Clarke, Union and Ringgold, in Iowa, and Harrison and Mercer, in Missouri. The

district contains but two branches, having a membership of one hundred and thirty-eight, including two high priests, three seventies, ten elders, three priests, two deacons. Condition of the district reported to be good, and calls for preaching more numerous than can be supplied. The Northwestern Missouri and Nodaway districts are requested to notice that Harrison and Mercer counties of Missouri are claimed by the Decatur District, as some of the members of the two branches of that district reside in those counties.

Joseph Parsons, of Pittsburg, Pennsylvania, reported to the General Conference that he intended to leave the State of Pennsylvania for Iowa, so he was released from his mission to the Pittsburg District and requested to labor wherever he may be located. He was a high priest. He located in Decatur District.

Conference met with the Little River Branch, June 1, 2, Alfred W. Moffet president, Havens C. Hall clerk. Branch reports: Little River: lay members seventy, total numerical strength eighty-five, removed by letter five, received by letter three, Ebenezer Robinson president, Lyman Little clerk. Lamon: lay members thirty-three, total forty, baptized six, by certificate of removal eleven, confirmations six, children blessed four, Charles H. Jones president, Isaac N. W. Cooper clerk. George Morey, Ebenezer Robinson, Joseph Parsons, Jonathan Delap, Oliver J. Bailey, Zenos H. Gurley, George Braby, James P. Dillon, George Bird, Joseph Wheeler, Lyman Little, and John Keown reported. The following resolution obtained: "That all resolutions pertaining to the business of the district be in writing; That all the high priests, seventies, and elders of this district be required to report to the several conferences of this district in person, or by letter; That the members of the lesser priesthood be requested to attend as far as their circumstances admit of; That the furtherance of the cause in the vicinity of Leon, Decatur County, Iowa, demands that a branch

should be organized there and Alfred W. Moffet be authorized to organize one as soon as practicable; That Grand River be the boundary line between Little River and Lamoni branches; That all the elders of this district labor as circumstances require, and that they report to the presiding elder of the district, that he may be prepared to answer all inquiries to those interested in our welfare; That the visiting officers of the branches comprising this district, be instructed to notify those members of the church who say to the visiting officers that they do not attend to their family or secret prayers, and do not know that they ever will, that such members are considered by this conference unworthy of partaking of the sacrament, and that such members will take notice of the same and govern themselves accordingly, by not partaking of the sacrament until they attend to those duties enjoined upon them in the law of the Lord; That brethren holding the priesthood, being convinced of inactivity in consequence of lukewarmness, may be silenced by the conference, or the quorum of which they are members, and henceforth be reported as lay members, until such time as they reform, and are reelected to fill their offices. Discourse by Joseph Parsons. Sacrament and testimony meeting. The spiritual authorities were sustained. George Braby was appointed to labor in the vicinity of Mount Ayr, Oliver J. Bailey and Alfred W. Moffet in the vicinity of Leon, and James F. Dillon in the northern part of Harrison County, Missouri.

Fursuant to the instruction to organize a branch near Leon, Alfred W. Moffet wrote in *Saints' Herald*, under date of June 24:

I write to inform you and all interested, that the work of the Lord is steadily on the increase here. I went yesterday and organized a branch of the church at Leon, consisting of nine members, with favorable prospects of an increase in members soon. Joseph Parsons president, and Solomon Gillet clerk. We had a very good meeting. There are many calls for preaching that we can not fill; may the Lord send laborers into the vineyard so that all who want to, can hear.

Conference met at Lamoni, Iowa, August 31, Alfred W. Moffet president, Havens C. Hall clerk. Branch reports: Little River seventy-eight members, Ebenezer Robinson president, Lyman Little clerk; Lamoni fifty-two members, three baptized, six added by letters of removal, three confirmations, two children blessed, Charles H. Jones president, Isaac N. W. Cooper clerk; Leon nine members, Joseph Parsons president, Solomon K. Gillet clerk. Official members present, fourteen: George Morey, Ebenezer Robinson, Charles H. Jones, Samuel Ackerly, George Braby, Oliver J. Bailey, George Bird, Andrew J. Green, Zenos H. Gurley, John Johnson, Joseph Wheeler, James Shaw, John F. Green, and Andrew K. Anderson, reported. Alfred W. Moffet reported the district in fair condition and more calls for preaching than can be filled. Organized one branch in Leon, Iowa.

Whereas the Decatur District was organized before the Nodaway, Missouri, District, including Decatur and adjoining counties; therefore, Resolved, That this conference claims Harrison and Mercer counties, Missouri, as portions of the district, and respectfully cite Nodaway District to the existing minutes of General Conference which instituted and organized the said Decatur District.

All the officers of the priesthood were requested and enjoined to labor wherever opportunity presented and circumstances permitted. There was preaching by Zenos H. Gurley, Alfred W. Moffet, and Charles H. Jones. Alfred W. Moffet was appointed to represent the district at the Semiannual Conference. Alfred W. Moffet was sustained as district president, and Havens C. Hall as clerk.

As requested, Alfred W. Moffet reported the district at the Semiannual Conference, as follows: three branches, including one organized since April report, with an aggregate of one hundred and sixty members, including three high priests, three seventies, eleven elders, six priests, four teachers, two deacons, and one hundred and thirty-one lay members. Since last re-

port there is an increase by baptism of fourteen, and by letter of twenty-two; district in a prosperous condition.

In the matter of adverse claims of Nodaway and Decatur districts the following was duly adopted: Resolved, That Harrison County, Missouri, be considered a part and parcel of the Decatur District.

President Joseph Smith visited the district on his way back from the fall conference, and gave his impressions in *Saints' Herald*, November 1. Among other things he writes:

On Sunday, the 29th, we preached in the morning at the Allen Schoolhouse, close on the road from Leon to Lamoni; the house was small, but then it was full, and the people seemed to be pleased with the meeting. In the afternoon we spoke at Baker (we think that is the name) Schoolhouse, and excited the attention of the Reverend Cyrus Smith, Baptist, from Afton. He attended to us in the evening meeting; but like some other generals, we left a soldier in the branch (Joseph C. Clapp), and came away. Reverend Smith reviewed our afternoon discourse in a very kindly manner, so Brother Clapp informed us, but so managed it that Brother Clapp challenged him. They met the subsequent night, but Reverend Smith failed to redeem his gage of battle; he would not discuss the issues made.

Elder Clapp in the same issue of the *Herald*, wrote that he was preaching at Davis City, and in the schoolhouse near to Brother Hopkins's. Under date of October 23, Alfred W. Moffet wrote from Pleasanton:

Elder Joseph Clapp preached four discourses in Pleasanton, last week; was well liked. . . . Some good is being done by his preaching.

Elder Clapp wrote to the *Saints' Herald*, from Leon, November 4:

I wish to say through your columns that I am yet alive, and trying to advocate the cause of the Redeemer. President Joseph Smith left me at Lamoni, September 30, first having stirred up a hornet's nest with one Reverend Cyrus Smith, and left me to fight the battle. However, the battle was a failure,—the enemy fleeing and leaving us the field. I preached three times the following Sunday, October 6; two of the discourses being in reply to Mr. Smith's effort to tear to pieces President Smith's sermon of the afternoon of September 29. The Sunday following I preached twice in Davis City, half way between Leon and Lamoni, the people turning out well and paying good attention. I then went to

Brother William Hopkins's, stayed all night, and Monday morning went with Elder Moffet to Pleasanton, stopping on our way at the house of Father Purdun, whose daughter lay sick. We administered to her, anointing her with oil, and praying over her, and the Lord heard and answered our prayers, and she was raised up. The glory be to him to whom all glory is due. At Pleasanton I preached four times during the week to congregations of attentive listeners. I enjoyed my visit to Pleasanton very much; visiting with Elders Moffet, Gurley, Robinson, and their amiable families. On Saturday I came to Lamoni, being carried in the ever-ready conveyance of Brother Moffet. The next day, Sunday, I preached in the vicinity of Lamoni, the house filled to overflowing both times. Friday, October 25, I came to Leon for the purpose of delivering a course of lectures. I found that the necessary preparations had not been made; but by the energies of Brethren Green and Delap, we procured the Presbyterian church. However, it was engaged for Sunday night, and we obtained the use of the courthouse to begin in. Sunday at 11 o'clock, I preached at Father Delap's; and at night in the courthouse. The next four evenings I spoke in the Presbyterian church and then concluded to move back to the courthouse; which I did, and continued my lectures until the last evening. The congregations have been small in Leon, as the clergy, so I hear, have used every effort to keep the people away. Church bells were ringing every night.

Last night I felt impressed to discontinue my lectures, having continued eight nights in Leon. I also preached out in the country three miles on the Lamoni road. The people were well pleased, and sent down at night requesting me to come back and preach to them next Sunday, which I have agreed to do. I have preached in all twenty-five times since I have been here. I go to-morrow to Decatur City to begin a series of night meetings. My health is tolerably good; but I have preached ten times in the last eight days and I am somewhat hoarse.

The editor of the *Saints' Herald*, November 1 issue, says:

While at Lamoni, it was our privilege to pass over and around the land purchased and being improved by our brethren of the First United Order of Enoch. We were quite forcibly impressed with the change wrought by the energies of these men in one year. They have now a little over three thousand acres of most excellent land, lying in a body, some twelve hundred acres of which is broke. They have fenced some and are building some four houses this fall.

The fall conference was held with the Little River Branch, November 30 and December 1, Alfred W. Moffet presiding and Havens C. Hall clerk. There were fifteen officials present. Lamoni Branch reported fifty-eight members, Little River seventy-seven, Leon nine. George Morey, Ebenezer Robinson,

Charles H. Jones, Oliver J. Bailey, William N. Abbott, George Braby, Zenos H. Gurley, William Dodson, John F. Green, George Bird, Lyman Little, George Hall, and Alfred W. Moffet reported.

Resolutions: That all the elders and priests of this district labor as their circumstances will permit and openings may offer; That promiscuous dancing with the world is cause sufficient to expel members from the church, and that we will not countenance the same hereafter; That each branch make a report of the official members within their respective bounds to the clerk of the district; and also, that said clerk furnish a transcript of the names of the elders to the conferences, that we may know who are not reported; That the elders and priests of the Decatur District, whose duties are to preach the word, who neglect to report to this conference in person or by letter in accordance with previous resolutions, are hereby censured therefor, and that a second offense of like nature shall be deemed sufficient evidence of their lukewarmness, and a sufficient cause, in accordance with previous resolutions, for suspending them from office until their fruit shall recommend them for license.

1873.

Conference met at Lamoni, March 1, 2, Alfred W. Moffet president, Havens C. Hall clerk. Sixteen officials present. Little River Branch reported seventy-four members, Leon fifteen, Lamoni fifty-five; Pleasanton and Lamoni each suffered a loss of three, while Leon made a gain of six; the gain of Leon balancing the losses of the other two branches. Charles H. Jones, Samuel Ackerly, Jonathan Delap, Zenos H. Gurley, John Johnson, George Braby, Andrew J. Green, William N. Abbott, Oliver J. Bailey, George Bird reported, of the elders; and Alma Kent, James Shaw, Solomon K. Gillett, of the priests.

Resolutions: Whereas the Church of Jesus Christ of Latter Day Saints has suffered, and does suffer reproach through the weakness of some of its members, by the indulging in foolish and unprofitable dancing; therefore, be it resolved by the officers and members of Decatur District of said church in conference assembled, That we do hereby condemn all dancing as opposed to the cause of Christ and true godliness; and that all members of the church who hereafter shall indulge therein shall be tried therefor before the proper authorities of branch or district, as the case may require, and if convicted by usual and accepted testimony,

shall be suspended, either definitely or indefinitely, or disfellowshipped until proper and satisfactory restitution shall be made by them, as the church authorities in the case shall require. And all the priesthood are hereby admonished to proclaim against it, and see that it be not countenanced in any manner. And that a copy of this resolution be read to each branch in this district, and entered upon the minutes thereof. This act to repeal all others heretofore passed in relation to this matter.

The Chariton Branch was the fourth to be organized in the district. Of the beginning of its organization we have the following account in *Saints' Herald* for April 1, 1873:

A branch was organized at Chariton, Iowa, on March 8, 1873, by the following named persons: James McDiffit, elder; George Spencer, elder; Nancy McDiffit, Genira Spencer, Mary Ann Fox, and Elijah Spencer. It is to be known as the Chariton Branch, and Brother McDiffit was chosen to preside. Some of these brethren united in Wheeling, Virginia, and some at Pittsburg, Pennsylvania, and some in Decatur County, Iowa.

Brother McDiffit says: "We would like an elder to come and stay with us awhile. The Lord manifests himself with us in healing the sick, and in the preaching of the word."

The district was reported by letter to the April conference as follows:

Three branches, viz, Little River, seventy-four members; Lamoni, fifty-five; and Leon, fifteen; six have been added by baptism to the Leon Branch since last report. There are in Ringgold County, near Mount Ayr, six members not organized into a branch; also six at Chariton, Lucas County. About twenty members are scattered over the district not identified with any branch; total members in district, one hundred sixty-four.

The district is in good condition. More calls for preaching than can be filled by the few laborers in the district. Some influential men are taking a bold stand against the work, and they must be met by an able elder. Alfred W. Moffet, president of district.

In a letter, dated April 28, the president of the district wrote as follows:

Brother Joseph: In obedience to your request I have visited Chariton, in Lucas County, Iowa. Found some good brethren there, and perfected the organization of a branch and left them in good standing order. Branch consisting of six members, James McDiffit president and clerk.

Please publish in the *Herald* that the Chariton Branch is four miles north of Chariton on the Newburn road, and that any of the brethren passing that way can call on them and they will be kindly received and

well cared for while there. There is a good opening there for preaching. We had a very interesting time while I was there, think some good was done. May the good Lord bless the work already begun there.

Your brother in Christ,

ALFRED W. MOFFET.

There were seventy-two officials reported at the conference held with the Little River Branch, the last of May and first of June, Lamoni Branch reported a total membership of sixty-four, Chariton seven, Leon seventeen, branch in very good condition, Little River sixty-seven. David P. Young, George Morey, Ebenezer Robinson, Charles H. Jones, George Braby, Zenos H. Gurley, Alfred W. Moffet, George Spencer, William N. Abbott, William Dodson, Solomon K. Gillett, Alma Alder, John F. Green, David Morey, Lyman Little reported. A committee of three, Ebenezer Robinson, Zenos H. Gurley, Charles H. Jones, were appointed to examine the records of the district and report to the next conference all the resolutions passed previous to this term of conference. The president of the district was instructed to appoint two-day meetings in each branch as he might deem wise and the Saints may desire.

There were seventeen officials present at the conference held at Lamoni, August 23, 24, Alfred W. Moffet presiding, Havens C. Hall clerk. Lamoni Branch reported sixty-nine members, Leon seventeen, Little River sixty-four, Chariton six. David P. Young, Samuel Ackerly, Samuel H. Gurley, Charles H. Jones, George Braby, Zenos H. Gurley, Andrew J. Green, John Johnson, William N. Abbott, George Adams, George Spencer, Alfred W. Moffet, Alma Kent, John F. Green reported. There was some trouble among the Leon brethren.

It was resolved that all the priests, teachers and deacons of the Decatur District, are to report all the labors done outside of their respective branches to the several conferences of the district, also their desires and determinations. The committee on district resolutions were given until next conference to do their work. Alfred W. Moffet and Havens C. Hall were sus-

tained as president and clerk. Elder Mills, of California, was present and preached at this conference.

A remarkable case of healing occurred in Ringgold County, Iowa, August 29. Katy Kent, dangerously sick of fever and inflammation of the bowels, was administered to by Zenos H. Gurley and she immediately arose from her bed, helped her mother get dinner, and rode in a wagon a mile and a half to meeting the same evening. (*Saints' Herald*, vol. 20, p. 615.)

The report of the district to the Semiannual Conference, September 3, was as follows:

Four branches, with a total membership of one hundred and fifty-seven, including two high priests, three seventies, thirteen elders, five priests, four teachers, and two deacons. Changes since last report: One branch organized. Net gain in same time of thirteen members. The district is in a thriving condition spiritually. There are more calls for the preaching of the word than can be attended to by the elders at liberty. Alfred W. Moffet president, Havens C. Hall clerk.

The report of the district president to the same conference is as follows:

Elder Alfred W. Moffett had endeavored to do all he could. Have a large district. There are five elders who preach outside their own neighborhoods. There is a great call for preaching; many anxious to hear; we are not able to fill calls. Where a few years ago a committee waited upon Brethren William W. Blair and Edmund C. Briggs, requesting them to leave the country, there is now a branch of fifty members. I have been absent from my branch seventeen days and have baptized some.

At the conference which met at Little River Branch, November 29, Alfred W. Moffet presided and William N. Abbott was chosen clerk. The Lamoni, Little River, and Chariton branches reported. The Leon Branch was reported verbally by John F. Green in very bad condition, not worthy a branch organization. The committee on district resolutions were granted further time. It was resolved that hereafter the offi-

cers of the district be chosen for a period of one year. Alfred W. Moffet tendered his resignation as president of the district, stating that his temporal affairs were such that he could not attend to the affairs of the district as the urgency of the district seemed to demand. He was then released with a vote of thanks for past meritorious services, and Samuel H. Gurley was chosen president for the ensuing year. George Morey, Ebenezer Robinson, Zenos H. Gurley, William N. Abbott, Orin B. Thomas, William Dodson, John F. Green, Lyman Little, David B. Morey reported. Alfred W. Moffet reported the district in good condition, except the Leon Branch, and recommended that conference take action in the matter of the difficulties there, whereupon a committee consisting of Ebenezer Robinson, George Morey, and Charles H. Jones was appointed to investigate and, if possible, adjust the difficulties in the Leon Branch. Zenos H. Gurley was added to the committee.

1874.

The conference of March 7, at Lamoni, was in charge of the president of the district, Samuel H. Gurley, with Fitz A. Jennings as secretary. Isaac N. W. Cooper was chosen secretary at the previous conference for the ensuing year, but he seems not to have served. The Lamoni, Little River, and Leon branches were reported in good standing. The committee appointed to collate the district resolutions reported not having been able to get possession of the record. The committee was then discharged. Samuel H. Gurley, George Adams, Charles H. Jones, Daniel P. Young, Oliver J. Bailey, John Johnson, Andrew J. Green, George Bird, Alma Kent, Andrew K. Anderson, and George Braby reported. By resolution Charles H. Jones was recommended as bishop's agent for the district. The committee on the trouble in the Leon Branch reported the difficulty amicably adjusted.

Zenos H. Gurley reported at the April General Conference as follows:

Had preached in the Decatur District, Iowa, and Missouri. Our doctrine was gaining ground with the people and the cause was advancing. He could say that in Decatur District the cause was onward, their only hope was in the law of Christ, and the brethren are feeling strong.

At the conference held at the Lamoni Branch, June 5, this branch reported ninety-nine members, an increase since last report of thirty-three. Chariton, six members; Leon, nineteen. The following officials reported: Daniel P. Young, Ebenezer Robinson, Samuel H. Gurley, Samuel Ackerly, George Braby, Andrew J. Green, George Adams, John Johnson, Zenos H. Gurley, Oliver J. Bailey, William N. Abbott, George Bird, John F. Green, Hudson R. Harder, George Spencer. Officials present: one apostle, two high priests, three of the seventy, seven elders, four priests, four teachers, three deacons, total twenty-four. Ten were baptized during the conference. The sacrament was administered. Wilson Hudson was recommended for bishop's agent. (For some reason Charles H. Jones, who had been recommended at the previous session, did not qualify.) Orlin B. Thomas was chosen district secretary.

Concerning this conference, Zenos H. Gurley wrote as follows:

PLEASANTON, DECATUR COUNTY, IOWA, June 9, 1874.

Brother Joseph Smith: I have just returned from Lamoni, where I attended our district conference, and I am pleased to say that it was one of the best conferences I ever attended, and the attendance was the largest I have ever witnessed in this district. On Sunday, after preaching, I had the pleasure of baptizing six persons, and from the water the congregation adjourned to the schoolhouse where, after confirmation, the Lord's supper was properly administered and a time of rejoicing ensued, during which I was convinced that others present should go forward and obey the commands, "Repent and be baptized," etc. At our adjournment for night meeting, one came to me and declared his willingness to obey, whereupon a part of the multitude adjourned to the water with us, and after baptizing him, another gentleman and wife came forward, making nine in all. The next morning Brother Samuel baptized another. Of those baptized, four are heads of families, and all of mature years excepting three.

It is worthy of notice, especially to those brethren owning land in that section, that the necessity of building a church is obvious, as one or two wagon loads of people went home, there being no room inside the house and none outside in the shade of the house, as all was fully occupied. I trust sincerely that the directors of the Order of Enoch will take this matter into advisement in conjunction with the Lamoni Branch.

Peace prevails and the work is onward.

Alfred W. Moffet wrote to the *Saints' Herald*, under date August, 1874:

I thought that perhaps a few lines from the Decatur District might be of interest to the readers of the *Herald*. The work is slowly, but surely, gaining ground here; there are some additions being made to the church by letters and also by baptism; more calls for preaching than we have time to respond to. Zenos H. Gurley left on the twentieth for Utah; he preached on the Sabbath before he left, on the Sabbath question, giving his reasons for not keeping the seventh day, and his reasons for keeping the first. His arguments were very forcible and were supported by scriptural proofs to the satisfaction of a large portion of the audience; he was answered, or rather there was an attempt made, by the Reverends Colwell and Emerson, Seventh-Day Adventists, to answer his arguments; but,—those that were there, and not of our faith, say that it was a miserable failure. The effort of Brother Gurley was, to their mind, unanswerable. We shall continue meetings in that neighborhood, and may God bless the feeble effort.

Silas J. Madden, writing from near Chariton, September 6, speaks encouragingly of the little branch at that place—says they are greatly blessed, and that George Spencer and he have been laboring together for the good of the Master's cause.

At the conference held at Lamoni, September 4, the following elders reported: George Adams, Oliver J. Bailey, George Bird, Samuel H. Gurley, Andrew J. Green, Daniel P. Young, George Morey, Charles H. Jones, William N. Abbott, Samuel Ackerly, Ebenezer Robinson, Alfred W. Moffet, and John Johnson. Priests Joseph Wheeler, Orlin B. Thomas, and Alma Kent reported. Hudson R. Harder, John F. Green, and Richard Elliker reported. Lamoni, Little River, and Chariton branches reported. A committee was appointed to examine and correct the record of the Leon Branch. The bishop's agent reported no receipts since last conference. (The recommenda-

tion of Wilson Hudson for bishop's agent was confirmed by Bishop Rogers, June 16.) The district president said:

Had preached every Sabbath but one since last conference. Had administered to the sick and been truly blessed. Held one two-day meeting in Ringgold County, spoke four times with liberty. Had labored in Leon, Terre Haute, and Missouri. Desired to do all he could. His labors had been somewhat hindered by sickness and circumstances. Had baptized two, and blessed one child. The district is mostly in good condition. The Leon Branch had been disturbed, but is now in better order. Had not visited the Little River Branch, because it was in the care of experienced elders, nor the Chariton Branch, because it was impossible. Had not labored in the branches because they were in the care of good elders. The word is called for on every side.

Elders Mark H. Forscutt, Henry A. Stebbins, and Joseph C. Clapp being present, were by resolution invited to take part in conference, which they did, both in business and preaching. Samuel H. Gurley, Orlin B. Thomas, and Wilson Hudson were sustained, respectively as president, secretary, and bishop's agent of the district. Charles H. Jones, Oliver J. Bailey, and William N. Abbott were appointed a committee to arrange for meetings in various places, and they reported as follows: One the first Sunday in October, twelve miles north of Alma Kent's, in Ringgold County; another to begin the third Sunday in October, nine miles south of Brother Kent's; such labors to be continued once in two weeks at different points, as may be directed; the report was accepted. The sacrament was administered; one was baptized. Officials present: four high priests, four seventies, nine elders, five priests, five teachers, two deacons.

At the conference held at Little River, December 19, Samuel H. Gurley president, Orlin B. Thomas secretary, on the report of the committee on the Leon Branch's record, the committee was instructed to carry out the corrections as found necessary. The following officials reported: Ebenezer Robinson, George Morey, Alfred W. Moffet, Andrew J. Green, Samuel Ackerly, Andrew J. Blodgett, William N. Abbott, Elijah Spencer, John

Johnson, George Bird, Samuel H. Gurley, Charles H. Jones, Charles Sheen, Caleb Blodgett, David Morey, William Dodson, Orlin B. Thomas, John F. Green, Lyman Little, George Adams, and Oliver J. Bailey. The bishop's agent reported, but the conference minutes give no figures. The Lamoni, Little River, and Chariton branches reported. Ebenezer Robinson reported the receipt of \$19.10, donated to assist Brother Parsons in sustaining his loss by fire. There were present two high priests, three seventies, ten elders, four priests, three teachers. Samuel H. Gurley was sustained as president, Orlin B. Thomas as secretary, and Wilson Hudson as bishop's agent for the ensuing year. Six were baptized and confirmed. The Lord's supper was administered. It was resolved that the bishop's agent furnish the district secretary with sufficient funds to buy blanks, stationery and postage stamps.

1875.

Ebenezer Robinson wrote from Pleasanton, Iowa, February 11, 1875, as follows:

"We have had some excellent meetings of late in presenting the history of the coming forth of the Book of Mormon and the restoration of the priesthood. Two more added to our branch by baptism, one last Sunday, January 31, baptized by Brother Caleb Blodgett, who is preaching in different school-houses in this vicinity."

Conference met with the Lamoni Branch, March 19, Samuel H. Gurley presiding and Wilson Hudson secretary pro tem. The committee on series of meetings were released. The Chariton Branch reported a membership of ten; branch in good standing. Little River Branch reported a total membership of seventy-three in good working order. The president of the Leon Branch offered a verbal report, but it was rejected. The Lamoni Branch reported, but its statistics are not given.

The following brethren of the ministry reported: James P. Dillon, Andrew J. Green, George Bird, Oliver J. Bailey, Samuel Ackerly, Samuel H. Gurley, Silas J. Madden, Charles W. Dillon, Andrew K. Anderson, Richard Elliker, Charles H. Jones, Alfred W. Moffet, George Adams, Horace Church, Alma Kent, Caleb Blodgett, John F. Green, Joseph Wheeler, Hudson R. Harder, Ebenezer Robinson, George Stone.

The branches of the district were recommended to recognize one presiding elder, priest, teacher, and deacon as the line of branch presidency. Preaching by Ebenezer Robinson, and Alfred W. Moffet. The bishop's agent was instructed to pay a bill of five dollars for the care of Sister DeHaven, and to bestow aid in her future support according to his judgment, conferring with branch or district president in such cases. John Johnson reported.

The report of Wilson Hudson, bishop's agent, to Bishop Israel L. Rogers, up to March, 1875, is as follows: Received, \$151.85; paid out, \$36.25.

A petition from the Allenville [subsequently called Allendale] Branch, Worth County, Missouri, was presented to the April General Conference, requesting to be detached from the Nodaway District and attached to the Decatur District. The petition was granted, providing the branch had the approval of both of the districts named.

The president of the district wrote to the *Saints' Herald*, under date of March 30: "Since I last wrote, I have visited Terre Haute and held a series of meetings, and baptized four—all adults. Had great liberty in presenting this latter-day work. I go this week northwest of Mount Ayr to hold a series of meetings. This district is in good condition."

On the following day, March 31, the same brother sent an account of a wonderful experience of his wife which occurred in the year 1855, at Yellowstone, Wisconsin. She appeared to have been out of the body four hours and witnessed some of the

conditions in the other world. The letter may be found in *Saints' Herald*, volume 22, page 311.

Alma Kent wrote from Mount Ayr, Iowa, April 25:

The elders in southwest Iowa are alive to the work and there is a lively inquiry after truth and more calls for preaching than we can fill. Brother Charles Jones and myself are just returning home from a short tour in Union County, where we opened a new field last June. Four have obeyed by baptism and a number of others are ready to obey. The adversary is at work but I don't think he will affect the work any. The harvest is fully ripe and ready for the reapers. There has not been as great a desire manifested by the people to hear and learn as now.

Samuel H. Gurley wrote May 5:

Since I wrote you last I have been preaching the word and have baptized four more, all adults. Brother Banta has been preaching near Davis City. He and I will take a little tour soon. Brother Zenos has been sowing the seed since his return.

The following action was had at the Nodaway district conference May 22:

Whereas the Allenville Branch has petitioned the General Conference to be released from this district, and whereas the General Conference has referred it to this district; wherefore, be it resolved that this conference ask the Allenville Branch to give us their reasons officially, and we will give them a careful hearing.

George Braby, writing from Sedgwick, Iowa, June 11, said: "Last Saturday I attended a two-day meeting with Brother Gurley, had a glorious time."

(To be continued.)

CURRENT EVENTS.

PREPARED BY RUPERT A. WIGHT.

October 15, 1913. President Wilson, in appointing four natives as members of the Philippine Commission, fulfills his promise to give them a majority in that body.

October 17, 1913. Sir George Orby Wombwell, last of the officers who took part in the charge of The Light Brigade, dies at the age of 81.

November 3, 1913. Secretary Bryan and the Honduras minister at Washington sign a peace treaty.

November 16, 1913. Governor O'Neal, of Alabama, appoints Frank P. Glass, an editor, of Birmingham, to succeed the late Joseph F. Johnson as United States Senator.

November 18, 1913. A debate between Hiram E. Moler of the Reorganized Church and E. G. Denny of the Campbellite Church was begun at Birdseye, Indiana, and lasted four days.

November 21, 1913. Successful tests are made on the Lackawanna Railway system, of wireless communication with a moving train.

November 22, 1913. The anti-slavery bill which was passed recently by the Philippine Assembly is ratified by the Philippine Commission and is now a law.

November 24, 1913. The President nominates as American members of the Philippine Commission: Henderson S. Martin, of Kansas; Clinton L. Riggs, of Maryland; and Winifred T. Denison, of New York.

November 29, 1913. The Senate, by a vote of 26 to 24 confirms the nomination of L. E. Pinkham, of Massachusetts, to be governor of Hawaii.

December 2, 1913. The announcement that the Glenriddle manuscripts of Burns will be returned to Scotland is enthusiastically received throughout the entire country.

December 2, 1913. The President nominates Brand Whitlock, mayor of Toledo, to be minister to Belgium.

December 5, 1913. James W. Morgan, born October 12, 1859, dies at the home of James Farley, Bisbee, Arizona.

December 6, 1913. Postmaster General Burleson announces that on January 1, the weight limit of the parcel post will be increased from twenty pounds to fifty pounds on packages to be carried less than one hundred and fifty miles, and that books will be admitted to the parcel post after March 15, 1914.

December 6, 1913. Phoebe Couzins, the first woman lawyer in the United States, dies, aged 72.

December 9, 1913. Provisional President Huerta's Mexican Congress voted to uphold Huerta in declaring the recent presidential election void, and to call another election for next June.

December 10, 1913. The Nobel Peace Prize of forty thousand dollars is awarded to United States Senator Elihu Root at Christiana.

December 14, 1913. The Island of Crete is formally annexed to Greece, King Constantine running up the Hellenic flag over the fort at Canea.

December 15, 1913. Secretary Bryan and Chevalier Van Rappard, the Netherlands minister, agree upon peace treaty terms.

December 15, 1913. The United States Department of Agriculture estimates the country's fourteen principal farm products to be worth \$4,940,301,000, exceeding the 1912 value by \$182,772,000. The total value of all products of the soil, including animal products, is placed at \$9,000,000,000.

December 17, 1913. A treaty of peace is signed between Nicaragua and United States, providing for a year's investigation of any misunderstanding before declaring war.

December 18, 1913. An aerial flotilla is used in battle for the first time in history in Morocco, Spain, by Spanish avi-

ators shelling a large force of rebel tribesmen and materially assisting in routing them.

December 18, 1913. A treaty of peace is signed between the Netherlands and the United States at Washington similar to the one with Nicaragua.

December 19, 1913. The Senate passes the administration currency bill by a vote of 54 to 34.

December 21, 1913. Japan decides to inaugurate a steamship service to the eastern coast of the United States via the Panama Canal.

December 22, 1913. The Senate confirms the appointment of Brand Whitlock, mayor of Toledo, as minister to Belgium, and George Fred Williams, of Boston, as minister to Greece.

December 22, 1913. Representative Irvin S. Pepper, of the Second Iowa District, dies, aged 37.

December 22, 1913. Reverend Doctor John Thomas McFarland, editor of Sunday school publications of the Methodist Episcopal Church, dies at the age of 62.

December 23, 1913. President Wilson signs the currency bill.

December 23, 1913. Mrs. Ella Flag Young is reinstated as superintendent of schools in Chicago.

December 24, 1913. A false alarm of fire at a Christmas Eve celebration in Calumet, Michigan, results in the death of seventy-two persons, mostly children.

December 24, 1913. Charles Francis Osborne, professor of the history of architecture at University of Pennsylvania, dies.

December 25, 1913. President Wilson arrives at Pass Christian, Mississippi, where he will spend three weeks' vacation.

January 2, 1914. Orlando Woodworth Powers, former justice of the Supreme Court of Utah and prosecutor of Mormon polygamists, dies.

January 4, 1914. Doctor Silas Weir Mitchell, noted author and physician, dies.

January 8, 1914. Simon Bolivar Buckner, a lieutenant-general in the Confederate army, former governor of Kentucky, and candidate for vice president on the gold democrat ticket in 1896, dies at the age of ninety-one.

January 11, 1914. A volcano on Sakura Island, Japan, after an inactivity of one hundred and thirty years, bursts into eruption, three towns being destroyed and several hundred people killed.

January 12, 1914. The last rock barrier is blasted away in the aqueduct which is to bring water to New York City from the Catskill Mountains.

January 13, 1914. President Wilson returns to the White House from his vacation at Pass Christian, Mississippi.

January 15, 1914. Mrs. Gertrude A. Lee becomes chairman of the Colorado Democratic Committee.

January 28, 1914. Honorable Shelby M. Cullom, ex-United States Senator from Illinois, dies. Senator Cullom was contemporary with and a personal friend of Abraham Lincoln.

January 29, 1914. The Chinese Legislative Council passes a bill making Confucianism the national religion.

January 29, 1914. Colonel George W. Goethals accepts the civil governorship of the Canal Zone.

January 30, 1914. Forty-one persons are drowned when the steamship *Nantucket* rams the Old Dominion liner *Monroe* in a fog off Cape Charles, Virginia.

January 31, 1914. Henry C. Stuart is inaugurated governor of Virginia.

February 2, 1914. Doctor Frank Johnson Goodnow, of Columbia University, is chosen president of Johns Hopkins University.

February 3, 1914. President Wilson removes the embargo on arms and ammunition for Mexicans.

February 8, 1914. The new church in Des Moines, Iowa, at 717 East Twelfth Street, was opened, Elder John F. Garver preaching the opening sermon.

February 10, 1914. The most severe earthquake ever recorded in the New England States, was felt all over these States, some in Canada, and in parts of Pennsylvania and New Jersey.

February 14, 1914. Honorable Augustus O. Bacon, United States Senator from Georgia, dies at Washington, District of Columbia. Funeral services were held in the Senate Chamber, when the chaplain, Reverend Forrest J. Prettyman, in his prayer said:

“We bless thee for the life and work of this great man. We praise thee that the hand of death was not laid on him until he had spoken his message to the world and had sent forth the influence of a devoted life into the soul of our Nation.”

February 23, 1914. Senator Henry M. Teller, ex-United States Senator from Colorado, dies at the home of his daughter in Denver, aged eighty-three years. Senator Teller served in the United States Senate for more than thirty years, and was Secretary of the Interior in the cabinet of President Arthur.

CONFERENCES.

October 18, 1913. Nodaway District convened in conference with Elders Thomas A. Ivie and John W. Rushton presiding.

November 1, 1913. Kewanee district conference met at Kewanee, Illinois, with Elders Oral E. Sade and Charles L. Holmes presiding.

November 8, 1913. Alabama district conference met with the Flat Rock Branch, the presidency and Elder Francis M. Slover presiding.

November 15, 1913. Western Maine conference convened

at Mountainville, Elders Francis J. Ebeling and George H. Knowlton presiding.

November 29, 1913. Idaho district conference convened with the Hagerman Branch, Elder Peter Anderson presiding.

December 6, 1913. Montana district conference convened at Deer Lodge with district officers and Elder Peter Anderson presiding.

December 13, 1913. Spokane conference convened in Spokane, Washington, Elders Evan A. Davis and Thomas C. Kelley in charge.

December 27, 1913. Alberta district conference convened at Edmonton, with the presidency and Elder James C. Crabb presiding.

January 10, 1914. North Dakota district conference convened at Minot, with Elder Jerome E. Wildermuth and district presidency presiding.

January 10, 1914. Sheffield district met in conference at Clay Cross, Elders William H. Greenwood, Roderick May, and Charles Cousins presiding.

January 17, 1914. Saskatchewan district conference convened at Vanscoy.

January 17, 1914. Des Moines district conference convened at Des Moines, Iowa.

January 24, 1914. Northeastern Illinois conference met with the First Chicago Branch, Elders Jasper O. Dutton, James E. Curtis, and Jott A. Bronson presiding.

January 31, 1914. Massachusetts district conference convened at Somerville, Massachusetts, with Elder Paul M. Hanson and district presidency in charge.

February 7, 1914. Central Nebraska district conference convened at Clearwater, Nebraska.

NECROLOGY.

CHARLES H. LAKE was a son of John H. Lake, for many years a member of the Quorum of Twelve.

Charles was born September 30, 1868, at String Prairie, Lee County, Iowa. He was baptized by his father September 30, 1878, at Sugar Creek, Lee County, Iowa; ordained a priest at Cleveland, Ohio, February 29, 1896, by Gomer T. Griffiths, and an elder August 21, 1898, at Boston, Massachusetts, by Alexander H. Smith and Edmund L. Kelley, and became a member of the Fifth Quorum of Elders April 8, 1901. He, however, remained a member of the quorum but a few days, as upon the organization of the Lamoni Stake of Zion he was chosen a member of the Stake High Council and was ordained a high priest and high councilor, April 30, 1901, by Joseph Luff and Robert M. Elvin. On account of removing to the East he resigned from the council April 22, 1902. He then labored in the Eastern States until the Annual Conference of 1906 when he was assigned to the Society Islands as an associate of Joseph F. Burton.

He, accompanied by his faithful wife, soon went to their field, where he became a stanch support to Elder Burton in his trying, yet kind labor of love among the islanders, and was made president of the mission upon Elder Burton's return to America. Elder Lake and wife have made one visit to America since assuming the responsibility of that mission, but were again at their post in the islands of the sea when death came to his relief, June 15, 1913.

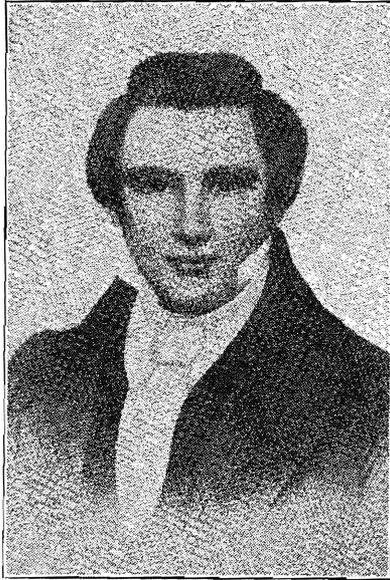
He was ever faithful, and ever commanded the full confidence of the church.

JAMES W. MORGAN was born November 12, 1859, at Albert Lea, Minnesota. He was baptized July 3, 1887, at Angus, Boone County, Iowa, by William Thompson. Ordained a

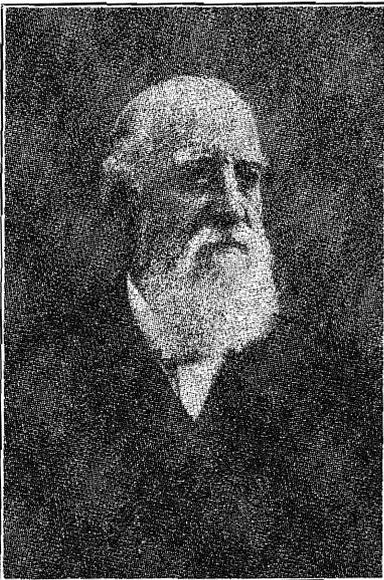
teacher, October 12, 1890, at Perry, Iowa, by James McKiernan and William Thompson, and an elder October 8, 1893, at Perry, Iowa, by William C. Nirk and Charles E. Hand.

He was ordained a seventy September 6, 1900, at Colfax, Iowa, by Isaac N. White and John W. Wight.

He was for several years a missionary under appointment of the General Conference and did faithful and acceptable service, laboring in Iowa, Colorado, and the Southern States. He passed through severe and peculiar trials, and his health became seriously impaired, in consequence of which he was superannuated in 1907. He however labored to the extent of his strength, and his faith never wavered. He was called to lay down the weapons of earthly warfare at the home of Brother James Farley, Bisbee, Arizona, December 5, 1913.



JOSEPH SMITH THE MARTYR.



JOSEPH SMITH.



FREDERICK M. SMITH.

Volume Seven

Number Three

JOURNAL OF HISTORY

JULY, 1914

“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.”

HEMAN C. SMITH, EDITOR.

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PURITAN PATRIOTS

BY PROFESSOR HERBERT SPENCER SALISBURY

First the deed of noble daring,
Born of heavenward aspiration,
Then the fire with mortals sharing,
Then the vulture,—the despairing
Cry of pain on crags Caucasian.

All is but a symbol painted
Of the Poet, Prophet, Seer;
Only those are crowned and sainted
Who with grief have been acquainted,
Making nations nobler, freer.

—Longfellow's Prometheus.

He is despised and rejected of men.—Isaiah 53: 3.

And the scripture was fulfilled which saith, And he was numbered with the transgressors.—Mark 15: 28.

The Pharisees accused Jesus of mean origin and became so slanderous that Saint Matthew felt constrained to reply to them by tracing the true descent of Jesus from Abraham, Isaac, Jacob, and King David. (See first chapter of Matthew.)

One of the oldest recognized principles of descent is that the children inherit the tendencies and teachings of the parents, whether they be good or evil.

Most of the traducers of Joseph Smith have accused him of being of mean origin. These repeated accusations have caused several of us to investigate his origin and ancestry quite freely; and we feel that our expenditure of time and money has been amply rewarded, for we have found that his ancestry, beginning with noble English Crusaders, passed on to the leaders of the English Protestant movement, then to the English Puritans, and Scotch Covenanters, and next was well represented in the Puritan founders and defenders of the New England Colonies, and those who resisted foreign oppression and established the great nation of the United States of America. Thus Joseph Smith inherited the blood, the tendencies, and the teachings of the most progressive of the

Anglo-Saxon race, of the ones of that race that have made Great Britain and her colonies the leaders of modern civilization, and the pioneers of civil and religious liberty. And we find that not only Joseph Smith but his associates also were of that same noble origin; for those who inherited similar



PROFESSOR HERBERT S. SALISBURY.

Grandnephew of Joseph Smith.

characteristics, and teachings, were, of course, most readily converted to that church of Jesus Christ of Latter Day Saints: for which their ancestors, the Crusaders, the Puritans, the Covenanters, and the American Revolutionists had prepared the way, and it is from that same class, in the United States, Great Britain, Canada, and Australia, that the Reorganized

Church of Jesus Christ of Latter Day Saints has been recruited up to the present time.

In one sense, we may justly claim that this church is the very latest culmination of the whole celebrated Puritan movement, and its members are and of right ought to be, the most patriotic people on earth. The history of our progenitors is indeed glorious; but we will gain more merit by emulating their virtues, than by boasting of our proud ancestry.

And now for the proof.



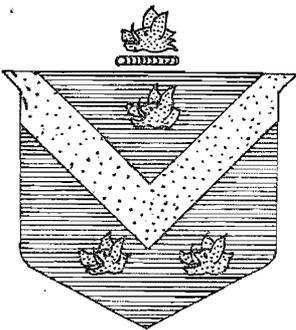
PROFESSOR HEMAN H. SMITH.

Great grandson of Joseph Smith.

Professor Heman H. Smith in his article on the Ancestry of Joseph Smith, *JOURNAL OF HISTORY*, October, 1912, has carefully, and correctly traced the descent of Joseph Smith from the Danish lords of Coldby, the English Crusader, Sir Robert de Colebi, Sir John Colby, Sir Thomas Felton, Sir Thomas Gernon, etc., down to Soloman Mack of the noted

Lyme, Connecticut, Mack family, which was founded by John Mack, Scotch Covenanter, who came to America in 1669, to escape religious persecution in Scotland.

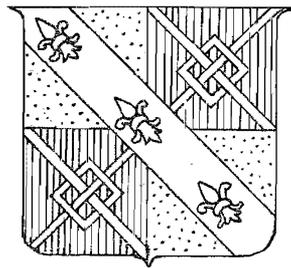
Lucy Mack, daughter of Solomon Mack, was the mother of Joseph Smith. Lucy Mack was thus descended from the best and proudest families of Connecticut and Massachusetts, the Macks, Colbys, Bagleys, and Huntleys, on her paternal side, and on her maternal side, the Loomis, Gates, Cone, Olmstead, Brainerd, and Spencer families, all noted, not only for their distinguished descent from Crusaders, protestants, and militant churchmen, but for their own "manhood, fortitude, integrity, devotion to duty, and reverent recognition of God both in their public and private affairs." And let not the dainty descendants of old colonial families sneer at the "low" origin of Joseph Smith, for these people were not only prominent as founders of New England colonies, participants and officers in colonial and Indian wars and in the Revolution, but they literally had coats of arms "to burn"; coats of arms and titles inherited from the noblest and best of Old England's and Scotland's middle class. That class that wrung the Magna Charta from King John, guarded their rights and liberties with a jealous eye, and finally placed Oliver Cromwell at the



Smith, Joseph.

Inherited by Joseph Smith from his French-Huguenot ancestry.

Motto: "I shall be protected."



Spencer.

Inherited by Joseph Smith from his mother.

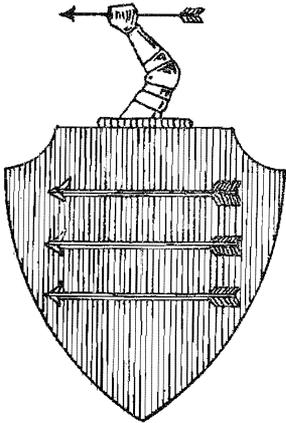
head of Puritan England. (For reference on the above-named families see Professor Heman H. Smith's article as before mentioned.)

Several of the coats of arms are given in the illustrations accompanying this article, it required deep research and some expenditure of time and money to discover them, for the early Americans seemed, in their anxiety to establish a true democracy, as anxious to forget their titles and "coat armor," especially at the time of the Revolution, as some of their snobbish descendants are to retrieve them. Indeed so successfully did some of those hardy pioneers conceal their noble origin that the historian meets with almost insuperable obstacles, as in the case of Robert Smith, first ancestor of Joseph Smith, of the Smith name to reach the barren shores of New England who called himself a tailor, and although his son Samuel Smith, resumed the title of "*Gentleman*" evidently dropped by his democratic father, and the title was borne by Joseph Smith's great-grandfather at the beginning of the American Revolution; yet so successfully did Robert Smith obliterate his coat of arms that historians are still uncertain about it, and although we know that John Mack had a coat of Arms, (see Appendix IV, Volume 1, Five Colonial Families, by Tremain, and Poole) historians are still at sea as to the exact blazonry on the escutcheon.

The Reorganized Church of Jesus Christ of Latter Day Saints, like the old Puritan movement, experiences enough of opposition and persecution to make it very unattractive to the snob, the weakling and the hypocrite; and we could hardly expect the members to fear any accusation of uppishness, but as in the early American colonists, I have met with so much apathy and ofttimes real antipathy in the church toward the subject of coat armor that a timely quotation from the great American authority on that subject will not be out of place

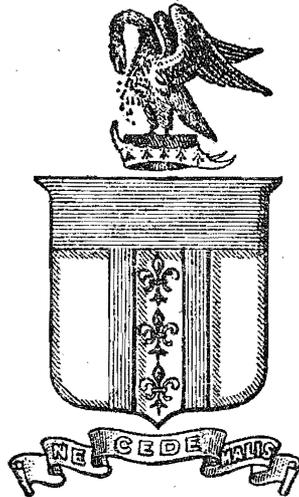
here as showing its historical value and the efforts of the early American colonists to obliterate their arms.

William Armstrong Crozier, F. R. S., member of the Topsham Historical Society, several state historical societies, etc., in the preface to Crozier's *General Armory*, says of Coat Armor in America: "The study of heraldry has been regarded by many as dry and unprofitable, yet on the least inquiry into its origin and intent it will be found not only interesting to the layman, but in many respects essential to historians and antiquaries. The pride of ancestry is innate in nearly everyone, and many incidents faintly written on the pages of history would have for ever remained dark but for the light flashed on them by the torch of heraldry. Americans are very ardent genealogists, and in many cases have as full a title to armorial bearings as their foreign cousins, so that it is only natural that they should share with the world in general some curiosity as to the right to bear arms."



Hale.

Inherited by Emma Hale Smith,
wife of Joseph Smith.

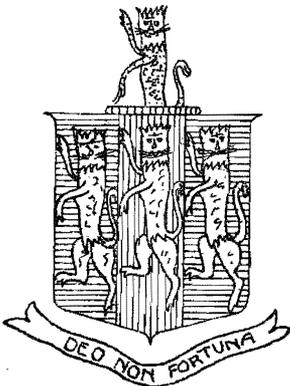


Loomis.

Inherited by Lucy Mack, mother of
Joseph Smith.

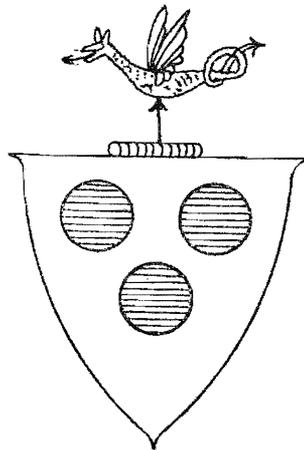
The arms-bearing families in the United States are principally those who trace their origin to the Knickerbocker

families of New York, the cavaliers of the South, the Puritans of New England, the Quakers of Pennsylvania, and the Huguenot exiles of noble blood. It must be remembered that the early settlers, although often styled merchants and yeomen, were mostly men of good family, their seals and much of the plate brought with them from the old world being engraved with their arms. The war of the Revolution destroyed Britain's domination over the colonies, but it did not, and could not, abrogate the right of Americans to coat armor. If such eminent patriots as the Lees, Carrolls, Adamses, Franklins, Jays, and Livingstones did not hesitate to use their armorial bearings, their descendants of the present day entitled to the same distinction, need not fear to follow. Most conclusive of all proofs of the American right to use coat armor is the ruling of Washington himself, who said, "It is far from my design to intimate any opinion that heraldry, coat armor, etc., might not be rendered conducive to public and private use with us, or that they can have any tendency unfriendly to the purest spirit of republicanism. On the con-



Gates.

Inherited by Joseph Smith from his mother.



Bagley.

Inherited by Joseph Smith.

trary, a different conclusion is deducible from the practice of Congress and the States, all of which have established some kind of armorial devices to authenticate their official instruments."

Crozier says further that all persons who can deduce descent from an ancestor whose armorial designs have been acknowledged by the proper authority, are entitled to carry those arms by right of inheritance. The author's interest in coat armor, as far as this article is concerned, is purely historical, and as a proof that Joseph Smith's defamers are wrong, when they impute to him a mean origin. Thus Joseph Smith inherited several coats of arms from his mother and one or more from his father, some of which herewith given, and several more could be easily ascertained by anyone having access to a general English armory, such as the arms of the Danish Lords of Colby, Sir John Colby, Sir Robert De Colebi, Sir Thomas Gernon, Sir Thomas Felton, etc.

The Smith descendants of Robert Smith bearing the title of "Gentlemen," the title of a younger son of a lord, or knight, settled at Topsfield, Massachusetts, where they intermarried with the leading families of Topsfield, the Curtises, Townes, and Goulds.

John Gould, ancestor of Joseph Smith, was captain of the Topsfield military company and when the tyrant Andros took the charter rights away from New England, John Gould led a movement to restore these rights and was arrested by that tyrant on charge of treason, but was released on payment of fine, and the next year all New England was guilty of the same kind of treason, as they rebelled against Andros and overthrew him. Professor Smith gives a very excellent and complete synopsis of the services and official positions of the ancestors of Joseph Smith in the Colonial wars and the Revolution and shows that his grandfather, Solomon Mack,

and all Lucy Mack's brothers were tireless soldiers and patriots, Solomon Mack having been born in 1732, the same year as George Washington, and like Washington, served both in the French and Indian wars and in the Revolution. The Five Colonial Families, says that "Solomon Mack was a member of Captain Israel Putnam's company, raised at Pomfret and adjoining towns in Wyndham County, Connecticut in the Old French and Indian War in 1757."



MARSH.

Inherited by Thomas Marsh, First President of Twelve Apostles.



Inherited by Oliver Cowdery, one of three witnesses to Book of Mormon.

Of the Smiths in the Revolution both Joseph Smith's grandfather Asahel Smith and his great-grandfather Samuel Smith, Gentleman, were prominent Massachusetts leaders in the Revolution, and I have some very interesting details to add to Professor Smith's able article in regard to their services. Joseph Smith, senior, father of the Prophet, was four years old at the beginning of the Revolutionary War. The Prophet's grandfather, Asahel Smith, performed various services in the Revolution, was captain of minute men who marched at the Lexington alarm, April 19, 1775, and was captain of another

company that helped to drive the British from Boston in 1776.

Asahel Smith was well drilled as a militiaman by his father Captain Samuel Smith who was captain of militia in Massachusetts, and the committee of safety, of which Captain Samuel Smith was a member, sent Captain Asahel Smith to various places in Massachusetts where his services as a drillmaster were needed; and there it happened that he at different times commanded different companies of minutemen. It was the custom, as related in some of the ancient secondhand volumes, purchased by the author of this article in New York City, and Boston, Massachusetts, for the committees of safety to call out and put to work all men capable of acting as drillmasters; and an old volume, in the author's possession, giving all available records of the Massachusetts Colonial Congress, and committees of safety, county conventions, etc., gives the record of the committee of safety's orders to prepare a list of available officers and drillmasters.

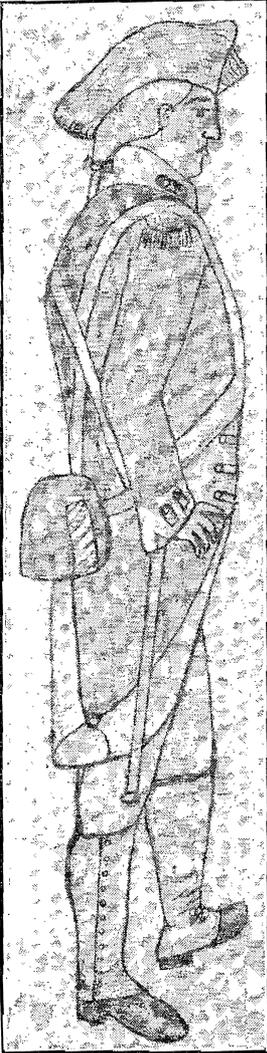
The journals of each Provincial Congress published by the State of Massachusetts from the imperfect records available, in 1838, give among the delegates to the first Provincial Congress for the County of Essex—page 8:

Salisbury—Mr. Samuel Smith.

Topsfield—Captain Samuel Smith.

Thus we see both Captain Samuel Smith, great-grandfather of the Prophet, and his son Samuel, acting as delegates to the Massachusetts Provincial Congress. His excellency, Thomas Gage, governor of Massachusetts had ordered the general court, as the legislature of Massachusetts was called prior to 1774, to meet at Salem, October 5, 1774, but after learning the spirit of the people from their various "resolves" passed at their county conventions, he issues a second proclamation excusing and discharging all such representatives saying

that the many "tumults and disorders" that had taken place made it "highly inexpedient that a great and general court



ASAHEL SMITH.
Grandfather of Joseph
Smith, the Prophet.

should be convened at the time aforesaid." Captain Samuel Smith had long been a member of the general court. Notwithstanding the execution prohibition, ninety of the representatives met at Salem, Essex County, October 5, 1774, and waited all day for the executive to appear, and the next day, Thursday, organized themselves into a Provincial Congress with John Hancock chairman, and Benjamin Lincoln, clerk, passed resolutions condemning the governor's aspersions on the commonwealth of Massachusetts; upholding and declaring their constitutional rights, and appointed committees of safety, and supplies, and arranged to call out the militia, etc.

The Second Provincial Congress met February 1, A. D. 1775, at Cambridge. Among the delegates from Essex County we notice again:

Salisbury—Mr. Samuel Smith.

Topsfield—Captain Samuel Smith.

Captain Samuel Smith was then sixty-one, and Mr. Samuel Smith of Salisbury was his son, a brother of course, to Captain Asahel Smith.

The Second Congress like the first, protested to Great Britain

and at the same time voted for preparations to resist. On Saturday, April 15, 1775, four days before the battle of Lexington, they appointed Thursday, the eleventh of May, as a day of fasting and prayer, part of the preamble to the "resolve" reading as follows:

"Whereas, it hath pleased the Righteous Sovereign of the universe in just indignation against the sins of a people long blessed with inestimable privileges, civil and religious, to suffer the plots of wicked men, on both sides of the Atlantic, who, for many years, have incessantly labored to sap the foundation of our public liberties, so far to succeed, that we see the New England Colonies reduced to the ungrateful alternative of a tame submission to a state of absolute vassalage to the will of a despotic minister, or of preparing themselves speedily to defend, at the hazard of life, the unalienable rights of themselves and posterity, against the avowed hostilities of their parent state, who openly threaten to wrest them from their hands, by fire and sword. In circumstances, dark as these, it becomes us, as men and Christians, to reflect, that whilst every prudent measure should be taken to ward off the impending judgments, or prepare to act a proper part under them when they come; at the same time, all confidence must be withheld from the means we use, and reposed only on that God, who rules in the armies of heaven, and without whose blessing, the best human councils are but foolishness, and all created power, vanity. It is the happiness of his church, that when the powers of earth and hell combine against it, and those who should be nursing fathers become its persecutors, then the throne of grace is of the easiest access, and its appeal thither is graciously invited by that Father of mercies, who has assured it that when its children ask bread he will not give them a stone.

"Therefore, in compliance with these laudable practices of the people of God in all ages, with the humble regard to the steps of divine Providence towards this oppressed, threatened

and endangered people, and especially in obedience to the command of heaven that bids us to call on him in the day of trouble:

“Resolved, That Thursday, the eleventh of May next, be set apart as a day of fasting and prayer . . . to implore the forgiveness of all our transgressions . . . and especially that the union of the American colonies in defense of their rights; for which, hitherto, we desire to thank almighty God; may be preserved and confirmed: That the Provincial, and especially the Continental Congress, may be directed to such measures as God will countenance,” etc.—*Journal of Second Provincial Congress of Massachusetts*, pp. 144, 145.

Such was the spirit and sentiments of the ancestors of Joseph Smith, and such was the spirit of his ancestors in England, even of that ancestor John Lomas (Loomis), who was burned at the stake for heresy (for being a Protestant) at Canterbury in 1556, by the Catholics under Queen Mary. (See *Zurich Letters of the English Reformation*, vol. 3, p. 175.)

The Third Provincial Congress met at Watertown, May 31, 1775. None of the Smiths are named among the delegates from Essex County at this time but a near relative of Priscilla Gould, great-grandmother of Joseph Smith, Deacon John Gould, was delegate from Topsfield.

In the Essex County convention held September 6 and 7, 1774, Mr. Samuel Smith is named among the delegates from Salisbury, and Captain Samuel Smith and Mr. John Gould among those from Topsfield. Resolutions were adopted, which in beauty of composition and sentiment, determination and firmness of character, are not excelled by the Declaration of Independence itself. “But though above all things, slavery excepted, we deprecate the evils of civil war; though we are deeply anxious to restore and preserve harmony with our brethren in Great Britain; yet, if the despotism and violence of our enemies should finally reduce us to the sad necessity, we,

undaunted, are ready to appeal to the last resort of states; and will, in support of our rights, encounter even death, 'sensible that he can never die too soon, who lays down his life in support of the laws and liberties of his country.'" Unanimously adopted. (Pages 615-618, Appendix to Journals of each Provincial Congress of Massachusetts.)

Captain Samuel Smith had served Massachusetts as chairman of the Topsfield Tea Committee and in several other capacities besides those mentioned in this article. As one great speaker said: "We light our altar fires and burn incense to the memories of those masterful men, and gentle and heroic women, who shared in their sacrifices and achievements, that our matchless heritage of government by the people might endure and it is not alone what our forefathers were in birth, station, and inheritance that commands our homage, but what they wrought out of hard and fast conditions in the colonial settlements of New England."

When I think of Massachusetts deliberately defying the strongest nation on the globe, and even daring to shoot down the king's soldiery for which they might easily have received, individually, a felon's doom, their faith and assurance seems to me, indeed, colossal. The British soldiers realized something of this spirit in the colonists as shown by some of their letters captured by the Americans, one of which I will venture to insert here; a letter which may have been intercepted by one of Captain Asahel Smith's minutemen:

"Boston, April 28, 1775. I am well, all but a wound I received through the leg by a ball from one of the Bostonians. At the time I wrote you from Quebec, I had the strongest assurance of going home, but the laying of the tax on the New England people caused us to be ordered to Boston, where we remained in peace with the inhabitants, until, on the night of April 18, 1775, twenty-one companies of grenadiers, and light infantry were ordered into the country about eighteen

miles, where, between four and five o'clock in the morning, we met an incredible number of the country people in arms against us. Colonel Smith of the tenth regiment ordered us to rush on them with our bayonets fixed; when some of the peasants fired on us, and our men returning the fire, the engagement began; they did not fight us like a regular army, only like savages, behind trees and stone walls, and loaded on their bellies, and as we came along they got before us and fired at us out of their houses, and killed and wounded a number of us. The king's troops lost in killed and wounded, one hundred and fifty, and the Americans five hundred, men, women, and children, for there was a number of women and children burnt in their houses. I got a wounded man's gun and killed two of them as I am sure of. We were forced to leave some of our men behind who were wounded. We got back to Boston about two o'clock the next morning, and they that were able to walk were forced to mount guard and lie in the field. We have been busy in fortifying the town ever since we engaged, and in a few days we expect a good many more troops from England, and then we shall surely burn the whole country before us if they do not submit, which I do not imagine they will do, for they are an obstinate set of people."—Taken from old copies of intercepted letters from British soldiers now in possession of the author of this article.

It was these masterful and God-fearing men, and gentle and heroic women who with their children and grandchildren joined with Joseph Smith in forming the Church of Jesus Christ of Latter Day Saints in 1830.

Joseph Smith was exercising that same right of appeal to God, as expressed by his ancestors in the proceedings of the Massachusetts Colonial Congress, when he went into the New York woods and reverently asked the Almighty which church to join, and showed the same faith and assurance handed down to him by those militant churchmen when he obeyed the

divine command to reestablish the true Church of Jesus Christ. And did these men enjoy that civil and religious liberty for which they and their fathers had prayed and fought, and



DON C. SALISBURY.

Company D, Sixteenth Illinois Volunteers Infantry, taken in 1861, at Saint Joseph, Missouri, at the age of nineteen.

founded their great nation? And did they become disloyal when refused protection and liberty by that nation which they helped to make? History answers. Five hundred of them enlisted in one body and served the United States through the Mexican war. Hundreds of our members were United States soldiers in the Civil War, Joseph Smith's own brother, William



DON C. S. MILLIKIN.

Smith, and two of his nephews, Don Carlos Salisbury, and Don Carlos Smith Millikin, serving their country in Illinois regiments as volunteers, Joseph G. Smith, grandson of the Prophet, volunteered and served in the Spanish-American War in a Missouri regiment along with many other members of the Reorganized Church of Jesus Christ of Latter Day Saints, Lamont Kendall Madison, a great-grandson of Joseph

Smith, is now serving in the United States Navy, and is awaiting developments in Mexican waters, and several of us who are descendants of the Smith family, and other families, are mem-



JOSEPH G. SMITH.

Grandson of Joseph Smith. Soldier in the Spanish War.

bers of patriotic societies, such as the Sons, and Daughters of the American Revolution, etc., and all are loyal patriots and good citizens in whatever country they inhabit. Now, gentle reader, does not the flush of disgust color your brow, when you see some mistaken bunch get together to malign Joseph Smith and the church and talk about his low ancestry and pretend to be more patriotic than his family and that church, by singing "America" and the "Star-Spangled Banner," and other songs,

much more sacred to us, and more hallowed with holy and heroic ancestral associations than they can possibly be to them?

But we expect some persecution and, as with Jesus Christ, it proves the divinity of our mission.

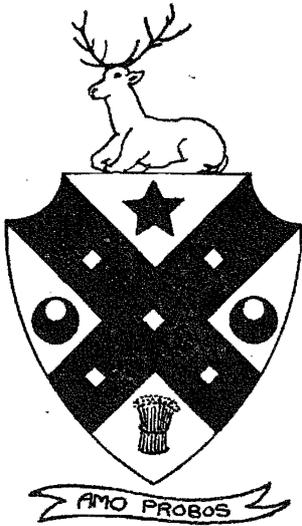
Ralph Waldo Emerson wrote: "At the first entering ray of light, society is shaken with fear and anger from side to side, who opened that shutter. They cry, woe to him."

One could easily imagine the result when Joseph Smith led this company of New England Puritan patriots, Revolutionary soldiers, and their children, and grandchildren into rough, uneducated, proslavery western Missouri, in the early thirties. The bolder ruffians treated these New England abolitionists as they did John Brown and his men in the fifties. They murdered some, robbed the remainder and drove them back to Illinois.

Daughters of the American Revolution, please take notice. Thomas McBride, an aged veteran who had served under both Generals Washington and Gates in the Revolution was murdered in a brutal manner and hacked with corn knives after death and his body thrown with those of some murdered children and other "Mormons" into a well at Haun's Mills, Missouri. One of your Daughters of the American Revolution memorials should be erected over that old well.

Among the New England names on the church register at this time we find the following, Levi W. Hancock, Joseph Hancock, N. K. Whitney, Almon Sherman, Jedediah M. Grant, James Putnam, Alpheus Cutler, Benjamin Johnson, Josiah Butterfield, Aaron E. Lyon, A. H. Aldrich, Alanson Colby, Zerah S. Cole, Lyman Wight, Harrison Burgen, Jenkins Salisbury, Josiah Littlefield, etc., all characteristic names, many of them noted in colonial and United States history, among them being also Gad Yale, Thomas Gates, William Perry, Isaac Cleveland, R. Van Buren and some members of noted New York families, who have furnished presidents, governors, etc., and we find

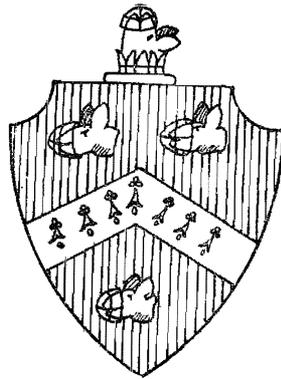
also such names as Bond, Cook, and Whiteside, names of western statesmen and counties in Illinois and other States. After careful investigation I find that most of these families inherited coats of arms, although neither they nor their descendants ever knew it, with a few exceptions, for as patriotic Americans they had no use for such things, as is the case yet with their descendants in the Reorganized Church, such families as the Whites, Wights, Wallers, etc.



Blair.

Inherited by William W. Blair, of the First Presidency of the church.

Motto: "I love good."

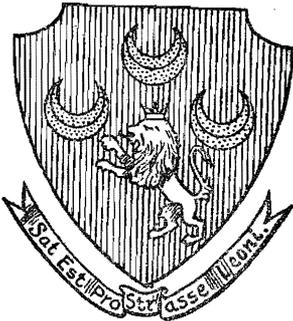


Wight.

Inherited by Lyman Wight, one of the Twelve Apostles.

In Hancock County, Illinois, the majority of the people were better educated and more tolerant than in western Missouri at that period, but being mostly immigrants from Virginia, Tennessee, and Kentucky, proslavery sentiment predominated and the church soon became politically embroiled with them and finally fared no better than in Missouri. Some have criticized Joseph Smith for activity in politics at this period, but in the light of the history of his family, and asso-

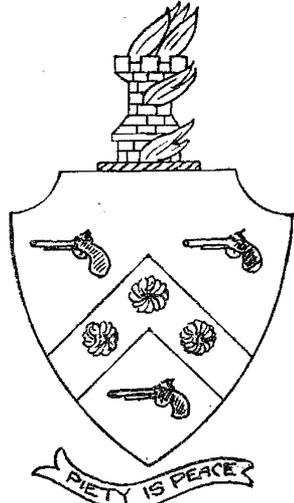
ciates, who was it that had a better right to take part in this Government than they? They were not criminals, in any sense, and the person who will presume to accuse these educated, refined, representatives of the best New York and New England families as above named, of belonging to a criminal class, is unpatriotic, and to put it in plain Anglo-Saxon, is worse than unpatriotic, he is a liar.



Coat of Arms granted by Richard Coeur de Leon to Sir Henry Salisbury "for valour" in the Third Crusade.

Salisbury.

Inherited by author of this article, through Jentrius Salisbury, Brother-in-law of Joseph Smith.



Hopkins.

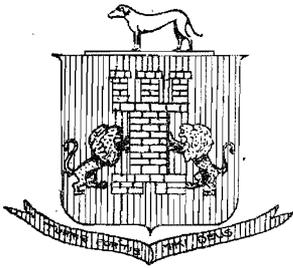
Inherited by Spencer Smith, son-in-law of Lyman Wight.

The city of Nauvoo soon grew to have twenty thousand population and the most advanced New England characteristics were demonstrated when they, with the advice of Joseph Smith, prohibited saloons and founded a university. The church was recruited from the same class of people in England, Canada, Australia, etc.

Davison and Stuve in their History of Illinois, Springfield, Illinois, 1875, page 498, while unfriendly to Joseph Smith, tell part of the truth, as follows: Mr. Henry Caswell, an English gentleman of talent and respectability, ascending the Mississippi in a steamboat, gives the following graphic account

of his observations respecting the Saints at that time: "Having been told that three hundred English emigrants were on board to join the prophet at Nauvoo, I walked to that part of the vessel appropriated by the poorer classes of travelers, and beheld my countrymen crowded together in a comfortless manner. I addressed them and found they were from the neighborhood of Preston in Lancaster. They were decent-looking people and by no means of the lower class. . . . I found myself in this extraordinary city. It is built on a grand plan accommodated to the site of the temple and the bend of the river. The view of the winding Mississippi from the elevation where the Temple stands is truly magnificent. . . . A congregation of perhaps two thousand persons assembled in a grove. . . . Their appearance was quite respectable. . . . Many grayheaded men were there, and many well-dressed females. Their sturdy forms, clear complexions, and heavy movements, strongly contrasted with the slight figure, the sallow visage, and elastic step of the Americans."

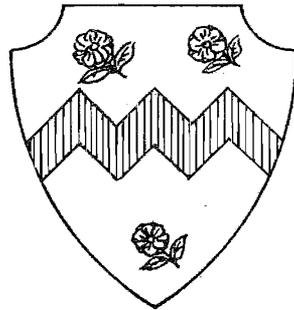
The "English gentleman" next rails at the "false prophet"



Kelley.

Inherited by William H. Kelley, former President of the Twelve Apostles, Edmund L. Kelley, Presiding Bishop, and Thomas C. Kelley, President of Seventy.

"Motto: "God is a strong tower to me."



Smith.

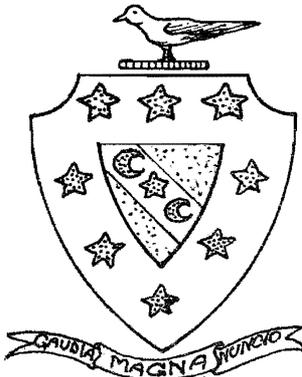
Inherited by Heman C. Smith, Joseph W. Smith and Hyrum O. Smith, through their father, Spencer Smith.

and then reports the prayer, verbatim, which preceded the preaching. I wish I had space to quote him further, but I have sent a copy of the beautiful prayer to the Herald Office, and it may sometime appear in the *Herald*.

Many of these Illinois histories are guilty of gross inaccuracies as well as perpetuation of the mob spirit.

Randall Parrish, the fiction writer, in his History of Illinois, indulges in a fictitious paragraph which causes laughter in Carthage. Page 279: "In retaliation for this act the Mormons, several hundred strong, and well armed, took forcible possession of Carthage and swept in destruction across a large portion of the county, destroying a number of lives."

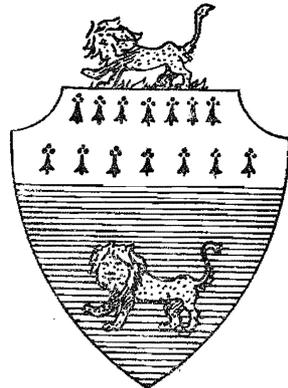
Ford, in his History of Illinois, after saying many false and unkind things about the "Mormons," blunders upon the truth when he says, page 326: "But all history bears testimony that



Scott.

Inherited by Columbus, Silas W. L.
and William W. Scott.

Motto: "I announce great joy."



Kent.

Inherited by Elder Alma Kent.

innovations in religion have always been attended by a hostility in the public mind, which sometimes has produced the most desolating wars; always more or less of persecution. Even the innocent Quakers, the quiet and orderly Methodists had enough of persecution to encounter, but if congregated

together like the Mormons, would have been more persecuted." And this is written by the man who was governor of Illinois when Joseph Smith was killed; and it was mainly due to Ford's neglect of duty that the mob had their way.

The records of the Historical Society of Pennsylvania in the address of Thomas L. Kane delivered before the society, March 26, 1850, bear witness to the truth. "My eye wearied to see everywhere sordid, vagabond and idle, settlers; and a country marred; without being improved by their careless hands. I was descending the last hillside upon my journey when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings, set in cool, green gardens, ranging up around a stately dome-shaped hill which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it in the background, there rolled off a fair country, checkered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise and educated wealth, everywhere made the scene one of singular and most striking beauty. . . . I walked through the solitary streets. . . . The town lay as in a dream, under some deadening spell of loneliness from which I almost feared to wake it. . . . In and around the chief object of my admiration (the temple) armed men were barracked. . . . These challenged me, to render an account of myself, and why I had the temerity to enter without a written permit from the leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told me the story of the dead city, that it had been a notable manufacturing and commercial mart, sheltering over twenty thousand persons; that they had waged

war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb after which they had driven them forth at the point of the sword."

Perhaps Mr. Caswell, the English gentleman, might have found the reason for the difference in the appearance of the Saints and the surrounding "Americans" who had kept themselves soaked in whisky and tobacco, if he had informed himself about the prohibition law of Nauvoo and the antipathy with which the Saints regarded tobacco and similar drugs. All is peaceable in Hancock County now. Many members of the Reorganized Church of Jesus Christ of Latter Day Saints live between Nauvoo and Carthage and hold positions of trust and honor and elective offices, county and township. The present educated and refined inhabitants regret the early mob violence, and only a few old tobacco-stained, whisky soakers in the backwoods, croak about the old slanders handed down to them by their ignorant fathers.

Davidson and Stuve, while they slander one reformer, Joseph Smith, have these beautiful words to say about that other New England reformer, Elijah P. Lovejoy, who like Joseph Smith had the courage of his convictions, and was killed at Alton, Illinois, in 1837, seven years before the death of Joseph Smith, by a similar Illinois proslavery mob to the one that killed the Smiths at Carthage. "The aggressive life and tragic death of Lovejoy furnishes subject for profitable reflection. In common with all true reformers, he possessed a grasp of intellect which enabled him to see and act in advance of his time, and hence was unappreciated by his less gifted contemporaries. The world has often murdered the authors of its progress and it is not strange he lost his life. Every considerable advance in theology has had its persecutions and its martyrs." Why did you not think of that, Davidson and Stuve, when you were writing of Joseph Smith? "The Magna

Charter of English liberty was wrung from the grasp of tyranny by the death of patriots. The cause for which Lovejoy died finally triumphed, yet it cost one of the most bloody civil wars known to history. Such has been in general the history of reform."—History of Illinois, Davidson and Stuve, p. 432.

Thus did the proslavery mobs of Illinois put to death in the same manner, within seven years, two of the "authors of the world's progress." Lovejoy contending for freedom of the press, and liberty for negro slaves, Joseph Smith contending for civil and religious liberty.

And now, dear brethren, knowing the glorious and romantic history of those noble, God-fearing men, and gentle and heroic women, Crusader, Covenanter, Puritan, Revolutionary patriot, and Latter Day Saint; let us prove ourselves worthy of that splendid heritage, and depart not from the "faith once delivered to the Saints." Let us advance our banners, boldly and confidently, under God's guidance, realizing fully as we may, the grandeur of this latest great culmination of the whole celebrated Puritan movement.

Unmoved by Folly's idiot laugh,
Hate's curse or envy's frown;
Wearing our rights as royal robes,
Our manhood as a crown.

With eyes whose gaze, unveiled by mists,
Now raises clearer, higher,
With stainless hands, and lips that truth
Hath touched with living fire.

—The Army of Reform.

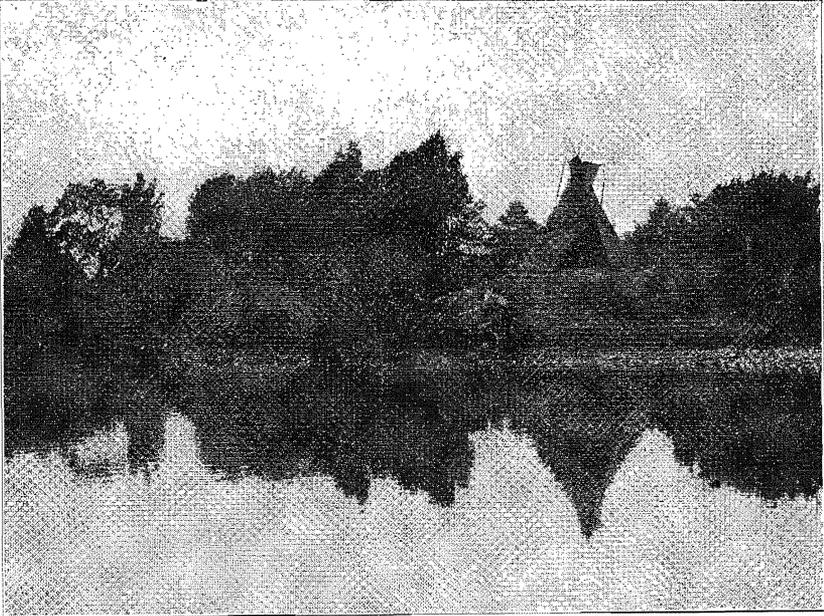
INDIANS

BY HEMAN C. SMITH

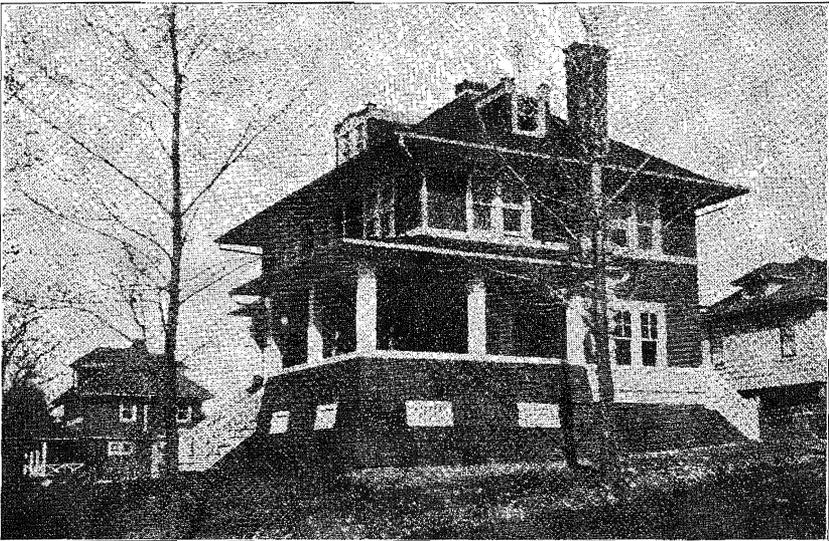
(All cuts in this article are used by courtesy of Arthur C. Parker, editor of *Quarterly Journal of the Society of American Indians*.)

It may not be generally known that the Indians are moving towards a general organization without reference to tribal relations, but such is the case. This active movement organized in 1911 by such moving spirits among the Indians as Doctor Charles A. Eastman, Doctor Charles Montezuma, Thomas L. Sloan, Honorable Charles E. Dagenett, Miss Laura M. Cornelius, Standing Bear, and others, is worthy of more than a passing notice, especially to the readers of the JOURNAL OF HISTORY who have long watched the movements of the Indians with faith in the final elevation of these much-abused people to a place of distinction among men. No people should have a greater interest in the Indian and his advancement than have the Latter Day Saints. The Book of Mormon, in speaking of the American Indians, who in that record are called Lamanites, says in the language of the Lamanite Prophet Samuel, to the Nephites:

And now because of their steadfastness, when they do believe, in that thing which they do believe; for because of their firmness when they are once enlightened, behold the Lord shall bless them and prolong their days, notwithstanding their iniquity; yea, even if they should dwindle in unbelief, the Lord shall prolong their days until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again, to the knowledge of the truth; yea, I say unto you, that in the latter times, the promises of the Lord hath been extended to our brethren, the Lamanites; and notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, and the Lord shall be merciful unto them; and this is according to the prophecy, that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep. Therefore I say unto you, It shall be better for them than for you, except ye repent. For behold, had the mighty works been shown unto them which have been shown unto you; yea, unto them who have dwindled in unbelief because of the traditions of their fathers, ye can see of yourselves, that they never would again have



INDIANS' FORMER HOME.



INDIANS' MODERN HOME.

dwindled in unbelief; therefore, saith the Lord, I will not utterly destroy them, but I will cause that in the day of my wisdom, they shall return unto me, saith the Lord. (Helaman 5:100-107.)

To the believer in the Book of Mormon, a movement like this to benefit the Indian and place him upon a higher plane, is of peculiar interest. The readers of the JOURNAL will therefore be interested in knowing that a Society of American Indians has been organized, the purpose of which is best told in their own language as set forth in the Constitution and By-laws of the society:

THE SOCIETY OF AMERICAN INDIANS

CONSTITUTION

Article 1

Section 1. This organization shall be known as The Society of American Indians.

Article 2

Statement of Purposes

Section 1. The purposes of this Society shall be:

First.—To promote and cooperate with all efforts looking to the advancement of the Indian in enlightenment which leave him free, as a man, to develop according to the natural laws of social evolution.

Second.—To provide through our conference, the means for a free discussion on all subjects bearing on the welfare of the race.

Third.—To present in a just light a true history of the race, to preserve its record, and to emulate its distinguishing virtues.

Fourth.—To promote citizenship among Indians and to obtain the rights thereof.

Fifth.—To establish a legal department to investigate Indian problems, and to suggest and to obtain remedies.

Sixth.—To exercise the right to oppose any movement which may be detrimental to the race.

Seventh.—To direct its energies exclusively to general principles and universal interests, and not allow itself to be used for any personal or private interests.

The honor of the race and the good of the country will always be paramount.

Article 3

Section 1. The membership of this organization shall be divided into five classes, namely: Active, Indian-associate, Associate, Junior, and Honorary.

Active members and Indian-associates shall be adult persons of Indian blood only, and they only may vote and hold office, but Indian-associates may vote only upon questions relating to their own tribal interests.

Indian-associate members shall be Indians from other parts of America than the United States, or persons of Indian blood not on any tribal roll and having less than one sixteenth Indian blood.

Junior members shall be Indians under the age of twenty-one years.

Associate members shall be persons of non-Indian blood interested in Indian welfare.

Honorary members shall be such persons of distinguished attainment as the society may choose to elect.

Section 2. The officers of this society shall be a president, a first vice president, a secretary treasurer, and a council of three vice presidents, of which council the president, the first vice president and the secretary treasurer shall be ex officio members. This council shall be known as the executive council.

Section 3. No officer, except the secretary treasurer, may hold the same elective office for more than two successive years, and the president may not be from the same State as his predecessor.

Section 4. Only active members in good standing shall be eligible to hold office in this society, either elective or appointive.

Article 4

Section 1. For the execution of its purposes the society shall be divided into different lines of work, namely: Membership, Legislation, and Education. Each line of work thus specified shall be known as a division and a vice president, except the first vice president, shall be a chairman of a division.

Section 2. If any vacancy occurs in the office of the society, the president, with the consent of the council, shall fill it by temporary appointment.

Section 3. There shall be an Advisory Board elected consisting of fifteen active members. The functions of this board shall be purely advisory.

Article 5

Section 1. Amendments to this Constitution shall be submitted in writing at a session of a regular or special convention, but shall not be adopted except by a majority of two thirds of the members registered at a special conference.

BY-LAWS

Article 1

Dues

Section 1. Dues in this society shall be payable in advance and shall be two dollars a year for all classes of membership except honorary and junior.

Dues of junior members shall be fifty cents per annum.

Section 2. Members who are two years in arrears for dues shall lose the right to vote, hold office and receive the publications of the society.

Article 2

Quorum

Section 1. A majority of members of the executive council shall constitute a quorum. An absent member, if he so desires, may send in writing, a proxy vote duly signed, on any question coming before the council, to be cast by a present member.

Section 2. In all other committees a majority of members shall constitute a quorum.

Section 3. A conference quorum shall consist of twenty members.

Article 3

Membership

Section 1. Nominations for membership shall be submitted in writing to the division of membership and be passed upon by it, but members may not be elected except by a two thirds vote in a conference though they may become provisional members up to the time of a conference.

Article 4

Duties of Officers

Section 1. The duty of the president shall be to preside at all business meetings and on all public occasions unless otherwise arranged, and he shall be ex officio member of all committees.

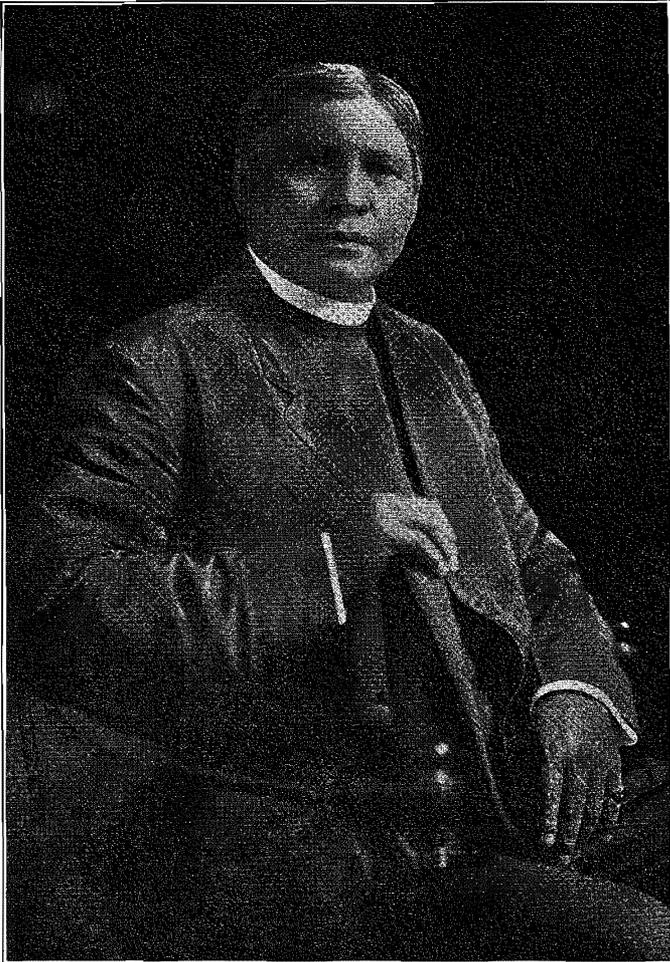
Section 2. The duty of the first vice president shall be to cooperate with the president, and he shall perform the duties of the president in his absence, or upon request by the president when so ordered.

Section 3. The secretary-treasurer shall be ex officio member of all committees. He shall devote his entire time to the work of the society and he shall receive a salary of \$2,000 per annum. With the approval of the executive council he shall be empowered to employ competent clerks. He shall have charge of such documents and records which the society shall order to be printed and shall have such documents and records printed.

The General Secretary Treasurer shall keep and file the minutes of all business meetings; he shall keep a record of all work and business done by the society and shall receive and file the written reports of all officers and committees. Each year he shall submit a written report of his activities, reading it in a conference of the society, and each month he shall send a statement of the financial standing of the society to every member of the executive council.

In his capacity of treasurer he shall have charge of the funds of the society, under the direction and supervision of the executive council. He shall receive and collect dues, subscriptions, and donations or other funds coming to the society, and shall keep an accurate account of all receipts, bills, and disbursements. He shall have authority to deposit

in a bank the funds of the society, and to withdraw and to disburse such funds of the society, but all bills before payment shall be submitted to the president for his approval and indorsement. He shall be directly accountable in financial matters to the executive council, and at the annual conference shall submit a detailed report of the income, funds, disbursements and obligations of the society, which report shall have been previously audited by a committee of at least three members appointed by the president.



REVEREND SHERMAN COOLIDGE.
(Arapahoe.)

The secretary-treasurer shall be empowered to draw upon the funds of the society for traveling and other expenses incident to the prosecution of his official duties of the society.

The secretary-treasurer shall furnish a penal bond in such sum as the executive council may require and in no case shall it be less than \$2,000.

Section 4. The membership division shall institute and carry out an active campaign to obtain members for the society and shall distribute information regarding membership and other matters among those who should be interested in our aims. It shall pass upon candidates and examine carefully into their claim to Indian blood, and refer any questions to the executive council. It shall present the names of candidates to each annual conference for election or other disposition.

Section 5. The legislative division shall keep in touch with all legislation proposed by Congress relating to Indian affairs, and communicate with those Indians affected thereby, and this division shall convey through sources it may choose to a legislature or to Congress any resolutions or action passed by the society and seeking to affect legislation.

Section 6. The education division shall compile statistics relative to all Indian matters of vital importance and shall supply information upon request of the society or to any of its officers or members, as far as it may be able. It shall also investigate for the society the problems of Indian education, the conditions and policies of schools where Indians are trained or educated, and it shall have the right in behalf of the society to suggest improvements where such are necessary. This division shall concern itself with the problems of public health in Indian communities, with agricultural, manual and academic training, and it shall encourage the conservation of correct Indian history, art, and literature, and the just presentation of these subjects to Indian students.

Beginning with January, 1913, this society began the publication of a quarterly magazine called: *Quarterly Journal of the Society of American Indians*, published at Washington, District of Columbia. Its motto is: "The honor of the race and the good of the country shall be paramount." Arthur C. Farker is editor-general. The contributing editors are Sherman Coolidge, B. D., Howard E. Gansworth, M. A., Henry Roe-Cloud A. B., B. D., Carlos Montezuma, B. S., M. D., and John M. Oskison, A. M.

The introductory editorial comments in the first number of the magazine are unique and pointed and suggestive of careful thought, and we insert them with pleasure.

George Washington, the Father of his country, the United States of

America, was the father of much of its philosophy as well as of its politics. In 1789 he said “. . . a due regard should be extended to those Indian tribes whose happiness in the course of events, so materially depends upon the national justice and humanity of the United States.”

Sometimes it is to be wondered whether citizens and lawmakers believe or recognize that Washington even yet has “something to do with this Government,” and believe his wisdom and his pledges as immortal as his name. Listen to the following:

“The basis of our proceedings with the Indian Nations has been and shall be justice during the period in which I have anything to do with the administration of this Government.”



HOWARD E. GANSWORTH, CONTRIBUTORY EDITOR.
(Seneca.)

Five years later Washington again spoke on Indian matters, in this manner: ". . . It must not be forgotten, that they, in turn, are not without causes of complaint from the encroachments which are made on their lands by our people who are not to be restrained by any law now in being, or likely to be, enacted. *They, poor wretches, have no press through which their grievances are related.* And it is well known that when only one side of a story is heard and repeated, the human mind becomes impressed with it, insensibly."

And so it is that a century and a score of winters have covered the land with snow, and for as many summers the sun has shone and the clouds have sent down their rain. ". . . and they, poor wretches have no press. . . ." until now with this publication, the words of Washington have borne fruit. We "poor wretches" have a press and the other side of the story may be told.

There are now five issues of this excellent and very creditable magazine before the public, and we purpose in this article to quote largely from these pages in order that these people may speak for themselves. For many generations our race have been speaking for the Indians, and now that the "poor wretches" have a press it seems becoming that we should take a back seat and let them speak. The following editorial from the first number is very significant, and has the ring of sound philosophy:

Of any organization that might be attempted none, perhaps, is so difficult to effect as ours. The Indian who has risen to a place of independence as an American in America is so completely merged in the greater Nation that he finds but little time to think of ancestry or of the needs of his fellow kinsmen, and kinswomen whose social and economic status is below the standard of his own. He does not materially need such a society. Neither can the Indian who still is bound down by lack of education, by reservation environment and by the lack of the refinements of enlightenment, see the need of the Society. His horizon is too narrow and his wants too immediate. The men and women who do have the vision of its great need and the function which it may fill are not a large company but they are a mighty force. Without the hope of personal gain, of financial reward or advanced position, they are devoting their time, their intellects and their money unselfishly that others may profit and be made happier. Hundreds of white Americans have said "Amen" to the movement and have entered the society as associates to push, to work and to uplift the Indian as one of those great social groups within the country. There is no secret scheme to make money, to get legal cases, and for gain to press claims. The open plan is to develop race leaders to give hope, to inspire, to lead outward and upward, the Indian Ameri-

can as a genuine factor in his own country, and lead him to see that upon his individual effort depends his share in the salvation of his race and his value to his country.

The plan is so transparent, so simple, that those inclined to be sordid can not believe that there is not some deep and hidden evil. Here lies a grave danger. Good men and good women fear. Some fear we are trying to lead the Indian backward into the old condition, not realizing that such a fear is preposterous in its very concept. Some fear we are trying to forget the old way entirely. Some fear that the voice or act of one member is the voice of the society. Some fear that we will become a church organization, the tool of a sect; some fear that we will not be a Christian organization. Some fear we will become dominated by the Government or the Indian Bureau; some fear that we will become hostile to the government,—some fear,—but why proceed?

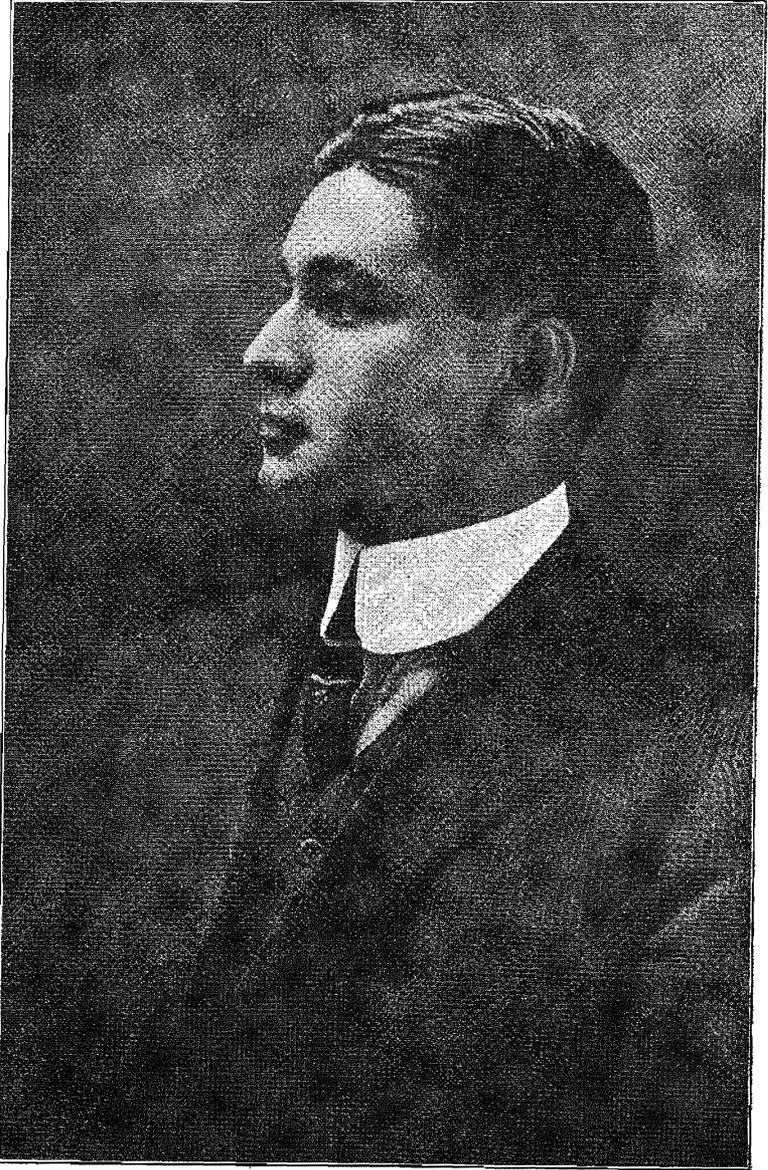
Remember only this: Fear never built a mighty city of light, inspired a race, or led men to the altar of God. Only *faith* may do this. *Faith* alone creates the forces that live and the forces that uplift humanity. Let us have faith in our society, faith in our race, faith in our country, faith in ourselves, and faith in the eternal justice and the love of the Great Spirit who holds all mankind in the hollow of his hand. There are ways in which honest fears may help, however. Caution is a necessary quality to success, but there are some whose fears will amount to hostility and some who will endeavor to prevent the race from uniting, by creating factions.

Long ago, this principle of setting Indians against one another was understood, and in the heat of the early contest for the Indians' country, it was no less than George Washington who said: "Unless we have Indians to oppose Indians we may expect but small success." For four hundred years this opposing of one's own people has been cleverly fostered.

The following statistics, given in this number, will be interesting study:

There are a dozen different figures given, as to the exact Indian population of the country, ranging from the report of the Census Bureau, giving the number, 265,683, to the Indian Bureau figures, 322,715. The Census Bureau very probably has failed to enumerate the exact number within several thousand and the Indian Bureau carries on its rolls, not only the intermarried whites, but about 30,000 negro freedmen, descendants of slaves. Besides this there is a padding of deceased Indians not yet erased from their records. It is therefore difficult to say within several thousand just how many persons there are in the United States who would be recognized as "of Indian blood."

According to the base figures of the Interior Department, the Indians under government supervision, have in individual right, 31,383,354 acres of land, and in tribal right 40,263,445 acres, making a total of 71,646,799. With the public domain added, the total swells to 72,535,862 acres.



HENRY ROE-CLOUD, (WINNEBAGO) CHAIRMAN OF ADVISORY BOARD.

According to government appraisers the value of this property, together with the houses, barns, tools, lumber, furniture, stock, and other properties, in the possession of government-controlled Indians, is \$387,542,166. Undivided tribal property amounts to \$687,564,253. The grand total of the wealth of "government" Indians is \$1,066,106,427.

If there could be such a thing as an equal division of land and wealth, each Indian would have from 250 to 260 acres of land; each individual would have \$1,292 in personal holdings and \$2,261 undivided tribal stock.

Unskilled, as yet, in sharp business methods, and unfamiliar with values and indeed with the whole economic system of civilization the Indian holds his property by only a slender grasp. This immense property, protected only by the flimsy tissue of law affords a tempting bait to the shrewd speculator, for, as Washington said of the white race, ". . . our people . . . are not to be restrained by any law now in being, or likely to be enacted."

Until the Indian can be educated and adjusted to the economic system of modern civilization, he will suffer from constant exploitation. How shall he learn? "Throw every Indian upon his own responsibility now," say some. Educate him more, allow him to develop, grow and gradually accustom him to independence by withdrawing supports one by one," say others.

If every Indian American to-day should have every form of federal protection withdrawn, and was made a full-fledged, tax-paying citizen, how long would it be before there were ten to twenty thousand Indians totally destitute and thrust on public charity? How long would the white communities where they live, support them in almshouses? How long would district schools educate them? Would not an Indian Bureau of greater power and more rigid in its power to control, spring up at the demand of an angered Nation, horrified at just such actions as occurred at White Earth, and the resultant suffering of thousands of non-competents?

Others say, "How can a man be taught independence or self-support unless he is forced to strike out for himself and learn by bitter experience? A pampered child is ever spoiled, and a race emasculated. By a paternal system will remain a race of children calling in piteous tones to a great white father.

"The white race is impatient," says Doctor Charles A. Eastman. This is true. Many of its philosophers and educators fail to understand many basic principles of race development. Even the clergy sometimes have strange notions of the duty of the invading white race to the native American people.

And so "Poor Lo" suffers. So there is a "Problem." Justice ever was a "Problem."

But Poor Lo has a greater problem, which, when he solves it, will solve with it every other problem. It is that of *becoming a contributing producing element, independent and self-sustaining*, as far as an individual can, in this age. His problem is that of attaining the position

of a *positive factor* in the country in which he dwells, and in adjusting himself to the social and economic world of which by necessity he is a part.

Regarding the effort to divide the Indians into factions, the magazine in its first number sounds the following warning:

Do not get your society mixed up with any other Indian brotherhood, council, congress or association. Remember that your *society* was the first to plant the banner of the Indian race on the mountain top and that the nations of the world look toward it as an honored one. Let us not pull down the emblem by leaving it unsupported.

You can only hurt the Indian race by helping split up its forces. This is a solemn warning. Success will not come by constant division. Only failure and confusion can. We shall win the day by standing together. In divisions there is only weakness. The worst enemies of the race wish nothing more than to see our strength divided. They will do everything to push factions into being. That then will prove the incapacity of the race and the renewed necessity of a rigid Indian Bureau.

Remember, success is coming to the Indian only as he can command the respect of the forces of the country that influence his destiny. We have commanded that respect, and our society is indorsed not only by the most loyal Indians but by the best friends of the Indian in the country. Only the Society of American Indians has this indorsement, no other. *Let the faithful stand together. We can not serve two masters.*

This society disclaims being a political organization, and yet teaches the soundest of politics if the utterances of the Reverend Sherman Coolidge, its first president, are to be credited. The following extracts are from his presidential address:

"Use Your Citizenship Worthily of the Gospel of Christ." These words were written by a citizen of Imperial Rome, and on the strength of that citizenship he appealed to Cæsar. He was proud of being a citizen of "one of the most remarkable nations that ever rose and flourished and fell."

Christian citizenship is the highest type known; it is linked with the eternal. May it ever be the American ideal! Citizenship for the native ward is the aim of the United States and he must ultimately assume the duties and responsibilities involved in a Christian nation. To that end the existence of the Indian Bureau must be terminated and the elimination of the Indian as a national ward must be effected as soon as may be possible. The great heart of the American people is in the right place and it is not their intention that the native of the soil shall remain a political nondescript for ever. The Indian himself feels dissatisfied with the present scheme in vogue at Washington for his uplift.

Every fiber of his manhood protests against being treated as a federal or civic freak. His friends have faith in him and he has faith in himself. He will not admit that he is a misfit on his own soil; on the contrary he believes that he has a niche to fill among the united races of America.

Is his own race worth while? Is the United States as a country worth while to him? Is it all worth living for? Is it worth dying for?

Prescott has well said, "Every step that the white man has taken in the New World has been over the corpse of an Indian." Another man said, "The dead Indian is the only good Indian," but so is the *live* one! For three hundred years he has been defending his land, his people and his tepee home, and he is still on the sacred soil of his forefathers.

But the fight has shifted; he is on the same battle field and his leaders are armed with new weapons,—the plow, the ballot, and the pen. The struggle is even more terrific in the face of greed, self-interest, deceit, scandal, cruelty, ambition and lust. The Indian American is engaged in a real battle. True hearts and loyal souls must volunteer; must enlist to carry the banner of modern patriotism above the din and smoke of the conflict.

Is any war, or peace, or traffic, or trade, or alliance, or acquisition, or measure of any kind, morally wrong? If so, it can not be politically right. Moor the anchor of your politics to the Rock of Righteousness, not to the shifting sands of supposed interests, and it will hold amid the tide of popular opinion." In other words, Make right might! So strives the Indian of to-day.

Christian citizenship means right between man and man, right between the home and the Nation, right relationship between man and God. The greatest nation is the one that does not leave God out of its life. A God-fearing nation will take care of the home-life where God's children should be trained for the serious affairs and obligations of life. A Christian nation will have churches, schools, asylums and hospitals; it will have clean communities, clean cities, and clean industries. It will set its face against slavery and war and despotism.

The other day a distinguished Christian citizen said, "A Christian does not recognize such a thing as a necessary evil. If a thing is necessary, it is not evil; and if it is evil, it isn't necessary." This is a hot-shot against gambling, intemperance, divorce, child-labor, the red-light district, and all forms of vice.

The patriotic Indian American will consider these subjects; will face these problems for the good of the Nation. Is he too cowardly, too lazy, or too dull to meet this crisis in his career? Hitherto his mode of life has been along different lines. The time to change his condition and habit has come. He is now asked to *adjust himself to the new order* of things. He must modify his customs, language and religion. The Indian has been a nomad, a mighty hunter, a brave warrior and a noble patriot. But the transformation takes time! When he saw his country overrun by another race, he made a determined resistance and fought his paleface brother for three centuries, and still there are unwhipped

Indians in the mountains of the West! The all but omnipotent white brother with his wealth, luxury, power and civilization demands that he yield submission to the law of human movement, to the logic of migration. The Indian did not see that all the required changes were meant for his good. His brain seethed with mutinous misunderstanding. And why not? The irony of alien control by alien methods, morals, and religion has eaten deeply into his high-spirited soul,—lo, these many centuries. The white man has a way of putting his European morals, religion, and mental machinery inside of the Indian body and then mapping out the probable process of development accordingly. The inevitable result is that the Indian must spend much of his time and ingenuity in disentangling himself from mistaken policies and abuses. Here is a national problem concerning the 250,000 of the original land owners, and the problem also affects 10,000,000 of their territorial white neighbors. The former owners of primitive America, of her broad prairies, rich valleys and lofty mountains, are suddenly forced to live a new life, side by side with a more numerous and progressive race. The dictates of patriotism and justice demand that the Indian shall not be left to work out unaided the peculiar problem thus thrust upon him; and the Nation that created the problem must assist in the solution. The solution of the Indian question is the excuse for the existence and maintenance of mission schools, day schools, boarding and non-reservation schools, the Indian agencies and the Indian Bureau.

The Indian American has something new and fresh to contribute. His noble traits ought to be, can be, and must be guided into national usefulness. Any faithful or successful attempt to interpret the Indian as a citizen in action, in the city or on the farm, in the army or in the navy, will have its value, so long as it is from the love of loyalty to the country. It is surely of the highest importance for the state that the very best civic virtues and most thoroughly equipped minds should be encouraged to share in the work of government.

Who is the Indian? What is he? Where does he live? Above all, why is he a problem? If these questions were asked of the average white man, the answers would be both inaccurate and confusing. In our early school days, the Indian was defined as a savage who lived by hunting and fishing; who lived in a wigwam or tepee. He was a fierce, ferocious, cruel, crafty, treacherous, bloodthirsty devil! Exterminate him! Exterminate him! Again, he has been described as a dirty, lazy, shiftless loafer, beggar and drunkard. No wonder "the only good Indian is the dead one!" Another, and the best view is that he "is a man and should be treated as such."

These facts show that "there is a string of philosophy in the Indian life upon which is placed a lot of jewels, some true and precious, and others false and valueless." The Indian is human. He is God's handiwork, and God has a more beautiful method of solving the "Indian problem" than by the bayonet, the sword, and an ignominious extinction. Slavery was first tried, but Indian slavery did not thrive and died a

speedy and deserved death. Indian slavery did not pay. The policy of war and extermination was next tried as an experiment. But under this process the Indian in retaliation killed and scalped a lot of white men and women and children. He set fire to houses, and tomahawked and warwhooped; in short, he fought like a fiend. What else could he have done? What would you have done? He defended his lands, his people and his tepee home. . . .

The rights of the American people, the rights of the Nation consecrated to freedom, demand that both the unrestricted citizenship of the United States and the fair flower of liberty shall be extended to the Indian and shall be his sacred heritage as they are to other men. The larger number of the race is learning to read, write, and speak the English language, and nearly three quarters are known as Taxed Indians, and as such, have advanced a long way toward complete citizenship. With increasing freedom he must continue his progress and strive for a full share of civil privileges, political duties, and federal responsibilities. Within our lifetime the Indian was not even allowed to become a citizen, but a revulsion of feeling in his favor has come and the great heart of the American people aims to give him every right and privilege in the national life. It may be in the eleventh hour, but we are glad that the hour has come when the Indian can stand before the world and say in its broadest and best sense: *'Civis Americanus sum.'*

In this magazine is an article by Laura Cornelius Kellogg (Oneida) "Some facts and figures on Indian education," from which we quote the following:

But now what has our red brother actually accomplished with a systematic educational system twenty-five years old? Dismissing the question of his capabilities, what has he actually done, and what has been done for him? What have been his opportunities?

There are altogether 357 government schools; 70 of these reservation boarding schools, 35 non-reservation boarding schools, and 223 day-schools. The enrollment in these schools totals 24,500 children. Besides these there are 4,300 children in the mission schools and 11,000 in the public. Of the 11,000, the Five Civilized Tribes of Oklahoma have 6,900. The number of children of the race in school in the country then is 39,800. The last report shows an increase of nearly 2,000 attendance over the year before. Yet there are still 9,000 children without school facilities!

The statistics compiled by Carlisle of what her graduates have done with themselves, are the best reports of the actual accomplishment in Indian education. I should like to hear more extensively from some of the graduates in this audience what those accomplishments are.

According to the usual methods of averages used elsewhere, we should have about 54,000 Indian families. Allowing an average of three children to the family, we would have 162,000 of the young. Discounting

the ineligible, we should have at least 54,000 children of school age. The number accounted for in school and out of school is only 48,000, however, so that we have lost at the lowest estimate 5,200 children somewhere.

In 1906 I learned, through the president of the Indian Rights Association, that in northern California there were 20,000 Indians in that State without any homes. Those, of course, would have children who were not in school or on any records, save their own footprints on the mountain sands of the land which they once owned alone. They camp about the mountains till the season of fruit picking returns. I made a special effort to get these into Sherman Institute some years ago. They were speaking fluent English, Spanish and Indian and were shrewder than other Indians who had not had contact with other people. But no people have very many children where the living conditions are hard and the staple food in the winter months is Mexican beans."

All these extracts are from number 1 of this magazine, and form but a faint conception of the good things with which these five numbers abound. We will give one more, however, not from the educated class, but from Chief Joe Mack Ignatius of the Prairie Band of Pottawatomies of Kansas. Though of crude composition, it contains sound reasoning and much of truth historical.

I don't know whether you can understand me. I can't understand white man's talk myself. I am glad I'm not educated. I would forget I was Indian.

I suppose that you have heard about those three tribal brothers. Chippewa Indian is oldest; Ottawa is second brother; Pottawatomie is youngest brother. They were three brothers before white man landed in our country and they were told there is something white going to come such a day to take care of red man, so they went to the shore. Sure enough they saw ships coming and that is the reason they did not head them off in the first place, because they were told.

White man said: "I am sent here to take care of the red man," and he raised his right hand.

Later on, years after, this Republic he went to those three brothers four times to be brothers with them. He said: "I will give you everything I make, everything I raise and clothes and money." Well that include to all Indians in this country then, because this Republic was small boy, the reason he told the three brothers, and he said: "I am going to use your land to raise my children." So they made strings out of hide. It went one mile, that string. I want four hundred times long this string square. Well Indian didn't know what to say. Indian said, "How many days you call it one week." White man said, "I call it seven

days one week." Indian said, "I want \$7 a day for my land." White man said, "I pay you long as sun shines, long as star shines, long as Mississippi run, long as grass grows." He raised his right hand when said this, and that include to all Indians.

From that hide this Government made States out of it when he did that. Well that include to all the Indian Tribes, so this Government will have to pay us and take care of us long as sun shines and by rights Indian don't vote and pay tax. That tax money half of that ours, half to Government. That the suggestion the Government made when he said, "I will pay you long as sun shines." And this Government, he is very busy taking care of himself. He wants all the money and all the land. Even he don't look at the white woman and white children. There are lots of poor white people in this country. Of course he forgets us Indians entirely.

This white man has disappointed us from the time when he raised his right hand, from generations on to this last day. I don't know what he meant when he pointed out that Indian keep that suggestion and consent in his mind. From generations white man he write on piece of paper and put it away and forget it. These three brothers didn't know when they made consent to this string of hide. They thought just one place four hundred miles square. They didn't know it was going to be United States.

The Government told us Indians he was going to leave us alone on our reservations, but now he is breaking them up. Whites settle in.

Where is that little Indian girl's children going to live. They will be thrown into the ocean.

And those Superintendents of Reservation, they don't help Indians. White man go there. He have more privilege. And those inspectors come to reservations, they don't do any good. After they go away same thing go wrong better. Our Superintendent G. L. Williams said, "\$3.00 too much, \$1.50 all right for Indian rent." I think Indian ought to do for himself. His welfare will be better. Of course we will be under the Government for ever. We ought to have our own Indian employees, Indian teachers, Indian blacksmiths, Indian wagonmakers, Indian clerks, Indian superintendents and Indian inspectors. We don't have to have high, well educated man to be superintendent, just so he is honest and has a good head. Those smart men they know how to do wrong and they know how to get out of it. That is the way those high educated men like Charles Curtis do.

I don't know who we call Government. Whoever he is, if he come through that suggestion and obligation I think will be friend white man for ever, if he don't, we will have to correspond to our other government. (Meaning political party.) This is not the only government we got Those reservations suppose to be the house of our homes, but the Government punch holes in them—later on no more reservations.

So we don't care who will take, the Democrats or Republicans. Democrats may do better. If they don't do what they ought to we will have

to correspond in two days. That is we will look and see how it is going to be. This government ought to see about us Indians first thing next term. I see houses tear down and rebuild better.

The reason Indian didn't make no complaint he look at white man's children in this country. White said Indian got no sense. Indian got good heart. We don't want to be afraid this Government, just because he shoots fifteen miles. That is common for our other friend. Then you can't tell this White nothing. He has to see something with his own eyes before he can believe anything. An Indian can never wear white man's coat.

I guess this Government is getting tired having fun in this country and enjoyment, the reason he don't go through with his promise.

These people are holding annual conferences to discuss subjects pertaining to the uplift of the Indian. October 2, 1912, they joined with the Ohio Historical and Archæological Society in dedicating the Logan Elm, a large tree near Circleville, Ohio, under which the Mingo Chief Logan made his famous speech over one hundred years before.

Honorable E. O. Randall, Professor W. O. Mills, and Professor G. F. Wright spoke for the Historical Society; and Charles E. Dagenett, Fred E. Parker, and Mrs. Kate Calvert, spoke for the Indians. More than three thousand people attended the ceremony. The records of this Indian Society show over six hundred active and associate members representing Oklahoma, Iowa, Colorado, District of Columbia, Minnesota, South Dakota, California, New York, Montana, Virginia, Oregon, Pennsylvania, Massachusetts, Ohio, New Mexico, Nebraska, Washington, Illinois, Nevada, Canada, Wisconsin, Kansas, Arizona, Idaho, Maryland, North Dakota, Texas, New Hampshire, Rhode Island, Connecticut, Michigan, Indiana, Wyoming, New Jersey, North Carolina, Maine, Missouri.

He who wants to keep abreast of the times must study the Indian question. It is assuming great proportions.

BIOGRAPHY OF ALEXANDER H. SMITH

BY VIDA E. SMITH

(Continued from page 145.)

Father had expected to remain in the islands until the going of the first boat in 1902, to Auckland, but the food and water affected him so seriously that he determined to hasten his departure, hence his leave-taking immediately after the conferences. He complained of his rebellious American stomach, which by the way behaved admirably once he was well out to sea. He was deeply affected by the solicitude of the native Saints, and their strong faith in the efficacy of prayer was like a spiritual tonic to him. He said, "they remind me of Book of Mormon times, and are, evidently, Lamanites." Of his vision concerning Metuaore, a distinguished and noble character, he wrote:

Now, Brother Joseph, I was in doubt as to ordaining that colored brother to the office of high priest. You remember I asked you if it was understood that a bishop was to be ordained in the island mission. Your answer was: "Yes, I so understood it." I was in doubt because of what I supposed was Metuaore's mixture of African blood. I was troubled in mind over it, until on my way out here on board the steamer, I beheld in dream a native. Understand, I never had seen one in native dress. Well, I saw a native with a clean white shirt, with parue or hip cloth on, bare feet and legs, and bare head. I was so wrought upon I awoke and the vision remained with me. I asked what it meant and was told the natives were of Israel, and were entitled to and worthy of the Melchisedec priesthood, and that Metuaore had been ordained an elder, and was worthy. My scruples vanished, and when this conference also indorsed him, I did ordain him a high priest, also to the office of bishop.

He listened with surprise to one island woman, as she repeated from memory, eleven chapters of Saint Matthew's gospel and heard with astonished interest a brother quote thirty-two pages of Church History. He always took the keenest pleasure in their interests and loved them with great sincerity.

On Christmas day of 1901 father wrote the following letter:

STEAMSHIP *Elingamite*, December 25, 1901.

Sailed from Auckland, New Zealand on the evening of the twenty-third.

Weather fair, and everything seemed promising for a good voyage. Tuesday, the twenty-fourth, was fine, the sea smooth, weather cool, and pleasant. At night the sea was a trifle rougher than in the morning. The sun, however, showed a stormy face ere he sank in the waves of the western waters. I said to Brother Leon, it looked like there was wind in the clouds for us. We turned in early, Leon going to bed at twenty minutes after eight, I at nine o'clock or a trifle later.

Christmas morning, gray, cold, and cheerless, and raining. I got up and washed and dressed and went on deck at half past five a. m., but the sailors were washing down the decks and it was so cold I was glad to go back into the cabin. I found a comfortable corner and sat reading till one of the cabin boys said we were going to have a blow. It suddenly got so dark I could scarce see to read but did not notice that the wind had changed from the northwest to the southwest and it was raining hard, till I went on deck again. Then the wind was blowing a gale, picking up the water from the crest of the waves and sending it in spray, flying in the air, and our good ship was rearing and plunging like a wild broncho. Few of the passengers were able to come to the table to breakfast and it is now fifteen minutes after twelve p. m., and the wind still blows a gale, and the ship rolls so fearfully I can scarce write and my head still aches.

Oh, how the winds blow, the waves roll almost mountains high. Of course my writing will seem crazy, and it is a wonder that I can write at all, but I must do something. I was on deck a few minutes ago and found Leon sitting on the middle hatch amidships trying to keep from being seasick. The wind blows harder than ever. They are setting the tables for dinner. Nearly all the merry crowd who were on the promenade deck are seasick.

Friday. The storm is over, all is fair and bright to-day. Three hundred and thirty-four miles from Sydney and there is small hope of getting there before Sunday forenoon. We have had two days and nights of storm; the wind blew till the air was filled with mist, or what is called "dust of the sea"; that is, the wind lifted the water from the crest of the waves and sent its spray over the vessel. The old ship rolled and pitched and groaned but kept right side up. Nearly all the passengers were seasick.

We met a steamer coming from Sydney to-day. One of the officers said at lunch he thought there was hope of getting to Sydney before dinner. Dinner is at six o'clock p. m. I have had all the storm at sea I want for a while. One wave broke over the ship, clear over the saloon, over the dining room and sent the water through the skylight into the cabin, broke three port hole windows, and flooded everything. What with the rain and spray, our decks were not dry for two days. I am in good health. I shall never forget this Christmas. While the storm was howling, I sat in the dining cabin and read, and thought, What are they doing at home? Of course I could think of a good many things you might be doing, but one thing I knew you were not doing, is holding on

to something with both hands to keep from being thrown down and rolled round, under the tables or sent against the railing hard enough to break an arm or leg. Even while sitting in the cabin in an arm chair fastened to the floor, one had to hold on to keep from being thrown out, but oh, what a change to-day! The sea is smooth, the sun shines, and all are happy and gay. Now I am going on deck a while and will finish this on our arrival at Sydney. Of course the ship rolls some now, when she gets into the trough, but one can walk without danger.

Two-thirty-five p. m., twenty-eighth, Saturday. It is conceded that we will land this evening; had sixty-four miles to run at one o'clock p. m. We are all ready to disembark.

We had quite a concert last night. There are on board some athletes who have been over to Auckland to attend the athletic championship games held the week before Christmas, and they are a jolly set, genteel and well behaved, and musical withal. We had some fine recitations and songs, and music on piano. A collection was taken up, result two pounds nine pence, or a little over ten dollars, to be used for shipwrecked sailors, sailors' widows and the deserving poor. I like the New Zealanders and Australians so far as I've seen them.

We had a very nice boarding place in Auckland. They keep the Sabbath here, no work is allowed to be done; they won't allow ships at the wharf to open their hatches on Sunday. It is governed by law. Employers and manufactories must give their men one half holiday every week, and no work on Sunday; eight hours a day. That is in New Zealand. I am in hopes some one will meet me at the boat, if not, I will have to go to hotel for the night, and I don't like that.

The north wind is blowing warm and pleasant. The north wind is the warm wind here, as it blows from the equator. All are well on ship-board. I am confident however we will not get in till late, notwithstanding all preparations are being made to land. We will see. Arrived safe at five p. m.

I shall go to Newcastle this morning, Sunday the twenty-ninth. It's going to be some delay getting to Ina's.

On January 1, 1902 his mind wandered to the home scenes where holidays were not forgotten, his own ringing voice being first always to waken the household with "Happy New Year," and every new year that shall ever come will echo that voice to the children.

WALLSEND, AUSTRALIA, NEW SOUTH WALES, January 1, 1902.

Happy New Year to all. I wrote you while on the vessel and mailed it on reaching Sydney safely.

I went to a hotel, secured a room, then we went out in search of Brother Ellis's having very little or no trouble finding him. He told me the conference was then in convention at Wallsend. I was too late to be at the opening sessions but if I took the boat at eleven o'clock that night I

could reach the Sunday morning meeting. We left Brother Ellis with the intention to come on the boat, but at the hotel I backed out, the room was so pleasant and the bed looked so restful after the narrow, trough-like berths on the steamship. I could scarcely deny myself a good night's rest.

I learned there was a train to Newcastle at nine-fifteen a. m., Sunday morning and a tram from there to this place, so I went to bed, and oh, it did feel nice to get into a nice, white, clean bed to sleep.

On Sunday morning I hustled round, got my breakfast, and hurried off to the train. Leaving Leon to take care of our baggage, for we had only one pound, or five dollars in the English coin, scarce enough to take us both and pay for our baggage. They charge extra for baggage in this country, allowing only thirty pounds for each ticket, while in America they allow one hundred and fifty. I came on, I didn't know what part of Wallsend to come to, and not a name of a single person here, but trusted in my usual good fortune and in asking questions. I was not ten minutes in finding our church, yet this is quite a large place.

The Saints were in sacrament meeting when I reached the place of worship. I tried to slip in and take a back seat without attracting attention and being recognized, but the house was full, and some little bustle was created to find room for me and my satchel, so Brother John Kaler saw me and thought he knew me, and whispered to Brother Wells, "There is Brother Alexander," and got up and came and held out his hand.

I remarked, "Do you know me?"

"I think I do; you are Brother Alexander Smith are you not?"

Quite a ripple of excitement and curiosity swept over the congregation when Brother Alexander H. Smith, president and patriarch was requested to come forward and ordain Brother J. Walter Haworth one of the seventy. As that was one of the principal objects of my coming to Australia, I arose and moved forward.

Well, we had a royal meeting, and have had good meetings since, I doing the preaching every night.

Last night, went to bed tired, with an inclination towards headache. At about half past eleven I was sound asleep, when my dreams were interrupted by a blare of brass horns and the tum, tum, tum, of the bass drum, a brass band was serenading us just outside on the corner.

"Well, New Year's was ushered in with music and the ringing of the fire alarms, and firing of guns, all so like what we used to usher in the new year, that I could scarce believe I was at the other end of the world, in a foreign land. The day was spent in visiting, reading and writing, and blessing two brethren, and at night ordaining a bishop and his counselor: Brother George Lewis, a bishop, Gomer Wells, counselor, and closed the day's work by preaching a rousing sermon. I met Sid's brother Claude, and he said he would wire to Sid that I was here. Brother Wells also said he would write and urge Sid to come over next week and get me. It is about one hundred and twenty miles. If he does not come

for me, I will have to go over on the stage. A day and night ride.

January 2. Brother Lewis informed me that his neighbor, a Mr. Stewart, desired me to baptize him, so you see I may trouble the waters soon. I have done about all I was sent here to do already, and now my patriarchal work and my visit to Ina is about all I have to keep me in Australia. I have not consulted with the brethren as to the best route home, yet, and in fact I have only been here long enough to really feel that I am here in Australia, so I think too soon to think of returning, yet the conference here made me their delegate to the General Conference, and it looks like I might possibly be there next spring after all.

If anything is sacrifice, unalloyed and without question, it is the service of our men of advanced years. Service that must be done away from the rest place—*home*, and separation from those who know their every whim and liking and delight to humor them. When young men sacrifice home and kindred and rest and comfort we do not wonder, although we praise, for youth means fire and vigor and hope and endeavor. Doing is an essential to development, but years bring the *calm* the serenity and peace of quiet thought and gentle meditation. So father longed for the big, cool house in Lamoni. His next letter was written from Sister Ina's home.

SILVER FERN, FAIRVIEW, KRAMBACH, NEW SOUTH WALES, AUSTRALIA.

Dearest Lizzie: It has been a long time since I heard from home save by *Herald* or *Ensign*. Three months now, and a weary, long time it has been. I sometimes wonder if it has been because of any failure on my part to give my address, but then I fully expected when I reached Ina's I would get news, as of course you or Vida would write to Ina of my coming and to me, knowing I would come here, but it seems I have miscalculated on mail facilities. Leon is no better off than I. He learned of his brother's death through the *Ensign*. The anxiety is trying on one's nerves. You see I have headed this letter Silver Fern. That is the name of Sid's farm, Ina's home. Fairview is the name of the mills village. There is a post office at Fairview, but Krambach is the regular office. Ina's home is in the forest some two and one half miles from the mills village. Sid and his father and two brothers own about four thousand acres of timber land. Sid's Father is building a steamship to carry his lumber to Sydney. The bar at the mouth of the river prevents ships of heavy draft from coming up to Tuncurry, and he can not get his timber to market when he could realize upon it to advantage. They own three or four hundred bullocks (oxen) which they use in hauling logs from the bush to the mills, and timber (lumber) to the coast some twenty

miles from Fairview. They own a store at Fairview and one at Tuncurry.

I look for mail to-day. We got the *Autumn Leaves* yesterday, and the *Herald* ought to come in same mail. I've been here at Ina's nearly two weeks and am getting uneasy to be on the move again in order to get round and on my way home.

Tell the boys I have been out hunting nearly every day since I came, trying to kill a wallaby, a sort of a kangaroo. Have seen several but could get no shot at them. They are as wild as deer, and about as hard to find, and run about as fast. They run on two legs, jumping along as easily and as rapidly as deer. They are not as large as kangaroo proper, but are really kangaroos in shape and build.

I went out and shot a parrot off the peach tree yesterday, and could have shot its mate but was such a pretty thing, my heart went soft and I would not kill it. They take the peach crop if the trees are not quite close up to the house. The one I killed was red and green, a beauty.

The baby lies in his cradle, looking at me, has been asleep. He is cutting teeth and is quite cross with it. We have made one trip to the mills since I've been here. We are going to Tuncurry this week, to attend the regatta. Well, it is now the twenty-third and I have waited in vain for a letter, and none has come. Leon received two, but none for me. He is made happy by the news that Alice has a nice little girl baby some two months old, with brown hair and blue eyes. And he feels fine over it. Leon is going to post a letter to-day, so I will finish this and send it off, that you may hear from me if I do fail to hear from you. The drought still holds, and yesterday was a record breaker for heat. The very iron bedsteads were hot to the touch. A sperm candle which set upon our dresser wilted and lopped over, and almost melted outright. The wind was from the west, the air was or appeared to be filled with a fine, gray dust, so thick it looked like smoke. There was no place and nothing cool about the premises. The water in the tanks was warm and flat to the taste. Sid has four large tanks, two very large ones, all nearly full of water so there is plenty of water for the house use. The country is a timber country, thick forests cover the hills and valleys; they are killing off the timber by girdling. Thousands upon thousands of acres are being killed or girdled and I seem to see as a result of the wholesale slaughter of the timber, a cutting off of the rainfall or moisture a consequent burning of vegetation. I called Sid's attention to the experience of America in this line. Australia has no backbone in the shape of mountain ranges in the interior to condense the moisture in the clouds, nor gather the snows of winter, and form a water shed to supply the coast countries. The interior is like a saucer, the hills are next the coast and form the rim of the dish, while the low, level plains and desert gather the heat and drought and every wind from the interior brings death to vegetation and it must necessarily continue to be so, and more so if the hills become denuded of their cloud-gathering trees. There is no chance for irrigation as there are no large fresh water rivers flow-

ing from the interior to the coast.¹ The coast range of hills are the highest. Altogether, I like America better since I've seen other lands. It is conceded that America is a great land and Americans are a great people, but the principle of loyalty to home and country holds many still to other lands. With seasonable rains this country could be made a paradise to live in, provided one had a good start to begin with.

I do not know what to say about sending my mail, for I can not tell where I will be in three months from now. My experience in the past makes me skeptical in receiving letters from home. But I can have my mail forwarded, so direct as before. Give my love to all. Oh, how I long to see you once again. I am so tired of wandering, wandering. Kiss the children for me. I suppose Joe is married ere this. Coral and Lou, I suppose are still swinging on the gate. It seems so long since I was at home. I begin to recognize that I am an old man and still I can endure and bear up under hardships which apparently wear out younger men. Only three or four days ago, Leon and I were in the bush on the hills. The heat and walk were too much for him, while I stood it first rate. When we got to the house he was nearly exhausted. Still I know I begin to fail, and it is getting time I began to abide at home. Good-bye for the present.

TUNCURRY, NEW SOUTH WALES, February 1, 1901.

Dearest Lizzie: Your letter of November 11, came to me last night, finding me well, and oh, so glad to hear from home, if the news is nearly three months old! Last Tuesday we left Ina's and came down to Brother John Wright's, Sid's father's place. Sid brought us down on his buckboard. He stayed and went fishing with us, or rather took us and we caught eighty-four fish I believe, either eighty-two or eighty-four, a fine lot, but I got nicely sunburned; not tanned but sunburned.

This place is a small village on the seacoast, at the mouth of a river. I haven't learned the name of the river yet. Across the river is another river town, called Foster.

Brother Wright's mill, store, and shipyard is about all the business of the place, the surroundings are rather pretty, so far as I have seen. Grandma Wright is a fine, motherly old soul and watches the children pretty closely. Vida and Claude are staying here and going to school. Ina and Sid will be here to-night or on the morrow.

Well, Lizzie, here it is the fourth of February and this letter not finished, I began it on Saturday and this is Tuesday evening. I only got in from fishing. Been out since ten o'clock a. m., caught a sackful of fish. Gave some to the brother I borrowed the boat of and brought home a fine lot. Sunday Sid brought Ina and children down to meeting but did not stay to night meeting.

There are several vessels in from Sydney loading with lumber and it makes the little place look like business. I have made up my mind to stay here until next week and then go to Sydney. I am quite well

¹Australia now has many artesian wells, and thus they are relieved of this threatened terror.

but have lost nine pounds of flesh since I came to Australia. I could do with the loss of twenty-five more very readily. The weather has been threatening rain all day; did sprinkle a little. I have had several confabs with Sid and his father about this country. The policy in this country is to kill out the timber wholesale. I tell them if they kill off the timber on the coast, the drought will be perpetual, arguing the experience of North America, but they don't believe the theory. Our confabs are all good natured, but I am afraid this country is a failure as a farming country, at least all parts I have seen, but that seems to matter little with Brother Wright's and Sid's business, the production of lumber. They have a good business, with over four thousand acres of forest to be culled for sawing. I am told they clear nine dollars a thousand feet on every thousand delivered at Sydney, and this mill at Tuncurry turns out seven thousand a day. I do not know what the mill at Fairview turns out but I think Sid said they sawed about five thousand a day when they ran a full crew. Sid runs the latter mill. He said they had built up a good business notwithstanding the hard times and the drought, a paying business all the time.

When they get their steamboat done and running they will save the cost of carriage to Sydney which is a big item. Brother Wright lives in a large, old-fashioned house, the front yard is mostly covered with flooring as the house is built on the sand. There is no soil. Sid lives twenty miles up in the hills. There are two villages, a store in each, all owned by the Wrights and McLaren. There are two ways of occupying land here, one is to lease it from the Government, one to buy it outright; one is leasehold the other is freehold. In buying a farm or a house and lot, one has to be careful to learn if it's a freehold or leasehold; if the latter you would have to pay the Government certain payments and interest on original purchase money. . . .

Love to all. I am homesick to-day. May God bless you and our children. Your letter of Christmas time received last night, February 4.

SYDNEY, NEW SOUTH WALES, AUSTRALIA, February 13, 1902.

Dear Lizzie: I left Tuncurry day before yesterday at ten a. m. on a steam scow, or flat-bottom steamer, loaded with lumber and long logs for piles. We had a good day, fair wind, made a good run, and arrived here in Sydney yesterday, early in the morning. Found brother John Kaler on the wharf to meet us, and came with him to his home. We are now enjoying the hospitality of the Sydney Saints at Brother Kaler's.

It was quite warm when we came yesterday, but last night while we were at prayer meeting the wind changed from the northeast to the south and blew the dust in clouds, and turned cold. This morning it's quite cool. Leon is half frozen, he makes more fuss over the chilly cold of this climate where it never freezes hard than he does there in the coldest weather. One reason for this is the people often have no fire to warm their houses, but grin and bear it, knowing it will soon be warm again when the wind changes.

Do you remember some three or four years ago we read such awful

reports from Australia, about the suffering of the people because of the drought, and bush fires? Well, the same awful experiences are again reported of the interior, but the coast range of hills do not suffer so terribly, and the fires can not approach Ina's home to do them harm, except to injure the feed for Sid's cattle and this it has already done to a certain extent. Sid says in his last letter that if the drought continues much longer everything will be as "poor as devils," meaning his cattle of course. The drought does not injure the lumber business very seriously, except that there is no feed for the bullocks (oxen) and Sid and his father having three or four hundred in the "bush" to haul logs to mill, it naturally "humbugs" the business as Sid says.

The rivers in this country are mostly "tide water" rivers, salt water inlets and bayous caused by the rise and fall of the ocean tides. There are very few fresh water streams, and many of those dry up in the dry season, while some of them are roaring torrents in the wet or flood seasons. I like the people and fancy the early settlers of our eastern seaboard had much the same struggle to win a livelihood as these colonists. They stick to their king, and royal family, notwithstanding it is a commonwealth.

The king has very little power after all. Our President of the United States has far more real power than the king. The governor of this commonwealth, appointed by the Government of Great Britain or the "Crown" as they tell us here, has very little to do. He signs all public papers, ere they are recognized as law, but he has no power to veto or hinder the passage of any bill passed by the House of Congress or Parliament,—but it's a good office. Twenty-five thousand dollars a year to be feasted and petted and travel around and have a good time generally and live in a castle more elaborate than the White House. The people will awake to the folly of supporting the royal family with so immense an outlay of means for nothing, and then another step toward freedom and the establishing of a government of the people, for the people, by the people.

There is no lime in the water here, to make teeth, or furnish the material. Weak eyes and bad teeth are the rule. Well, Lizzie, I am just jotting down some of the disagreeable things I hear and see, but there are many good points with some of the evils, but I am here in a bad time, I am told. Well, perhaps I am, but give me America, and the Mississippi and Missouri valleys; as an all-around country, there is nothing equal to it in all the world, so far as I have seen or read of. The wide, rich prairies, and the fields, of the woods of dear old Missouri and Iowa.

The mail steamer sails on Tuesday next. Leon received two letters this morning. Some one sent him a Christmas gift, a one-dollar green-back. A curiosity here. United States money is a curiosity here. Hundreds of folks in business have never seen a twenty dollar gold piece. As bad as many of our folks there, who never saw any Australian money, a guinea or a crown, or a pound gold piece, a "thrappiness." I never saw many of the coins in use here ere I came here, and it's hard

for me yet to tell the value of many of them. I have to stop and reduce it all to cents ere I can tell its value.

It is cold for this climate to-day. My rheumatism asserts itself and I know the cold south wind is blowing. The drought has seriously affected the fruit and vegetables, so everything is high. Potatoes about a dollar a bushel, butter twenty-six cents, onions two cents a pound, beans five cents a pound. Beans are called "harricots." Grapes are four pence a pound, that is eight cents. Flour is about two dollars a hundred. You see the market is much the same as at home.

Folks do not bake bread here; the bakers have a monopoly. They deliver bread every day. It is thought to be cheaper to buy bread than to bake it, cost of fuel and trouble considered. I don't believe I have had a good apple since I came to Australia, nor a good orange for that matter.

We are discussing the going home by London, and New York, cheaper than to San Francisco, but the time will be so long that way, eight weeks on the sea, but we can visit the Saints in the Old Country, and thus save an extra trip you know, for I fear I will have to go there ere I entirely give up my wanderings.

Give my love to all. Write often. I received the letter written Christmas time. Oh, I would love to be at home and see you all. I dreamed of you last night. I dreamed we lived in Nauvoo again. Good-bye.

SYDNEY, NEW SOUTH WALES, AUSTRALIA, March 1, 1902.

I feel that I ought to write you and get my letter ready for the outgoing mail, as I will not have time to write ere the boat starts on its return trip, if I wait to see if I get any mail. The mail ought to arrive to-day, but if it does, any mail for me would go to Krambach and return to Sydney ere I could get it. Have not been feeling so well of late, but nothing of a serious nature. Leon also has not been feeling first-class. The drought still continues. Fearful reports are coming from the interior.

It will no doubt interest you to know we are planning towards coming home in July, if not earlier. My appointments are as follows: next week (Tuesday) we go to Brisbane, Queensland. Will be up there a week or ten days, over two Sundays, then we return here and go to Wallsend or Hamilton for reunion on Easter Sunday, then we will go to Victoria, Melbourne, and stop there two or three weeks. Then return here, and I think I will run up and see Ina and Sid again, and then we will turn our faces homeward.

I have been constantly thinking of you and home of late, night or day, asleep or awake, it is all the same. I am thinking of you more than usual. I see by the papers to-day our mail steamship has arrived at Auckland, New Zealand, yesterday, after a five-day storm, the steamer running only at half speed, the waves washing over her and sending much water down main hatch into the hull. The mail will not get

here till next Monday or Tuesday, and we will not get it till the latter part of the week.

I hope the stormy season will be over before I get ready to come over the great waters. I shall be glad to be in dear old America again. If any one wishes to appreciate America and American institutions, let him travel abroad, especially in new country like Australia, in time of drought.

Some of our folks took me to see the botanical gardens. The grass was dry and brown, and one could not get so much as a drink of water. They were much like some of our parks in America, except a greater variety of tropical trees and plants. Every tree and plant had its Latin or botanical name at or near its roots. It would have been more wonderful if I had not seen Roger Williams Park, Providence, Rhode Island or Central Park, New York or Franklin Park, Boston, or the Saint Louis Park. I went to their art gallery. I saw some wonderfully fine pictures there. It will compare more favorably with our American galleries. It is quite extensive and contains some valuable paintings. I also went to the museum and saw some wonderful specimens of gold nuggets, of the facsimile of them,—the gold was too valuable to be on exhibition. One specimen was valued at something over two hundred thousand dollars and looked massive; others were not quite so large, but immense. All were found in Australia. One was about the size of my head; I thought it would have made a fine watch charm or stick pin. Much of the museum was fine; I never saw it equaled, even in America, not even at the World's Fair. In all my stay here I have only taken one day out to see the city, have been busy. Gave thirty-five blessings the first week and thirty-one the second. Am about run down again with that horrid pain at the base of my brain, and back of my neck. Otherwise I am well enough. I am stopping at Brother John Kaler's, one of our missionaries, who with true hospitality, put himself out and arranged to keep us while we stay here. He went to work and made room by fixing up the attic as a bedroom, and himself and wife sleeping there and giving us their bedroom, and we are getting on nicely. Breakfast is ready so I will stop a little.

March 3. Brother Kaler is now talking of coming home with me, if he does, it will not be so lonely. Himself, wife and two children, Leon and I will make quite a little party to entertain one another and shorten the time on shipboard.

Sydney is threatened with the plague. There are already many cases; three more reported in this morning's paper. While it is horrible for a city to be attacked by the bubonic plague, it is not so terrible as some of the visitations of yellow fever or cholera in some of our southern cities. It is claimed that the plague is the result of filthiness and that rats spread it, so the Government is taking heroic measures to cleanse the city and kill the rats. Wednesday of this week is to be a day for a general round up of rats; everybody is expected to assist in killing them. The whole police force and everybody else is ordered by the city

council to turn out and poison or otherwise kill the rat. I inquired how the rat could spread the disease, and was told they die of it, and fleas, flies, and other vermin feed on the rats and the germs of the disease is thus spread broadcast. The rat carries it everywhere. I saw tin shields fitted on the cables of ships lying at the wharves, to keep the rats from going on board, on the cables. There is not much excitement yet, as there has been less than a hundred cases, but it may grow to immense proportions if the plague is not stamped out. There are cases in Melbourne and also in Brisbane, so there is no quarantine of either place yet. You need not be uneasy on my account for I will try and avoid rats and fleas and keep clean and thus escape. The water affects me, and I believe it is what troubles Leon also. Now the drought is so bad of course the water is worse, and scarce. There is reported only two month's supply in the reservoirs for the city. At many places in the interior they are selling water at so much a gallon, and laundry work is way up in price. Brother Kaler has been here eight years and seven years of the eight have been drought stricken. Sister Kaler is almost an invalid with rheumatism and is anxious to get back home to America ere she becomes permanently invalided.

Give my love to all. May God bless all my loved ones at home. I am now looking forward to my home coming with anxiety and anticipation of meeting you all in health again.

BRISBANE, QUEENSLAND, AUSTRALIA, March 7, 1902.

Dearest Lizzie: When I wrote last I was on the eve, so to speak, of sailing for this place. Well, on Tuesday night, at about nine-thirty p. m. our vessel sailed out past the Heads and turned north in the open sea. The wind was fresh and the sea heaving with a long swell, gave the vessel not an unpleasant motion, but as the wind was from the south, and we were running to the north, we were running across the waves and so our ship did not roll much. I stayed on deck until we were well out to sea, watching the lights of the city and suburbs and the shipping. There were two other steamers leaving port a little in the lead of ours, and we passed one after we left the harbor, evidently going into port. Leon had gone to bed, so I soon turned in. My berth was narrow and close, and I was tired. I had my doubts about a good nights sleep, but I soon went to sleep. How long I slept I do not know, but judge it was near midnight when I awoke with the feeling that I was in a box and smothering for air. I threw up my arm and it came in contact with the bottom of the berth above me, in which Leon was sleeping and the feeling of closeness increased, so I got up.

There were four berths in the stateroom, and only three of them occupied and the unoccupied one was more roomy and altogether a better berth than the one my ticket called for, but I didn't care for the number on my ticket. I climbed into the better bunk and rested fairly well the rest of the night, I was up early and out on deck to get some fresh air, for they close the windows early while washing down decks, and the air sometimes becomes foul below decks. However, the *Aramac*, the

one we came up on, is a good, nice boat, a very large one, but she was loaded to the hatches, and had quite a lot of sheep on the upper deck, rams being shipped north into Queensland. The smell on promenade deck was not as sweet as a rose, still the sheep were very quiet, passengers made no noise and kept in their places all right. There were quite a lot of passengers; more in the steerage or second class than in the first cabin.

We had a very nice journey, and as the vessel pulled up to the pier or dock, a large crowd had gathered to meet friends on board, of course we being strangers in a strange land did not expect to meet any friends, but as we stood watching the scene, I noticed three men and a lady who seemed to be watching me from the dock. I was impressed they were Latter Day Saints, and looking for me, so I took off my hat that possibly they might recognize me from any photo they might have, and I saw a smile pass over their faces at once, and they spoke to each other as if to say "that's him," and I was sure some one was there to meet us. And so it proved. Three brethren and a sister were there to meet us and all was well, and the dreaded job of hunting some one in a large and strange city was obviated. Oh, my, but it is hot and the mosquitoes are thick, and they are not like the American although they bite just as hard. People don't have screens to windows and doors but they have bars over their beds. So once more we have been on the great waters, and landed safely. We are now in a semitropical climate and pineapples and bananas plentiful but the bananas are not so good as they were at Papeete.

At Brisbane he blessed nearly the entire branch. It was at this place that he had a dream that he always associated with his memory of the place. While in that land he was constantly thirsty for a drink of good water and in his dream he reached home and immediately started to get a drink from the well, but wakened before he got the drink. He used to tell with a laugh how he could never forget his disappointment when he awakened without the drink. On March 17 he wrote:

It is Monday morning, March 17, our Emma's birthday and my mind has been carried back to the little cottage home in Plano, and memory has been alive over the events of the past, and I have lived over in thought, many of the happy hours we have lived together and it has made me very thoughtful and not a little homesick.

Sailing from Brisbane, Queensland, to Hamilton, New South Wales, Australia, father was again taken very ill and suffered great agony. These violent and unusually weakening attacks were but loud warnings of the physical weakness or disorder

that worked his death a few years later. On his trip from Brisbane he says he prayed to be seasick. Upon reaching shore he received relief by administration. His illness broke up his program and made him more than ever homesick. He wrote:

Ah, well, my dear, we are getting old, "ye know" and we will soon be back numbers. Things and people are different from what they were when we were young. If we expect to keep pace with the world we will have to be in the swim, and float with the tide. If we withdraw into an eddy of our own, we must expect to see the rest float on past us and leave us behind. I don't expect to keep up in some things, but in others I do. I expect to keep in the love and affection of my own kindred at least.

MELBOURNE, VICTORIA, AUSTRALIA, April 22, 1902.

I fully expected to have received a letter to-day on my arrival here from Hastings, where we have been the past two weeks, or rather at Hastings and Queens Ferry, for we were at the latter place over last Sunday and came from there to Hastings yesterday and from there here to-day. On my arrival I found a telegram, a copy of a cablegram from Joseph, authorizing me to ordain Brother Cornelius A. Butterworth to the office of apostle. This will necessitate a return as far as Summer-ville where Brother Butterworth lives. I was just congratulating myself on my start towards home and this telegram sends me back two days, and spoils my visiting Ina again. I don't like it but can't help it.

I wrote you last at Sydney, I believe, soon after my return from Newcastle, or Hamilton. I had been ill and as they say here in Australia, "I was none too well now." I manage to keep up but it's a dead drag. I am writing with the expectation of this letter going on the same ship with me as far as Honolulu, so there will likely be several dates to this epistle.

The cable ordering the ordination of Brother Butterworth sets me surmising, for ordinations to the apostleship are only done by order of a revelation, and a General Conference. The quorum was full last conference, and who has dropped out since that to make a vacancy, which would necessitate the ordination of another? There are several solutions which occur to my mind, but of course until I get minutes of the conference I can only surmise. I would rather think some one had been called out by revelation or resigned, than to think some one of the quorum had died.

April 25. Well I have been back on the trail and will remain over Sunday. Am expected to speak twice on Sunday, and have some fourteen to sixteen to bless. Am feeling better this morning than for some time, if the good feeling will only remain. It generally leaves me about ten or eleven o'clock, and then I mentally groan till evening. Leon just came in and gave me some candy, (they call it "lollies" here) as he said to sweeten my letter.

We had some warm bread for breakfast this morning, an unusual thing here, as the people are afraid to eat warm bread or hot biscuits for fear of dyspepsia. I ate one small scone, one egg and a bit of toast about two inches square, and had all I dared eat. My clothes are gradually stretching and getting larger for me, you see it's all the effect of the climate. We have had lovely weather, like Indian summer at home. I expect to go to Sydney till Tuesday noon. Leon is clicking the typewriter, and I guess I will take a rest.

May 1. You see I took a rest, and now I write from Sydney. I came as I calculated, arriving Tuesday noon. It was a cold ride, the cars had no fire and it was a frosty night. I would have suffered with the cold but for a rug given me in Melbourne, a lap rug.

Last Sunday I spoke twice and organized a branch. I have about all I can do here while I remain. Not quite two weeks now to the day of sailing. Two Sundays intervene. Leon got a photo of Alice and his baby yesterday and is happy, while I got nothing, but never mind, my time will come. I can not go to see Ina, the stormy season is on and travel is very dangerous and I will not have time. I have written to Ina about it. Oh, I must stop; I do not feel like writing at all.

May 19. Out at sea. It is Monday, and yesterday was also Monday; that is, we are at the dividing of time where two Mondays have come together. Yesterday was Monday, May 19, and to-day is Monday, May 19. We lost a day here going west; we gain one coming east. We left Sydney on last Tuesday, eight days ago at two-fifteen p. m. Weather fair, sea rather rough, and twelve hours out we ran into a storm, and had stormy weather all the way to Auckland, four days. The waves washed over our decks, broke in the skylight and flooded the cabin, and came into our state-rooms, two inches deep all over the second cabin floor. My valises got wet and some of my clothes wet and stained. For three days the waves came over and in the dining room. It was a rough time for all hands, but we reached Auckland, New Zealand, on Saturday morning and was in smoother water. We went on shore in a small steamer. Our vessel was not allowed to land for fear of plague rats going on shore, as we came from a plague-stricken city. Saturday evening we sailed again, and have had fine weather and smooth sea the first four days. Brother Kaler and wife and two older children were all dreadfully seasick. Leon and I had our hands full taking care of them, but now all are well and all seem to enjoy the trip. We will next land at Pago or Samoa.

We put into Pago, Pago, at night. The natives came off to the vessel in small boats, with many things to sell, and hovered round all night. About two-thirty a. m. we left the port and came on. Have had a good trip so far. We are in the trade winds and the sea is rough and we have to have the windows closed and it is hot. I slept in a deck chair last night.

It is Sunday. I attended a Catholic service in the first cabin this morning. Could have had service this afternoon myself but I did not

feel like it, and Brother Kaler was too seasick. Some say we will reach Honolulu to-morrow, but I reckon we will not reach port till Tuesday morning. We will stop off there as I wrote you before. It is rough writing, the ship rolls and tosses so. I will get this letter ready and send it on this ship. If you write on receipt of this, direct to 231 Castro Street, San Francisco, care of Jacob A. Anthony. Of course I shall expect a letter on my arrival at San Francisco, also one at Honolulu, but I wrote to Brother Gilbert J. Waller that I would, so I intend to, but I do not expect that I shall stay three weeks if I can get the intermediate boat to 'Frisco.

I am well or nearly so; do not eat much yet, but feel fairly well. It is three o'clock, tea time and some of the passengers are having tea and cake. The night before we left Sydney we were given a send-off party in the church. Brother Leon was presented with a fine portrait of himself, and a mounted emu egg. I received a mounted egg also. Brother Kaler received from the Saints a handsome illuminated speech of regards nicely set in a large frame; the finest thing of the kind I ever saw, also a large valise and an egg.

Well, I am tired of this voyage and long to be home again.

HONOLULU, HAWAII TERRITORY, May 28, 1902.

Dearest Lizzie: We arrived at this port yesterday morning, all safe, after fifteen days at sea, tired of the ship and of the monotony of the sea. We never sighted a sail and only one steamship, until we arrived in sight of this place. We met the *Sonoma* one morning, a sister ship to the *Sierra*, the one we were on, and that was all we saw to break the ceaseless monotony of the waves, and the wide expanse of the water. We would get up in the morning and wash, and go out on deck, walk around and dodge the hose with which the crew were washing down the decks, till seven-fifteen or seven-thirty o'clock, then eat breakfast. Then go on deck and walk and sit around till twelve o'clock, then eat dinner and read or sleep or play dominoes or checkers, and talk till supper. After supper, the same till bedtime, then hunt a nice, protected place on deck, out of the wind and spray and sleep in a deck chair or go into the hot, stuffy little stateroom, crawl into our narrow trough of a bed and roll and sweat till morning again. The same program every day for fifteen days grew into altogether too much of a sameness to suit me. Yesterday of course was a break, the excitement of arriving at a new place, the view of the land and mountains, the getting ready to come ashore. The doctor came off at last and all hands were mustered to pass examination as to good health, for we came from the plague-infected city of Sydney. We passed all right and soon was slowly creeping into the narrow little harbor, and with the assistance of a tugboat succeeded in pulling up to the wharf.

I was intently watching for Brother Waller on the pier. There were many men there, but for a time I did not see my man, until finally I saw him, but for a while I could not catch his eye. I saw he was looking for me but did not recognize me. At last he looked at me and as I

raised my hat he recognized me. I began to think I would have to go in search of him, till I saw him. All our baggage had to pass through the inspectors' hands, the revenue officers. Brother Waller was acquainted with this one and so we got off very lightly. I opened my grips, but Leon's he passed without opening. Mine were easiest to open. I was a little afraid we would have to pay duty on some few things, but we passed all O. K. At Auckland, New Zealand, we did not have to open them at all, going out at Papeete, Tahiti, we had to open a few of our boxes, and had to promise to take our typewriter away before the month of February, or before the expiration of three months.

I sent on a letter with Brother Kaler, who will mail it at 'Frisco, but there goes a mail from here to-day, and I thought he might possibly forget to mail it on arrival at 'Frisco, so I concluded to write again. I received your letter mailed May 6, yesterday. I tell you I was glad to hear from home. I also received one from Herbert. I received one from Coral some time ago, and have neglected to answer it, but will while I am here. We are nicely located at Brother Waller's hired cottage by the sea. His family is still in California so we are keeping batch. Am sorry to hear that you were ill and nervous, for I know now better than ever before what it is to feel sick and nervous. Am glad to hear that the drought has ended and you have plenty of water again. Also well pleased to hear the good prospects of or for fruit. I am glad to hear that Herbert is happy. I began to think he was going to permanently swindle some poor girl out of a home and a breadwinner and become a dry pod, and waste his sweetness on the desert air. I am sorry to inform you I can not be at home so soon as June 2. I wonder who got that idea in their heads. Why, I can't leave here till the eleventh of June.

So our town has street lamps, fine. Well, so far as I am concerned I am glad of it; I was looking for some such change. I had the impression Fred M. would be called as counselor to his father, also that our Fred would be called into the Quorum of Twelve; was sure of that and also that Richard C. Evans would be called as counselor; that Edmund C. Briggs, John H. Lake, and James Caffall would be taken from the Twelve, but I had no impression in regard to Joseph R. Lambert, but was not surprised at his call. I did not know nor did I have an idea, that they would be ordained evangelists, except Edmund C. Briggs and perhaps John H. Lake. I did have the impression as to their calling.

I am sorry to hear of the death of so many good men and workers in the work: Morris T. Short, David Harris, John A. Robinson, Jonas Chatburn and others. Well, so it goes the old must die, the young may die.

Ah, I am glad to hear that you are not going to keep boarders any more. All right. Oh, how big you must feel, "Almost as big as Alexander H. Smith." Well, he is not as big as when he left home, but is big enough yet; his clothes don't fit him very nicely now, far too big around the

waist. I am feeling very well now. I will soon catch up if I have no backset.

I have not seen much of Honolulu, so can not give you any account of the place. Leon is well but anxious to get home and see his baby. We expected to be here only ten days but we can not get away for fifteen days, our tickets only give certain boats to go on. There is a boat due from China to-day, for 'Frisco. The *Ventura* is due for Sydney from 'Frisco; I expect a letter on her. It seems queer to be so isolated from the world that one reads papers a month old and find it all news. Yesterday the flags were half-masted because of the death of Admiral Sampson, and a national salute was fired to his memory, and he has been dead over a month.

(To be continued.)

THE COUNTRY ROAD

From the busy fields of the farmer folk,
 It starts on its winding way,
 Goes over the hill across the brook,
 Where the minnows love to play,
 Then past the mill with its water wheel,
 And the pond that shows the sky;
 And up to the bridge by the village store
 And the church with its spire so high.

Oh, the country road! At the farther end,
 It runs up hill and down,
 Away from the roads and the rippling brook,
 To the toiling, rushing town.
 But of all when you are tired and sick
 Of the noisy haunts of men,
 If you follow it back, it will lead you home
 To the woods and fields again.

—*St. Nicholas.*

BIOGRAPHY OF ELDER JOSEPH F. BURTON

BY EMMA B. BURTON

(Continued from page 165.)

He arrived home the first week in May, 1893. His appointment was still in charge of the Pacific Slope Mission.

May 9 to June 20, 1893, Elder Burton labored in Hollister, Stockton, Sacramento, San Francisco, San Jose, Oakland, Ferndale, and Eureka. On the tenth Mrs. Burton left him for Southern California, to visit her children.

I now quote from Elder Burton's letter written to his wife.

Eureka, Tuesday, June 20. Last Friday Brother Bradbury Robinson took me in his buggy to Ferndale to see the Saints there. We met Don, Samuel Robinson's brother, got dinner there, then went on and stayed all night at Brother Vedder's. He has a creamery, or cheese-making factory, and the next morning we went on farther and saw John Fox's daughter and her five children, also her husband who is another son of Brother Robinson. Then we went on to John Fox's.

The reader will probably remember the name as being Elder Burton's sailor chum who with him went one cold winter in search of a wife. Some two years after, he, John Fox, found her in the person of a fair young widow. Though she had two little sons she was still youthful with dimpled face, bright eyes, and long, glossy ringlets. Elder Burton wanted to make this meeting an entire surprise. Therefore when a young daughter came to the door in answer to his knock, he asked, "Does John Fox live here?" "Yes." "Is he in?" "Yes." "I am an old friend; take me right in where he is." He was reclining on a lounge. The elder stood in front of him and simply said, "John Fox and Joe Burton." That brought him to his feet with a bound. He grasped his hand and then his arm, and passed his hand all over his face, saying, "Joe Burton, Joe Burton." Then the wife came and learning who he was, held him by the other arm, repeating his name as if to make sure it was him. "And," said he,

I was delighted to see them, and to receive so cordial a reception. Then we spent three hours talking over old times. I had to come back here Sunday afternoon in the Christian church, and again last evening. I expect to go out on Saturday. They live in Rohnerville. I preached here Sunday afternoon in the Christian church, and again last evening. I had most excellent liberty both times, especially last evening, I preach again this evening, and preach near Ferndale next Sunday, and reorganize the branch which has not met for two years, and then will preach in Rohnerville next week. I am stopping at Brother Kinsey's. He is mayor of Eureka and assistant cashier of the bank there. His wife is Brother Meder's granddaughter, a strong Latter Day Saint and all alive in the work. They are very well off and have everything nice. The brethren are very anxious that I should come back after the September reunion and stay two or three months, and Sister Kinsey says to be sure and bring you.

The record shows that he preached three times at Rohnerville and stayed with his friend John Fox from the twenty-sixth to the twenty-ninth. From there went on to Eureka.

On July 1 got to San Francisco; the second met Brother Gomer R. Wells and Brother John Kaler and wife on their way to Australia. Heard them preach on Sunday morning and evening in San Francisco and afternoon in Oakland, where Brother Wells addressed the Sunday school. I preached in a tent at Berkeley on Monday evening, and on Tuesday, July 4, left Oakland for Sacramento. Brother Calderwood was away, so could not baptize him. [Brother Calderwood had met him in Eureka, if I am not mistaken, and requested him to come to Sacramento on his return, for he wanted to be baptized.]

Visited Saints, and left on Friday morning for San Francisco. Went to the railroad office and got reduced rates for the reunion to be held at Downey, Los Angeles County. All night at Brother Anthony's. Bought ticket for Los Angeles, via Redondo on steamer *Santa Rosa*, and started Sunday morning, July 9. Stopped at Port Hartford, Santa Barbara and Santa Monica. Left Santa Monica seven a. m. of July 11 and got to Dora's at ten a. m. Met Brother Hilliard at Los Angeles station on our way to Downey reunion, July 14. Preached four times at reunion and baptized three persons, got back to Dora's at three p. m. the twenty-fourth. From July 26 until August 11, Elder Burton traveled with Brother Hilliard, preached in Santa Ana, El Toro, Laguna Canyon, San Bernardino and San Jacinto, also in Newport Branch.

On Friday, August 11 several of the Saints of San Bernardino, with Emma and I and Brother Hilliard went to Arrowhead Springs, and back to Reuben and Addie Matthews' for supper and ice cream in the evening. This day's outing and evening was for a good-bye to Brother Hilliard.

Sunday, August 13, I preached in San Bernardino, and on the nine-

teenth left for Santa Ana, and preached Sunday, the twentieth, at Newport Branch. On Monday went to the old place and bargained with Mr. — to put underpinning under the house; we furnished the material, he doing all the work, and he was to have the use of the house and place until January 1, 1894.

Tuesday, twenty-first, visited Saints and preached at eight p. m. Wednesday, twenty-third, visited and held prayer meeting at Newport Branch, and Thursday preached in the same place. This date, August 24, I wrote to Emma (in San Bernardino) sending check for Bishop Baly to cash to pay fare to San Francisco. Went to Los Angeles on the twenty-sixth. Left Brother Mills very sick at Newport. Visited him and administered I believe for the last time on Friday evening. On Saturday at seven a. m., I bade him farewell, never expecting to see him alive in the flesh.

On Sunday I preached at Los Angeles, morning and evening, and visited the Saints during the week. Left Redondo, Tuesday, September 5, got to San Francisco on the seventh. Reunion commenced at Irvington on September 9; chairmen Joseph F. Burton, George H. Hilliard and Hiram L. Holt. Concluded Monday night, eighteenth—forty meetings, three baptized. Left on Wednesday for Gilroy. Began meetings on Saturday, twenty-third, in Wright's Hall. Continued all week until Sunday night. Then on Monday, October 2, went to Mount Olivet. Back to Gilroy on Thursday and left on Friday for San Francisco, and on Saturday, October 7, took passage on the *Santa Rosa* for Los Angeles. Arrived at Dora's Monday, ninth, at noon.

From this time until December 13 he labored in Southern California, during which time he preached in Los Angeles, San Bernardino, (where he attended a conference from October 20 to 22, and preached the memorial discourse of Elder Daniel S. Mills) Beaumont, Santa Ana, El Toro, Laguna Canyon and Downey. Mrs. Burton had a severe attack of asthma and pneumonia while at Santa Ana. November 30, he married Arthur Hill and Edna Heminway at Laguna, December 6, he ordained Albert Carmichael and Charles Baly elders, and Henry W. Patterson and Frank W. Burton, priests at Santa Ana, and baptized three at Downey.

He then went to the Central District, and divided his time between Alila, Tulare, and Visalia until January 2, 1894. At one o'clock took train for Niles, made short stop at Irvington, San Jose, and Hollister where he was met by Brother Eugene Holt with his team to convey him home.

He then labored in San Benito, Salinas, Long Valley, and Mount Olivet until January 20, assisted by Joseph Eugene Holt, John Holmes and others.

January 30, 1894, left home with Sue and the buggy for San Jose; stayed the night with Brother Putney near Gilroy, then on to San Jose, where for a day or so he was transacting business, after which he preached five times, baptized and confirmed one, and returned to Brother Putney's on the thirteenth and home on the fifteenth. Remained in the vicinity of home for two weeks, preparing the ground and fencing it for olive trees that he had sent to San Diego for. March 9, the trees arrived, and he got to work planting them on Monday, and worked till late in the night planting by moonlight, so as to leave Tuesday for Oakland conference. Wife accompanied him with Sue and the buggy. Got to Oakland Thursday, the fifteenth. Met Brother and Sister John W. Wight, just arrived from Australia, also Brother Mark H. Forscutt, who had arrived from Tahiti the Tuesday previous. Conference began on Friday, held fourteen sessions, an excellent spirit prevailing. Elder Burton and others were appointed delegates to General Conference.

Monday, Elder Burton and wife started on their homeward journey. Brother and Sister Wight and family preceded them on the train to Gilroy and visited a few hours with Brother and Sister Ross. The next day all four started for Mount Olivet. Since there was no train for that route, Brother George Ross went with his wagon, taking Elders Burton and Wight and the two oldest of the little boys, while Sisters Burton and Wight and the baby followed in the buggy. How they all enjoyed that drive of forty-two miles! Sister Wight was delighted with the mountains, valleys and gorges, which were at that time of the year a living green, and kept mapping out different portions as huge oil paintings, thinking each was prettier than the last, but when they got in sight of the vicinity

of Mount Olivet, she declared it the crowning piece of all. The valley was broader and more smooth, while on the left was Mount Olivet, with its towering hills for a background. On the opposite side of the valley the hills were not so high, but there were smooth, grassy, rolling hills, arranged in the most picturesque manner possible, with a lavish supply of broad-spreading, live oak trees scattered up the sides and over the tops, with a clear, placid lake at their base, reflecting trees, grass, and cattle as they grazed, or leisurely stood in the margin of the lake. Brother and Sister Wight remained a few days. Elder Burton remained until the following Monday, harrowed his orchard, hauled wood, and got ready to go east in company with Brother and Sister Wight and Sister McIntire and children. Started from Gilroy March 28. Made a short stop at San Bernardino and got to Lamoni on April 3. This was Elder Burton's first visit to Lamoni and was a very enjoyable one.¹ He speaks in his letter of quite a number of Saints being at the station to meet them, among whom was Sister Marietta Walker, who claimed him as her guest.

He remained in Lamoni till April 30, then took the Denver and Rio Grande route home and arrived in San Jose May 4. Attended meetings and preached on Sunday. Remained in San Jose, Gilroy, Hollister and San Felipe till the fourteenth, then went in company with Brother Putney to Dos Palos. Began meetings in Dos Palos on the eighteenth, continued one week, baptized three persons, then left Dos Palos for home, and in four more days got to Mount Olivet; found all well, remained until June 8 when Brother Page took Elder Burton and wife to Hollister, where they took train for Santa Cruz. Stopped at the home of Brother and Sister Moses. Preached in the evening at Brother Moses's, and twice on Sunday at

¹If this was his first visit at Lamoni, he certainly did not attend conference in 1893, as it was also held in Lamoni.—EDITOR.

Sister Grant's. Held sacrament meeting and blessed one child and administered to several sick persons. Preached Monday, Tuesday and Wednesday evenings. On Thursday evening after meeting, while blessing several, called Brother Orion Moses to the Melchisedec priesthood, also Brother Walter Scott and Brother Severy to the Aaronic priesthood.

On June 4 I went to San Francisco; met Brother Kelley, who is getting the gospel boat built. On Saturday, June 16, went to Santa Rosa, back to San Francisco on Monday, and returned to Santa Cruz on Tuesday. Preached Wednesday, and on Thursday, June 21, organized the Santa Cruz Branch. Brother Kelley, presiding, ordained Orion Moses, and assisted Brother Kelley in ordaining Walter Scott priest, and Fred A. Severy, deacon.

On Friday Brother Kelley and I went to Hohns Mills, Green Valley, and Watsonville to see about selling the church in Watsonville. All night at Sister Hutchins'. Brother Ira F. Kingsbury, president of branch, thought the branch better be disorganized, and the church property sold, so did all the members, some wishing to unite with the Santa Cruz Branch. Returned on Saturday to Santa Cruz.

On Sunday Brother Kelley preached twice, and Monday Brother Jarius M. Putney and I went to Hohns Mills, Green Valley and Watsonville to see about the branch matters. Met on Tuesday at Sister Clem's house and disorganized the branch, and returned to Santa Cruz. Met in Brother Moses's house and held a business meeting and received by vote those of the Watsonville Branch who wished to unite with the Santa Cruz Branch.

On Wednesday Brother Putney and I got to Gilroy, or near old Gilroy to Brother Putney's. On Friday, June 29, went from Gilroy to Dos Palos, stayed all night at the San Luis ranch, and got to Brother Hall's in Dos Palos at noon of Saturday, thirtieth. Preached until Thursday, July 4, and returned to Gilroy. The following day went to San Jose, all trains stopped on a strike. Brother Putney drove me to San Jose, arrived at Brother Burgess's at four p. m., prayer meeting at Brother Swenson's at eight p. m.

The morning of July 6 went to Oakland, to Brother John Cockerton's. Tarried that night and on July 7 went to San Francisco and saw the keel of the new boat.

Brother Mark H. Forscutt, Edmund L. Kelley and Joseph C. Clapp preached Sunday in the city of Oakland. I visited a part of this week in the city, ready to leave on Wednesday on the *Eureka* for Los Angeles. Arrived in Downey July 13. Continued with the tent during reunion, then went to Santa

Ana, El Toro, Laguna and back to Santa Ana. Baptized two at reunion and nine at Santa Ana, and on July 30 began tent meetings with Brother David L. Harris in Los Angeles, Brother Mark H. Forscutt being with us from Friday evening. Continued meetings all the week after which Brethren Harris and Forscutt had charge of the tent meetings.

SOMETIME, SOMEWHERE

Unanswered yet? The prayer your lips have pleaded
 In agony of heart these many years?
 Does faith begin to fail; is hope departing,
 And think you all in vain those falling tears?
 Say not the Father has not heard your prayer;
 You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
 This one petition at the Father's throne,
 It seemed you could not wait the time of asking,
 So urgent was your heart to make it known.
 Though years have passed since then, do not despair;
 The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
 Perhaps your own part is not yet wholly done,
 The work began when first your prayer was uttered,
 And God will finish what he has begun.
 If you will keep the incense burning there,
 His glory you shall see sometime, somewhere.

Unanswered yet? Faith can not be unanswered;
 Her feet were firmly planted on the Rock;
 Amid the wildest storms she stands undaunted,
 Nor quails before the loudest thunder shock.
 She knows omnipotence has heard her prayer,
 And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

AUTOBIOGRAPHY OF ELDER CHARLES DERRY

(Continued from page 185.)

April 1, 1879. Preached to the Saints in Streater; Brother John S. Patterson was present. I went to Plano on the fifth, was kindly received by Bishop Rogers who took me to his home in Sandwich. I preached twice in Sandwich.

On the sixth I attended conference in Plano. I met with the high priests in quorum. Annual renewal of licenses discontinued,—licenses to hold good during good behavior. My brother wrote me a kind letter urging me to reunite with the Quorum of the Twelve, stating that was my place. I did not feel at liberty to do so. I must act conscientiously. I administered to Sister Mary Blair and blessed her babe, Henry Carl. Bishop Rogers asked what would be required to support my family. I answered two hundred and fifty dollars, there being four in number. The church for the first time purposes to give a fixed sum to each elder's family according to their number, which I think just and proper. It is thirty years since I was called into the ministry, and during my services my family have depended upon unsought, individual donations which sometimes were very small as the Saints generally were poor, but in every emergency their wants were supplied, at least what was necessary to sustain and clothe them, not in luxury or fine clothing, but such as enabled them to live and appear decent among their fellows. I must record here however, that both wife and children have tried to help themselves, that they might be as little incumbrance to others as possible.

On the thirteenth Joseph preached a soul-stirring sermon. It was indeed the droppings of the heavenly sanctuary. The teachings of others were good, but like Saul in the camp of Israel, he stood head and shoulders above his brethren. This afternoon we had a precious outpouring of the Holy Spirit. All felt the holy fire, everyone seemed melted down to love

divine. I seemed to stand in an ocean of love. I read the prophecy of Brother Cottam, delivered in Saint Louis, and mentioned on a former page, and realized its fulfillment here and now. Mark H. Forscutt preached an excellent discourse on the divine calling of Joseph Smith. Edward W. Tullidge of Utah was baptized at this conference. Bishop Rogers gave me fifty dollars. I went to Burlington, was kindly entertained at Brother William D. Morton's. I went to Saints' colony in Decatur County, Iowa, called "The Order of Enoch." I was kindly entertained by Brother Elijah Banta and wife. Brother David Dancer took me over the settlement. Met Samuel Ackery and wife, whom I knew in Utah; they were glad to see me, I was also glad to meet them in the land of freedom.

The Briggs and Gurley case is causing trouble. They question some of the revelations in the Doctrine and Covenants; Briggs the tithing law. I returned to Western Iowa. I omitted to state that in the conference, the Twelve notified the church that whenever and wherever a field was open, they were ready to go. Gurley sent in his resignation because last fall the church recognized the "Holy Scriptures, Book of Mormon, and certain revelations in Doctrine and Covenants with all that God had given and would give, as the standard of authority to govern his church." The resolution referred to indorses nothing but the word of God.

I remained sick at home during the remainder of the month. Wife used every means she knew to relieve my suffering. I heard related a strange incident as I took the account from the lips of Father Giddings of the Saint Louis District. A strange visitant.

I think it was twenty years ago, I was living on Dry Hill, confined to my bed by sickness, and nearly gone, when one day an old man of medium size, with hair white as flax came to our door. Wife bade him come in, set food before him, and as she thought him weary, she requested to wash his feet. He complied with her request, and while she was performing this duty, my eldest daughter came in, and without question he said to mother, "This is your eldest daughter." Wife replied in the

affirmative. He then asked my daughter if she would have washed his feet had he come to her house. Presently the eldest son came in; the stranger then said to mother, "This is your eldest son." Mother said yes. He tarried with us all night and ate breakfast with us the next morning. He then laid his hands upon me and blessed me, and told mother I should live. He then left, but after he was gone, no one could see him, or tell which way he went, neither could hear of him.

They thought he was one of the three Nephites spoken of in the Book of Mormon. Father Giddings is known as a reliable and upright man, nor could he have any motive to falsify. At the time of his telling me his story, his hair was white, but his form was straight as an arrow comparatively, and full of vigor.

On the first of May, my health being improved, wife and I rode to Brother Matthew Hall's. This was the first time I was off our premises since I came home, and I am far from well, in fact I have not been able to labor extensively during this month. While preaching in Magnolia I met Cyrus H. Wheelock, who baptized me, thirty-two years ago. Wheelock and B. F. Cummings were Brighamite elders and obtained permission to preach in our church house, provided that one of our elders should reply. When the hour arrived, his meeting was announced and also conditions. Wheelock claimed to be ignorant of conditions, stating his object was to benefit the young and referred the people to James Caffall and Charles Derry for his character. I was on the platform but he did not recognize me. I arose and spoke a few words. As soon as he recognized me, he trembled and turned pale, but asked me to tell what I knew of his character. I told him I would be glad if I could truthfully say that he was a man of God to-day, but as I could not I would refrain. He became very indignant and rushed out of the house, and would not attempt to preach.

I informed the people that these men would preach the first principles of the gospel just as we did, but would keep back their doctrine of polygamy and kindred errors until the people

had united with them, then they would insiduously introduce those corruptions. This incensed him and caused him to vow vengeance against me if I slandered him. Slander was not my purpose; I was there to protect the Saints from the errors these men taught and to defend the truth. I preached three nights in Magnolia, but was very weak in body. The Magnolia Saints were very kind to me.

On the first of June I preached the funeral of three children of Joseph and Nancy Seddon. They died of diphtheria. Sister Emma Smith Bidamon, wife and widow of Joseph Smith the Seer, has passed to her reward. She was a noble woman, lived an excellent life, though full of the heaviest trials that can befall a woman. She was true to the cause of God and the interests of her children. Wise, virtuous and true, honored of God as "an elect lady" in the revelations to the church.

On the fifth wife took me to Logan, bought me a new hat, from thence I went to a conference at Little Sioux. Conference convened on the seventh, James C. Crabb presiding. Fair attendance, Sunday school interests were considered. Had an excellent prayer service. I preached twice on the eighth.

Continued to labor where I found opportunity.

My Pearl was sick, but mother is a good nurse.

Utah is having trouble from their practice of polygamy. One George Reynolds is made the scapegoat to test the constitutionality of the law against it. He is imprisoned for two years, and fined five hundred dollars. Amelia Folsom Young has petitioned the court for the appointment of a receiver to Brigham Young's estate, and for an injunction to restrain the executors from squandering the same. Petition was granted.

Attempts are being made to lessen the estimated value of the Bible, if not to dispense with it. One man claims to have discovered that Jesus Christ was not a Jew by birth, but a stranger in Israel. Another professes to have found a fifth gospel.

Others see in heathen records essentially the same doctrine as found in the Bible.

CHAPTER 34

Wife and I determined to have a permanent home, and as we preferred Iowa to the State of Nebraska, we concluded to stay in Iowa but not to dispose of our homestead in the latter State until we could sell to advantage. I had sent what means were given in the voluntary donations of the Saints, in my southern mission to my wife, who had carefully husbanded the same until we had the respectable sum of one hundred and fifty dollars, saved by denying ourselves many comforts. We fixed upon Magnolia in Harrison County as our choice for a home; but what would that small sum do towards buying? We took our heavenly Father into our confidence and asked him to aid in obtaining our desires for a home. There were several places for sale but I did not like them. Mr. Bacon sent me word that he had a house for sale, I looked at it, but felt sure it would be beyond my means, but it was suited to us in every way. A nice, neat cottage with plenty of room and half an acre of land and fruit on the land. I inquired the price. It was three hundred dollars. I told him I had just one hundred and fifty dollars. He told me he would give me two years to pay the balance. Brother William T. Fallon had told me to buy it, and he would see that we did not lose our home. I closed the bargain supposing he would want a mortgage on the place. But Mr. Bacon said, all he wanted was my note "with Bill Fallon's name attached." Brother Fallon cheerfully attached his name. I received a deed to the property, but as it was leased, I would have to wait to the end of the lease—six months—before we could occupy it, but the rent money was mine, which was six dollars per month. Here again I found my heavenly Father's promise good: "You shall prosper." The purchase was completed on the twenty-fifth of June. I will

here state that through the kindness of my daughter, Alice Amelia, our home was paid for within the time; of course we lived narrowly within our means, until our home was our own. But I earnestly pray God to bless our daughter for her voluntary sacrifice in aiding us all she could in our effort to once more obtain a home, nor do I forget the kindness of Brother Fallon in standing security for me in the hour of need. May he never suffer for the need of a friend.

July 1. I continued my labors in Iowa and Nebraska. Received many kindnesses from the Saints, and was blessed of God in declaring his truth.

Adventists have predicted Christ's coming on the eleventh of this month.

On the thirteenth, owing to the removal of members, the Whitesboro or Buena Vista Branch was disorganized. During the month of August, 1879, I labored in Nebraska. I found my son and his wife living happily together, in a little frame house built by himself. Their little boy, George Arthur, is growing finely. I preached in Omaha, Valley, Columbus, Deer Creek, Cedar Creek and on the prairies at Farmersville, being conveyed to the two latter places by Hyrum O. Smith, the distance of eighty miles in two days. Hyrum also gave me two dollars, one from himself and one from his father. I baptized three in the vicinity of Farmersville and confirmed them. I returned to Columbus by the thirty-first and preached on that day, just eleven persons present. I preached several times in Fremont, baptized Alice Peterson. In September I visited my brother in Fontanelle. I attended an old Settlers' meeting. There was the usual amount of bombast in the orators' speeches, but their orations spent themselves on the air, as the people were absorbed with visiting. On September 5, I returned to Iowa, and on the sixth met in conference with the Saints. I preached there and heard Brother Crabb, then returned home, and on the twenty-third went to conference at

Gallands Grove, where I was pleased to meet Brethren Joseph Smith, William W. Blair, Josiah Ells, Kelley, Blakeslee, and Caffall. Conference opened on the twenty-fourth and continued in session until October 1. Jason Briggs was not sustained.

Elders William W. Blair, Charles Derry, Silas Wilcox, Robert J. Anthony, Joseph Luff, and Gordon Deuel were appointed a mission to Utah. Bishop Rogers gave my wife twenty-five dollars. I did not desire the mission, but submitted to the voice of the conference. I had told Brigham Young when I left twenty years ago that I should never return until the Lord sent. Accepting the voice of the conference as the voice of God I was willing to go there again, not as Brigham indicated I would as a suppliant begging to be received into the arms of his church, but I go to cry aloud and to show them their transgressions and to invite them to return to the way of righteousness. I go trusting in God for preservation, and to enable me to fill my mission acceptably. Bishop Rogers told me there were twenty years of hard labor in me yet, and twenty-three years after that utterance I am writing this biography and still pushing the gospel plow, and expect to while divine help is given.

But to return, the remainder of this month was spent in removing my family and fixing up our new home, the Magnolia brethren kindly assisting me. Brother Alexander H. Smith, and Mark H. Forscutt preached in Magnolia. Silas W. Condit died on the twenty-ninth of this month, September, 1879, at his home in Little Sioux. He was a noble man and a true friend to the cause. He was a member of the High Priests' Quorum. During the first seventeen days in November I made provision for my family for the winter, besides preaching on the Sabbaths. On the eighteenth having received my railroad fare from the Bishop I committed my family to the care of our heavenly Father and started for the West.

It was a hard task but duty demands the sacrifice. James Shepherd took me to Logan, from whence I went by train to Council Bluffs, where I met my associates of the Utah Mission. Brother and Sister Beebe gave me some necessary articles of underwear. From there I went to Columbus, Nebraska. Here I learned that Spencer Smith, an aged Saint, and a faithful one, had passed away on the seventeenth instant. I visited George, and the Columbus Saints, who generously prepared lunch for the journey.

On the twentieth I boarded the westbound train for Utah, and found Brother Blair and the other brethren on board. How changed the conditions! When I went in 1854 it was by an ox team, now in a palatial car; then we did well if we traveled ten or fifteen miles a day, now we double that every hour, and instead of being three months on the journey, we were now in Salt Lake City in two days. Nahum's chariots are a great improvement on the ox train both for speed and comfort. We found kind entertainment at Brother Robert Warnock's, and on the twenty-third Brother Blair and myself opened up our mission by preaching in the Seventies Hall. A good feeling prevailed. I was told I had many warm friends here. The whole audience seemed to give us encouragement. At night we went to hear George Q. Cannon preach in the thirteenth ward schoolhouse. This was the man who had pretended that the Spirit had revealed to him that apostates would be among the Saints in England, after I had visited him in Liverpool and made known to him my mission in 1863. I am persuaded that he remembered me, and as I sat in the front seat right before him, I fixed my eyes upon him and tried to get his fixed upon me, but his eyes would wander in all directions, but not for an instant would he look at me. I have no doubt he remembered our interview in his office in Liverpool. His discourse was a spiritless affair.

On the twenty-fourth we met in council and each missionary

was appointed to his particular field. Brother Blair was in charge of the mission, and he requested me to remain with him in the city. George Robinson, of Wanship, visited and invited me to go there, assuring me that I would find many old friends glad to see me, who used to know me in England.

In our visits among the people some advised us to deal very tenderly with polygamy. Others said, "Strike at the root of the evil." Eli B. Kelsey, once counselor to the president of the Brighamite Church in England, expressed his great pleasure at seeing us. Mr. Armstrong and E. T. L. Harrison, formerly prominent men in that church in England, also gave expression to their pleasure, but could not go hand in hand with us, as all three thought they were too far ahead of us, as they were now spiritualists. They claim spiritualism to be "far ahead of Mormonism." There is an influence with these men that savors of darkness rather than light. It is palpable to all who have a knowledge of the truth. I can have no fellowship with their works of darkness. Nor do I propose to seek their counsel, which they seem very anxious to give.

On the twenty-fifth I preached in the Liberal Institute; a good audience and good attention. Mrs. Horace S. Eldridge, the first wife of the man bearing that name was present and at the close she expressed her joy, and declared "It was old Mormonism revived in its purity." Elder Joseph Luff preached at night. Mrs. Young, the widow of Joseph Watson Young and daughter of Mrs. Eldridge was present and gave expression to her feelings, declaring "It was the first soul food she had received for a long time." Elder Anthony preached an excellent sermon on the twenty-seventh.

On the twenty-eighth Elder Gordon Deuel preached and Edward Tullidge was in a hurry to apologize for his eccentricities through the papers, but Deuel preached an excellent sermon, and apologies were not needed. I met several old friends who declared themselves pleased to renew our acquaint-

tance. On the twenty-ninth Elder Luff and myself visited Elder William Clayton, which interview is recorded in a former page of this work. Clayton said the people were about evenly divided, wheat and chaff. He had no doubt we would get the chaff. I had a large audience on the afternoon of the thirtieth and had good attention. Elder Luff preached at night and good interest was manifested.

We were invited the evening before to visit Mrs. Cobb Young, one of the widows of Brigham Young. All five of the missionaries were present at the interview. We had a pleasant time talking the kingdom of God. She does not seem strong in the Brighamite faith, but spiritualism has taken hold of many, and but little good can be done with such, for spiritualism is one of the worst forms of infidelity, and several leading spiritualists were present. They professed great interest in our mission, but great discernment was not needed to see the hollowness of their professions. Considering the overwhelming influences of Brighamism against us, we had fair audience, and all the brethren enjoyed good liberty, by the Spirit, in proclaiming against the heresies of that ruling faction. Mrs. Horace S. Eldridge expressed a desire for baptism, but her husband forbade it. Ward, a spiritual medium, was present at our interview with Mrs. Cobb Young. He said the Martyr had communicated through him, and told him, he, Joseph, was mistaken in his earth life.

December 1, 1879. We met in council to-day, Elder Blair, chairman. Robert Warnock was appointed financial agent of the mission and Brother Foreman, historian. It was decided that all means given to us personally for our personal use, need not be accounted for, but that which we received for the general church fund we would righteously account for. On the second Brother Blair and myself visited Judge Baskin and had a pleasant interview. He said he was willing to assist us all he could. Elder Anthony left for his field in the

north. I preached in the institute this evening. There is considerable poverty in this city. Drunkenness is prevalent. Spiritualism and infidelity are rife almost everywhere. Samuel B. Smith a cousin of Brother Joseph attends our meetings and seems much interested. William Clayton died on the fourth with the falsehood fresh on his lips,—his denial of the statement made by him to me in 1853 in Lincolnshire, England. I am sorry for the man. He was a very able man, but he was given up body and spirit to Brighamism, and drowned his convictions in the wine cup. Elder Blair preached this evening.

I visited George Snow and wife on the fifth. He had renounced Brighamism. He told me when the council had expelled him he left the meeting with his face to the officials and a revolver in each hand to guard against the destroying angels. We continued our preaching in the Liberal Institute. Sister James Browning told me she saw George Q. Cannon seal a couple in the Endowment House and Daniel H. Wells told the witnesses, "They had better be cut into inch pieces than to divulge what they saw." Can such be God's work? She told me she saw a first wife take the hand of another woman, and place it in the hand of her husband, as that of a plural wife. She said she would never forget the look of the poor woman, as she submitted to the degradation. Joseph F. Smith says the "Revelation on polygamy" was given at different times. William W. Phelps says he wrote part of it, also that Brigham and Joseph wrote part, and that Clayton wrote a part. While Clayton swears that he wrote it all, Brigham says, "Phelps lies." Had Joseph Smith received and given that corrupt document to the church, he would have belied all his teachings and writings, and also all that God has given to man on the marriage covenant. The religious world is so full of prejudice that while they denounce Brigham Young and his works, they clutch ravenously at the lies uttered

by him and his compeers in crime when they attribute the authorship of that abomination to Joseph Smith.

Brethren Blair, Luff, and myself visited the first and lawful wife of Phineas Young, a brother of Brigham. This lady is the sister of Oliver Cowdery, and would not submit to polygamy, hence did not live with her husband, but was living with her daughter, Mrs. Williams.

I preached on the ninth. On the eleventh I received a joint letter from wife, Alice, Pearl, and little Allie. It was brimful of love. I preached at Kayes Creek in Father Hodgson's house, John Sill advocated polygamy. I thought he might be well named Silly John. I continued until the thirteenth instant. John Sill only injured his corrupt cause by his empty vaporings. While at Kayes Creek, I was the guest of Brother John Weaver and wife, who treated me kindly.

On the thirteenth I went to Ogden, where I was met by Father John Taylor, a stanch old veteran soldier for truth, who did not bow the knee to polygamy, but nobly advocated the right of Joseph, the son of the Martyr. He got me the city hall to preach in. I found a home with Brother and Sister John Hart and their blind daughter. Brother Wells Chase and wife also welcomed me to their home. Here I met Brother Anthony whom I named "The solid man of the mission," on account of his steady, steadfast manner, as well as the solid bulk of his person. We labored together, having hired the Methodist Episcopal Church to preach in, in Ogden, but very few came to hear. I visited old acquaintances, but could make but little impression upon them, and although they were not practical polygamists, they strongly advocated it. When I say strongly, I mean persistently, for there can be no really strong advocacy of error, its advocates may be noisy, brawling and even earnest in their defense of it, but their position being untenable, their arguments are flimsy and without force. One lady justified their lying about its practice. I told her I

had no use for a God who was driven to such flimsy shifts, as to have to shelter his work by falsehood. I find some here are mere time servers; they favor the system because they are getting rich while their confessions to me were that they did not in reality believe in it. One old friend confessed I had shown him new light on the matter, but he lacked the moral courage to espouse the truth. One lady invited me to visit her; I told her my mission, she defended polygamy, but would not allow any other wife of her husband's to live under the same roof with her. I labored in Ogden, Plain City, and Kayes Ward during the month.

(To be continued.)

O heart of mine, we shouldn't
 Worry so,
 What we've missed of calm we couldn't
 Have you know,
 What we've met of stormy pain
 And of sorrow's driving rain
 We can better meet again,
 If it blow.

We have erred in that dark hour
 We have known;
 When the tears fell with the shower;
 All alone.
 Were not shine and shower blent
 As the gracious Master meant?
 Let us temper our content
 With his own.

For we know not every morrow
 Can be sad,
 So, forgetting all the sorrow
 We have had,
 Let us fold away our fears,
 And put by our foolish tears,
 And through all the coming years
 Just be glad.

—James Whitcomb Riley.

PRESIDENTS OF SEVENTY

BY JAMES F. MINTUN

(Continued from page 206.)

BIOGRAPHY OF EDMUND C. BRIGGS

Edmund C. Briggs was one of fifteen children born to Hugh L. and Polly Damon Briggs. He was born February 20, 1835, in Wheeler, Steuben County, New York. He came with his parents June 10, 1838, to Milwaukee, Wisconsin and about a year later they moved to Jefferson County, Wisconsin.

At this latter place he received what he called his first religious impression at a prayer meeting, during a revival service, at which time his brother Edwin became interested and went to the anxious seat. His mother, three older brothers and two sisters were members of the Methodist Church.

The instructions received from a Mr. Hollister in the summer of 1842, at a Sunday school, in reference to the love of God and the punishments that awaited those who had not become Christian confused him and caused him to feel a hatred towards God, but upon reading the third chapter of John he became satisfied that all the punishment brought upon men was because of their wickedness and disobedience, and that to work a reformation and benefit was required for those who suffer such punishment.

In February, 1842, he first heard of the people called "Mormons."

His brother Jason had received the faith of the Latter Day Saints and been ordained while absent from home, and when such information came to the family, they felt much grieved, and the subject of this sketch thought it would be a great disgrace on the family and neighborhood, and he wept over it. His brother soon returned home and held some meetings at their district schoolhouse. During these meetings he became deeply interested, and an explanation by his brother, of God's

judgment, and degrees of glory, caused his soul to be enraptured with joy and love, and during his thought upon these subjects he heard these words: "You will yet receive the gos-



ELDER EDMUND C. BRIGGS.

pel, be baptized, and ordained an elder, and preach it to your fellow men."

During the winter of 1843-44 he became fully satisfied that Joseph Smith was a prophet of God, and that the stories of a slanderous character circulated about him were false, and re-

lated by ministers to prejudice the minds of the people.

When the account of the assassination of Joseph and Hyrum Smith was read to him he had a vision in which he was shown a marble statue and spotless sheet of paper, and he was compared to them. He then felt a serene, calm and peaceful sensation and a voice said to him: "Joseph, the son of Joseph, is the prophet of the church."

After the church was split up into factions and several claimants to leadership had arisen, he had another vision. In this vision he stood north of the city of Nauvoo, and "saw a thin mist like crepe descending from the northeast of the city," and "settled down closely all over the city." While he wondered what this could be, he heard a voice which said: "It is the spirit of whoredom, and it will be poured out upon the church first, and then it will be poured out upon the whole world." Soon after this two elders came from Nauvoo and he was shown that they had come with a lie in their mouths, and during a conversation they had with his brother Jason, in his presence, they advocated polygamy, and by the Spirit he was shown that that was what was meant by his vision by the introduction of whoredom under a new name to take away the reproach. At this representation he says, "every fiber of my being revolted at the abominable crime attempted and fostered as a religious tenet." He knew that it was not of God, and he was assured that the spirit of apostasy had taken hold upon the church, and he felt chagrined, that the church he had thought was true had now proven false to its own claims. In 1846 the claim made by some that Joseph the son of Joseph Smith would yet lead the church was talked, and through dreams he was shown that he would be used to call back some of the wandering ones.

In 1850 he went to live with his brother, Silas, who was a firm believer that the son of Joseph Smith would yet lead the church and that other claimants were base impostors and that

polygamy was a blasphemous heresy. He had suffered from a sickness previous to this, that left him lame. While staying here he again became very ill and it was thought he would soon die, but the voice of the Spirit that had been heard by him some years before, came to him in great force, and he told the Lord, "If you want me to preach the gospel and will give me my health and the use of my limbs so I will not be lame and will tell me anything, I will do it." He says: "The Spirit rested upon me and said, 'You will recover and be baptized, and for evidence to you that the one who baptizes you has authority from God, he will have the gift of prophecy and revelation to indicate your calling, and ordain you an elder the day you are baptized, and then you will preach for a time, and then be chosen into the High Council of the church.' " He recovered and thought much upon the claims made by different ones to lead the church.

June 12 and 13 he attended a conference held near Beloit, Wisconsin, where he met Zenos H. Gurley, sr., but in the meantime his brother Jason had had a revelation in regard to Joseph succeeding his father. He was satisfied with the resolutions passed at this conference and the revelation of his brother. His brother Jason inquired why he was not baptized during the conference. In the latter part of July or the first of August, he was satisfied that he should be baptized as soon as he met Elder Powell, which he did in a very short time, but upon meeting him he was rebellious and resolved that he would suffer the chastening of God rather than be baptized.

Elder David Powell came to the home and visited among the neighbors, during which time he had many serious thoughts about the conditions of the church, what he had experienced, and finally concluded to be baptized, and in the month of July, 1852, he was baptized by Brother Powell, and confirmed by Elders David Powell and John Harrington, after which Brother Powell said: "Brother Edmund, it is manifested to me that it

is your calling to be an elder in the church, and if you will allow me, I will now ordain you an elder." He finally consented and the same ones who confirmed him ordained him an elder the same day.

In the summer of 1855 he decided not to preach again till the church was fully established with its quorums and with young Joseph as its president. Again he was taken sick with severe pain in one of his eyes. Elder Samuel Powers sent for him, and he was cared for till he was nearly well, when his other eye pained him and for another three weeks he was prostrated. When he recovered Brother Powers urged him to go with him to Zarahemla, Wisconsin, to the conference, which he did, and as soon as he entered the meeting he had the interpretation of tongues and was much confirmed in his faith. During the fall of the year his mother purchased property at Zarahemla, afterwards called Blanchardsville, and the next spring he went to live with her.

He went over to Elder David Powell's and found him very much discouraged, but he says, "I felt specially clear in mind and hopeful all the time Brother Powell was talking of his disappointment and sorrow over the distraction of the church." His mother took sick while he was at Brother Powell's. She was very sick for three days, and a continual refusal for the physician or elders to be sent for made Brother Edmund very sad indeed, but at the end of that time she consented to have him get the elders and through administration she speedily recovered. At about this time he was instructed by the Spirit of prophecy through Brother Samuel Gurley thus: "Your mouth shall be opened and your tongue loosened to declare my word to my people, and you shall not be confounded, saith the Lord of hosts," and he was advised to go to the branch of the church at Zarahemla and preach to them. To do this seemed to him impossible, for he had never attempted to preach or pray vocally. He went to the services and Brother

Zenos H. Gurley, sr., after reading the Scripture, became confused and sat down. Then Brother Samuel Gurley tried to preach and he was confused and sat down. Brother Edmund had been instructed by the Spirit previous to going to the service that, "Elder Gurley will attempt to fill his appointment, but he will be confounded and can not preach, and when he sits down, you preach." When the above experiences happened to the Brothers Gurley, he knew what to do. He arose to his feet involuntarily and was speaking with the words spelled out before he uttered them. He spoke for a half or three quarters of an hour. This gave him confirmation in his work as a minister. From this time he became very active.

He was prophesied to by Elder Reuben Newkirk as follows: "Verily, thus saith the Holy Ghost, I ordain you to take a mission to my people, scattered latter-day Israel and to my servant Joseph son of the Martyr. Tell him what you know and most assuredly believe, and say to my Saints, 'Establish your family altars,' and preach my gospel with a warning voice. Fear not, for I will be with you by the voice of my Spirit and I will protect you from evil, and you shall not be confounded, and your enemies shall not have power over you. Thus saith the Holy Ghost, Amen." Brother Samuel Gurley was spoken to by the Spirit to accompany him on this mission and his brother Jason was instructed to write a letter. The letter was written, accepted by the branch, and a special blessing was asked upon it. This letter was dated November 18, 1856. The next Wednesday, he with his associate, Brother Gurley, started on this mission, and as he had been instructed by the Spirit, he called on Alva Smith, Edwin Cadwell, Jotham Barrett, and William W. Blair. On this journey they found Brother Barrett a dying man, so pronounced by a council of physicians, but before they administered to him, the Spirit spoke through Brother Edmund and said, "As I have said in my word, before ye ask me, I will answer. My servant Jotham

Barrett shall recover every whit, saith the Lord." At the time this was uttered it seemed an impossibility. But as he was administered to he was told that his disease was rebuked, and it was so, and he lived for over fifteen years afterwards. When they arrived at Brother William W. Blair's he entertained them, but contended against their mission though he was finally converted to the truth of it and they rejoiced together.

Brother Edmund, while at Brother Blair's was again shown that "Joseph would soon come to the church." They remained here a few days, when Brother Blair took them to Ottawa railroad station. They arrived in Nauvoo, Friday, December 5, 1856, and stopped at the home of Joseph's mother, Mrs. Emma Bidamon.

Joseph had lately married and was then living on a farm not far from Nauvoo, to which place they walked the next afternoon. They gave him information as to who they were and gave him the letter that had been written and blessed before they started on their journey, but Joseph would not talk with them, and they returned to Nauvoo. Joseph met them there the next morning and had further conversation, at which time he appeared more willing to consider their message, and a better feeling prevailed. They (Briggs and Gurley) also conversed quite freely with Sister Emma. The next morning Brother Gurley started for home, leaving Brother Edmund alone.

He was instructed by his brother Jason to return to Joseph and give him the letter previously referred to, and so he did, and Joseph received it.

He remained in Nauvoo and vicinity till the fall of 1857, and part of the time worked for Joseph Smith on the farm. He spent most of his spare time reading the Bible and history. While staying on the farm he was instructed by the Spirit to "Go into the northern part of this State and call on my servants William Marks, Israel Rogers, and James Blakeslee,

and tell them what you know and most assuredly believe and then you will be directed to visit others. He soon started, stopping at Amboy and visiting Brother Blair, who took him in his carriage to visit Brother William Marks who was then at Shabbona Grove, and Israel Rogers who lived near Sandwich, Illinois. He found both full of confidence in the gospel and that Joseph would succeed his father in time. He then went alone to visit James Blakeslee, who lived at Batavia, Illinois. He was then associated with Charles B. Thompson in Baneemyism.

He then traveled on and visited Brethren Samuel Powers, Henry Pease, William Hartshorn, Otis Bass, and others, and with Brother Samuel Powers went to Beaverton, Boone County, Illinois, where Zenas Whitcomb lived. From there he went to the vicinity of Voree, Wisconsin, to Rochester, Wisconsin, and Waukesha, visiting with old Saints.

In the winter of 1857-58 he with Brother Blair met with the Hedrickites in conference at Bloomington, Illinois. In the spring of 1858 he visited Saints in Bureau and in the northern part of the State.

At the conference held April 6, 1858, Elder Reuben Newkirk was appointed to meet him at Amboy, Illinois the last of the month, and for some time they traveled and visited old time Saints, some of whom had gone into Baneemyism and some had followed Rigdon. At times he endured hunger and fatigue but he seemed not to be discouraged. They came to Burlington, and visited Mount Pleasant, Glasgow, West Point, String Prairie, Keokuk, and Montrose, Iowa, found Saints in all these places, then crossed the river to Nauvoo, Illinois, June 28, 1858.

In January he visited in Wisconsin and in March he baptized Brethren Crowell G. Lamphear, Harvey Blakeslee, and Louis Delmon, the first he ever baptized. He then attended the conference held April 6, 1859 in Boone County, near Beaver-

ton, which continued five days. At this conference Brother William W. Blair was appointed to labor with Brother Briggs. They visited Saints at Burlington, Wisconsin, and at several places in Wisconsin and Illinois, reaching Amboy, Illinois, June 1, the conference convening there June 10 and continuing till the fourteenth, and Brother Blair was again appointed to accompany him on his mission and to go as far west as Council Bluffs, Iowa. They left Amboy June 21, reaching Montrose, Iowa, on the twenty-seventh. The next day they went to Nauvoo and met Brother Joseph and his mother. They continued their journey west through String Prairie, Keosauqua, Stringtown, Corydon and Brush Creek, holding meetings by the way and visiting Saints, baptizing a few. They then came to Pleasanton, where George M. Hinkle and others were located. Here they preached and baptized, continuing till July 18, when they met some persecution from men from Missouri. But after their explanation that they were not associated with the church in Utah they apologized for their opposition and left them alone. They continued their labors here some days longer or until July 21, when they returned to Brush Creek, when on the twenty-fourth they organized Franklin Branch and continued preaching till the twenty-sixth, when they continued their journey to the west, reaching Fontanelle on the twenty-seventh.

Brother Hinkle had brought them by team this far, but now he returned home. They arrived at Wheelers Grove on the twenty-ninth. They visited Farm Creek [now Henderson] where Elder Calvin Beebe was presiding over a branch of forty members who were looking to Alpheus Cutler as their leader.

Since leaving Burlington he had been unwell, and on the thirty-first was very sick. Brother Blair, while having a season of prayer, said, "I had an impression as I arose from the breakfast table that if we would go by ourselves and have

prayer and I should administer to you, that you would recover your health." He was administered to and says, "Since that happy moment I have never suffered from the headache." They returned to the home of Brother Calvin Beebe, where they had been stopping and went with him to services, and Brother Beebe introduced them to his congregation as men of God, saying, "By the Spirit of Christ, and the message they bring is good news," and he called on them to occupy the time. The Spirit testified through several, of their work. They arrived at Council Bluffs August 2. They visited Florence, Nebraska, preaching in the city and vicinity, and many received their mission with joy.

He was at Union Grove on the eighth and preached every day while there, then on to Biglers Grove and Gallands Grove. Here Brother Blair left him for a time, returning August 26 to Biglers Grove, where they again associated in their mission work. On the twenty-ninth they returned to Union Grove and organized a branch, after which they returned to Gallands Grove, where a preaching service was held and Brother Briggs baptized Sister Sarah Gallop.

They then retraced their journey by way of Union Grove, to Council Bluffs, where they spent several days preaching, and conversing with those who had formerly been members of the church, some of whom had accepted the claims of Brigham Young, then to Manti, Fremont County, conversing with Alpheus Cutler who claimed to be president of the church, and Wheeler Baldwin. Here they tarried several days and preached.

On September 15, Brother Blair left for his home in Amboy, Illinois, and Brother Briggs says of it, "We have been together since April. It is with sorrow we separate." Brother Briggs then visited Farm Creek and Mud Creek, visiting from house to house and preaching. He attended a conference of the Cutlerites and was permitted to explain the order of the

priesthood. This was October 3, 1859. When the vote was taken to sustain Alpheus Cutler as president of the church, several did not vote, causing much dissatisfaction, several being convinced that the claims of Cutler were untenable from the brother's representation of the priesthood.

He spent all of October in this vicinity, very actively engaged, and continued till November 14, visiting the Folletts, Graybills, David Hall, Calvin Beebe, and preaching at various points near their homes.

On November 16, he returned to Union Grove, where he preached, then on to Mason Grove on the twenty-eighth, by way of Gallands Grove, calling on Jesse Mason, Alexander McCord, Milton Huff, and Thomas Dobson, returning to Gallands Grove December 1. December 2, he held meeting at the home of John A. McIntosh. From here he went to Harrison County, and preaching and visiting by the way at Raglan Township, near Little Sioux, at Preparation, Monona County, and found many waiting for the Reorganization, among whom he mentions Artemus Lockling, Almira Streeter, Morton and Caleb Streeter, Hosea Pierce, Donald Maul, Emery W. Lamb, and Nelson Follett, a brother of King Follett, whose funeral sermon, preached by Joseph Smith, has been oftentimes referred to. He remained in this vicinity till February 23, 1860, when he went to Belvidere, where he had previously made a visit, and here on the twenty-ninth he organized a branch, Elder John Outhouse being chosen president, Hugh Lytle, priest, and George R. Outhouse, clerk. From here he went to Preparation and held interesting meetings. He then visited in Raglan Township, Biglers Grove, and Gallands Grove. While at Gallands Grove, a meeting was called March 7, 1860 to appoint a delegate to attend the General Conference to be held at Amboy, Illinois, April 6. At this meeting he received evidence by the Spirit that he should attend. Andrew Jackson was chosen the delegate, who said he would bear his own

expenses, so the brethren gave Brother Briggs money to pay his way. From here he came to Lelands Grove, Union Grove, Council Bluffs, and Farm Creek, where he spent several days in church work. On March twenty-seventh he started by stage for Saint Joseph, Missouri where he arrived the next day, conversing on the gospel by the way. He arrived at Amboy, Illinois, March 30, when he was informed that Joseph Smith would be at the conference to take his father's place in the church. This caused his soul to rejoice and of this he says, "Thank God, oh my soul. This is good news to me; too good to realize that it can come to pass so soon. My joy is too great to give expression to my feelings."

He met Joseph Smith April 5, on the street, and was informed that his mother was then with him to attend the conference. At a prayer meeting held this evening at Brother Stone's he was there, and so was Joseph and his mother, and at the closing of a hymn following the opening prayer the Spirit said to Brother Briggs, "Introduce Brother Joseph as the son of the Prophet Joseph, and Sister Emma as the wife of the deceased," and he did so.

On April 6 he attended the conference, the minutes of which is published in *Saints' Herald* for May, 1860. This item is pertinent to this biography: "Then followed the election of the Seven Presidents of the Quorum of Seventies and the following named persons were chosen: James Blakeslee, Edmund C. Briggs, Crowell G. Lanphear, William D. Morton, Archibald M. Wilsey, George Rarick, and John A. McIntosh." The first five were ordained on the sixth and George Rarick on the seventh. John A. McIntosh was absent.

He continued in this capacity until the conference held in October, the same year, when he was ordained an apostle.

This closes our part of his biography except to say that he continued in the apostleship till 1902, when on April 16, he was called to occupy as a patriarch and was so ordained, and

so occupied as his health and age would permit till his death, July 4, 1913, at Independence, Missouri, after an illness which began in April of that year.

AUTOBIOGRAPHY OF ARCHIBALD M. WILSEY

Elder Archibald M. Wilsey was born January 18, 1800, in Greensburg, Westchester County, New York, where also he was brought up. He went to Madison County, New York, where he married, and where he remained till 1843, when he came to Newark, Kendall County, Illinois. He had a family of nine children, six boys and three girls, all of whom are now dead except one daughter in California, Mary Winchell, and one son, Benjamin, who is at Sandwich, Illinois, the former being eighty years of age and the latter eighty-two years. His wife died in 1844.

He was baptized in 1836. In 1846 or 1847 he was at Nauvoo, Illinois. It was at the time that the members of the church were leaving for the West, but he did not feel free to follow them, but returned to Newark, where he spent most of his remaining years except when in mission work.

He is mentioned historically as among those members of the church who remained true to their trust when others were following false leaders, and entering into evils.

At the Semiannual Conference held in the barn of Israel L. Rogers in Kendall County, Illinois, from October 6 to 10, he reported his labors as one of the elders.

He was present at the Annual Conference, April 6, 1860, when President Joseph Smith was received and ordained prophet, seer, and revelator to the church, and at the same conference he was ordained to the office of a President of Seventy, and became its Senior President, and President of the First Quorum of Seventy. His mission this year was northern Illinois, Wisconsin and Minnesota.

He was present at and made a "very encouraging report" to the Annual Conference held at Mission, Illinois, from April 6 to 9, 1862.

Of his labors in Wisconsin he reports in a letter to the *Saints' Herald*, September 1862, in which work he was associated with Brother Briggs Alden:

We found Ulaø on the lake, about twenty-five miles beyond Milwaukee. There we found Brother Wesley Horton and a number of old Strangites, and about three miles from the lake a number of old members who had been baptized into Brighamism not long since by a man who had been there from Salt Lake. He took the *spiritual* off with him and left the rest of the flock to perish. Here they were glad to hear the good old gospel again. They received us with joy. I baptized six at Grafton, in the Milwaukee River, and while I was at Ulaø, Brother Alden baptized five more, and Brother Charles Kendall (formerly an elder, one of the first who was baptized and ordained) baptized his wife. So we organized a branch of twelve members (Brother Kendall, president) on June 28, 1862 by the name of the Union Branch, at Grafton, Ozaukee County, Wisconsin.

Afterwards we were at Ulaø where I baptized ten more in the lake. We preached five or six times here. Even some of the popular outsiders appeared to like the preaching. One would say, and another would say, "That is just such preaching as I believe." The branch consists of twenty-three, and there are a number more that I think will come in.

He was present at and reported to the Annual Conference, held at Amboy, Illinois, April 6, 1863, and as the President of the First Quorum of Seventy and Senior President of the Seventy he was sustained by vote of the conference.

He was present at the Annual Conference held at Plano, Illinois, April, 1865, and reported, and with his associates as Presidents of Seventies' Quorum, was sustained. At this same conference he with Brethren Zenos H. Gurley and William W. Blair were a committee chosen by the President of the church to select two to fill the vacancies occurring in the Quorum of Twelve, caused by the release from that quorum of Daniel B. Rasey and David Newkirk. They selected Brethren Josiah Ells and Charles Derry, who were accepted by the conference and ordained.

He was present at the Annual Conference held at Plano, Illinois, April 6-13, 1866, and reported his labors, and then again at the annual conference held the next year in April, when he was appointed "to labor in the region of country east of the Des Moines River, Iowa. From this mission he was released in 1868.

At the Annual Conference held at Plano, Illinois, April 6-13, 1868, he was appointed to labor in Eastern Iowa.

On July 1, he issued a "Call to the Seventy," which was in accord with the request of the preceding conference, and it was printed in the *Saints' Herald*, July 15:

"Resolved, That the Presidents of the Seventies be requested to inquire into the conditions of the seventies."

According to the above resolution of the Annual Conference, I consider myself under obligation to inquire into the state or condition of my brethren of the seventies, and I can not see how I can, except through the *Herald*, for there has not been a sufficient number of the seventies at the last two conferences to form a quorum for business.

I would hereby request the presiding elder of each branch of the church at large to advise every member of the Quorum of the Seventy in his branch to report to me by letter individually, to my address, with regard to his situation or capacity for laboring in the vineyard, so that we and the Quorum of Twelve may know, and that we may report to the next Semmiannual Conference, their conditions and intentions with regard to traveling to preach the gospel. All who write to me should give me their post office address.

Dear brethren, let me say the harvest is great and the laborers are few, as in the Savior's day. Let us pray the Lord of the harvest to send forth more laborers into his harvest. May you be diligent that you may receive your crown.

Your brother in Christ,

A. M. WILSEY.

PAVILION, KENDALL COUNTY, ILLINOIS, July 1, 1869.

At the Annual Conference held April 6, 1871, at Plano, Illinois, he was sustained by the vote of the conference and was appointed to labor under Brother Josiah Ells.

At the Annual Conference held at Saint Louis, Missouri, April 6, 1872, he was released from mission appointment, but was sustained as "President of the Seventies' Quarum." And again at the Semiannual Conference of this year, held near

Council Bluffs, Iowa, September 12-15, he was sustained in the same position.

The next year, 1873, at the Annual Conference, held at Plano, Illinois, April 6, through a revelation, he was called to be ordained to the office of high priest, and on April 10 was so ordained by Brethren Josiah Ells and Edmund C. Briggs. He continued in his ministerial work, being appointed a mission in connection with local authorities as late as 1879 at the April conference, and as circumstances would permit at the Semiannual Conference the same year. According to his son Benjamin's account, he died in his eighty-third year. This event was reported to the Annual Conference in 1885.

He did a good work, although laboring under adverse circumstances temporally, and was ever anxious to see the ministry a pure, upright, noble, God-fearing body of men.

“As for man his days are as grass;
As a flower of the field so he flourisheth;
For the wind passeth over it, and it is gone,
And the place thereof shall know it no more.
But the mercy of the Lord
Is from everlasting to everlasting
Of them that fear him;
And his righteousness
Unto the children's children,
To such as keep his covenant,
As remember his covenants to do them!”—Isaiah.

HISTORY OF SEVENTY

BY JAMES F. MINTUN

(Continued from page 222.)

This year the conference assembled at Kirtland, Ohio, hence the quorums were there, beginning April 6, holding eleven sessions in the Temple. Sixty-two members reported six hundred and six baptisms.

Elder Emsley Curtis was expelled from the quorum.

The following-named brethren were selected by the Presidents of Seventy to occupy in the First Seventy when ordained: Thomas J. Sheppard, Gomer R. Wells, David L. Harris, George W. Robley, Samuel D. Payne, R. W. Davis and Charles J. Spurlock. They were all accepted.

One session was devoted to fasting and prayer.

Brother John B. Lytle was dropped for inactivity, Jesse L. Adams, Andrew Hall and Thomas Revel were honorably released.

The president and secretary were authorized to issue a circular letter, which was done January 26, of the next year and is known as "Circular Letter, Number 3."

One prayer service was held conjointly with the Twelve, high priests, bishopric and some of the elders, and of it the secretary says: "The Spirit of the Lord was present. . . . It was a memorable historical event and worthy of specific mention."

The following was adopted:

"Resolved, That all ministers not under General Conference appointment be requested to report annually or during the time covered by conference sessions."

Brother Columbus Scott was temporarily released from quorum membership to preside over the Second Seventy.

The series of questions propounded by the Second Seventy to the Presidents of Seventy, the Twelve, and the First Presi-

dency with their answers were considered and ordered printed. (See Special Circular Letter, Number 1.)

SECOND SEVENTY

The fifth annual session of quorum meetings was held at Kirtland, Ohio, at the home of Mr. M. S. McFarland. The quorum in its first session was called to order by the secretary, Thomas W. Williams, and he was chosen temporary chairman.

During the conference year two had died, Brethren Edward E. Wheeler and George W. Shute. Resolutions of condolence were adopted.

At this time the First Presidency and the Twelve submitted answers to the questions propounded last year, and though acting separately they substantially agreed that when any one of the Seven Presidents was chosen to preside over another quorum, he lost place in the quorum of which he was a member and became a member of the quorum over which he presides. The answers and decision of the First Presidency were adopted. Brother Columbus Scott was by vote elected president of the quorum, and his name enrolled upon the record of the Second Quorum.

The following were received as members of the quorum at this conference: Robert T. Walters, Francis M. Slover, Swen Swenson, Milton F. Gowell, Charles L. Snow, Jerome L. Goodrich, Joseph Ward, Silas D. Condit, William W. Blanchard and Holmes J. Davison, and provision was made for their ordination. Jerome L. Goodrich was ordained ere the conference adjourned. Holmes J. Davison declined to accept ordination at this time.

The work done as reported by thirty-two members was, 4,871 sermons, 1,016 other meetings, 397 baptisms, 337 confirmations, 35 ordinations, 292 children blessed and 1,000 administrations.

FIRST QUORUM

1897. The First Quorum of Seventy held nine sessions this year at Lamoni, Iowa. Duncan Campbell presided, and Richard S. Salyards was secretary with James F. Mintun to assist.

The committee appointed to draft something in regard to the "impartially supplying missionaries' families" resulted in the presence of Bishop Edmund L. Kelley and his counselor, George H. Hilliard coming before the quorum, and giving some explanations and instructions that were very satisfactory. Among other things, the instructions of the Bishop contained the following:

The ministry should be supplied for their personal expenses by the Saints where they are laboring.

The families of the ministry should help support the families when possible.

The missionaries should preach on tithing whenever the Holy Spirit directs.

If a surplus remains of the allowance after supplying the needs of the family, it should be returned to the church. Allowances are only estimates of what is needed, not a salary.

The widow and family of the ministry are assisted by the church after the minister's death.

At the sessions of the quorum this year it was decided that the Presidents of Seventy are members of the First Seventy, but this decision was reversed later.

A resolution was adopted in which the attention of the Twelve was called to the practice of appointing high priests instead of seventies in charge of mission work. On the eleventh a prayer service was held at which time a revelation was considered and indorsed. Brother Gomer T. Griffiths was present during the consideration of the revelation.

Brother Isaac N. White had been ordained an apostle, causing a vacancy in the council of the Presidents of the Seventy, and the action of the presidents in making choice of Francis M. Sheehy to fill this vacancy was approved.

A specific form of seventy's license was decided upon, on which the church seal should be placed, but the conference refused to consent to putting the church seal upon the license, although approving the form of the license.

The following brethren having been selected by the Presidents of the Seventy to occupy in the First Seventy, were approved and afterwards ordained: Hubert Case, David Smith, Andrew V. Closson, William H. Kephart, George Jenkins and Gomer Reese. The session convened on April 7, forty-four being present during the sessions. Sixty-five of the sixty-seven members composing the quorum reported six hundred and four baptisms. Fifty were appointed missions.

SECOND SEVENTY

In April of this year the Second Seventy held their sixth annual meetings at Lamoni, Iowa, in the Mite Society Building. Columbus Scott presided with Thomas W. Williams secretary. The following twenty-nine brethren were present: Columbus Scott, Thomas W. Williams, Willis A. McDowell, John W. Peterson, Frederick A. Smith, Eli A. Steadman, John B. Roush, David M. Rudd, Thomas W. Chatburn, Isaac P. Baggerly, Hiram E. Moler, Charles J. Hunt, John Davis, Jerome L. Goodrich, Henry Sparling, Francis M. Slover, Joseph Ward, Leonard F. Daniels, Silas W. L. Scott, Charles H. Burr, Samuel W. Simmons, Milton F. Gowell, William W. Blanchard, Floyd C. Keck, Robert T. Walters, Charles H. Porter, James M. Scott, Alma C. Barmore, and Francis J. Ebeling.

A loss was sustained to the membership by the deaths of William Thompson and Mads P. Madison. Suitable resolutions of condolence were adopted.

Alma C. Barmore and Francis J. Ebeling were added to the quorum by selection of the Presidents of Seventy and their

ordinations taking place on the fourteenth. Francis M. Slover also was ordained during this conference.

All the sessions were marked by a devotional spirit, in fasting, prayer and exhortations. Two joint sessions were held with the First Quorum, one to examine the revelation known as section 124, and the other to approve of the selection of Francis M. Sheehy to be ordained one of the Presidents of the Seventy to fill vacancy.

Forty-two reported the following labor performed: 6,201 sermons, 1,840 other meetings, 337 baptisms, 665 confirmations, 61 ordinations, 205 children blessed, 41 marriages, 1,832 administrations to the sick.

FIRST SEVENTY

1898. Beginning April 7, the First Seventy held eight sessions, three with the Second Seventy, at Independence, Missouri. Duncan Campbell presided, James F. Mintun secretary pro tem. The first session was one of fasting and prayer. Thirty-five members present.

Brother Columbus Scott was permanently released from quorum membership to become a member of the Second Seventy.

One session was devoted to instruction from the Bishop, who gave answers to questions propounded, in a satisfactory manner.

The quorum requested that Davis H. Bays, who at one time had been a member of the First Seventy, be dealt with for his membership in the church by the nearest branch to which he now resides.

By reason of inquiry, the president of the quorum decided that it was advisable at times for a seventy to sit on elders courts. The quorum adopted a resolution and sent it to

Brother Edwin A. Blakeslee, requesting him to be more active as one of the counselors to the Bishop.

A resolution from the Twelve expressing a quorum decision, was adopted by all the seventy in joint assembly. It is as follows:

“Resolved, That section 120: 4, 5, of the Doctrine and Covenants makes the decision of a missionary (minister) in charge (he being a member of this quorum or a seventy acting under the direction of the Twelve) *paramount* in cases of disagreement between his ruling and that of a district conference or branch; said decision being subject to after appeal provided for in the law.”

On the evening of the fourteenth, Alexander H. Smith, of the Presidency, the Twelve and the Seventy met in joint council.

The quorum was composed of 69 members, one, Brother David Smith, previously selected, not as yet being ordained. Sixty-seven reported seven thousand two hundred and ninety sermons and five hundred and thirty baptisms.

Elders Joseph F. Burton and Cornelius A. Butterworth were on a mission in Australia.

SECOND SEVENTY

The annual session of the Second Seventy convened at Independence, Missouri, Columbus Scott, president, and T. W. Williams, secretary. First session held on April 6. A session of fasting and prayer was held and the routine work of the quorum attended to.

Since the last conference the quorum had lost two by death, Brethren Vardeman D. Baggerly and Edward Delong. Resolutions of condolence were adopted.

The following brethren were approved for ordination to occupy in the Second Quorum: Frederick Gregory, Robert J.

Parker, David W. Wight, David C. White, Moses R. Scott and William A. Smith. All of these except Frederick Gregory were ordained on the thirteenth. The reports showed that the quorum had done the following work: 3,139 sermons, 320 baptisms, an average of one hundred and sixty-six sermons and ten baptisms to each member.

FIRST SEVENTY

1900.—Beginning with April 3, the First Seventy held twenty-one sessions in this year, at Lamoni, Iowa. Duncan Campbell presided, assisted by James McKiernan, James F. Mintun and Richard S. Salyards, secretaries.

President Duncan Campbell presented a lengthy paper on "The responsibilities and duties of the Seventy." This was sent to the Church Historian as a part of the history of the Presidents of the Seventy. Among other things said by the president of the quorum is this, "The Seventy are a judicial tribunal and should be brought into closer touch with the Presidents of Seventy."

Isaac A. Bogue was "honorably released," and Thomas Matthews was "released" at his request.

The First Seventy in joint session with the Second Seventy authorized the Presidents of Seventy to choose other presidents to fill the vacancies including those caused by ordaining Brethren Francis M. Sheehy and John T. Davies to the office of high priest, and Brethren Hyrum O. Smith, James F. Mintun and Warren E. Peak were selected, approved and ordained.

Those selected by the Presidents of Seventy to occupy in the First Seventy are Francis C. Smith, John W. Adams, Arthur Allen, David R. Chambers, James W. Morgan, Benjamin F. Renfroe, Alerick L. Whiteaker, Edward L. Henson, Richard M. Maloney, and John A. Grant. All were ordained except John A. Grant, who was ordained a high priest.

The quorum considered to quite length an article outlining the "Duties of the deacon."

A resolution as adopted requesting the hastening of the work of compiling General Conference Resolutions, and this was presented to conference.

The following on the recording of the sin of adultery, was adopted, it having been presented by the Presidents of Seventy:

It is the sense of this quorum that no official of the church has the authority to condone the sin of adultery, though privately confessed to him, without making proper record of it, in order to constitute it the first offense, and that the making of record consist of a written statement, signed, to be kept by proper officials, but not of necessity a matter of branch record, so that the law governing such matters, as found in Doctrine and Covenants 42: 7 and 22, may be honored.

The following on previous question was adopted and presented to conference, and indorsed:

"That a two thirds vote be required to call a previous question on the discussion of a resolution."

The Presidents of Seventy reported that they had adopted the following and it was indorsed:

"That as a quorum we do not consider it a wise policy to erect monuments to deceased members."

The quorum favored the changing the Book of Rules on appeal so that appeals from an elders court would be made to the bishops' court, and from the bishops' court to the Standing High Council, but no final action was taken that year.

There were present at the session forty-six members.

Robert J. Anthony ended his labors because of death this year. Ten of the quorum were ordained high priests: Myron H. Bond, John T. Davies, Henry Kemp, Amos J. Moore, Alonzo H. Parsons, Isaac N. Roberts, Francis M. Sheehy, John Smith, Martin M. Turpen, Andrew V. Closson and Joseph F. Burton.

SECOND SEVENTY

The eighth session of the quorum began April 3, of this year, held at Lamoni, Iowa. Columbus Scott presided, Thomas W. Williams was secretary. Five meetings were held with the First Seventy to consider important matters, such as tithing and consecration. Much light was elicited and great interest shown.

The following were removed from the quorum by ordination to the office of high priest: Thomas W. Williams, Frederick A. Smith, Charles J. Hunt, Willis A. McDowell and John B. Roush. Leonard F. Daniels and Robert E. Grant were expelled from the quorum for immorality.

Those who were selected by the Presidents of Seventy to occupy in the second quorum were, Richard B. Howlett, Benjamin St. John, Wellington D. Ellis, James R. Beckley, Amos M. Chase, Adam J. Keck, Arthur E. Mortimore, Jonah D. Stead, Frank A. Russell, Frederick B. Blair and William C. Marshall. The names of Frederick B. Blair and Arthur E. Mortimore were not approved for the office of seventy on account of being at same time considered for the office of high priest. Adam J. Keck had no evidence of his calling, hence was not ordained at this time. On the nineteenth Brethren Wellington D. Ellis, Amos M. Chase, Frank A. Russell and Jonah D. Stead were ordained. The conference made provision for the ordination of the others selected.

Hiram E. Moler was selected as assistant secretary, and later as permanent secretary, by reason of the removal from the quorum of Thomas W. Williams. David W. Wight was selected assistant secretary.

The following work was reported for the conference year: 11,575 sermons, 761 baptisms, 736 confirmations, 528 children blessed, 79 ordinations, 4,067 administrations, and 17 debates.

FIRST SEVENTY

1901. During the time of the General Conference held at Independence, Missouri, the First Seventy held eight sessions, one with the Second Seventy. Thirty-seven members were present. Duncan Campbell, president and James F. Mintun, secretary pro tem.

The amendment to the Book of Rules considered the year previous was further considered. The quorum concurred in the action of the Second Seventy in entering a protest against the practice of appointing high priests in charge in missionary work over seventies.

It was decided by vote,

“That when a letter of removal is not granted, charges should be preferred, that the party may be exonerated or proven guilty.”

The question, What constitutes the General Assembly? was considered but no conclusions arrived at.

By resolution, a day of fasting and prayer was requested, and this request was concurred in by the Second Seventy and the Twelve.

A statement and revelation was presented to the quorums by the President of the church, and the following adopted by this quorum:

That we, as a quorum, accept this communication as a whole, as the voice of the Spirit to the church, and that we hereby adopt it as a rule of action, and comply with its recommendations.

The Presidents of Seventy reported that they had chosen, Oscar Case, Washington S. Macrae, Arthur M. Baker, Richard Baldwin, Walter J. Haworth, Romanan Wight, Louis E. Hills, and Samuel O. Foss to occupy in the First Seventy, and they were indorsed and their ordinations provided for. The council requested that the two Quorums of Seventy consider the advisability of purchasing for them a new record, and it was considered favorable and provided for.

Fifty-nine of the quorum reported six thousand four hundred and twenty sermons and three hundred and nineteen baptisms. Brother Peter Anderson was ordained an apostle.

SECOND SEVENTY

The ninth session of meetings of the Second Seventy was held at Independence, Missouri, in the building on the Temple Lot, owned by the Church of Christ. Nine meetings were held and one joint meeting with the First Seventy. Section one hundred and twenty-five of the Doctrine and Covenants was considered and adopted as a revelation from God.

The following brethren were taken into the quorum: Elam A. Erwin, James M. Stubbart, George W. Thorburn, William M. Aylor, Eli Hayer, John W. Rushton and James R. Sutton, and later, Peter Muceus. The first four and the last named were ordained during the conference. The last named was sent at once on a mission to Scandinavia, where he still continues in missionary work.

During the year following David W. Wight was ordained a high priest.

Reports from members of the quorum showed the following amount of work done: 6,536 sermons, 325 baptisms, 297 confirmations, 2,616 administrations to the sick, 275 children blessed, 56 ordinations.

FIRST SEVENTY

1902. The First Quorum held fourteen sessions at Lamoni, Iowa, during the time of the General Conference, beginning April 6. President Duncan Campbell having been ordained a high priest during the year, as was also the secretary, Richard S. Salyards, the Presidents of Seventy authorized James McKiernan to assemble the quorum, the former president and secretary being present by invitation at the first session. James

McKiernan was chosen president pro tem, and James F. Mintun was elected permanent secretary.

A vote of thanks and appreciation were extended to the retiring president and secretary, and resolutions were adopted incorporating this vote.

Brother Lorenzo Powell presented his resignation from the quorum, giving his reasons, and the resignation was accepted.

By vote the quorum requested the conference to provide for the printing of the Archæological Committee's report.

Brethren Charles R. Duncan, Thomas Daley and Morris T. Short died during the conference year, and proper resolutions of respect and condolence were adopted. See General Conference Minutes, page 498.

The council reported that they had selected Columbus Scott as Senior President, James McKiernan as President of the First Seventy, and Romanan Wight to be a President of the Seventy, and these selections were approved, and all were ordained to the respective offices to which they had been selected.

Conference appointed a committee to formulate suitable expression of our respect for Morris T. Short, and after it was formulated it was adopted. See General Conference Minutes, page 507.

The president and secretary were authorized to issue a circular letter, and "Circular Letter, No. 4" was issued.

The quorum authorized the secretary to purchase a new record book.

The Presidents of Seventy selected to be ordained and occupy in the First Seventy, Charles Fry, Arthur B. Phillips, William R. Smith, Walter M. Self, Adam J. Keck, and Paul M. Hanson. These were approved and were ordained.

The following resolution on amending the Constitution of the United States was adopted, and then referred to the conference and was adopted by it:

Whereas, It is currently reported that polygamy is still practiced in Utah and adjacent States and Territories in defiance to the laws of God and the laws of the land; and

Whereas, The laws enacted by state legislation seems to be inadequate to prevent or prohibit the practice of polygamy without the intervention of federal enactment; therefore, be it

Resolved, that we, the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled, favor the enactment of an amendment to the Constitution of the United States prohibiting the practice of polygamy in all the States and Territories under the jurisdiction of the Republic.

A statement and vision by the prophet of the church was considered and adopted for what it purports to be, and afterwards adopted by the conference and known as section 126.

There were 29 members present; 54 reporting 6,913 sermons and 357 baptisms. The quorum consisted of 68 members, 55 of whom were appointed on missions.

SECOND SEVENTY

The tenth annual session of the Second Seventy convened at Lamoni, Iowa, holding eight meetings, and four joint meetings with the First Seventy.

Thirty-two members were in attendance. Frank A. Russell was chosen assistant secretary. The quorum, in joint meeting with the First Quorum approved of the selection of Columbus Scott as Senior President, and Romanan Wight as one of the Presidents of the Seventy.

The blank form of report in use by the General Church Secretary was adopted. On April 18 section 126 was considered in a joint meeting with the First Quorum and adopted as a revelation from God. This revelation called John W. Rushton to the apostleship. Shortly after conference adjourned Eli A. Stedman was ordained a high priest, and on November 4, James Monroe Scott was removed by death. This reduced the number of the quorum to fifty-six. Brethren George C. Tom-

linson, John W. Roberts and Charles E. Crumley were selected to be ordained seventies and occupy in this quorum.

Circular letter number 3 was issued this year.

FIRST SEVENTY

1903. The quorum lost by ordination to the office of apostle Brethren Ulysses W. Greene and Cornelius A. Butterworth, and Brother David L. Harris by death. A fitting memento was adopted at the loss of Brother Harris. See General Conference Minutes, page 625.

Thirty-seven were present at the eight sessions of the quorum held at Independence, Missouri, this year. Besides this, one social service was held.

The secretary was authorized to provide blanks on which the members are to report to the quorum. The secretary reported that he had the General Conference Minutes bound from 1897 to 1902, for the use of the quorum.

Another circular letter was authorized this year and is entitled "Circular Letter, No. 5."

By reason of a request from the President of the church to render an opinion on section 99, Doctrine and Covenants, the following action was had:

Resolved, That it is the opinion of this quorum, that under the provisions of the law found in paragraph 14, section 99, of the Doctrine and Covenants, the President or presidents of the church are empowered to determine *all* cases of appeal from whatever source, as to whether they are entitled to a rehearing or not before the High Council. Brethren Hyrum O. Smith, Joseph C. Clapp, Orlin B. Thomas, Isaac M. Smith, William R. Smith and Rudolph Etzenhouser requested their names recorded in the negative.

The secretary was requested and authorized to procure a suitable suitcase for carrying the quorum records, and a cloth bound copy of the General Conference Resolutions, which he did.

This action was taken on silencing seventies:

Resolved, That it is the opinion of the First Seventy, that when any

member of said quorum is silenced or disciplined for any cause that interferes with the exercise of his official functions as a seventy, by the missionary in charge, or other officer having official jurisdiction, should as soon as possible report his action to the president of the quorum, and place upon file with the secretary of the quorum all papers and documentary evidences touching the case as a basis for quorum consideration and action.

The attention of the quorum was called to the South Sea Island catastrophe, and the effect it had had on the missionaries and the missionary work there, and suitable action was taken. See General Conference Minutes, page 620.

The quorum approved of the selection by the Presidents of Seventy of Nels C. Enge, James F. Curtis, and James F. Grimes to fill the vacancies in the quorum. They were ordained, but the last named was not ordained till 1904.

Out of the sixty-seven members composing the quorum sixty-two reported wholly or in part, giving the following items: 6,614 sermons and 249 baptisms.

Many items of interest were considered other than those above mentioned, "while brotherly love, with a spirit of deep earnestness prevailed in every session."

SECOND SEVENTY

The eleventh session of the Second Seventy assembled at Independence, Missouri, in April, during which nine meetings were held.

The following opinion was adopted:

Resolved, That in the opinion of the Second Quorum of Seventy, the scope of section 99, Book of Doctrine and Covenants touching all cases appealed to the High Council is to give the president or presidents of the church the right of decision as to whether such cases shall be heard.

The following brethren were taken into the quorum as members: Thomas J. Sheldon, Andrew J. Layland, John B. Lentz, Ora H. Bailey, Hiram A. McCoy, James W. Metcalf, Francis D. Owens, James T. Riley, Nelson V. Sheldon, Walter W. Smith, Robert O. Self, Leroy G. Wood, Amos Berve, and Wil-

liam H. Greenwood. These fourteen new members added to the fifty-six already in the quorum makes the quorum full, for the first time in its history of eleven years.

The labor done during the year is: 7,030 sermons, 394 baptisms, 431 confirmations, 293 children blessed, 43 ordinations, and 2,208 administrations.

This year all the members of the quorum were appointed missions except four.

(To be continued.)

THE FAULT OF THE AGE

The fault of the age is a mad endeavor
 To leap to heights that were made to climb,
 By a burst of strength or a thought most clever
 We plan to forestall and outwit time.

We scorn to wait for the thing worth having;
 We want high noon at the day's dim dawn;
 We find no pleasure in toiling and saving,
 As our forefathers did in the old times gone.

We force our roses before their season
 To bloom and blossom for us to wear;
 And we wonder then and ask the reason,
 Why perfect buds are so few and rare.

We crave the gain, but despise the getting,
 We want wealth—not as reward, but dower,
 And the strength that is wasted in useless fretting
 Would fell a forest or build a tower.

We covet the prize, yet we shrink from the winning,
 We thirst for glory, yet fear to fight—
 Why, what can it lead to at last but sinning,
 To mental languor and moral blight?

Better the old, slow way of striving,
 And counting small gains when the year is done,
 Than to use our force and our strength in contriving
 To grasp for pleasure we have not won.

—Ella Wheeler Wilcox.

CURRENT EVENTS

PREPARED BY E. REBECCA WELD

February 23, 1913. A branch was organized at Windsor, Ontario, by Fred A. Smith, minister in charge and David Snobelen, district president. Arthur Allen was elected president.

October 26, 1913. Dedication of Detroit, Michigan, church. Arthur Allen in charge. Sermon by Apostle James F. Curtis. Dedicatory prayer by William Fligg.

January 1, 1914. The Department of Justice orders a thorough investigation into the recent deportation of Charles H. Moyer, president of the Western Federation of Miners, from the Calumet, Michigan mining district.

January 17, 1914. The President nominates Colonel William C. Gorgas to be Surgeon General of the Army.

January 18, 1914. Port Huron, Michigan, Saints opened their new church for services; Osro J. Hawn in charge, sermon by Arthur Allen.

January 30, 1914. The President nominates Colonel George W. Goethals to be first governor of the Panama Canal Zone.

February 4, 1914. The United States Senate refuses to seat Frank P. Glass (Democrat, Alabama), who was appointed by the governor to serve for the unexpired term of the late Joseph F. Johnson.

February 6, 1914. Elders Butterworth and Haworth departed from Sydney, Australia, the former for America and the latter for Melbourne.

February 8, 1914. Orestes Zamor is elected president of Haiti, by the Congress.

February 8, 1914. Doctor Jose Vicente Concha is elected president of Colombia.

February 10, 1914. Andrew Carnegie contributes two million dollars toward the work of the Church Peace Union.

February 10, 1914. The Children's Home of Lamoni, Iowa, was incorporated under the laws of Iowa.

February 11, 1914. Announcement is made of the resignation of Viscount Gladstone as Governor General of South Africa, and the appointment of Sydney Buxton to succeed him.

February 19, 1914. The Moffat Tunnel Commission, of Denver begins preparations for the construction of a sixty-four-mile tunnel through the Continental Divide, which will shorten the distance from Denver to Salt Lake by ninety-two miles.

February 21, 1914. Prince William of Weid, formally accepts the throne of Albania.

February 21, 1914. The Senate ratifies the general treaties of arbitration with Great Britain, Norway, Sweden, Switzerland, Portugal, Spain, Italy, and Japan.

February 25, 1914. Governor of Georgia appoints W. S. West to fill out the unexpired term of Senator Bacon.

February 26, 1914. The *Brittanic*, a fifty-thousand-ton steamship is launched at Belfast.

February 27, 1914. General Chao Ping Chun, ex-Premier of China, dies of poison at Tientsin.

March 1, 1914. The government candidates win in the Turkish Parliamentary election.

March 6, 1914. Patriarch John H. Lake for many years a member of the Quorum of Twelve Apostles, died at his home in Kirtland, Ohio, in his eighty-fifth year.

March 12, 1914. President Wilson signs a bill authorizing the construction by the Government of a railroad in Alaska.

March 12, 1914. The Kentucky House of Representatives, by vote of sixty to thirty-one, passes a measure submitting state-wide prohibition to the people.

March 17, 1914. Cable dispatches announce the election of W. B. P. Gomez as president of Brazil, to succeed President

Fonseca, who under the constitution cannot succeed himself.

March 31, 1914. The Panama Tolls Exemption Act is repealed by the House.

April 1, 1914. Colonel George W. Goethals begins his duties as governor of the Canal Zone.

April 1, 1914. The permanent form of government for the Canal Zone, goes into effect.

April 1, 1914. Major General William W. Wotherspoon is appointed Chief of Staff of the Army.

April 2, 1914. The city of Torreon is captured by the Mexican revolutionists under General Villa after eleven days of severe fighting.

April 4, 1914. Church dedicated at Kaukura, Society Islands; preaching by J. Charles May.

April 4, 1914. Experiments near Madrid, Spain, result in the lighting of electric lamps by a wireless current.

April 4, 1914. Secretary Daniels abolishes intoxicating beverages from the navy.

April 4, 1914. Mr. K. T. Shah, the first Chinese minister to Washington since the founding of the Chinese Republic, arrives in New York with a retinue of sixteen.

April 5, 1914. Revelation received by President Joseph Smith.

April 6, 1914. Mr. Hobson is defeated by Mr. Underwood in the Alabama race for United States senatorship.

April 10, 1914. A party of United States marines, landing for supplies, are arrested in Tampico, Mexico, paraded through the town and thrown into jail, but afterwards released with an apology; Rear-Admiral Mayo, in Tampico, demands a further apology in the form of a salute to the flag, which is refused.

April 11, 1914. Huerta apologizes briefly for the arrest of United States marines.

April 11, 1914. Samuel A. Burgess ordained to the office

of high priest by Elders John W. Rushton and James F. Curtis.

April 11, 1914. R. D. Davis ordained to office of seventy by Elders John W. Rushton and Cornelius A. Butterworth.

April 11, 1914. William E. Shakespeare ordained to office of seventy by Elders William H. Kelley and James McKiernan.

April 11, 1914. David J. Williams ordained to office of seventy by James A. Gillen and William Aylor.

April 14, 1914. The American fleet is ordered to Tampico, as a result of Huerta's failure to salute the American flag.

April 14, 1914. As the advisory member of the Sunday school executive board for the First Presidency, President Elbert A. Smith was nominated by the Presidency. Said nomination was confirmed by the conference.

April 15, 1914. The revelation received by the president of the church on the fifth was presented to the conference.

April 15, 1914. For the advisory member of the Sunday school executive for the Quorum of Twelve, John W. Rushton was appointed by the Twelve and approved by the conference.

April 16, 1914. Bishop Edwin A. Blakeslee was chosen as a member of the Board of Publication to succeed Bishop Kelley.

April 16, 1914. Hubert Case ordained counselor to Bishop Ellis Short by Elders William M. Aylor and Robert C. Russell of the Twelve.

April 16, 1914. Isaac M. Smith ordained a patriarch by Presiding Patriarch Frederick A. Smith and Peter Anderson of the Twelve.

April 16, 1914. Joseph W. Lane ordained to office of high priest by Elders Frank M. Sheehy and James E. Kelley of the Twelve.

April 16, 1914. Charles Fry ordained a member of the Standing High Council by Elders James E. Kelley and Frank M. Sheehy of the Twelve.

April 16, 1914. Richard J. Lambert ordained a member of

the Standing High Council by Elders James A. Gillen and Peter Anderson.

April 17, 1914. An attempt is made to assassinate Mayor John Purroy Mitchel, of New York, by an elderly, half-demented man named Michael P. Mahoney. The bullet injures Corporation Counsel Frank L. Polk, seated beside the mayor in an automobile.

April 18, 1914. Huerta is ordered to salute the American flag by six o'clock of the following evening.

April 19, 1914. The time limit fixed by President Wilson expiring, President Huerta refused to order a salute to the American flag.

April 19, 1914. The President requests Congress to ratify a resolution giving the Administration full liberty in securing reparation for insults to the American flag by the Federals in Mexico.

April 20, 1914. In the House, a resolution authorizing the President to use force in Mexico is adopted by vote of three hundred and thirty-seven to thirty-seven.

April 21, 1914. President Wilson orders Rear Admiral Fletcher at Vera Cruz, to seize the custom house there, with its large stores of ammunition which he did. Vera Cruz is captured by United States marines and sailors with a loss of four dead and twenty wounded.

April 22, 1914. After a lengthy debate the Senate adopts the Wilson Mexico resolution with modifications.

April 22, 1914. The House accepts without a roll call the Senate's amended resolution authorizing the President to use the armed forces of the United States in Mexico.

April 22, 1914. The charge d'affaires of the United States at Mexico City, Nelson O'Shaughnessy, is handed his passports.

April 22, 1914. General Carranza head of the revolution-

ists in Mexico, "invites" President Wilson to withdraw United States troops from Mexican territory.

April 23, 1914. Senor Algara, charge d'affaires of Mexico at Washington, asks for and receives his passports.

April 25, 1914. The United States accepts an offer of mediation tendered by Argentina, Brazil and Chile.

April 27, 1914. Huerta agrees to the mediation plan proposed by South American countries.

April 28, 1914. President Wilson directs the Secretary of War to send federal troops to the southern Colorado coal fields to supplant the ineffective militia in the strike region.

April 29, 1914. Carranza joins the plan for mediation. Rear Admiral Fletcher clears the ancient fortress of San Juan De Ulloa, the most notorious prison in the Western Hemisphere.

April 30, 1914. A branch was organized at Englewood, Missouri, between Independence and Kansas City by John W. Rushton of the Quorum of Twelve. The branch numbered twenty-seven, Elder John Zahnd, president; Lester Brackenbury priest; Charles J. Friend, teacher; Willie Ely, secretary.

May 3, 1914. General Daniel E. Sickles, corps commander in the Civil War, dies in his home in New York City. He was commander of the Third Army Corps at Gettysburg.

May 4, 1914. Elder George E. Harrington, president of Independence Stake was elected president of the Independence Branch.

May 5, 1914. Elder John Smith president of the Lamoni Stake was elected president of the Lamoni Branch.

CONFERENCES

January 10, 1914. Florida district conference met with the Coldwater Branch, Clarence J. Clark presiding.

January 19, 1914. Northern Nebraska district conference

convened at Omaha with the district president Charles W. Prettyman, Frederick A. Smith and John W. Wight in charge.

February 7, 1914. Southeastern Illinois district met in conference with the Springerton Branch, Reuben Henson, Samuel Hoover and William R. Dexter in charge.

February 7, 1914. Central Texas District convened with Cookes Point Branch, President John M. Nunley presiding.

February 7, 1914. Nauvoo district conference met at Burlington, Iowa, with district president Charles E. Harpe in charge.

February 14, 1914. Seattle and British Columbia conference convened at Seattle, Washington, with William Johnson and Parley W. Premo presiding.

February 14, 1914. Western Wales conference met at Neath, February 14 and 15, Roderick May, William H. Greenwood and John G. Jenkins presiding.

February 21, 1914. Ohio district conference met at Columbus, Ohio.

February 21, 1914. New York and Philadelphia district conference convened at Brooklyn, New York, with Paul M. Hanson and the district presidency in charge.

February 21, 1914. Northeastern Missouri conference convened at Bevier, John W. Rushton and Jeremiah A. Gunsolley presiding.

February 22, 1914. Southern California district conference convened at Los Angeles.

February 28, 1914. Pottawattamie district conference met at Council Bluffs, Iowa, with John A. Hansen and James A. Gillen presiding.

February 28, 1914. Kentucky and Tennessee district conference convened at Foundry Hill, near Whitlock, Tennessee, Hiram E. Moler and James R. McClain presiding.

February 28, 1914. Pittsburg district conference met at

Pittsburg, Pennsylvania, with Robert C. Russell, Leon Burdick, Okey J. Tary and John A. Becker in charge.

February 28, 1914. Southern Missouri conference convened at Springfield, with John W. Rushton, James T. Davis and John F. Cunningham presiding.

February 28, 1914. Northern California conference met at San Jose, John M. Terry and Frank M. Sheehy presiding.

February 28, 1914. Lamoni Stake conference convened at Lamoni, Iowa, stake presidency presiding.

March 6, 1914. Central Illinois conference met at Taylorville, Brethren Martin R. Shoemaker and Martin Bolt in charge.

March 21, 1914. Northwestern Kansas district conference met at Alexander, Kansas, President John A. Teeters presiding.

April 2, 1914. The eighteenth annual convention of Zion's Religio-Literary Society met at Independence, Missouri.

April 4, 1914. The twenty-third annual convention of the General Sunday School Association met at Independence, Missouri, with superintendent Daniel Macgregor in charge.

April 6, 1914. The sixty-first General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Independence, Missouri, with President Frederick M. Smith in chair, First Presidency presiding.

DEBATES

February 4, 1914. A debate was held at Avery, Texas, on the subject of baptism, between Elder James S. Kennedy of the Free Will Baptist, and Elder John Harp.

February 24, 1914. A ten-day debate commenced near Holyoke, Colorado between H. A. Jenkins, a Seventh Day Adventist, and Elder Jacob D. Curtis on church propositions.

March 2-13, 1914. Debate held at Sparta, Michigan, between William Ellmore of the nonprogressive wing of the Church of Christ and Elder James F. Curtis.

NECROLOGY

JOHN H. LAKE, son of Nicholas Lake, and Oracy Lamb Lake, was born December 4, 1829, in Yates County, New York. In 1832 his parents moved to Mariposa, Victoria County, Canada, where in February, 1854, he was united in marriage to Miss Mary Jane Low.

His wife became an invalid soon after marriage and in the spring of 1856 they moved to Shabbona Grove, Dekalb County, Illinois, where his wife died.

Mr. Lake moved to Lee County, Iowa, where he was married to Miss Maryette Griffith in November, 1858, and settled at Etna, Scotland County, Missouri, where he worked at the carpenter trade. His father-in-law, Duty Griffith, was living with him in 1860 when he received a copy of the *True Latter Day Saints' Herald*, announcing that President Joseph Smith had been received as president of the church at a conference held at Amboy, Illinois. Elder Griffith having been a member of the church in the days of President Smith's father, was at once enthused with the message, and Mr. Lake realized that he had married into a "Mormon family" which gave him much concern. He however began investigating the doctrine with a view of rescuing his wife from the supposed delusion with the result that he with nine others were baptized near Etna, Missouri, on December 13, 1860, by Elder John Shippy. The next day a branch was organized at Etna and John H. Lake was ordained a deacon. In March, 1861, he moved back into Lee County, Iowa, and united with the String Prairie Branch.

June 21, 1863, he was ordained an elder at String Prairie, by Elders John Shippy and Thomas Dungan, and appointed to preside over the Keokuk Branch, but he retained this position but three months when he went to Hannibal, Missouri, to take charge of the district there. Thence he returned to Iowa, where he presided over the String Prairie and Nauvoo District for several years.

April 10, 1871, he was ordained a seventy, at Plano, Illinois, by Elder Edmund C. Briggs, Josiah Ells, and Archibald M. Wilsey. In 1873 he was called by revelation to occupy in the Quorum of Twelve and was ordained an apostle at Plano, Illinois, by William W. Blair, Joseph Smith, and Jason W. Briggs.

In 1875 he removed from Vincennes, Lee County, Iowa, to Farmington, Van Buren County, Iowa, where on February 27, 1877, his second wife died. She had borne him seven children, three of whom had died in childhood and four survived her.

In March, 1878, he was married to Mrs. Mary Huggins, who died September 9 of the same year.

April 10, 1887, he was married to Mrs. Martha G. Woods, at Kirtland, Ohio. In 1902 he was by authority of revelation released from the Quorum of Twelve and on April 20 ordained an evangelical minister by Elders Joseph Smith and John W. Wight.

His was a life of faithful service, over two years a deacon, nearly eight years an elder, two years a seventy, twenty-nine years an apostle of the Quorum of Twelve, and nearly twelve years an evangelical minister. Nearly all this time he was under General Conference appointment, occupying several different fields, but a large portion of his work was done in the Dominion of Canada.

On January 18, 1914, Elder Lake was called upon to suffer the fourth bereavement, a wife, the companion of his old age, passing away at their home in Kirtland, Ohio. He had much sorrow, losing four wives, and all his seven children preceded him to the grave, yet he had never-wavering peace in the consolation of the gospel. He died at his home, Kirtland, Ohio, March 6, 1914.

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“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.”

HEMAN C. SMITH, EDITOR

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AUTOBIOGRAPHY OF CHARLES DERRY

(Continued from page 342.)

January 1, 1880. An old neighbor of mine in the years gone was now visited by me. They advocated in a vehement manner, and especially the wife, the principle and practice of polygamy. I had known them twenty years before this, and they had never gone into it. They were Scotch people, and she was a large, masculine woman. I inquired why she had not given her husband another wife if they were satisfied of the divinity of the thing. "Aye, Charlie," she replied, "if I could only find one that could pull with me I should be happy." I replied, "Yes, if you could find one that could pull with you, there would be some tall pulling done." She rejoined, "Aye, Charlie lad, ye ken what I mean, mon." This was a cold, cloudy morning. I left Kayes Ward for Ogden; Sister Weaver gave me two dollars, Father Hodgson gave me two, and Enoch King conveyed me to Ogden in his sleigh. I found Brother Anthony discouraged and sick at heart, for our message is rejected by the people with few exceptions, and some that have received it are a disgrace to the work, but there are those who love and honor the truth. Others are disgusted with Brighamism but have no ears for the truth. I conversed with a prominent tailor. He said he belonged to the Brighamite Church, but he did not care a — for it. A merchant made a similar confession, but he paid tithes and secured their patronage. Thus they make friends with the mammon of unrighteousness. These are a sample of a great many who permit their names to remain on their church record. Brother George Robinson of Wanship sent me five dollars. Enoch King kindly offered to take me to Wanship, and on our way we stopped with one Bishop Parker of North Morgan. While Enoch tended his team, Bishop said, "I like Enoch; he is a good man of the sort, but — the sort."

On the fourteenth we arrived at Henfervill, were kindly received by Brother and Sister Phillips. I preached in their house to a mixed audience. I found the branch in disorder. I blessed Don Carlos son of Joseph and Emily Mikesel. Wife writes me that they feel bad at times because of my continued absence, but they have a good cry and try to bear it. May God bless them for theirs is the hardest part of the burden, though mine is not pleasant, but the sacrifice must be made and I must bear my part.

I am informed that a man named Samuel Snyder had his throat cut because he stated that Joseph Smith the Martyr said if Brigham Young led this people, he would lead them to hell. J. V. Long and a man named Saunders were killed, and J. D. Ross was found dead in the street last summer. These were once prominent elders in the church. Brother George Robinson declares that Thomas Bullock, clerk of Utah general conference, told him not to go through the endowment house, for he would never come out alive if he did. The reason for this friendly advice, was, he knew George Robinson to be an outspoken man, and if anything was presented that he could not indorse, he would rebel, and his life would be taken to prevent exposure. It was a favorite maxim with Brigham Young that "Dead men tell no tales."

I find many people here believe in the "black arts." "When the light that is in you becomes darkness, how great is that darkness!" While laboring in Wanship, I was the guest of George Robinson and wife. I was visited by John Turner and wife. They are Brighamites, but knew me in my early ministry in England. He said I preached the first sermon he ever heard, in Brierly Hill, England. He was a coal miner. Mr. Turner said a fellow workman invited him to come and hear me preach in the open air. He refused but finally came and stood by the chair or stool on which I stood. He soon became interested and was convinced of the truth, but while

I was preaching, he said a young man with a wooden leg came and knocked my stool or chair from under me. He said, "You put your hand upon his head and told the man to go home and behave himself." The young man went home, but never left it until he was carried to the grave a few days afterwards. Mr. Turner and his wife testified to the above, though I have no recollection of the occurrence, but as I was passing through the country, I would not be likely to hear of the young man's death. But since I returned from Utah, I was in my brother's harness shop in Lamoni, when I met another old acquaintance, Joseph Boswell, who without any thought on my part, related the same thing precisely. I asked him if it was true. He solemnly declared that it was true. These men live at least a thousand miles from each other, have had no communication with each other for many years, hence could not have conspired to deceive me. It is possible this judgment was given as an evidence that God avenges the wrongs done his servants. But I have so often had to endure such indignities while preaching, that I counted this indignity as of no moment. By letter from wife I learn that the Magnolia brethren have redeemed their pledge to her in furnishing her with fuel and provisions. May God reward their kindness. The members of the Reorganized Church in Utah are very generous and kind to me. On the twenty-seventh I received a pocketbook containing five dollars from William O. Thomas of Saint Louis, and Brother Richard Farmer, of Iowa, sent me one dollar and six cents. May God reward them.

February, 1880. My lungs are indisposed from cold and exertion. Brother Lewis Smith from Kamas came to visit me at Wanship, Sister Smith told me Eliza R. Snow had been in Kamas lecturing on polygamy and had predicted that any woman who opposed it should waste away. Sister Smith sent her word that her prediction was fake, for she had opposed it

all her life, and she weighed two hundred and sixty pounds yet, and still improving. Brother Milner of Peoa, crossed the sea with me and my first wife in 1854, and he crossed the plains the same year with my present wife, hence he knew them both, but I never saw my present wife, until after my first wife's death, when I met the train she and Brother Milner were in, I having been in the valley three weeks. And now twenty-six years after I landed in Utah, Brother Milner related the following circumstances. He said he and a Mr. Gillens met Miss Eliza Herbert coming from camp soon after their arrival, when Gillens remarked, "There is Charles Derry's wife." Milner said he looked at the sister, but could only see my first wife. My first wife had been dead seven weeks, and I was still alone, but Gillen's words and Milner's vision must have been prophetic, for in a few days, without any knowledge of their experience, I married Miss Eliza Herbert, which act I have never had cause to regret.

Brother Milner took me to Kamas where I preached to fourteen people. A young Brighamite bellowed like a calf. I suggested the turning of that calf out, the bellowing ceased, but at the close as one went to open the schoolhouse door, a bull being tied to the knob was walking in, a fit emblem of Brighamism; nothing could more closely resemble it. I was informed that when Brother Magnus Fyrando was here, the trustee let him have the schoolhouse. His child died, and when it was buried the Bishop Atwood summoned the father for trial, because he let Fyrando have the house. The trustee told him he did let him have it and would do so again. Amen for the trustee. Thank God there are some men left yet! I am sorry to find that some here who profess fellowship with us tell me they have to keep in with the Brighamites because of the help they receive from them. It is refreshing to meet a manly man and womanly woman, but the prevailing system

in Utah tends to crush all this out of its members, and as Heber C. Kimball said, makes them "like a tallered rag."

The winter is very severe; stock are perishing. Hay thirty dollars per ton, other provender very scarce. Farmers are discouraged. One night as I sat in Brother Phillips's parlor, a number of Brighamite teamsters, on their way to Coalville for coal, stopped at Phillips's—their place being about half way between Kayes Ward and Coalville. They occupied a large kitchen, and I had the privilege of hearing the conversation of these sons of Zion. I confess it was not exactly gospel, but savored of Billingsgate, Deity's name being profanely mingled with foul oaths, and language becoming only the lowest dens of shame. And these were the scions of Brighamism! From this class their missionaries are chosen to carry the gospel of polygamy to the ends of the earth, fit tools for such a work; and a fit theme for such foul tongues! From here I went to South Morgan, and found Brother James Perkins and wife, Ann Perkins, whom I knew in Wales in 1864 and whom I then confirmed, and should have baptized, but my health would not permit it. They were pleased to meet me, they are old and poor, but never bowed the knee to this juggernaut. Sister Perkins applied to the bishop for the schoolhouse for me to preach in. The bishop consented, providing that gentleman does not interfere with this people nor their leaders. I occupied, and had good liberty, the bishop was present and a full house. My subject was, "The antiquity and immutability of the gospel of Christ." I showed it was revealed to Adam, and the patriarchs. I defined it, and pointed out its promises of eternal life in celestial glory, traced it down to Jesus, and apostles unchanged, and its restoration in these last days, the same in all precepts, commandments and its promises, nothing added to nor taken from, but not one word teaching, or in any wise countenancing polygamy as any part of the celestial law. I had profound attention; only a few spiritualists

arose in confusion and left the house. The bishop was silent, but in passing out I heard one man say, "Well, this man has worked hard to-night to show us poor devils our errors."

I left for Ogden on the twenty-first, being sick and needing rest. On the train I met a Mr. Spriggs. He had left the Utah Church. He told me of an old schoolmate of mine, Richard Birch, who had taken his brother's widow and her daughter to wife in addition to the one he already had. That system deadens the moral sense of all who go into it. Mr. Spriggs kindly gave me a dollar and wished me success. I was kindly received by Brother and Sister Hart of Ogden. Their home is always open to the servants of God. I learned since I arrived here, that I escaped a heavy snowslide near Devils Gate.

All are not fish who come into the net. William John Hill came from North Ogden to be baptized. Joseph Wheeler baptized him. The man presented me with five dollars. In a few days he apostatized. Brother Blair came down from Malad, Idaho. He reports Brother Anthony as having full houses there. Brother Blair desires me to take charge of the work in Salt Lake City, while he returns to the East. Brother Phineas Cadwell writes that he visited my family and all were well.

I went with Joseph Wheeler to Slatersville, visited Edwin Smout and family, friends of olden time; they treated me kindly although, being soured with Brighamism, they have no use for the gospel. I visited John Taylor; he and his wife are strong in the true faith. He is the brother of Sister Dobson of Deloit, Iowa. He loaned me a horse to ride to Plain City, as the snow is deep. I was kindly received at Plain City by Brother and Sister Hodges. She washed my feet, gave me composition tea, and nursed me up as I was suffering from severe cold. I found the branch in a bad state. Called a council. It was proved that it was illegally organized, and the

Saints require a proper organization. Joseph Wheeler was now elected president by the voice of the Saints, and was ordained an elder. Milo Sharp elected clerk. The man who had been acting as president, denied and denounced the Bible as the worst of books. He and another drank the sacramental wine on their way to church. I demanded his license. He would not give it up. I notified him to appear at the April conference to answer charges. His example was bad and his influence evil. Brighamism has so corrupted the people that it is a hard task to lead them into the way of righteousness and some who do not return to the truth seem to be so hampered by the evils of that system, that it is difficult to lead them to forsake every error. It requires great patience and forbearance.

On March 1, I went to Willard City where I was well received by Father Ashael Horne and wife. On the third I went to Logan, visited wife's sister and family and was kindly received by them. I tried to get a place to preach in, but in vain. I visited several people, among them a Mr. Palmer, who said he remembered me as I used to be in Wolverhampton, when people used to run after me to hear me preach. The Painter family treated me kindly as brother-in-law, but they regarded me as an apostate, and were very shy to talk on church matters. They never asked me to pray in the family nor at the table. They got up a dinner in my honor, at their son-in-law's, C. O. Card's, but I did not feel much honored by it, as the family of Card was polygamic, wife's niece being his second wife. I tried to draw them out on religion, but I found them very ignorant. Painter is an honest man, but knows but little of the church, only as the leaders here tell him. They do not think for themselves; and are not willing to hear the other side.

I returned to Father Horn's, near Willard. He tried to get me the schoolhouse to preach in, but his son, as director, would

not let me occupy it. On the tenth Father Horne took me to Ogden where I found Brother Blair, at Wells Chase's. Brother Horne gave me a dollar.

Brother Blair started home on the eleventh and on the twelfth the train collided with another train, killing the engineer, but thank God, Brother Blair was not hurt. I went to Kayes Ward and preached in Father Hodgson's house, and on the thirteenth went to Salt Lake City as requested by Brother Blair. On the fourteenth I preached twice in Liberal Institute to fair audiences. One Joseph Silver made me a target for his slander through the *Salt Lake Herald*, but thank God, it fell powerless. Those who join the Reorganized Church here, want to leave here because of the opposition they have to encounter. Every means is used to prevent them prospering, no matter what calling they pursue, hence it makes it difficult to keep the work alive, there being but few to sustain it. The court of common pleas in Ohio has decided in the Kirtland Temple suit, that the Reorganized Church is the true and original Church of Christ of Latter Day Saints. Brighamites are raging.

I continued to labor in Salt Lake City through this month, visiting and preaching to the people, but suffering greatly from cold in the head and lungs. The Saints were very kind to me, and Sisters Hudson and Clark took pains to doctor me, when I visited their homes, and I shall ever appreciate their kindness.

I visited the widow of Joseph Watson Young, a nephew of Brigham. She was a plural wife of Joseph Watson Young, he having married a Miss Pugh while on his English mission. Sister Young told me she married him because she was commanded to do so by the authorities here. She bore him eight children. She is the daughter of Horace S. Eldridge by his first wife, Sister Eldridge, who desired to unite with the Reorgan-

ized Church but he forbade her doing so. Sister Young told me that since Joseph W. Young's death, they had taken all they could get from her, and now want to prove her children illegitimate. Verily, "The tender mercies of the wicked are cruel."

Sister Clark gave me five dollars. Surely the Lord will reward such kindness. I am not very sanguine of success here. The people are in no haste to receive the message, and many who profess to receive it are not zealous workers. I do not doubt but this system will be broken but I doubt if the masses will receive the unsullied truth. I am satisfied their leaders will not.

Brother Hudson cautioned me to be on my guard against James Bishop who had invited me to visit him at night. Hudson feared Bishop who was a rabid Brighamite, might want to *save* me after the Danite fashion. I accepted the advice. Brother Anthony returned to the city and preached. He is not sanguine of success here; but was encouraged at Malad, Idaho. Gordon Deuel came from the South. He wept for joy at meeting his brethren. He had met with poor success in the South. Brother Henry J. Hudson had complied with my request in watching the suit of John Askwith versus Alice Askwith in applying for a divorce, mentioned in a former page. Brother Hudson had secured the child to the mother, so that Alice is all right, thank God! I paid Brother Hudson eighteen dollars as expenses incurred. I sent my wife nine dollars.

On April 6 we held quarterly conference, Elder Thomas N. Hudson, president, and Elder Joseph Luff, clerk. I was too sick to attend at night. Elder Luff baptized two from Springville. On the seventh I went to the Brighamite conference in the tabernacle. The contrast between our little conference and this was calculated to discourage, did we not know that all through the ages truth remained with the few, honest-hearted, God-fearing souls, while the majority were on the side of error.

They read the indebtedness of those who had come by the "Perpetual emigration" fund as eight hundred thousand dollars, and the tithing debt seventy-five thousand dollars, the above was all claimed to be canceled, relieving the debtors of their obligations. Five thousand sheep, one thousand cows and twenty-four thousand bushels of wheat given for the benefit of the poor. This gift sounds like a bid for the souls of the masses, and the office of the presidency, by John Taylor, now president of the twelve. As stated above, the contrast in numbers of the two conferences was great; but at ours, every man and woman was free, no shackles on the mind, no gag on the mouth, no one to point or crook the finger, marking out the victim who gives utterance to his own convictions.

Brethren advised me to return home on account of disease on my lungs, but I do not believe my work here is done. I am told that Orson Pratt said, "God would ere long raise up a prophet like unto Moses to deliver his people." If he did so declare, it was an admission that the people there are in bondage.

The elders were called to Mrs. Wilson, once a polygamist wife of Gideon Wood, but she renounced polygamy, and applied to Brigham for a divorce. He refused, but she insisted, and he granted one—demanding ten dollars. She told him he might get it of Wood. Brigham said he would not give it without the pay. She told him, "He might keep it, as it was not legally worth anything." He made Wood pay it. While she was with Wood he kept her in a leaky old house and did not properly provide for her. She was sickly, and the first wife would come in and beat her in bed. The first wife lied about her to destroy her character. When she got free from him she went from Springville to Salt Lake City, and afterwards met Mr. Wilson, a Gentile. They became acquainted and engaged to be married. Their movements were watched by Brighamite spies, a threatening note was sent to Wilson, he only armed

himself to meet their action and in spite of the vigilance of the cutthroat he married her, and they live a happy and honorable life together and are not afraid to furnish a good home for the missionaries of the Reorganized Church. The above I received from the woman's own lips. Both are stanch members of the Reorganized Church.

Brother Hudson and myself were requested to visit a young man late from California, but now sick in a hotel in Salt Lake City. We visited him. He was very low with consumption. He told me his mother was a member of the church and had taught him the gospel, but he was a wild boy, yet he remembered his mother's teachings, and he wanted to hear of God and of Christ and the gospel. I saw he was physically very weak but I talked with him, and encouraged him to look to and put his trust in God and Christ, then fearing I would weary him, I withdrew to the other side of the room. Presently he motioned with his hand and said, "Come here, good talker." I went to his side. He desired baptism. I started preparations for compliance with his request. In the meantime we administered the ordinance for the sick to him, but before preparations for baptism were complete, his spirit passed away to his God. I have no doubt God accepted his penitence and his desire to obey, but his body was too frail to undergo the rite of baptism.

I was impressed with the fact that the wise teachings of parents to their children are not entirely lost, even though the young minds may not appear to heed at the time; and I would that our people would be more diligent in teaching their children, from the earliest dawn of comprehending intelligence, the beauty, blessedness and power of the gospel of Christ; simplifying it to the little minds as they are able to receive it; and who is so well calculated to do this as mothers? There is a bond of sympathy between the mother and her child that is not found anywhere else, and there is an adaptation in

mothers that is not found elsewhere. May God give wisdom to both parents that they may train their children in righteousness.

CHAPTER 36

May 1, 1880. I wrote home, knowing the anxiety of my family to know of my well-being. On the second, Elder Luff and myself preached in the Liberal Institute, and by the request of Miss Phillipine Young, the eldest daughter of Mrs. Joseph W. Young, we administered the healing ordinance to her. I visited among the people trying to show them the truth. On the fourth I went to Union Fort; was kindly received by Brother and Sister Smith. They were formerly from England. About four years ago they lost a little girl. Her large doll occupies the high chair it used to in her life. It is a sad reminder of the dear departed. I preached in Brother Smith's house,—audience small. On the sixth I preached in West Jordan Schoolhouse, also on the seventh.

Some one took the burr off the wagon wheel to cause a breakdown, but Sister Waddell suspected mischief, and examined the wheels and prevented an accident. During the week I visited and talked with the people. Only a few will listen.

A storm is said to have destroyed several houses in the south part of the Territory. I preached twice in Salt Lake City on the ninth. I returned to Union Fort on the thirteenth. On the eighteenth a believer in Tom Payne sent me a note with fifty cents in it, the note read, "Brother Derry, for your kind words to me in our conversation, please accept, from yours truly, O. E. Orrstad." While at Union Fort I visited Aunt Lucy Wheeler who had been a cripple for sixty years, but has successfully kept house for Mr. Forbisher and raised all his motherless children to maturity. She is quite sick, I fear she

can not last long. She is strong in the gospel faith and a blessing to all around her.

On the twentieth I preached in Sandy, and went from there to Provo on the twenty-seventh, but finding no place in which to preach, I went to Springville. On the twenty-third I organized the Springville Branch with seventeen members; Elder James Stevenson, president and Sister Walstrom as clerk. I preached twice that day and was greatly blessed. Mr. William Huntingdon said it was the best sermon he had heard since he heard the Martyr. I continued preaching there awhile, and then went to Provo. Sister Gammon had secured the Methodist church in Provo. I occupied in four nights. There was great interest and I was requested to remain, but as Brother Luff had been appointed there, I returned to Union Fort.

Mrs. Harvey of Provo, first wife to a polygamist, told me of its evil results and deeply regretted that she had been compelled to submit to it. I replied to two polygamous articles in the Provo *Enquirer*. On the twenty-ninth I went to the bishop of Union Fort with Brother William Smith to obtain the use of the schoolhouse. He replied that if the Wesleyan Methodists or any other sectarians wanted that house they could have it, but "you people can not have it; you abuse our leaders." I told him, "I have been in this territory six months, and I defy you to point out a single instance in which I have abused your leaders, but on the other hand when you speak of us, you call us 'damned apostates.'" On the thirtieth I preached at West Jordan. Very little interest, but the Saints treated me kindly.

On the thirty-first, I found Brother Blair in Salt Lake City. Polygamists generally manifest their contempt for us by leaving our meetings when reference is made to that evil and especially the plural wives. The legal wives can stand it, but none dare attack unless it is some hot-headed ignoramus who

can not give a reason for their faith and practice, except to echo the utterances of their leaders. I have written the history of polygamy from a Bible standpoint, and have shown that there is not a single instance showing that God commanded the practice of polygamy as a means of obtaining any degree of glory in the kingdom of God. Elder Blair published it in the *Saints' Advocate*.

A New Zealander called on Brother Blair and myself for advice. He said the missionaries told him there were neither drunkards nor prostitutes in Utah, but he said, they had lied to him. The Provo *Enquirer* misrepresented my article and then only published a part. I demanded that he publish the entire article that the public may know who had done the misrepresentation, but he dared not, and we have no redress.

On the thirteenth I preached in the Liberal Institute. A Reverend Covert of the Presbyterian faith was present and expressed his surprise that there was a branch of Latter Day Saints who entertained such exalted views of Christ and his gospel. On the fifteenth, I baptized and confirmed a Mary Jane Bowlder, at Kayes Ward. I preached in the settlements on my way to Malad City, Idaho. The Saints did not like my leaving, but I am needed there. I arrived in Malad City on the eighteenth, Brother Robert J. Anthony introduced me to the Saints there. I find more talent here than in the Utah branches, but not much unity.

Attended conference on the nineteenth. I preached twice the next day. I preached in the Elkhorn Branch while in Idaho. Contentions exist about water for irrigation. Spirit of greed crops out, and to make the evil greater, everything is drying up. I went to Soda Springs with Henry Baker. I arrived at Soda Springs on the twenty-sixth. We found a home at Sister Eliason's. I preached on the subject, "Our God." Brighamites got mad and threw stones at the house. They must worship a strange God.

On June 29 I went to Soda Springs. Brother Anthony and myself continued to labor in Idaho. There are some good people here, but some are given to intoxication in some parts we visit, and thus our efforts are neutralized to some extent by their inconsistencies. I know of no drunkenness at Soda Springs. Brethren Christophersen and Bowman and Sister Eliason administered generously to our needs. Some of the people are tinctured with Morrisism. It took strong hold of its votaries. There was undoubtedly a power connected with it that gave Morris great influence but it was more after spiritualism, than the order of God.

On July 3, we arrived at Malad City. We both preached there and on the fourth we attended the celebration of our Nation. Brother Anthony was orator of the day; I responded to a call for a speech. The people expressed themselves pleased with our efforts; of course we confined ourselves to national affairs.

On the seventh I arrived at Logan, visited my wife's sister and family. Can find no desire for the Reorganized Church. They treat me kindly but have no ears for my message. I try to get openings for preaching but in vain. I returned to Kayes Ward, feeling that my mission here was nearly at an end. I wrote the Bishop for means to return, but he said there was no money in the treasury. President Smith granted leave for my return. I then made known my intentions to the Saints, who kindly aided me. I continued my labors through the branches until I arrived at Echo, and having obtained a half fare permit, I started on the fourth of August, by train homeward. On my way I spent a few days at Carbon, Wyoming. It is a mining town owned by the Union Pacific Railway company. Most of the houses are log, a few frames, but there is no water but what has to be hauled by train twelve miles, it is deposited in a large tank in the center of the town

and each family pays for what they use. I was gladly received by the few Saints there. I administered to Sister Davies who was very sick. I slept at Brother Morgan's. Was kindly treated by the Saints. The miners as a class are a very generous people. I went from Carbon to Cheyenne, and was kindly received by Brother John Eames. He used to keep a saloon but having joined the Reorganized Church he gave up the saloon, and being an elder, he preached to the people in his barroom. He is full of zeal, kind-hearted, and I judge visionary. Both he and his wife treated me kindly. On the ninth I arrived at Columbus, Nebraska; found George and Annie well, and their little ones. I was glad to find them happy in each other's love. Heman C. Smith visited me there. He thinks the Utah mission a failure. It certainly has not proven a great success, but the shackles of many have been broken and those have been led into the light. I had a pleasant visit with Heman. Everything in Nebraska is drying up.

On the fifteenth I preached twice in Columbus, but was not well. On August 16, George Nephi, Annie, little George and I started for my home. Was met at Logan, Iowa, by Brother Joseph Merchant who took us to Magnolia where I found wife and children at home, and glad to see us all. I had been absent nine months and was thankful to be with my family again. I remained at home to rest up, got a well dug, preached several times and was requested by the Little Sioux District to labor therein.

On September 12, I attended the Semiannual Conference. Resolution passed in the high priests' quorum, recommending that the Twelve and Seventy be sent into all the world—according to the law. A similar resolution passed in the seventies quorum, neither quorum having knowledge of the other's action. Wife attended conference by the generous action of Mark H. Forscutt, who sent her the money, as he thought she

was entitled to the pleasure, in company with me after so long a separation. During the remainder of September I remained at home preparing for the winter. My Sabbaths were spent in preaching the word.

Throughout October I continued my labors in the district, nothing unusual transpiring. We saw very close times, but that was common, yet means came in without great suffering, for which I thank God and his people. While hauling wood one day I lost my spectacles. I did not miss them till I got home, I knew not where they fell out of my pocket, as I did not have them on in the timber. I went right to the spot where they lay and felt to thank God for what I believed was his direction. I know this would seem childish to some, but I prefer being a child sufficiently to acknowledge God's hand in all things. I have had a number of experiences of God's hand in small things as well as in larger ones.

Brother William Hawkins sent me a barrel of fine apples from Oregon, Missouri. Father Elisha Palmer also gave us a bushel of fine ones. I received a letter from President Smith in which he regrets that latter-day Israel does not understand true liberty, but mistakes license for liberty. In my travels among the branches I received many kindnesses, but I find the most liberal hearts among the poor. God has blessed my daughter Alice with success in her school-teaching, the only opposition to her is with prejudiced people, who know she is the daughter of a Latter Day Saint preacher; but her success in bringing her pupils on in their education overcomes the prejudice, and she always has the privilege of holding over in the next term when her school is out. Her whole aim seems to be to make others happy.

On December 4 I attended the Little Sioux district conference, Elder Crabb presiding. I was requested by the conference to labor in that district, the members of the same prom-

ising to support my family. Sister Putney got badly hurt by a run-away team. We got her to our home, and cared for her until she was able to return to her own home. On the eighteenth my wife received two dollars from Sister Abbie Bristol of Vineland, New Jersey. We have never seen this sister but she gave as her reason for sending it, that she had been benefited by my writings in the *Herald* and she wanted to show her appreciation.

We ate Christmas dinner at Brother George Blackman's and were able to make Pearly's and little Allie's heart glad with a few Christmas presents. Weather excessively cold, snow badly drifted. I went to administer to old Sister Williams. I had to stay all night. Their house was very cold and I suffered all night, and could not sleep. On the night of the thirtieth I dreamed I saw a small cloud with a hole in the center, in which the face of a very beautiful woman appeared,—the look was divine, then the whole of the person appeared, it was sublimely grand and divinely dignified. Other beings in the form of men, majestic, noble and grand appeared, then the grandest building I ever beheld came into view. Women and children were passing in and out, and all united in sweetest, heavenly strains, "Glory to God in the highest." I awoke, my heart made glad beyond expression. Was this a view of heaven? May I live worthy to enter into such blessedness!

On the thirty-first I went to Spring Creek. I was pained to learn that my son through scarcity of work, was in destitute circumstances, and I was powerless to help him. A true parent never loses interest in the well-being of his children. I would to God I could give him the help needed.

This year I have received three hundred dollars and thirty-cents, including my traveling expenses and the support of my family of three members besides myself. My daughter Alice

Amelia, supports herself, and largely helps in supporting the family. George Nephi has been a great help in securing our homestead, and when he has earned wages has contributed to the family's welfare, but now he has a family of his own. Times are hard and work scarce and he finds it hard to struggle through. He is sober and industrious and deserves to prosper. It has been his lot with all the family to endure privations for the gospel's sake and I do not believe the Lord will permit him to suffer beyond measure. He has a kind and loving wife and one sweet boy.

(To be continued.)

Every dream must be balanced with a deed. Every ideal must be anchored in the actual. The higher go the branches of the tree in the pure heavens, the deeper must go the roots that grasp the granite. So religion that ascends towards the ideal, must also descend into the practical realities of every day. The church was a practical working brotherhood. She was making a real effort to embody the kingdom dream—the kingdom that should be a practical working brotherhood; but when she yielded to the protection of Constantine she came under the hypnotic spell of the world. She lost her fine independence, and became a dependent on the world's favor. From that hour she became the friend of Mammon, because from him she received her economic sinews. From that moment the church lost the practical secret of Jesus. She became a dependent upon the world and could not longer criticize the world.—Edwin Markham.

BIOGRAPHY OF ELDER JOSEPH F. BURTON

BY EMMA BURTON

(Continued from page 329.)

While Elder Burton was in company with Bishop Kelley, they had talked over the matter of getting the gospel boat to the missionaries at the islands. It was found that the brother who had offered to navigate her across to the islands was too far advanced in years for such an undertaking, and the Bishop was burdened and perplexed in his mind to know how to get the boat across the ocean after she was built. Elder Burton knowing that it was in his power to relieve this anxiety by offering to take the boat to Brother and Sister Devore, could not restrain from doing so, though he was twenty-five years out of practice in nautical work. "And," said he, when telling his wife of it, "you ought to have seen the very perplexed look drop from Brother Kelley's face, and the light of gladness that took its place." And now Brother Burton left the tent, and he and his wife went to all the places where their three children were, Dora in Los Angeles, Frank in Santa Ana and Addie in San Bernardino, and visited with them before leaving for San Francisco. In the meantime visited with others at these places, did some preaching, and baptized one in San Bernardino, and on August 20 left Los Angeles for San Francisco, made a stop of three days at Alila and Tulare, thence on to the city. From that time on Elder Burton worked steadily on the boat, making all haste to get it launched before Bishop Kelley should leave for the East. Being built in a shed, it was necessary to launch before the spars or rigging could be set up. It was launched on Thursday, September 13, 1894. Bishop Kelley having arranged all financial matters, was prepared to leave as soon as he saw her afloat.

Elder Burton now assuming the position of captain, took charge of cutting and setting up the rigging, assisted more or

less by Elder Jacob A. Anthony who had been at work on the boat from the starting. One of Lloyd's boat builders, Daniel Horner, was the master builder. The boat's dimensions were as follows: Length of keel, thirty-seven feet, fifteen feet beam, six feet depth, 118 tons burden. The name *Evanelia* was given her, which in the Tahitian language means *gospel*. She was dedicated at the pier in San Francisco on Sunday, September 23. Her trial trip took place on Thursday, the twenty-seventh.

The day selected for this trial trip down the bay was one of plenty of wind and sea. A pilot was secured for the occasion. Some of the young Saints of San Francisco were all eagerness to go on this trip, thinking it would be just splendid to have a sail down the bay in this nice new boat, but when they had left the harbor, and the captain was pressing her onward, with the sea flying all over her, they were far more anxious to set foot on land once more, thinking that with every lurch and plunge she was either going to capsize or go to the bottom. "I was not frightened," said Sister Parkin, "as long as I saw Brother Burton standing at the wheel with that broad smile on his face." He gave the boat a thorough testing, and came back satisfied.

After this the *Evanelia* was left at anchor in Saucileto Bay in care of Mr. Nieman, a good sailor who was going as cook to Papeete. We were waiting the coming of Brother and Sister Hubert Case of Moorhead, Iowa. Brother Case was going as one of the helping hands on the boat, as well as a missionary to the islands. Meantime Captain Burton and wife attended the San Jose reunion.

This reunion was attended with an unusual degree of the divine Spirit. The anticipated journey of the missionaries across the ocean in so small a craft called forth fervent prayers, and a greater degree of solemnity. Before its close Brother Mark H. Forscutt uttered a prophecy concerning the great destruction of life and property, that would shortly

come to San Francisco, "when hundreds would be swept away in a moment as it were," and warned the Saints who lived there to close up their homes and move elsewhere.

Captain Burton's wife being accustomed to life at sea in all its phases, knew she could render her husband valuable assistance as she would not be troubled with seasickness. She knew, too, that she would be company and perhaps a help to the bride who knew nothing about the freaks of the ocean, so she resolved, by the permission of the Bishop, to go, not as a pleasure trip but to stand by her husband in whatever danger he might be called to pass through.

At the close of the reunion in San Jose on Monday, Elder Burton baptized two persons, then went to San Francisco and on board the *Evanelia*. Provisions were to be taken on board, also bedding, and work was to be done while waiting the coming of the missionaries.

On Sunday morning, October 14, Elder Jarius M. Putney and Sister Esther Cockerton were married by Elder Burton on board the *Evanelia* just for the romance of the place. On Thursday, October 18, the *Evanelia*, with her crew of Captain Joseph F. Burton, Brother Jephtha Scott, mate, Brother Hubert Case and Mr. William MacGrath, sailors, Brother Nieman, cook, Sisters Burton and Case, left San Francisco with pilot and tugboat to take the *Evanelia* out to sea. The tugboat towed them out over the bar, which was comparatively smooth. When over the bar, the tugboat cast off our line, gave three cheers, and returned to the harbor.

The wind though light, was ahead, and the little craft being so light, did not make much progress in getting away from the land or the outer edge of the bar. At two o'clock in the morning she was struck by a terrible squall, that threw her nearly on her beam ends. It was the mate's watch on deck. The captain sprang out of bed, ran to the companionway and called, "Keep her off!" then tried to get into his clothes with

one foot on the floor and one on the wall, so deeply was she listed over. He took the wheel. All hands were on deck, except the sisters. The captain endeavored at first to hold his little craft up against the wind, which proved to be not only a squall, but the forerunner of an oncoming gale right on shore, and the captain soon saw that she would drift on shore in spite of his best efforts, for the wind and sea were rapidly rising and in the darkness of heavy clouds and thick fog, he could not see anything by which to learn his position. There was no chance left for him but to endeavor to reach the harbor again. He judged he must be somewhere near a buoy that marked the outer edge of the bar, and making a calculation of its location, pressed his little ship in that direction to get a sight of it if possible, and in a short time they saw the buoy right ahead; from that he laid his course for San Francisco. By this time the sea was very heavy, and especially on the bar it seemed as if it would tear the little boat all to pieces. The men had been busy reefing sails, to ease her over the sea as much as possible, and yet the timbers strained, creaked, and groaned as she laboriously made her way across the bar in the midst of fog, darkness and a wild waste of angry waters. What a relief when the last heavy sea was left behind. Though the waters inside the bar were rough indeed, in comparison to what they had passed through, they seemed smooth. Day was lighting up the fog, still no land could be seen, no fog horns were heard, in silence they passed on towards the harbor. Saw nothing at all until near noon, when San Francisco harbor opened up to view with its many ships. How good the sight was, yet no stop was made there; the captain ran for Saucileto Bay where there would be no harbor dues, and between one and two p. m., dropped anchor in the bay. The captain had stood at the wheel from two in the night until that hour in the day.

The *Evanelia* was not alone in making harbor in San Fran-

cisco from that storm and it seems nothing short of God's protecting care kept so small a craft from being run down by the large ships that came also, with fog so dense that none could see another. The windstorm continued to blow right on the shore for six days.

Friday, October 24 was clear and fine, with a northerly wind. The captain remained in the harbor all that day thinking that the sea over the bar would become much smoother, but being so sheltered in the little bay of Saucileto, he had not counted on the strength of the gale, or the height of the sea on the bar; and still being fine Saturday, the twenty-fifth, and a fair wind outside "nor'west," the captain thought since he had paid the lawful pilotage and towage out of the harbor once for that voyage, he would take the boat out himself the second time.

The water of the bay was still turbulent from the heavy swell coming in from sea and it was necessary to make several tacks before passing out through the Golden Gate. When near enough, it was seen, using a seaman's phrase, that the bar was still breaking heavily. To undertake to cross those two miles of breaking bar in that mite of a vessel would to the natural mind seem like madness, and indeed he was not insensible to the responsibility of the lives he had in his care; but knowing his going forth was not for gain, but in behalf of the work of the Lord, he knew in whom he trusted and unflinchingly pressed his little bark to the encounter. It was a moment that caused all faces to blanch when nearing the first great wave, not because of fear of the final outcome, but from terror at the sight of those monster waves, so long, so high, and coming with such maddening speed as if intent on destroying all that they came in contact with. The young missionary woman was in her berth, seasick; all the rest were on deck, but could render no assistance; all except the captain stood breathless, with their eyes riveted on the wall of liquid

green that towered above their spars. When it began to press menacingly against the *Evanelia's* side, the captain, who had placed the little craft in the right position to meet it, threw his whole strength to the wheel and held it firm. In scarcely more than an instant the *Evanelia*, without disturbing the level of her deck, glided to the very top and as quickly dropped to the smooth water on the other side. In another moment another wave the same size was met and crossed with the same success. Then the feeling of terror gave place to solemn awe. To be passing smoothly over those long, billowy waves in the midst of the crashing noise of waves curling and breaking in all directions, the gurgling, bubbling sound that succeeds the breaking, and the internal bellowing of those gathering force, is beyond description. Each one on deck remained standing as the position found them, gazing on the awe-inspiring sight, as she met and crossed the first, so she did all the way across; none were curling or breaking where she crossed, though high they were, but the surface was as smooth as though a pathway had been made for them, through that perilous scene. With the captain there was no flinching nor varying in his position, and accompanying this thought is, "How easy it is for the God of Abraham to work a miracle when those with whom he is working are fully competent and faithfully do their part." If Moses had been a less competent general what disaster it might have wrought in the armies of Israel in crossing the Red Sea; or if the captain of the *Evanelia* had been less skilled in knowing just the position in which to place his ship to encounter a heavy sea, or if after the first or second of those heavy rollers had been successfully passed, he had become in the least careless in his position, we know not what the result might have been. Then comes the thought perhaps much more depends on man in God's working miracles than we are apt to consider.

The year and the season that the *Evanelia* made her voyage

the ocean was unusually tempestuous, and several sailing vessels were lost and others damaged. Though the *Evanelia* passed safely across, it was not like taking a pleasure trip, save for a few days only, and how the hearts of those on board swelled with joy and gratitude to God when their eyes beheld the trees and land of the low island of Rairoa. The sun was just lifting his bright face from the ocean rim, when all on board stood on deck and in trembling voices sang, "Praise God from whom all blessings flow."

In three days more they arrived in Papeete, Tahiti; making twenty-six days from San Francisco, not an unusually long trip for even the mail packets. Yet it seemed a long time to be cramped up in so small a schooner, seeing nothing but a wild waste of waters, and a few gales off the coast. They were much disappointed not to have met Brother and Sister Devore on their arrival; but all were kindly received by the native brethren and sisters. Also Brother John W. Gilbert who was at Papeete, but not so with the French officials.

That little ship riding at anchor in the harbor, with the Stars and Stripes waving from her masthead, caused quite an excitement in the town, not of a pleasant nature, for the French of those islands do not like the Stars and Stripes. When they learned that the ship had come with the intention of remaining, they became hostile to the proposition. The first demand was duty of one third the price of all provisions on board and whatever else was sent for the missionaries.

The captain conferred with J. Lamb Doty, Esq., the American consul, as to what steps to take to equip the *Evanelia* to be legally left with the missionaries, and upon proper information he wrote the chief of commissaire stating his desires and asking what was required of their law to place the *Evanelia* in a proper position to sail from island to island without molestation. At that time the captain was not allowed to raise

her anchor nor even to change her position in the harbor. The following is the answer to his letter:

PAPEETE, December 4, 1894.

Captain J. F. Burton, Sir: In reply to your letter of December 3, in which you request the authority to equip the schooner *Evanelia* for coasting, I have the honor to inform you that upon delivery of shipping articles, it is indispensable that your vessel be nationalized regularly, or admitted to wear the French flag. The regular nationalizing is only granted after a few costly formalities are complied with, which the customs will acquaint you with. The authority to use our national colors, and to enjoy the advantages reserved to French vessels for a term of one year;—which authority can be renewed—will only be granted you on the following conditions: 1st, Ownership, one half at least to Frenchmen; 2d, Declaration of ownership to be affirmed under oath before a judge; 3d, That you can present a French captain who has a license or certificate; 4th, That the crew of the vessel must be composed of at least one half Frenchmen or natives of French nationality. A certificate giving the official capacity of your vessel, a permit for navigation will be granted from the Bureau of the Inscription maritime when all of the crew will be presented by the captain, and be put on the articles of the *Evanelia*.

A. NOGUES.

This letter together with the hostile bearing of the Frenchman caused all who were interested in the mission of the *Evanelia* to feel very badly. Half ownership and captain would give the balance of power to the French in controlling the movements of the *Evanelia* and it was feared that the missionaries would be little better off for traveling than they were before, because the nationalizing would be to equip the schooner for a trading vessel, since the Government would not grant such for religious purposes. One day while talking the matter over with those present, viz, Brother Gilbert, Brother Case and Metuaore, all felt pretty blue. Metuaore was suggesting the Frenchman that he would do the nearest right, as being the best one for half owner, and also captain, but he was already captain of a much larger vessel.

Presently Captain Burton's countenance lit up, and with a broad smile he brought his hand down on his knee with an

emphasis, saying, "I have it; you are a Frenchman, are you not, Metuaore?"

"Yes."

"Of course you are, and so are all of our people here. You shall be half owner, and we will get a captain from among our own people." This was like turning on a glare of electric light. The gloom was dispersed and the house fairly rang with laughter.

"We will have just what we want, and those crusty officials can't help themselves," said the captain, and so it came about that the afternoon was spent in the most jovial manner.

Although nationalized natives were named for half the crew, it had not entered the mind of the officials nor of our people until that moment that any other than white Frenchmen could be half owner or captain. Metuaore knew of a nice man of our church who held a captain's certificate, and he happened to be right there in Papeete for a season and without a vessel, so they hunted him up, engaged him, then sought out a crew. Metuaore was so delighted that everything made him laugh, in fact all were in a very jovial mood, but it was not to last long. When all was completed Captain Burton sent a written document thus:

A PAPEETE, December 20.

To the Commissaire Adjutant Colonial Nogues, Chef de Service Administratif. Sir: I have the honor to inform you that I have complied with the conditions made in your reply of December 4 to my request for information concerning the transfer of the flag of *Evanelia*. I now have the honor to beg you to kindly furnish me with the necessary document to equip the *Evanelia* with the French flag in conformity with the promise made in the afore-mentioned letter. With profound respect, I am

Your obedient servant,

JOSEPH F. BURTON.

In due time after the sending of the above document, Captain Burton called upon this officer to confer with him in person and upon his learning who the half-owner and captain chosen for the *Evanelia* were, he was very angry and refused to grant the French flag. Told him to take his vessel and go back to

America. Whereupon the captain informed him that he could not do that, the vessel was not his, that he was working under the auspices of an incorporated company, that he would comply with whatever the law required in order to leave her to sail or trade in those French waters, but that he could not take her back; he had no orders to do so. The officer would not relent, so the captain left him. There was no laughing that day when he came to his house where the same brethren were awaiting his coming. The captain nothing daunted visited the officer, Mr. Nogues, several times, but to no effect, though the consul informed him that if he complied with the lawful conditions they would be obliged to give him the flag, else it would become a national insult.

On Sunday, the twenty-first, the Saints fasted and held a prayer meeting. Captain Burton thought the native Saints would feel more free perhaps to be by themselves, so had the meeting for the American Saints in one of their dwelling houses. There was no manifestation by which they could judge of the outcome of the business. The appearances were for awhile that the two nations might have to settle it.

On Monday the captain had a consultation with the United States consul, then came home and wrote him (since all official business must be done in writing) :

PAPETE, TAHITI, December 22, 1894.

J. LAMB DOTY, ESQ. *Office of the Consulate of the United States of America.*

Sir: I wish to submit for your consideration the following facts and to solicit your valuable assistance in the very peculiar position in which I am placed through the unfaithful, but official promise or statement of one of the leading government officers of this place, in which the interests of the corporation which I represent are very materially jeopardized, to-wit; that in the month of July, August and September of this present year the corporate body which I represent built the *Evanelia* and sent her from San Francisco, California, where she was built, to this place, and desiring to use her for lawful purposes, I, on December 3, shortly after my arrival, made inquiry of the proper authorities, namely, "The Commissarie Adjutant Colonial Nogues, Chef de Service Administratif"

as to the necessary steps to be taken to receive the privilege of trading between these islands; to which I received a reply on December 4 stating that if I wished to equip the vessel for coasting, it would be indispensably necessary for me to put the vessel under the French flag, which I could do upon complying with certain conditions named, one of which was, that one half of the ownership should be transferred to a Frenchman; supposing that these promises were made in good faith I proceeded to comply with the conditions named, and on the tenth day of September passed half ownership of the *Evanelia* to Mr. Tekanan of Pepeete (Tekanan is Metuaore's real name. *Metuaore* means without a parent,—his father had died.) Before the notary in strict conformity with the law, and in good faith and having complied with all the conditions named, I applied on December 20 by letter to the office of the Chef de Administratif for a fulfillment upon their part of the promise made in that letter of December 4 and December 21 received a reply denying me the privilege of the French flag. I therefore find myself (possibly) without a flag for my vessel, and the interests of the incorporation I represent jeopardized and am put to great expense and injury through the nonfulfillment of the declaration officially made to me by the Chef de Service Administratif Nogues, and I claim that as he without reserve promised the right of the privilege and use of the French flag upon my complying with certain conditions not of my choosing, but of his demanding (the copy of letter was left unfinished here, but the consul answered as follows:)

UNITED STATES CONSULATE; PAPEETE, December 22, 1894.

Joseph F. Burton, Late Master of the Schooner Evanelia.

Sir: I have the honor to acknowledge the receipt of your letter and its inclosures of this date concerning the schooner *Evanelia*. I shall study the questions you mention, and forward you my opinion. I am also inclined to use my friendly relations with his excellency the governor to effect if possible the repeal of M. De Chef de Service Administratif's refusal to grant the French flag to the *Evanelia*.

I am sir, respectfully yours,

J. LAMB DOTY, *United States Consul.*

Consul Doty also advised that Captain Burton with an interpreter visit the governor and present the case in person. This the captain did, and made the statement that he had complied with all the requirements of the law.

"Who is the Frenchman that is now half owner of the schooner *Evanelia*?" asked the governor.

"Metuaore" was the captain's reply. This was evidently a surprise.

"By what right does Metuaore claim to be a Frenchman?"

said the governor with a touch of asperity in his tone. Captain Burton's reply was:

"By the right that placed these islands under the French Government." The governor looked nonplussed; he had evidently not expected the natives to be considered Frenchmen in that sense. Perhaps, too, he might not have relished the thought of Metuaore being his national brother.

When the silence was becoming a trifle too long, Captain Burton asked if there was anything more required of him in order to obtain the flag. Without changing his straightforward gaze, he replied: "Nothing more," and waved his hand as a token that they were dismissed.

It seemed evident by the governor's surprise that M. Nogues was conducting the business without informing the governor. When he learned of the governor's statement he said, "We can not hinder you from getting the flag, but will make you all the trouble we can," and proceeded to do so, in various little perplexing ways, until the day after the mail packet had sailed for San Francisco, then she was permitted to start for the Paumotus, but those who had come from America were prohibited from going on her. This was the very cause of her going. Mr. Burton wished to find Elder Devore if possible and deliver the missionary boat to him. The officers now found that the tables were changed.

The man who had been a humble supplicant now stood on his dignity as an American citizen, and claimed the right of all other Americans who visited the islands, namely to go from island to island in whatever vessel he chose, provided the captain was willing to take him, and further he informed them that if those rights were infringed upon, he would appeal through the consul. So they interfered no further with his going, but still claimed that the American missionaries should not go, and there was the vessel nearly ready to start.

Again Elder Burton went to the consul to see what better

be done. His advice was that they all three, i. e., Brother Gilbert, Brother Case and wife go to the governor and get his consent to travel in the *Evanelia*, and then it would not again be interfered with, so they went and came back triumphant, and on January 18 the *Evanelia* sailed out of the harbor for Niau, but the wind being contrary they made Kaukura, and there found Brother and Sister Devore. So Brother Burton was able to relate the circumstances to Elder Devore in person regarding the gospel boat, and give it into his custody.

After a most pleasant three-day visit at Kaukura among the native Saints and with Brother and Sister Devore, the *Evanelia* sailed again with the thought of going to Niau to land Brother and Sister Case, and Sister Devore who wished to see D. M. Pohemiti, the church secretary, but the winds were too contrary. There was not time enough to beat there and get back to Papeete in time to take the next mail packet for California, so the captain received the order to square away and run for Makatea where Sister Devore wished to stop for a day, then leave Brother and Sister Case there to finish the work that she would commence in preparing the Sunday school for conference exercises.

They landed at Makatea on Sunday afternoon and in the morning D. M. Pohemiti landed there also. There being no harbor on that island, the captain and crew must needs stay on board and take the schooner around to the lee side of the island and beat about till ready to start again.

The captain was notified to be back where the missionaries could go on board again Tuesday morning as soon after daylight as possible. And all were astir on shore bright and early, but no *Evanelia* in sight. At nine a. m. she was in sight away at the end of the island, the wind was light and ahead so she had to beat, and made slow headway to the impatient waiters who had stayed one day longer than they had intended. At one p. m. the vessel was not much nearer than when sighted,

however, she was sending a boat ashore, so it was resolved to send a man off in a canoe to meet the boat and send word back to the captain to tack ship and go to the other side of the island, and those who wanted to go on board would walk across, a distance of three miles, and meet the vessel on the other side. While those who were to start on their long walk were making ready, the Saints were called together by two strokes of the bell that hung on a coconut tree. When all were assembled, a short, but very impressive service was held.

The president of the branch gave a brief address, then the natives sang, after which Pohemiti offered prayer. At the close of this Elder Burton standing with outstretched hands, made a feeling prayer, commending the young missionaries who were to remain there to our heavenly Father's special care, and pleading for the same care in behalf of those who were about to go again upon the adverse waters, and his blessing upon the Saints who had ministered so willingly to them, and after singing "Praise God from whom all blessings flow," and shaking hands all around again, the march across the island in the boiling sun commenced.

But it seemed that the Father's protecting care which was so humbly asked in Elder Burton's prayer was readily extended to them in that a cloud—that is not always seen in those sunny skies—obscured the sun and presently a refreshing shower of rain fell upon them cooling the air. It did not last long, and the heat dried their clothes again before they reached the shore on the opposite side of the island. The travelers were weary indeed, but were not cheered by the sight of the *Evanelia*. With the shower, the light breeze had hauled right ahead again, shortly after the *Evanelia* had tacked to the other way.

However by eight p. m. all were safely on board by making two three-mile trips in the boat, but there was a dead calm all night and until the next afternoon, when about ready to clear the island it was learned that the water supply was too short

to start for Papeete, so it was ten o'clock at night before the supply was somewhat increased by a boatload of water, coconuts and two or three demijohns of water. But notwithstanding these hindrances and a three days' calm they arrived in Papeete in time to take passage home to America in the mail packet *Tropic Bird*, which sailed February 16. She, too, was becalmed before reaching Papeete.

Mr. Burton delivered the *Evanelia* to bishop's agent, "Metuaore," he to keep her in order, to collect funds to pay her expenses, and to Elder Devore, missionary in charge to use in the mission as he needs her, direct her movements as he shall have need. The agreement among them was, that when it was thought best the *Evanelia* might while sailing among the islands carry dry goods as freight, but never buffa or copra.

After the business of the *Evanelia* had been settled, Captain Burton and wife boarded the *Barqueinteen Tropic Bird* on Saturday afternoon, February 16, 1895, for San Francisco, and arrived March 20, after a passage of twenty-four days. Elder Burton says:

The following day after our arrival in San Francisco, got a letter from Brother John R. Cook of Sacramento wishing me to visit and administer to him as he was suffering much with a cancer in the stomach. That same evening being that of the Religio, a reception was given at Sister Knight's where we were stopping. I left there on the seven-thirty train Saturday morning for Sacramento, arrived at noon, and with Brother Harlow, administered to Brother Cook in the afternoon. [We remained at Sacramento, preaching, visiting, and administering until the 25th.]

Having received \$16.85 from the Sacramento Branch towards my passage to General Conference, I arrived in Oakland, stayed all night at Sister Brown's, and visited Brother Curry in Berkeley next day. Then over to San Francisco and delivered up the one half of the *Evanelia's* registry to the registry's office in custom house.

Stayed all night at Brother Kaighn's. On the 28th, left San Francisco for Irvington. Visited Brother and Sister Davis, and Sister Driver. Stayed all night at Brother Stiver's. Next day to San Jose. Stayed all night at Brother Clapp's. A reception was held there, also by the San Jose Branch. During the evening there was singing in seven languages. Sister Clapp rendered a song in Hawaiian and one in Chinese.

March 30 left San Jose en route for conference. Emma stayed in San Jose. . . .

Arrived in Los Angeles on Sunday, seven-thirty a. m., March 31, preached twice, stayed all night at Brother Earl's. Saw Dora, Joe and the children. Left on the one-thirty train Monday for Kansas City, by way of Santa Fe. During the next three days I experienced the comforts and discomforts of traveling.

April 4, arrived in Independence, put up at Brother Luff's; attended Sunday School Association. Went out to Brother John Layton's. April 6, conference commenced. I was a delegate for Forster District, Australia, seven votes. Attended most all the meetings and preached once and lectured on the *Evangelia*. After conference, visited at John Layton's, and on Wednesday morning Brother John took me, also Brethren George Montague and Hawley with his horse and buggy to Kansas City. With Brother Montague, I got a ticket for Omaha, and got to Moorhead next day at noon, at the former home of Brother Putney, arriving April 18. Brother Montague is father of Sister Case of *Evangelia* fame. Visited Brother Case's and family, and Brother Ross; and married a young couple.

On April 23, started homeward from Moorhead. After several short stops among friends, got ticket for California in Kansas City April 25, and arrived in San Bernardino the 28th. Visited there and in Garden Grove and Los Angeles.

Got word that Emma was sick at Mount Olivet, and went home May 1, staying until the thirteenth, when Emma was able to be about again. I got to San Jose the fourteenth and preached the 16th. Went to Gilroy and to Santa Cruz. The twenty-sixth, preached the funeral sermon of Sister Peterson, and back home again until June 17. Went to San Jose; met Brother Gilbert from the Society Islands, and visited during the week. Got a letter from Sister Cobb of Lower Lake to go and visit them. Went to San Francisco June 26. Meeting at Sister Anthony's. Went next day to Calistoga by rail. Mr. Gibbs met me at the station. I preached same evening in the Adventist church. On the twenty-eighth, visited and preached in the evening in the same place, and continued until July 3, preaching twice on Sunday; intended going to Lower Lake, but through a misunderstanding at telegraph office at Calistoga, I did not get the message.

(To be continued.)

“Earth's crowned with heaven and every common bush
afire with God. But only he who sees takes off his shoes.”—
Elizabeth Barrett Browning.

PIONEER DAYS

BEING THE BIOGRAPHY OF EBENEZER MILLER, Sr., BY
ROBERT MILLER, HIS SON

Introductory: Father was born in Dunfermline, Fifeshire, Scotland, January 8, 1838. He was left motherless when about ten years old. At a very early age he learned the trade of weaving cloth, and was the proud winner of a prize (twenty-five dollars) offered by Queen Victoria, for the best work, he having woven the queen's picture and Crystal Palace of London, in linen. With mother gone and home surroundings not the pleasantest, at the age of fourteen, in company with other



BROTHER AND SISTER EBENEZER MILLER.

boys, he set out to sea. He served an apprenticeship of four years and was presented with a gold watch and chain and ten dollars, for faithful services rendered. On one of the voyages, while the vessel was loading at Seaham Harbor, England, father became acquainted with a young sailor by the name of Jack Turner. They became fast friends, Jack taking Ebenezer to his home, where he met Mary Turner, who, on April 25, 1860, became his wife. Being now a full-fledged sailor he continued to sail the seas, visiting many noted lands, encountering terrible storms and was shipwrecked several times.

During the year of 1865, Utah elders came to Seaham Harbor. Father and mother became interested and were baptized into the new faith September 30, of that year. Led away by glowing accounts of a land flowing with milk and honey, father made what he thought was his last voyage as a seaman in March, 1866, sold all they possessed and on April 27, 1866, they said good-bye to relatives and old friends, feeling confident they were obeying the Lord's commands. Up to this time their union had been blessed with three children, James, now four years old, Mary, who died when about fourteen months old, and Ebenezer, three weeks old.

They sailed from Liverpool, on the *John Bright*, a sailing vessel, much different from our floating palaces, taking almost eleven weeks to reach New York. Before leaving England father had to give the elders sufficient money to cover two and one half first-class fares to Salt Lake City. The elders observing father still had a little money, offered several times to save it for him—father thought he was quite capable of taking care of it himself, but before the journey's end they had emptied his pockets, he having to pay the second time for everything they ate, or anything the elders might please to call a luxury or favor.

With seven hundred and fifty newly-made adherents to the faith they were transported across the country in cattle cars; boards were used for seats, bread and water the daily bill of fare. At each stop the elders bought up all the bread at five cents per loaf and sold it to them at ten cents. They suffered many indignities en route—whenever a stop was made crowds gathered and jeered at them. Baby Eben became very ill and James came down with the measles, which made conditions more trying.

After ten days travel in this manner they reached Wyoming, [Nebraska] erected tents, using blankets for this purpose. Father had to walk one and one half miles to get medicine for

the children, and food. They were in camp about two weeks awaiting the arrival of wagons to convey them to their destination, but when transportation arrived it was found to be only sufficient to carry the luggage and children, but by this time it had been made plain who was "boss" and they dare not complain, so the long, weary journey on foot commenced.

One day a fine young man of the party went ahead to secure some game. He was never seen again. Search parties were formed, everything possible done to find him, but to no avail. It was thought he might have fallen into the hands of the Indians, as a large company of them were seen the following day, or he may have fallen down one of the crevices. The train moved on with a heart-broken wife and a sorrowing family.

The allowance for our family was one pound of very poor brown flour a day, one pound of green coffee per week and one pound of bacon a week, the latter item not being fit to eat was used to grease the bake kettle. Flour and water pancakes, with the green coffee, was the daily menu. Occasionally they were able to buy a little bread or milk, which was considered a great treat. Another treat—a big grizzly bear was shot and father was able to buy fifty cents worth of the meat, sitting up all night to cook it.

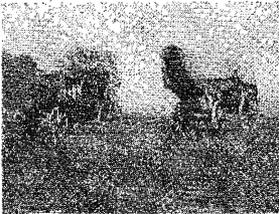
About five hundred miles east of Utah a boy about eight years old died suddenly. Father assisted in the burial. The body was wrapped in a sheet and laid in the ground. The wolves were skulking near by. The immigrant train moved on again, leaving another loved one behind.

Clothes were washed when stops were made and dried on the backs of the wagons while the company was en route. Often mother dried the baby's clothes by pinning them on her skirt. At the place where they crossed the North Platte River it was about three feet deep, as there were not sufficient

wagons for the amount of merchandise they were carrying, and to accommodate the women, they had to walk through the water, it being necessary to hold on to the wagon chains in order to keep from drowning. Two other rivers were crossed in like manner.

One day they traveled until eleven o'clock at night before they found water. Father was making a fire, as they had not had supper, mother had put baby Eben to sleep and was making him comfortable under the wagon, when a splash was heard. James, left to himself for a few minutes, I suppose, had gone exploring and fell into the river; a good thing he screamed as it was so dark they could not see. Father jumped in and clutched him by the hair, just as the current was carrying him on. No supper for father and mother that night.

One morning the captain issued orders for all to keep close to the wagons, as there were Indians in the vicinity. Later in the day about fifteen hundred rushed through the company, helping themselves to whatever they wished, but did not kill anyone. The United States soldiers were close on their trail. About an hour afterwards a herd of buffalo was seen in the distance; luckily for them we were going in another direction.



Prairie Schooner and Coach.

Walking until midnight in a continuous rain, almost dead for the want of a drink, when the cry "water ahead" rang out, everybody rushed forward to drink. When daylight appeared the discovery was made they had drunk their fill from a stagnant stream. Mother, who was already worn out with the long walk, became very ill after drinking the water, and her only desire was to lie down and die. She took baby Eben and when the opportunity came, hid in some bushes, but was soon missed and a search party sent back to find her. Being too weak to walk she was allowed to ride for

the balance of the day, father having to pay three dollars for the privilege.

Tramping day after day for ten long, weary weeks, enduring hardships which words can not describe, Salt Lake City at last came in view.

They had previously been told that Enoch's band would come to meet them, but these good people, only desiring to do the Lord's will, were greatly shocked when the drivers of the wagons pointed out the places of interest—the Gilded Bee Hive, home of some of Brigham Young's wives; the Gilded Lion, home of more of Young's wives; the Gilded Eagle, home of still more of his wives—a schoolhouse for the children of Brigham Young. They had, of course, been kept in ignorance of the doctrine of polygamy. How gladly would they have retraced their steps, but returning was impossible.

They were all taken into the tithing yard, where teams were waiting to convey those of the immigrants who had relatives or friends in Zion City, to their homes. At last all were taken care of with the exception of two families and the Miller family, who were left in the tithing yard. The gates were locked at eight o'clock. No attention had been given them. Provisions had run out two days before and they now went to bed hungry; the bed being Mother Earth, and the mattress, straw. Oh, how different from the home they had left in England. The tithing yard was really the cattle yard, called tithing yard as the cattle were turned over to Brigham Young by members of the church as tithing, he, in turn giving it as pay to those who worked for him. While "Enoch's band" had not met them when they approached the city, truly it entertained them all night; first, "moo," then "baa," then a deep grunt. The next day the other two families were taken away, leaving the Miller family in sole possession of the tithing yard.

That morning, Squire Wells, one of the officials of the church, honored the yard with his august presence, telling

father he was to work for him in his lumber mill, about seventy-five miles from the city, father to receive seventy-five dollars a month and board, with the promise that he, Squire Wells, would see that the little family were properly cared for. There was no alternative, and father started on his journey immediately. That night mother and babies cried with hunger and cold. This was in the month of October. Squire Wells had already forgotten his promise to look after the family, and nothing had been given them to eat.

The following day, the fourth the family had gone without food, mother could not stand to see the children starve to death, and taking James by the hand, went down Jordan Street and asked food for him. A woman gave her a plate of cold potatoes and a half loaf of bread. This was all they had to eat that day. It rained all that night and as there was no roof on the cattle shed their clothing and bed of straw was water-soaked. The next morning mother determined to see Brigham Young. With the children she knocked at his door about nine o'clock, in answer to which the servant informed her Mr. Young would not be up until eleven o'clock. The servant inquired of mother if she was one of the greenhorns who had lately arrived. Mother asked if they might go in and get warm, also dry their clothes, and received permission. Mother seeing the servant about to throw out a pan of leavings from the table asked if they might have them, the servant realizing then how hungry they were, gave them something to eat. A bell rang somewhere in the room, the servant hastened to open the door and mother had the honor (!) of meeting Brigham Young.

“Well, it is me you wish to see, sister, is it? You are one of the ‘greenhorn’ immigrants who landed a few days ago.”

“Yes, Brother Young, Squire Wells has sent my husband away to work and we have been four days without shelter or food, and I have come to you.”

“Sister, I am afraid you are apostatizing, you have an apostate spirit in you. Some people can fast forty days and nights. You have not come to that yet.” Then, “What have you there?” She unwrapped the baby. Mr. Young asked how old it was, and on being told it was four months, said it was a poor little piece of a thing. Mother said it had been sick all the time, not having sufficient food and care, whereupon he sent her to the drug store for a small bottle of oil, and told her to see Squire Wells. Mother called on Squire Wells three or four times, but he was never at home, at least, not to mother. One of his wives offered mother her wash house to sleep in, provided mother would do her washing, which offer was gladly accepted.

About this time a stranger called on mother at the tithing yard (this was still their home during the daytime), and introduced himself as Ebenezer Miller, stating he had heard her husband’s name was the same as his and wished to find out if they were related. After some conversation the discovery was made that they were first cousins.

After living about three weeks in the tithing yard, sleeping in Sister Wells’ washhouse, securing food here and there by doing washings, Cousin Ebenezer came with the glad news that he had secured a room for them at Brother Foster’s, they to pay six dollars per month for same, Brother Foster having agreed to accept scrip in payment.

About this time father returned, not having met with much better treatment than mother. Instead of receiving the promised seventy-five dollars, Squire Wells gave him a broken stove, which he considered worth sixty dollars, and deducted fifteen dollars for tithing.

Father secured work on the tabernacle, then in process of construction. Cousin Ebenezer had not forgotten them and had been busy on a bed, a table, two chairs and a bench. They secured a kettle, two tin cups and a bread pan, and with these

(not forgetting the sixty-dollar stove) started up housekeeping.

When the rent was due Brother Foster insisted on being paid in money. Father received his pay in scrip, so in order to keep a roof over their head, he sold twelve dollars worth of scrip for six dollars in money.

Mother secured the washings of six Gentile families and as this was the only real money they had so far received, they determined, if possible, to save it, with the hope of being able to buy a small piece of ground for a home of their own. Thus the winter months passed. In the spring, Brother Foster raised the rent to eight dollars per month, which really meant sixteen dollars, as father was paid in scrip, but had to pay the rent in money. With the savings from the washings they were now able to buy a rocky piece of ground. Cousin Ebenezer secured a tent, erected it on the lot, and the family moved into it in the month of June. In August father secured work about forty-five miles out of the city and the little family saw him but once a week.

One day mother got a cow's head, had it all cleaned and ready for cooking the next day. That night mother and James awoke with a start, they heard a peculiar noise, then a tugging at the tent; with fearful hearts and trembling bodies they waited, then all was quiet, mother looked through a hole in the tent in time to see "Mr. Wolf" running at high speed. He wouldn't have to worry about his dinner the next day, but mother and James were satisfied that he keep the coveted head, as long as he continued in the direction he was going.

Some weeks after this another wolf paid them a visit, but this one came in sheep's clothing. Since they had purchased the lot, mother and little James had been working hard to clear it of the stones, and had put them in a pile to be used later on for the foundation of a little home, the possession of which had for some time been a cherished dream. Cousin

Eben, always at hand to help, made a mold which held two adobes, and mother tried her hand at brick making. The first day she turned out twenty-five, the second day, sixty, the third day, seventy-five, the fourth day, one hundred, and in a comparatively short time she had three thousand. A brother passing by one day asked her if she would sell him half of the adobes. She was delighted at the prospect of making a little money and the agreement was made. Mother helped the brother load the wagon, and as he was driving away he called back: "Sister Miller, I am sorry I can not pay you now, but if I never pay you in this world, I will the morning of the first resurrection."

A kind brother, a builder, seeing how hard mother was working, said he would build one room for them if father would come home and tend the mason. Mother explained father could not leave his work because it meant food and fuel for the winter months, but as it was the latter part of October and getting pretty cold to live in a tent, she volunteered to help him. The brother said she would not be strong enough, but she had endured many hardships since leaving England and for a home, even if it was only one room, she was willing to endure more. She arose at three o'clock each morning, in order to have the mortar ready and the adobes in rows, handy for the brother when he arrived. As the walls grew higher she had to go up and down a ladder, carrying the mortar and adobes.

At last the little room was finished and the family moved in, feeling very proud in their new home.



Adobe House.

Mother had promised to make the brother three thousand adobes in payment for building their little home and now started on them. The first day she made seventy-five, and the following morning discovered that the Indians had found enjoyment in destroying her work. But she set to work again and

in a short time the adobes were made and delivered to the brother.

After enjoying the comforts of their own home some weeks, about three o'clock one morning that part of the country was visited by a cyclone, which tore the roof and one side off the little house. Clad only in their night clothes, mother and children had to go a half mile to the nearest neighbor, stumbling in the dark, the children crying with terror, their feet cut and bleeding. Later, with the help of two good brothers and Cousin Eben, the home was repaired.

Father came home with forty dollars in scrip, ordered sufficient wood for the winter and paid for it with part of the scrip. When the lumbermen tried to cash the scrip he was advised it was no good, father investigated and received the same satisfaction as mother had some time before, that he would receive his pay on the morning of the resurrection.

About this time their lives were brightened by the advent of a baby girl in the home, who was called Mary.

Father now began to work for Brigham Young on the canal, staying at this work about two months, for which he received three one hundred pound sacks of flour and a pair of shoes. When this work was finished father was unable to find other employment until the following April. Mother secured work in a restaurant at fifty cents per day, later being raised to seventy-five cents, then to one dollar. In April, father was fortunate to secure work on the Union Pacific Railroad, which was then being laid, receiving fifty dollars per month and board, but was only able to come home once a month as it was some distance away, and traveling via stage coach expensive.

In September the road was completed, father being present at the driving of the golden spike, where the two forces of men met, joining the West to the East by rail.

About this time Brigham Young issued a command for all

to pass through the Endowment House. A special garment had to be purchased, which cost about eight dollars and fifty cents. The Danites officiated. They were dressed in white and wore masks. Everybody received a new name, passed behind the veil and gave their oath, under penalty of a terrible death, never to divulge what they saw and heard. Mother and father could never be persuaded to say more on this subject and passed to the beyond keeping the oath made that day.

Father now secured work at Cottonwood Canyon, but after working six weeks was forced to return home, as black small-pox had broken out in that section.

Toward the end of October they were ordered to move to Rush Valley, about sixty miles away. Some time previous to this Rush Valley had been a thriving settlement, but the Indians killed so many of the inhabitants, the others fled and the plan now was to repopulate the place. For the house and lot they received twelve sacks of flour and twelve bushels of potatoes. Mother exchanged a tablecloth for six packages of baking soda. Father purchased a wagon and a yoke of oxen. Loading their few earthly possessions into the wagon, early one morning they started for their new home. They met with many trying experiences, but I will relate only one. While on the road at night a pack of wolves followed them. They drove as fast as possible, but it would not be long before the wolves would be upon them, then out of the dark, like a heavenly messenger, glimmered a light. It proved to come from a house and they were given shelter for the night.

Their destination finally reached—the new home was a dug-out. Mother made some adobes, so the house could have a chimney. They then proceeded to fence in the land, which task took them about five weeks, working early and late. In time the land was ready and they planted corn, oats, potatoes and garden truck, but just before the harvest everything was de-

stroyed by grasshoppers. They had been on the place over a year and during all this time had nothing to eat but flour and potatoes.

Little Janet was born in this home in the hillside; no medical attention, no delicacies for the sick mother and no kind neighbor to lend a helping hand. When a month old the little darling was taken away. No satin-lined casket or pillow of down, but very loving hands lined a wooden box with an old skirt, made a pillow of grass and weeds, and the little one was laid in very gently, then mother, father, brothers and sisters said a fond farewell. The spot selected, father dug the grave and lowered the precious little body which was lent for so short a time. The grave was dug very deep and father got cedar posts and put them around so the coyotes would not disturb the little grave.

Owing to lack of medical attention and nourishment mother became ill. Father loaded the wagon with cedar posts, which would bring money in town, put what little bedding they had, on the wagon, and the family started for Salt Lake City. Medical aid was secured for mother and when father wanted to pay the doctor (who was a Gentile) with cedar posts, he refused, saying: "No, Mr. Miller, sell them and use the money for your family, it is a wonder you have any family left." Father left the family with friends and went back to see how best he could dispose of his property at Rush Valley. He received five dollars and a gold chain in exchange for it. Not much in property those days.

They rented one room at five dollars per month and father made two rough beds, a bench, a table, two chairs and secured a sheet iron stove, and they started housekeeping again.

Mother found work in a Gentile restaurant, told them her story and they promised to help her escape the clutches of the Mormons. They also gave father work and as they kept the

family in food, father and mother were able to save most of their earnings. When sufficient was saved to pay their way back to England, these kind-hearted people furnished them clothes and did all they could to assist them to escape. The utmost secrecy had to be observed. No one but the Mormons had teams, so father told one of them that he was going up the canyon to work, mother going as cook and promised money if he would drive them and their luggage to the mouth of the canyon. Money was a great temptation to a Mormon, as they seldom were paid in anything but scrip, nevertheless father kept a watchful eye on him, fearing he might suspect and give the alarm. Father had arranged the time of starting so they would reach the railroad station just before the train rolled in. The brother evinced surprise when father said he thought they would take the train part way, but raised no further comment upon receiving the amount which had been bargained for to take them to the mouth of the canyon. Mother shook with fear for hours, dreading lest they might be found out and pursued.

Their first stop was Ogden, where they had to wait about ten hours for the immigrant car. They decided to put in part of the time by getting sufficient food for the journey to the next lay-over; the lunches prepared by the kind restaurant people, in their excitement to get away, had been left behind. On the way they passed several wigwams, and mother recognized the Indians as some who had visited her tent in Salt Lake City and whom she had fed. Eben was so tanned with the sun and his eyes so shiny black, they thought he was a papoose, and on a number of occasions had tried to steal him. Mother stopped for a friendly word and in the twinkling of an eye Eben had disappeared. A number of people volunteered their services to help find him, but after five hours of hunting they were still unsuccessful. Then suspicion pointed to the Indians

and a systematic search of their tents was begun. After a number of the tents had been searched Eben was found seated on some skins, evidently not a bit worried, for he was eating a big piece of black bread and deer meat. Eben safe in hand, they boarded the car. At one of the stations some Indians came through the train, trying to sell their beaded work, their eyes rested on Eben, they insisted he was a papoose stolen by the white people, and it was with difficulty father and mother were able to convince them to the contrary. If mother had not fought so valiantly for him, Eben to-day might have been a great Indian chief—"Rain-in-the Face" or "Mountain Lion," instead of plain Eben Miller.

After traveling five days they reached Council Bluffs. It was about twelve o'clock at night and their train was not due until four in the morning. They had to pay one dollar for the privilege of sitting in a room at a near-by restaurant, the landlord agreeing to call them in time for breakfast, should they fall asleep. He locked the door on the outside and five minutes before train time announced breakfast. They just sat down as the train arrived. He said: "Here is your train if you want it, it will be a week before there is another one. Five dollars, please." Of course they wanted their train and father had to hand over the five dollars. A man helped father put the luggage on the train, then charged him a dollar for his kindness. In the excitement father forgot his overcoat. Just as the train was about to pull out a big, burly fellow came running out of the station calling: "Hey, do you want to buy an overcoat?" Father said: "That is my coat." "Well, you can't have it unless you give me three dollars for it." As father had some things of value in the pockets and the train was pulling out, the exchange was made. When he had time to investigate, he discovered that everything had been taken out of the pockets.

In time, New York was reached and they secured passage on one of the Cunard steamers, reaching Liverpool ten days later.

Changes were found in England. Mother's parents had passed on. Relatives and friends remaining were rejoiced to see them, as they had never heard from them and never expected to. Four rooms were furnished for them in mother's old home, where the little family now found happiness.

The day after their arrival the captain under whom father served his apprenticeship heard of his return, and as he needed a mate, father accepted the position and sailed the end of that week.

The family had been in England four months when the writer first saw the light of this world.

Father remained with Captain Noble a year when he was shipwrecked. He then gave up the work and became a coal miner. He stayed at this work for six years when a strike was declared. They had been able to save a little money and now invested in a grocery store, but this did not prove profitable business; the miners were father's friends and felt they ought to be trusted, and very often all the payment father received was their promise.

Four more children had been born to them during this time: Violet Elizabeth, who died at the age of fifteen months; John and William, and a daughter, who died at birth.

The grocery business proving a failure, they decided to leave the country while they still had a little money, and taking their family of six children again set sail for America. This time they settled in Shawnee, Ohio, where father, James and Eben secured work in the mines.

Back in 1865 when father and mother joined the Utah Church, two dear friends, John and Mary Gillespie, also joined, but did not migrate to Utah. They now learned that

these old friends were living in Pittsburg, Pennsylvania, and mother, on receiving an invitation from Mrs. Gillespie, prepared to pay them a visit. The meeting was indeed a joyful one. Mr. and Mrs. Gillespie had been more fortunate than my parents, having learned of the true church, left the Utah Church and became connected with the Reorganization. Sister John H. Lake (then Sister Wood) spent each evening at Sister Gillespie's, and the two good sisters tried to show mother that they really had the truth. These talks stayed with mother after she reached home and she became so concerned that she made another trip to Pittsburg to hear more of the gospel. She was convinced and wrote back to father, telling him to come to Pittsburg to see her baptized. He caught the first train for Pittsburg, his determination being to stop that baptism, he had been fooled once, but never again! Well, father was too late for the baptism, or to stop it, mother being baptized in the morning and he did not arrive until time for the afternoon prayer meeting. Knowing his feelings in regard to it the two good sisters above mentioned, prayed constantly during the meeting that he might be convinced of the truth of this work. Father arose, his intention being to denounce "Mormonism" of every kind, but the Spirit rested on him, his frame quivering like an aspen leaf. He could not utter a word and sat down. He purchased some church books and carefully studied them and about a year afterwards, while attending district conference at Wheeling, West Virginia, was baptized by Elder Gomer T. Griffiths.

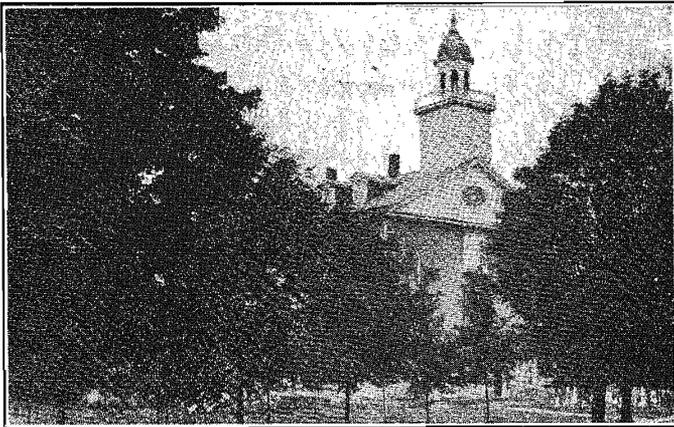
About this time the miners went on a strike and the family moved to Kansas, and from there to Liberal, Missouri, where a farm was purchased. After working the farm four years a severe drought occurred in that part of the country, the farm was sold at a sacrifice, the family returning to Perry County, Ohio, making the trip by team. Some years were spent here,

father and mother assisting in every way to spread the gospel, their doors were always wide open to the traveling elder.

Age creeping on, the parents were induced to give up their home and spend their remaining days with two of their sons who were now married and living in Cleveland, Ohio.

Father and mother loved this latter-day gospel, never tired explaining it, and every opportunity found them under the preacher's voice.

Dear reader, I invite you to come with me for a beautiful walk. Let us leave the car at Willoughby, Ohio, and take an old, old path that runs up hill and down dale. On either side



KIRTLAND TEMPLE.

we see the palatial country homes and model farms of Ohio millionaires, until we reach a particularly beautiful spot, where across a meadow dotted with the browsing sheep, the woods are cleft by Nature's hand and through the vista a valley of surpassing loveliness greets the gaze. Like a silver thread the river winds along the bottom, and beyond are the hills again, on which the grand old Temple looms amid the white cottages of the Saints. We feel the inspiration of the song:

I love thy rocks and rills;
Thy woods and templed hills.

Let us continue on the winding roadway, through the valley, across the bridge that spans the little river, where many have been inducted into the kingdom, and finally the last steep climb, that brings us to the house of the Lord. Here in the very shadow of the historic building we see the peaceful spot where many of the faithful Saints of earlier days are sleeping, until the resurrection shall call them forth to that more abundant life, where disappointments and vicissitudes will be unknown; here too, my parents have found rest, and close by, two others, no less humble and faithful, John Gillespie, the model deacon of the Temple and his faithful companion, whose every testimony has been a sermon to those who loved to listen to the eloquent voice that spoke from behind the sightless eyes—these friends, who in life loved to be together and talk about the gospel, have not been parted in death. And as our eyes rest upon the grassy mounds, we feel to say with the Apostle Paul:

“They have fought a good fight, they have finished their course, they have kept the faith.”

We blame the church when it is saturated with intrigue, we despise the spiritual when it is harshly austere to the temporal; but we honor everywhere the thoughtful man.

We bow to the man who kneels.

We are for religion against the religious.

We are of those who believe in the pitifulness of orisons and the divinity of prayer.—Victor Hugo.

THE NAUVOO CHARTER

REMARKS OF HONORABLE MR. BACKENSTOS, IN THE HOUSE OF
REPRESENTATIVES, JANUARY, 1845, AGAINST THE SENATE
BILL, FOR UNCONDITIONAL REPEAL OF THE NAUVOO
CHARTER

[The following remarks by the representative of Hancock County, Illinois, will throw some light on the situation during the perilous time in Nauvoo from 1843 to 1846. It will account for the reason why the anti-Mormons dubbed Mr. Backenstos a "Jack-Mormon."—EDITOR.]

Mr. Backenstos of Hancock, said he arose under embarrassment, to speak upon this question, having been preceded by gentlemen on both sides, who had favored the house with a display of talent and ability which it was not his good fortune to possess. But impressed with the importance of the bill to a very large and respectable portion of his constituents, he felt called upon to say a few words, and state to the house some of the objections which might be urged against its passage, he considered it a matter of deep interest to that persecuted people who are to be affected by the bill now under consideration, involving their peace, happiness, and prosperity; it certainly was a subject which had enlisted the feelings, and in some degree the prejudices of a great portion of the community; on the one hand the anxious citizens of Nauvoo are looking for the maintenance of their just and equitable rights, while on the other the vindictive spirit of intolerance and persecution are awaiting their victim.

"The foiled ambition of disappointed demagogues is struggling to mount itself upon the misfortune and ruin of that people; demons in human shape infest our gallery with their presence; they are watching our deliberations with breathless anxiety and earnest expectation that we will sanction their deeds of violence and crime by our acts of legislation. I have

been sorry, Mr. Speaker, to witness the manifestation of prejudice which has been exhibited during this discussion. Men occupying the high and responsible seats of legislators should never suffer themselves to be moved by excitement, or influenced by so base a passion as prejudice; these are the elements of feeble minds and ungenerous hearts, and should never be suffered to enter the sacred retreats of liberty and laws—the hall of legislation.

“The remarks made by the gentleman from Macon, (Mr. Benedict) told us in language too plain to be misunderstood, that he felt their influence and was subject to their control. His eloquence no one can help but admire. In his manner, his gestures, and his language, he was truly sarcastic, and upon the whole succeeded admirably well in scandalizing the ‘Mormon.’ He said he was willing to mete out even-handed justice to them, and gave us the beautiful and well-painted figure of a scale suspended from the finger of the Almighty, and while he gazed contemptuously upon the picture he had drawn with an expression of vindictiveness, while on the other hand he would also apply the sword of vengeance, which part of the figure he represented with a smile upon his lip, at least he showed a disposition to immolate them upon the altar of indignation. Perhaps there may be some good reason for the deep interest the gentleman seems to take in their proscription and oppression; great men (I understand he has sometimes aspirations to a seat in the United States Congress) are sometimes disappointed, it may have been so with the gentleman from Macon, (Mr. Benedict) inasmuch as in 1842, he made a pilgrimage to the city of Nauvoo, first procuring letters of introduction and recommendations from a distinguished Latter Day Saint, then living at Springfield, to the Mormon Prophet, and other leading men at the city of Nauvoo. (Here Mr. Backenstos was called to order by Mr. Benedict, the chair deciding Mr. Backenstos not out of order, proceeded.) It has

ever been a custom whenever any distinguished individual visited that city, to throw open the public halls and extend to them the freedom of the city. This usual mark of respect was, however, omitted on this occasion. I do not wish to be understood as charging the gentleman with having been moved altogether, because of this neglect, but might it not be true that he left Nauvoo, disappointed?

“Mr. Speaker, one very important reason in my mind why we should not repeal the city charter of Nauvoo is, that you strip the largest and most populous city in this State of all her police regulations. Why not amend the charter in all its objectionable features? Why not leave them powers sufficient to maintain an efficient city organization? Shall we in any manner take part by our acts in this hall, and sanction the violence and crime committed in the wild and lawless crusade against the citizens of Nauvoo? Already have I received letters from Hancock, signed by some of the best settlers of that county, who say that the cry has now gone out that the legislature have sanctioned the violence of mobocracy; that we are with them in all their acts, give free tolerance to their crimes, and sanction their murder. Let this be true; let those wrought up by excitement—impelled to action by heartless prejudices, swear that we approve of their course, and new scenes of increased difficulties will arise and more blood will be shed. The peace of the people of Hancock hangs upon the action of this house. Let gentlemen well consider before they subscribe to any act of partial legislation, which is to endanger the safety or destroy the just rights of any community.

“During this discussion, the Mormons have been accused of every offense known to the catalogue of crimes, every depredation committed in that section of country where they live, has been heaped upon them, no matter where the charges originated, or how they have been propagated, whether true or false, they have been dealt out with an unsparing hand and

urged against them as reasons for the repeal of their city charter. That base men are located amongst the Mormons there can be no doubt. That base men calling themselves Mormons infest the city of Nauvoo, is equally true, how can it be otherwise in the nature of things with a population of from twelve to fourteen thousand souls? I do not appear on this floor to justify the citizens of Nauvoo for any wrongs committed, but I appear to defend them and all others in their just, equitable and constitutional rights. Neither do I appear in this hall for the purpose of abusing or saying hard things against the Mormons or anti-Mormons. Let even-handed justice be done unto all. It is said that the people of the city of Nauvoo have violated their chartered privileges, that they had issued the writ of 'habeas corpus,' and released or discharged the Mormon Prophet. This is true, they did issue the writ of habeas corpus; but is there nothing to be said in palliation for that proceeding? Let me inform this house that one of the ablest jurists of the military tract, publicly declared that such power was granted in the charter of Nauvoo; the legal gentleman procured the writ and afterwards appeared before municipal court and ably contended that the charter granted them not only the power to issue the writ, but also to hear and determine the case, which resulted in the discharge of the accused. It is true we were at that time on the eve of a warmly-contested, congressional election, the Mormon vote being considered no small item in deciding the question. Mr. Walker, the Whig candidate for Congress, on several occasions in his stump speeches, declared that the Nauvoo city charter, granted to the municipal court of that city, the power to issue the writ of 'habeas corpus,' in the case which arose upon the requisition of the executive of Missouri, for the surrender of Joseph Smith, and also that the municipal court had the power under their charter to hear and determine the case. All those acquainted

with Mr. Walker's legal abilities, and also with his general high character and standing in the community will readily attach great importance to his legal opinions.

“Mr. Speaker, I would ask whether there is not some mitigation for this stretch of the power granted, or supposed to be granted, in the Nauvoo charter. It has been urged by those in favor of the senate bill for the unconditional repeal of the charter, that the citizens of that place are a lawless banditti, gathered together for the purpose of protecting one another. Sir, I here declare that such is not the truth, I know that community too well to be mistaken; such a charge is a foul calumny against thousands of honest, virtuous, law-abiding, peaceable, industrious, and unoffending citizens, and I feel myself called upon in justice to that portion of my constituents, to throw back the foul aspersions with indignation to the feet of him who gave them utterance.

“Much has been said in the course of the debate concerning the quiet and peaceable old citizens of Hancock County; many encomiums have been heaped upon them, Mr. Speaker. I can not command language strong enough to express my feelings in giving utterance of praise to the moral worth and commendable conduct of the quiet and peaceable, old citizens of Hancock County. Gentlemen would not, I presume, have bestowed so many eulogies upon the quiet and peaceable old citizens of Hancock County had they but known that they were speaking praiseworthy of many Mormon citizens.

“I will here remark that many, very many of the old citizens of Hancock County have embraced the Mormon religion. The term of ‘old citizens in Hancock’ is not understood to mean, by the anti-Mormons, those pioneers of the county who have made the first settlements in old Hancock, but have joined the Mormon church and live an exemplary life, will have lost their old citizenship according to anti-Mormonism; any scapegallows

or blackleg, who may happen into Hancock County, and who rails out against the Mormons and cries out extermination, etc., he will then pass for an 'old citizen' if he has been in the county but one week. If any old cow, horse or pig, strays off within thirty miles of Nauvoo, it is always charged upon the poor Mormons, in the absence of all testimony. If any crime is committed in Hancock, it is always managed such a way that by the time the news passes through the columns of the *Warsaw Signal*, as to saddle the offense upon some Mormon, whose name is unknown to the editor or anyone else.

"Mr. Speaker, inasmuch as the gentlemen on the other side of the question have been charging all manner of crimes against the Mormons, they have indiscriminately impeached, indicted, and found guilty of every possible crime, known to our laws; such has been the declarations of gentlemen upon this floor. All the disturbances in Hancock have been packed upon the Mormons; this is not only untrue and unjust, but is also calculated to mislead the public mind; one general impeachment has been made against the Mormons.

"Now, sir, I have drawn up an impeachment with specifications against these 'self-styled,' law-abiding anti-Mormons. I do not design to say anything which is not susceptible of the clearest proof. In the first place, I will state that the enemies of the citizens of Nauvoo formed a conspiracy to provoke them into an outbreak. (Here Mr. B. made sundry charges of crime and misdemeanor against the anti-Mormons, as follows) :

"I charge them of having called public meetings and loudly and strongly threatened the extermination of the Mormon population, and all those who would not join in their wicked schemes.

"I charge them with having reported that their property was stolen by Mormons, when there was not the slightest evidence to that effect.

“I charge them with having torn down the dwelling of a peaceful citizen because he would not join them in their crusade against the Mormons, and with having driven him and his family from their home.

“I charge them with having driven from the county seat of Hancock, peaceable and quiet citizens, some of whom were amongst the first settlers of that county, charged with no other crime, and guilty of no other offense, than that they were Mormons.

“I charge them with having threatened and resisted the sheriff and his deputy, when acting under and by authority of law.

“I charge them with openly resisting a constable when in the lawful discharge of his official duty, by assembling an armed force, and at the point of the bayonet preventing the arrest of a man charged with crime.

“I charge them with having posted upon the doors of the dwellings of peaceable and unoffending families at the hour of midnight, written notices warning them to leave their home in a given time, threatening them with vengeance and destruction if they did not comply; filling even the hearts of men with consternation and dismay, and distracting defenseless women and children.

“I charge them with having made base and false representations to his excellency, Governor Ford, through some of their safety committees, and of endeavoring to inflame the public mind with the free circulation of falsehoods.

“I charge them with having sent emissaries to the State of Missouri to procure aid to carry out their base and wicked designs.

“I charge them with having undertaken to revoke a contract through one of their kind committees, between one of the first settlers and a peaceable, quiet Mormon.

"I charge them with having assembled, with dirks, pistols, bowie knives, and clubs, to intimidate and resist the county commissioners court of Hancock, when in the due exercise of their public functions.

"I charge them with having called out the militia of the neighboring counties in the name of the governor and commander in chief without his authority or consent.

"I charge them with having leveled their cannon and fired their muskets into steamboats, when on their way up the great Mississippi, compelling them to land at the town of Warsaw, there to be detained to undergo a search.

"I charge them with having hanged our governor in 'effigy' because he would not join them in their oppressions of the Mormons, and

"I charge them with having committed murder without a parallel for its atrocity and cowardice on the annals of American history.

"Mr. Speaker, these are crimes and misdemeanors which I charge upon the anti-Mormons in and about Hancock County; and sir, these charges are substantially true and I defy anyone to controvert them; they are susceptible of proof and can not be denied: those outrages which I have enumerated have been committed by that portion of the Anti-Mormon party, which we might well denominate as the mob portion; there are many who style themselves anti-Mormons, yet at the same time they look upon this mob faction with alarm and indignation.

"Then, sir, if you are in search of crimes and criminals in Hancock County, you need not go among the Mormons, for you will find them as thick as hail among that very class of citizens who style themselves anti-Mormons, who are asking this legislature to appeal the Nauvoo city charters in order more successfully to oppress that people and drive them from our State. Do the citizens in the surrounding counties of Hancock ask or petition us for the repeal of the Mormon charters, as some are

pleased to term them? Does your table groan under the petitions which have come up from the people praying for an unconditional repeal of the city charter of Nauvoo? No; not a single petition has made its appearance. No voice has been heard demanding this hasty action. It would be regarded as an act of oppression, unprecedented in this country and without a parallel in the history of legislation, to repeal a city charter, against the known and expressed will and wishes of the people, who reside under the operation of the chartered privileges. If the charter is repealed, it will be regarded, and I fear too truly, the legitimate offspring of religious prejudice and religious persecution.

“Political aspirations have had much influence in waging war against the Mormons. Several of the leading anti-Mormons have been, and continue to be the peculiar friends of the citizens of Nauvoo until they were disappointed in getting office through their votes, when they immediately turned against them and became their bitter enemies. One of the leading anti-Mormons, who now holds a high office, proposed to resign his office in favor of Hyrum Smith, the patriarch of the Mormon church, and give his influence for Mr. Smith’s election, on condition that he, Mr. Smith, would procure for him a nomination for Congress, which to the honor of the Mormon, be it said, was refused; (this occurred shortly before the ‘Carthage murder’) this same individual stands now indicted among others, for the murder of the Smiths, and that, too, by an anti-Mormon grand jury; thus clearly establishing that political considerations govern at least some of that party. Other cases might be cited which go to prove the same thing, and were it proper, the names might be called and proof submitted to this house, to bear me out in this position.

While gentlemen are so loudly charging the people of Nauvoo with so much crime, they must bear in mind that there have

been less criminal cases in the Hancock circuit court, than in any other county in the State, of equal population. I was clerk of the circuit court of Hancock County, for several years, preceding my election to a seat on this floor, and necessarily must know all about the criminal proceedings in the circuit court of my county. The city of Nauvoo, with a population of from twelve to fourteen thousand inhabitants, does not average exceeding twenty cases a year, of every description of crime.

“Mr. Speaker, I will ask the special attention of the house while I would compare the city of Nauvoo with the city of Chicago, containing about an equal population. Are we not told by an honorable member of this house from the county of Cook (Mr. Arnold) and also a distinguished member of the Chicago bar, that the criminal business of the city of Chicago consumes the entire time of the court during its sitting at that place, and that at the last term of the court, but one case out of the criminal docket was tried; thus creating the necessity of establishing a new court, in order that justice may be administered also in civil cases. How does this comparison stand? Does it not prove that the city of Nauvoo is by far the most peaceable, moral, and law-abiding city of the two? Where is then the justice of harping so much about Mormon vices and depredations! Sir, it is all a shallow pretense in making these charges, to mislead the public, and prejudice the minds of the members in favor of repealing the Nauvoo charter. Why are unwarranted attacks made upon the city of Nauvoo? Is it because the inhabitants of the city entertain peculiar religious sentiments, or is it because of their political predilection? I apprehend that it will be regarded by the world as a religious persecution, and I predict that it will have a tendency to increase their strength and numbers just in proportion to the persecutions which are heaped upon them; the history of religious persecution throughout the world, bears me out in this position.

“With the Mormon religion, I have nothing to do; I am not a believer of their doctrine, nor an advocate of their church. If they choose to worship a stone, it is not my right to interfere and prevent them; it is a matter between them and their God. The gentleman from Jefferson (Mr. Hicks) has thrown out a long speech, which I have no doubt is intended to do him much good when he again comes before his constituents for office; he read some *Buncombe* ordinances from Brown’s history of Illinois, which is a good offset to his Buncombe speech.

“The gentleman from Sangamon, (Mr. Logan) the acknowledged leader of the minority of this house has defined his position with regard to the bill now under consideration, which of course settles the question so far as Whiggery is concerned. He fears that the Mormons have not located at Nauvoo solely for manufacturing, agricultural and commercial purposes, but that they have some other object in view. Sir, is it not notoriously known that it is a part of their religion to gather together and build a ‘great Temple,’ to the Deity; and does not the very argument of the gentleman tend to religious intolerance? He deprecates what he is pleased to style this one-man power; does he forget that were his position true in relation to the Mormons (which I deny) he is battling against the federal principles so nobly contended for by Alexander Hamilton, the founder of the political party of which he himself is so distinguished a member? The gentleman from Sangamon further tells us that he voted against amending the Nauvoo charter in the session of 1842 and 1843. This is true; and so did every leading Whig in the house and senate, at that time. This can be accounted for from the fact that there was a congressional election, to come off in a few short months; the Mormons were expected to hold the balance of power in one or perhaps two of the congressional districts. The course of the gentleman and his political friends on that occasion, is not

at all surprising. The secret of their present bitter hostility to their city charter lies concealed in the simple fact that they did not receive the Mormon votes at that and subsequent elections.

"It was then admitted that they had chartered privileges which were not granted to any of the other cities in this State, and if it were not for motives like these, why did Whig gentlemen vote to retain those extra powers in the Nauvoo charter?

"Gentlemen have asked how it is that so many reports are put in circulation, concerning Mormon depredation and Mormon outrages. Sir, how can it be otherwise, when such slanderous journals as the *Warsaw Signal*, and a few other kindred prints are constantly busy at work, gathering and manufacturing all kinds of falsehoods for their columns, which are in many cases circulated free of charge throughout the country, in order to fan the excitement, and prejudice the public mind. No matter what the Mormons do, it is always wrong, their motives are impugned, and their actions belied by their enemies.

"The public vehicle of mischief, the *Warsaw Signal*, whose slandering propensities has no equal in the country, (excepting one which I shall notice in due time) is entitled to much of the credit in bringing dishonor and disgrace upon our State, in the late and lamentable disturbances in Hancock County. I might say much upon this subject, but will forbear. The hireling who infests our gallery daily, is also entitled to his full share of manufactured slanders against the citizens of Nauvoo, and all those residing in Hancock County, opposed to mobocracy. Sir, he is seen sneaking and skulking about behind the doors and stairways; makes it his business to misrepresent the proceedings of this house, and scandalizing democratic members of this legislature; his notorious insolence and disregard to truth, precludes him from a seat within the bar of this or the other branch of the general assembly, with

respectable reporters, he who bears the evident mark of condemnation upon his countenance, and I might say, whose forked tongue has ceased to sting, whether the object of his malignity be ranked among the higher or lower classes of society. It is from such sources and such men that the numerous reports of Mormon outrages reach the public ear.

“Town rivalry had also something to do with this opposition to Nauvoo. While Warsaw was on the decline, Nauvoo was rapidly increasing in wealth and population; a plan to bring about a reaction was soon concocted by the leading men of Warsaw, who made one pilgrimage after another to Nauvoo, imploring the Mormon Prophet to aid them in building up a city adjoining the town of Warsaw, by settling a portion of the Mormon population in and about Warsaw, and commence the building of a new city. The bubble soon exploded, and the speculation failed. This gave rise to dissatisfaction with some who had heretofore been exceedingly polite to Lieutenant General Joseph Smith.

“Mr. Speaker, I was in hopes that the senate bill could not pass, but be so amended by this house as to leave to the citizens of Nauvoo a reasonable and modified charter; but, sir, amendment after amendment has been laid upon the table. There seems to be a disposition to proscribe that people, and deny them even-handed justice. It is too evident that vengeance is to be dealt out without regard to justice because they are Mormons. I had intended to offer an amendment to the bill, providing for a limited charter, being fully satisfied that it would avail nothing. I am sorry to say it, but I do think prejudice is so strong that justice will not be done. I arose more for the purpose of entering my protest against the passage of the bill now under consideration, than with any hope of preventing its passage. If the city charter of Nauvoo is unconditionally repealed, I now take this opportunity to say

in my place, without fear of successful contradiction, that it is an act of wanton legislation, unwarranted by circumstances, and without a parallel in the history of our country.

“What does the information of the governor prove in his special message to this general assembly, in relation to the Mormons and their persecutors, but that the Mormons are the least to blame? Sir, as I before said, I have no affinity with them whatever, neither in a pecuniary or religious point of view. I can bear testimony to many things contained in the special message. The Mormons are certainly a more orderly and law-abiding community than the antis.

“There is no doubt some bad men have and do exist among them; how can it be otherwise, in a community of fourteen thousand souls? Is it honorable and right to make the innocent suffer with the guilty? I will now close by appealing to gentlemen on this floor to forbear to do the act; a sense of honor and love, of even-handed justice would seem to demand that the senate bill should not pass. Withhold your hands from the sacred rights of Mormon citizens, and leave them in the peaceable possession of civil and religious liberty. Do not persecute for opinion’s sake, and thus destroy the sanctity of our constitution and laws, but extend to all parts of our State the benefit of equal legislation!”—*Nauvoo Neighbor, March 12, 1845.*

I am glad to think
I am not bound to make the world go right:
But only to discover and to do,
With cheerful heart, the work which God appoints.

I will trust in him,
That he can hold his own, and I will take
His will above the work he sendeth me,
To be my chiefest good.—Jean Ingelow.

PETITION OF WILLIAM SMITH, ISAAC SHEEN, ET AL.

[While we were making research last summer in the Library of Congress, and among the files of papers found therein we had the privilege of taking photostats of such documents as we chose. These photostats were taken by the attachees of the Library. Among other documents which we propose to give the readers of the JOURNAL OF HISTORY from time to time is the following one, quoted verbatim, which speaks for itself, filed in Congress December 31, 1849, and referred to "Committee on Territories."

This was published as Miscellaneous Document No. 43, of the Thirty-First Congress, first session, but this copy was taken from the original written with pen and ink, doubtless in the handwriting of Isaac Sheen; and signed by each subscriber in person.

As to the extraordinary claims of William Smith and Isaac Sheen we have nothing to say, but present it as an historic document showing the conditions existing at the time and the allegations then made by these gentlemen against Brigham Young and his associates.—EDITOR.]

TO THE HONORABLE SENATE OF THE UNITED STATES OF AMERICA
IN CONGRESS ASSEMBLED

Your petitioners respectfully represent that whereas efforts are now being made by the Salt Lake Mormons, to obtain (by false representations and fallacious pretensions) from the government of the United States, a state organization, to be called the State of Deseret, and whereas we believe that it would be highly detrimental to the best interests of our country to comply with their request, we do therefore respectfully petition your honorable body to provide some other way for the government of the Salt Lake settlement. Your petitioners know most

assuredly that Salt Lake Mormonism is diametrically in opposition to the pure principles of virtue, liberty and equality, and that the rulers of the Salt Lake church are bitter and inveterate enemies of our government. They entertain treasonable designs against the liberties of American free born sons and daughters of freedom. They have elected Brigham Young, (who is the president of their church) to be the Governor of the proposed State of Deseret. Their intention is to unite church and state and whilst the political power of the Roman pontiff is passing away, this American tyrant is endeavoring to establish a new order of political popery in the recesses of the mountains of America. We have authentic information that more than 1500 Salt Lake Mormons took the following oath in the temple of God at Nauvoo:

“You do solemnly swear in the presence of Almighty God, his holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation, and teach your children; and that you will, from this time henceforth and forever, begin and carry out hostilities against the nation, and to keep the same intent a profound secret, now and forever. So help you God.”

We might mention the names of many individuals who have confessed publicly that the above oath was administered to these people. The rulers of the Salt Lake church hypocritically pretend to venerate the name and character of the Prophet Joseph Smith that they may retain their popularity among that people who believe that he was a true Prophet. These rulers are apostates from the true church of Jesus Christ of Latter Day Saints, which church Joseph Smith was President of. These rulers teach and practice polygamy, and are thereby treating with contempt the bonds of wedlock, placing themselves on a level with the brute creation. Surely your honorable body will not lend your aid to legalise adultery, fornica-

tion, incest, and all manner of wickedness. These men have left their country for their country's good. They have left it that they might escape the punishment which their crimes had invoked. They have been guilty of murders, treason, adultery, fornication, robbery, counterfeiting, swindling, blasphemy, and usurpation of power, both political and ecclesiastical, and we would beseech your honorable body to send an armed force to bring them back from their hiding place that they may be legally tried for some of their offenses. Their Governor Brigham Young openly declared, at various times, before large congregations, both in Nauvoo and at Council Bluffs, that those who went to California should toe the mark (that is obey him) or they should be circumcised across the throat. He hired men to assassinate the lawful President of the church, namely, William Smith the brother of Joseph Smith, in order that he might with greater facility usurp the office of President of the church. He was foiled in various attempts to take away the life of the true and lineal successor in the presidency, who now has the privilege of informing your honorable body of the political intrigues and tyrannical designs of these wicked men. He has robbed and plundered President William Smith, entering into his house he took even the last bed, his children's clothing, horses, wagons, etc., amounting to some eighteen hundred worth of property. Brigham Young also swindled President William Smith out of a printing establishment, including press, type, etc., and real estate in the State of Ohio. He has also carried on a system of robbery and oppression towards the mother and widow of the martyred Prophet Joseph Smith. This is the character of the man who is the political and ecclesiastical governor of the Salt Lake colony. This is the man who stated publicly in Nauvoo that none should live to come back from California to tell any tales. This is the man that told his followers that they should not do military duty for the

United States, and afterwards sold 500 men unto the United States. He and his confederates swindled these men and their families out of their bounty money, and spent it in riotous living with their harlots. The cries of the widows and the fatherless are ascending up to heaven day and night in consequence of the oppression of these men. The Salt Lake settlement is like Sodom and Gomorrah. Many of its inhabitants would rejoice if they could extricate themselves from the miseries, cruelties and degradation in which they are placed by the stratagems and deceit of these task masters. Lend, lend your aid O ye rulers of republican America. Save the helpless females of the Salt Lake territory from a life of misery, degradation and vice. Many of them have been flagrantly deceived by the false pretensions of these sacerdotal hypocrites. Save the rising generation of that land from being trained up in such a sink of corruption, blasphemy and treason. Grant us the protection of territorial law, and the liberty of speech and of the press whilst your petitioners go themselves, or send ministers of the gospel to that land, to disseminate the pure principles of the gospel of Jesus Christ and warn that people of the impending wrath of God.

This is the prayer and petition of the true and lineal presidency of the church of Jesus Christ of Latter Day Saints, and as in duty bound your petitioners will ever pray.

(Signed.)

WILLIAM SMITH.

ISAAC SHEEN.

Presidents of the church of Jesus Christ of Latter Day Saints.

We the undersigned, members of the church of Jesus Christ of Latter Day Saints, in Covington Kentucky respectfully re-

quest your honorable body to grant the prayers in the above petition. (Signed.)

JAMES GOUDIE.

ROBERT CULBERTSON.

GEORGE CULBERTSON.

JOHN CULBERTSON.

WILLIAM CALDWELL.

SILAS CALDWELL.

WILLIAM G. JARMAN.

GEORGE BAILEY.

OTIS HOBART.

SAMUEL HEATH.

JOHN GLEGSON.

JOSEPH C. HOBART.

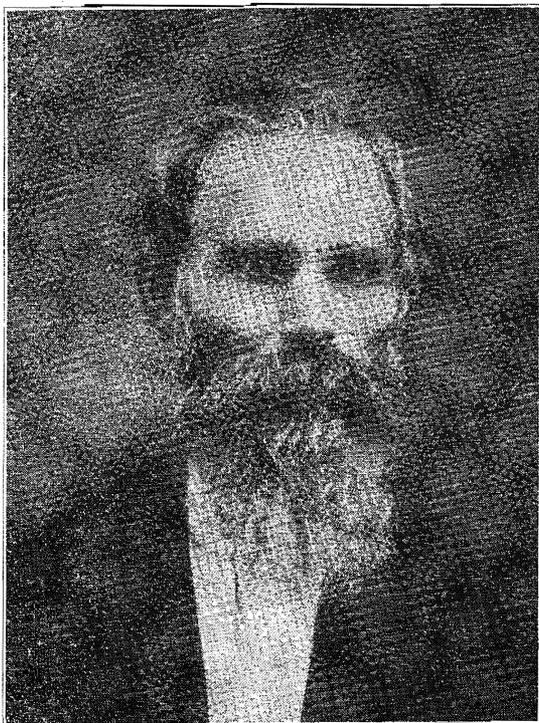
“We further caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, upright nature; they will not hold their peace as in times past when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares that they may get something to destroy the flock.”—Epistle of Joseph Smith, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, 1839.

PRESIDENTS OF SEVENTY

(Continued from page 358.)

GEORGE RARICK

George Rarick was born in the State of Pennsylvania, December 27, 1808, continuing with his parents until he was of age, when he worked on the canal and such other labor as he could get. About the time of his majority he became



GEORGE RARICK.

acquainted with the faith of the Latter Day Saints, was persuaded of the truth of their message and united with the church.

Some time about the year 1845 he came to Illinois, where he became acquainted with Miss Marinda Sailsberry, (a sister

to the wife of Israel L. Rogers,) whom he married. He became the father of seven children, two of whom died in infancy, and one died when a young woman. Four are still living, one the wife of Brother Wentworth Vickery, of Winfield, Kansas.

During the early married life of Brother Rarick he erected a home near where the village of Millbrook now stands, but it was visited by a cyclone which destroyed the house, and for a time blighted the prospects of this brother and his young wife.

In 1853 he removed with his family to western Iowa, and united with the religious movement under Charles B. Thompson, of Preparation, Iowa, thinking at that time he was the one to lead the church as it existed in the days of Joseph Smith. He continued with this movement for about five years, and became one of the twelve apostles under Thompson. He had gone on a mission in the interests of Baneemyism, as the movement under Thompson was called, and stopped at the home of Brother Israel L. Rogers, when the Lord showed him that the work he had associated with for a time was corrupt, and he immediately returned to Preparation, and then he found things as the Lord had shown him. He made immediate arrangements to leave there, and have no more to do with such a fraudulent organization as the Baneemyite movement was. From there he moved to Calhoun, Harrison County, Iowa, and remained till in October, 1859, when he returned to Illinois. On the sixth of this month in which he returned he met in a conference, the Semiannual Conference of the church, held in the barn of Brother Israel L. Rogers from the sixth to the tenth, and his name appears among the list of elders at that conference. For a short time he was president of the Fox River Branch, Illinois.

He was ordained a seventy and a President of Seventy in

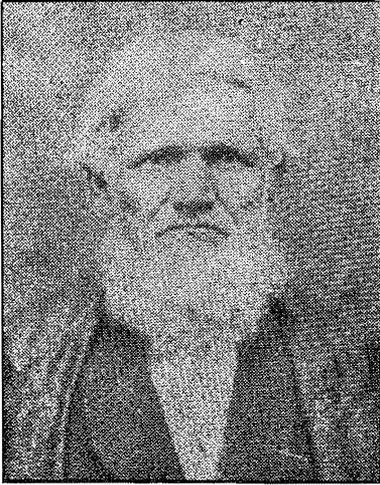
1860, and from the conference in April of that year was appointed a mission to labor as circumstances would permit. His ordination to the office of a President of Seventy occurred April 7, 1860. His license which he received on December 14, 1870, is now in the possession of Brother Wentworth Vickery. He was ordained to this office by Zenos H. Gurley, sr., and William Marks. He was present and made a very encouraging report of the progress of the work at the Annual Conference held April 6, 1862, at Mission, LaSalle County, Illinois. He was appointed in the early sixties on a mission with George W. Rogers to Princeton, Illinois, and at a later date on a mission with Brother William W. Blair to Whites-town, Indiana. He did not remain in mission work long, as his circumstances and family required his attention. He was ordained a high priest April 10, 1873, being called to that office through a revelation given in March of that year, and ordained by Edmund C. Briggs and Josiah Ells. His health failed him the next year, when he died, December 19, at Millbrook, Kendall County, Illinois, at which place his funeral was preached in the Methodist Episcopal church, by President Joseph Smith, who said of him, "He was a noble, good man, exemplary and full of hope."

JOHN A. M'INTOSH

John A. McIntosh was born in Logan County, Kentucky, April 14, 1806. Of his early life but little is known but in 1838 he was residing in Johnson County, Illinois, where he heard the latter-day message and was baptized by Elder Zenos Wilson and was soon after ordained an elder. He labored zealously until the death of Joseph Smith in 1844 after which he lost confidence in many in whom he had before trusted. In 1859 when Elders William W. Blair and Edmund C. Briggs visited western Iowa they found him at Gallands Grove, Iowa, and after some hesitancy he renewed his covenant, receiving

baptism at the hands of Elder Edmund C. Briggs, November 27, 1859.

He was a man of rough exterior, but one who loved the truth, and was ever ready to help a friend or a cause that he



JOHN A. McINTOSH

decided was a good one. He was very positive in his conclusions, a man who was either hot or cold on every proposition, and very outspoken. Though when Elders Blair and Briggs first visited him, he was suspicious of all who claimed to represent the Latter Day Saints and their faith, yet down deep in his heart he had a longing for the gospel sound which he had previously much enjoyed and represented. He had become

thoroughly disgusted with the transgressions of some of the leading ministers whom he had known in the days of Joseph Smith. He was so disgusted that he became very indifferent to anything of a religious character, and had to some extent yielded to sinful conditions, but still loved righteousness.

Although these conditions existed, he sorely regretted it and with a deep devotion entered upon the defense of the work of God as he became convinced that it was represented in the Reorganized Church, and with all that was in him he began to tell the gospel story.

He was chosen one of the First Seven Presidents of Seventy of the Reorganized Church, on April 6, 1860, although not

present at the conference, and because of not being present was not ordained till July 3, following, when at a special conference held at Council Bluffs, his ordination took place under the hand of Zenos H. Gurley and William Marks. He was one of the pioneer preachers of the Reorganized Church in western Iowa, and extended his labor as far east as Nauvoo District.

Uncle Johnny, as he was familiarly known, was well-beloved by all the pioneers of that western country, both church members and others. He was the first president of the Gallands Grove District and served in that capacity at different periods during his life. He also served several terms as president of Gallands Grove Branch. His service, however, as a President of Seventy was limited. In those early days this Presidency did not enter actively into their calling of selecting other Seventy. He, however, was constantly alert, anxious to occupy as a minister. He was ordained a high priest at Gallands Grove, October 8, 1869, under the hands of Hugh Lytle and Thomas Dobson. In this capacity he served during the remainder of his long and useful life. He died August 8, 1897.

The name of Uncle Johnny is revered yet; men and women grown old in the service, who were boys and girls in his time speak of him with reverence, and thank God that they had the benefit of his counsel in their youthful experience.

BIOGRAPHY OF EDMUND CAMERON BRAND

By Charles Fry

'Tis not always in the manner
 That the pearl of goodness, shows,
 Honeyed ways and soft demeanor,
 Oft the blackest hearts inclose.
 Some there are so roughly rugged
 Like the oak tree gnarled and strong,
 When we know them—find them solid—
 Learn to love and prize them long.

—David H. Smith.

In the summer of 1885 the writer, at the age of thirteen, had upon arrangements made in accord with the urgent petition of his mother's sister and her husband and the consent of his parents, left his home in England and had come to the United States to make his home with this aunt and uncle. Upon arriving at their home near Tabor, Iowa, he met for the first time the subject of this sketch, and took up his abode in his home. The next five years brought occasional visits from our uncle, who was during that time engaged in missionary work, and our personal acquaintance with him was limited to the time of those visits. Hence, while personal knowledge may aid somewhat, the most of what may be here presented has of necessity been gathered from other sources.

Edmund Cameron Brand was born at Pimlico, London, England, February 26, 1822. His father was James Palmer Brand, and his mother Jane Cameron Brand, Cameron being her maiden name. When he was two and a half years old his father died, and his mother moved to Parish of Hackney, in the east end, where he was christened July 31, 1825, presumably in the Church of England. Here he received his early schooling, until the age of fourteen, when the spirit of adventure overbalanced the restraints of school and home, and having come into open rupture with his schoolmaster to such a serious degree that he feared to remain, he ran away to sea.

For eight years he followed the sea, visiting and exploring various parts of China, East and West Indies, Australia, Africa, and America. Could the experience of those years be written they would make an interesting volume, but they have passed from our reach. One alone which we heard him relate we recall in its general features only, but it gives a glimpse of the conditions of the times. On one of his voyages, the ship upon which he sailed carried a large quantity of opium from India to China. But China was struggling at that time, as she is now, though less effectually, against the importation of

the drug which the English ships were trying to force upon her, and for this reason required an official search of vessels going up her rivers to the inland ports, to insure that no opium was being brought in. This ship waited in the river for the



E. C. BRAND.

inspectors, and at an opportune moment when they reached the deck, they were seized and thrown into the river, the anchor lifted and the vessel sped away to dispose of the forbidden cargo. Such an event was possible, perhaps, only under the conditions of those times.

Leaving the sea in 1844, he opened a small business in London, dealing in tobacco. Various pursuits were followed in

the next few years until 1852, when he first came in contact with the restored gospel. Of events at this time Elder Brand writes in his diary :

In June, 1852, I first heard the gospel, and was baptized into the Church of Jesus Christ July 29, 1852 in the Haggerstone Branch of the London conference, and also confirmed the same day, both by Elder James Willis. On September 12, I was ordained a deacon at which time Sister Owen prophesied over me that I should preach the gospel to thousands in my own land, and be gathered to Zion, and from there go forth to the nations of the earth. It appeared strange, as at that time I should not have felt courage enough to have borne my testimony in public that I believed in the Lord Jesus, and as to getting to Zion—it seemed impossible.

In February, 1853, he was ordained a priest, and the next month an elder, by Elder James Willis whom he succeeded as president of the Haggerstone Branch, and went actively into the gospel work, preaching, baptizing, and ordaining, his first candidate for baptism being Robert Drummond, who was baptized on May 19, 1853.

At the London conference held in Westminster January 1, 1854, he was appointed secretary of the conference, also general book agent—a position of no small responsibility, and treasurer of the perpetual emigration fund, and on the eighth resigned the presidency of the Haggerstone Branch in order to properly perform the new duties. This work was continued until 1854 when, having been counseled and given permission by the authorities of the church to emigrate to America, he resigned these offices on September 30, giving a full accounting of all money and stock which had passed through his hands, and while waiting the time of departure traveled throughout the conference, building up the Saints, and extending the work. On December 12, he embarked with about four hundred Saints on the *Clara Wheeler* at Liverpool for New Orleans.

It may be well to note that the church with which Elder Brand had united, and in which he had labored, was the faction

under Brigham Young, which was then located at Salt Lake, Utah. False doctrines had been received by this body, resulting in evil practices, following the death of Joseph Smith in 1844, but these doctrines were only just beginning to have mention among the elders sent to England in 1854, up to which time the pure and simple principles of the gospel as held by the original church under Joseph Smith constituted the burden of the message which was preached. Thousands accepted this truth and were baptized by men of whose authority at that time there could be little doubt, and multitudes received the outpouring of the Spirit of God, confirming the truth of the message, and the gifts of the Spirit followed them.

Under such conditions as these the new and inexperienced converts usually felt the utmost confidence in their leaders, and too many no doubt were disposed to accept without question whatever the ministers told them; so that when the great wave of apostasy reached England and other European countries many were led into darkness and misery. Thousands emigrated to Utah under conditions which strewed their way both by sea and by land with the bodies of those who were unable to endure the hardships, and those who did endure—many of them—met greater hardships after reaching their destination, which caused some to wish that they too had perished by the way. Tens of thousands more who ultimately discovered in their native lands the abominable doctrines which were associated with the precious truth they had received, turned back to the world, so that from about 1854, the church work rapidly declined in England, and has since had but little resemblance to the bright days of 1842-1854.

The quick voyage of thirty-one days was still sufficiently long for the four hundred Saints, who had assembled for passage from all parts of the British Isles, to get acquainted, and the time was well improved. At least it was by Elder Brand

who was appointed clerk, steward, and doctor, and even his ministerial office was not left idle if we are to judge by the record of marriages in his diary. There were singing, preaching, and prayer meetings; with various other diversions, and it is a wonder that he had time to notice so particularly an attractive young woman of twenty-two, Miriam Abraham, by name, but such attractions usually take precedence over all other affairs and this one did in this case. His courage which had overcome his natural backwardness in official work seemed not to meet the demand in this case for he was not yet acquainted with the young woman, but ingeniously he devised a way of making her acquaintance. Tearing a button from his coat he goes to her with a plea that she sew it on, which was the opening of the door to a friendship which grew until, after reaching Missouri, when they were married.

New Orleans was reached on January 12, and the company embarked on the *Oceana*, a river boat bound for Saint Louis which was reached on the twenty-second. On the twenty-seventh he found employment at a Mr. Waddingham's on Main Street, and boarded at 42 Collier Street, paying three dollars per week. A branch organization seems to have existed at Saint Louis at this time for he was received into membership on Sunday, February 4.

The stay in Saint Louis was short, and on February 17 in company with forty others he embarked on the *Golden Hote* to go up the Missouri River, but was frozen in at Brunswick. Taking two wagons ashore they traveled overland to Oregon, Holt County, Missouri, which was reached on March 7. Here he took employment to care for the stables in connection with the city hotel, receiving twelve dollars per month, and a little later wrote to Miriam Abraham who was still at Saint Louis to come there as he had found a position for her with a family of Saints, and telling her that Brother Wardle had promised to

take her to the valley, (Salt Lake) with his train in April. Arriving there she found a stopping place at Brother Hawkins'.

The destination being Salt Lake, Utah, all stops were brief,



MRS. EDMUND C. BRAND.

and on April 24, he left for Jacksons Point with some church cattle where he assisted in herding them and breaking some to the yoke. Days were lonely here, and having sent for Miss Abraham they were married May 2, 1855, at Jacksons Point, Holt County, Missouri, the ceremony being performed by Elder Milo Andrus.

June 1, he started driving team to Atchison, Kansas Terri-

tory, and reached Mormon camp on the fifth where a stop was made until July 28, during which time the final preparations were being made for the journey across the plains. On that date the train started for the valley with about thirty-five wagons, Elder Brand driving a team of oxen, and his wife cooking for a number of the company. Little is now known of the details of the journey, but their experiences were no doubt similar to most others who crossed the plains with wagons in those days. Three months and five days after starting from Atchison they reached Salt Lake City, it being on November 2. It had been pictured to them as Zion and they fully expected that the blessings which had followed them through the gospel in England would abound in almost perfect degree, and that brotherly love would abound among the Saints in their gathering place. We shall see how disappointment came to them.

In compliance with the order of Brigham Young made some years before, that all who came to the valley should be rebaptized, they were accordingly rebaptized on Sunday, November 13, by Elder James Works and confirmed by Bishop Lorenzo D. Young in the eighteenth ward. In December he was appointed clerk of the eighteenth ward. He says in his diary: "On February 18, 1856, I presented my bill to Lorenzo Snow and Company for wages for driving [across the plains] which was refused."

Conditions were somewhat trying in Salt Lake, and in September they removed to Spanish Fork where a city lot was engaged, and he commenced digging a cellar, which was stopped by a severe siege of sickness which came upon him. The Zionie conditions upon which they had built such high hopes were not found. One incident (in addition to his being refused his wages) tended to destroy his confidence in his brethren, we will relate. Upon closing up his accounts as book agent for the church in London he furnished the authorities

an itemized report which was audited, accepted, and approved. There was an amount of seven pounds, seven shillings, and ten pence due the church, and to balance this he left credits, with some pamphlets, to the amount of eight pounds, ten shillings, which were approved as good by his successor, Elder John Bray Maiben, and the president of the conference, Elder John Robinson, and they agreed that he should go with their blessing. On arriving at Saint Louis, they wrote to Milo Andrus to collect from him thirteen pounds due them. The printed report of the London conference three months later represented him as a debtor to the amount of fifteen pounds, and six months later another report to the amount of twenty-two pounds, ten shillings, and a letter sent to the president in Utah to collect it. He replied that when a proper account was rendered him showing an indebtedness he would pay any reasonable amount.

“During the winter,” he says, “we were blessed by the reformation being preached in our midst,” and to meet the requirements as sent out from headquarters he was again rebaptized in common with the people of the whole valley, April 19, 1857. In June, he was ordained a seventy and enrolled in the fiftieth quorum, though no effort was seemingly made to send him out in his ministry. He had bought ten acres of land, paying seventy-two days work, and now bought ten acres more near the old Palmyra fort for which he was to pay fifty-one dollars in labor, but shortly after sold five acres.

In January, 1858, a call was made for help “to fit out the boys for the standing army. I gave my coat which cost me twenty dollars and five bushels of wheat, it being the only valuable article of clothing that I possessed.” He says:

The Lord blesses me much, for on Tuesday, the sixteenth, I brought home a pig five weeks old, the first that I had been able to obtain since in the valley. . . . About this time troops came to Utah and I, being quite destitute, went to their camp and obtained work, and found out by working for them that I was dealing with honorable men who paid their debts,

which enabled me to live like a white man and no longer have to resort to such miserable alternatives as I had to heretofore.

What the “alternatives” were is not stated in his diary, but memory recalls some of the experiences of those early years in Utah, as oft related by his wife. Locusts ate their crops, money could seldom be obtained so that such necessities as might be secured had to be paid for in labor which often was demanded in excessive amount. On one occasion the only bed tick they possessed was cut up for the purpose of making him a pair of trousers. Flesh of animals which civilized people do not eat except under famine conditions was on several occasions brought home and eaten. But notwithstanding all they passed through, and all the injustice and wickedness of men in high standing, they still had faith in the gospel, which caused them to overlook in large measure the sins of men.

His diary continues: “About the spring of 1860, I made my mind up to travel, and on May 20, bought cattle and wagon and started for Carson City where I arrived on July 4.” His wife wrote years later: “We left Utah in disgust,” and they were certainly far from satisfied with the church there and conditions generally. In leaving they risked their lives; for anyone leaving or desiring to leave without the direction of the church authorities were looked upon as in a state of apostasy, and were referred to that murderous band called Danites. The presence of the United States soldiers in Utah at this time no doubt lessened the activities of this band, but notwithstanding this their departure required extreme care, and they did not so much as tell Mrs. Brand’s sister of their going.

Times were bad at Carson City, so they started to go over the mountains, reaching Fulson, Sacramento County, California. Here he took a roadside house and kept tavern—a line of work not perhaps fitting to a minister of Christ. The times were still pioneer, and having partially rejected the authority of the church under Brigham Young, the restraints

which the gospel had formerly had were now weakened, and he fell into habits and customs common to those about him. Later he built a house on the Willow Spring Hill for a tavern which he called, "The Watering Place," but was soon taken ill with fever and ague which lasted for six months, and after a short respite it continued again another six months.

On February 26, 1863, he wrote: "This is my birthday. I am forty-one years old; in fair health, good spirits, blessed with the comforts of life, having a grateful heart to almighty God for his mercies bestowed unto me; having full faith and assurance that Joseph Smith was a prophet of God." It is thus seen that notwithstanding his disappointment in the church he had accepted, his faith was still strong in the gospel which he had originally received. It would seem that his late experiences must have been of a nature to have brought him to a condition of humility and contrition, for on his birthday he further wrote of his possible death and what should be done in such an event. An item in *Saints' Herald* reads:

In June, 1863, I received a warning by the Spirit "to set my house in order and prepare to assist in a great work that the Lord was going to do in California," to which I should be called; and was also directed to search and examine the law of God as found in the Book of Mormon and Doctrine and Covenants.—*Herald, vol. 37, p. 371.*

He also wrote in his diary:

About the middle of June I commenced to feel after God and his work on the earth in connection with the new organization of the church by young Joseph. At this time I left off using tobacco and tea and received a great blessing thereby. In July and August prepared to emigrate east but did not succeed. Sold my house and furniture and came down to San Francisco August 26, and on September 9 I commenced my medical practice in this city but did not prosper. On December 16 I was baptized into the Reorganized Church by Elder George P. Dykes and also confirmed by him on the same day, and thanks be to my heavenly Father, from that day have I been signally blessed. At my confirmation, I was ordained a priest, and on the seventeenth I baptized my wife, Miriam Abraham Brand.

Of this event Miriam Abraham Brand wrote:

One morning before breakfast there came to our house an elder of the

Reorganized Church (the first we had ever seen) from the Sacramento steamboat. He told us he had brought us the gospel of hope, life and salvation through the Reorganized Church with young Joseph at its head as president. I need only say we had left Utah in disgust, but had there been taught that David was to lead the church, so my husband disputed about the leader and the elder took the Book of Mormon and Doctrine and Covenants and proved conclusively and to our entire satisfaction that Joseph was the one to lead the church.

This point was investigated to the very bottom. . . . After debating a long while Brother Brand was convinced, and after asking me if I had any objections to his being baptized, I gave consent and he was baptized the next day, the first man in San Francisco to unite with the Reorganization.—*Autumn Leaves*, vol. 5, p. 548.

March 10, 1864, being called to preach, he settled up his business affairs, and on the eighteenth started for Petaluma, where he commenced to travel and preach, laboring in Sonoma County. He was active in the gospel work, and by the end of the year had baptized forty-six.

About this time a regrettable incident occurred, which fortunately terminated less disastrously than would have been the case with most other men had they met with the same circumstances. We know nothing of the particulars nor would it be necessary to relate them if we did, but knowing how easily differences arise, and how natural it seems for men to see things from their own standpoints, and then stand vigorously for what seems to them to be right even to the opposing of others, we are able to exercise charity for both sides in this matter. Further, the fact that because of the infancy of the church and the lack of experience, the course of procedure in church law had not been clearly defined, and each man was left more or less free to follow his own course. Elder Brand briefly records this incident in the following: "April 8, 1865, cut off by — — for voting in the negative, but not thinking that a legal action I continued to preach."

What seemed to him an injustice led him to an active opposition, not without feelings of bitterness, perhaps, against the missionary who was in charge of the meeting at which he

with a number of others was so summarily cut off, bringing a cloud over him which was not entirely removed at the time of his death. Others of that number involved became bitter enemies of the church and went down, though he continued his work of preaching and baptized several, an erroneous procedure which no doubt saved him the greater disaster of becoming embittered against the church. The experience was surely a test of his faith, and had he not been firmly grounded in the gospel, his faith would have failed him.

Eighteen months later he came to Alexander H. Smith who had come to that country as the representative of the church, and requested rebaptism. He writes:

On November 26, 1866, I, under protest of the injustice of having been cut off without a trial, for the sake of peace and union, was baptized and confirmed by Brother Alexander H. Smith, and on April 9, 1867, was ordained an elder and appointed a mission to Reese River, Nevada, and as the snow was heavy I traveled among the branches.

Of these events Alexander Smith writes:

I remember as the rainy season drew near, we were desirous to visit a little branch in Amador County, [California,] up in the mountains, where George P. Dykes and Brother Edmund C. Brand had labored and organized after their trouble and separation from the church, in the neighborhood of where Brother Edmund Brand resided. I wish to do justice here to the memory of Brother Edmund C. Brand. Previous to our visit on this occasion, he came to me and desired rebaptism. I was impressed with the sincerity of his profession, and [he] promised to let the issues of the past, so far as his disaffection and connection with George P. Dykes was concerned, alone, a dead issue. He would be silent upon it, and preach the gospel pure and simple, and build up the kingdom, and no longer pull down. Contrary to the ideas and opinions of some of my brethren, I baptized and ordained him an elder, and sent him out to preach. And he kept his promise to me, and was a fearless and untiring missionary for years, and died at his post of duty, literally with the armor on.—*Autumn Leaves*, vol. 13, p. 106.

After these events he devoted his time diligently to preaching the gospel, baptizing, and building up the church in every way possible, in the accomplishment of which work he cheerfully endured hardships which would have daunted many another man.

Before leaving California there was one incident which tended to strengthen his faith, and which gave him evidence that his labors were acknowledged of God. In May he administered to Nicholas Stamm who was deaf, and he instantly received his hearing. As an expression of his gratitude to God for the blessing, he offered Elder Brand his choice from a herd of fine horses, as he then needed one in his missionary work. He selected one which he named, "Fancy," a noble animal which he prized very highly, and which carried him over mountain and valley in many a journey upon gospel work. So attached did he become to this intelligent animal that several years later when he removed from the West to Iowa he resolved on taking her with him. An army officer in return for the privilege of using her a short time bore the expense of her shipment, and in due time "Fancy" reached her Iowa home where she rendered further service in carrying the missionary from place to place. It may be stated here that after some time Brother Stamm again largely lost his hearing.

The next October, 1867, he was appointed president of the Nevada conference. Here he continued to labor until June 24, 1869, when, having settled his wife in Austin, he started on a mission to Utah. Upon receiving this appointment his wife was unwilling that he should go in consequence of the extreme dangers to which she knew he would be subjected as a missionary of the Reorganized Church among the people of Utah, but at a prayer meeting the manifestations of the Spirit came abundantly, testifying that he should be preserved, and that God would be with him, and that he would leave Utah in better condition than that in which he went. Her consent was no longer withheld.

Though the conditions had considerably changed in Utah from what they had been in former years, yet the work of a missionary of the Reorganized Church in that territory was

not without danger even to life at the hands of the evil designing. We have heard Elder Brand relate that upon his arrival in Salt Lake he called upon President Brigham Young, requesting that he might have his consent to the use of the various ward houses. This was denied, and Elder Brand was informed that his presence was neither needed nor desired. Perhaps the bold fearlessness of the visitor caused the discussion to reach a critical point, when he saw the president indicate his designs by a sign to his associates, which he readily recognized as an order against his life. Rising in his dignity, Elder Brand declared boldly that he would live to visit the president's grave in spite of all the power of his opponents, and furthermore he would prosecute his work in the Territory until his mission was fulfilled.

Mrs. Brand later removed to Salt Lake, and writes of some of the dangers they met during the time of their sojourn. She says:

We began to find it was not very safe for us there. The Danites were sent after Brother Brand, one of them going to a blacksmith's to get his gun shortened so that he could better hide it under his cloak. He told the blacksmith whom he was sent after, and the blacksmith sent a message privately to my husband to tell him about it. He found some one following him if he was out after dark. One night about twelve o'clock, we heard a number of horses running around our lot and somebody calling out, "Oh, Mr. Brand, here is a lot of horses in your lot. Come and help us drive them out." At first being awakened out of sleep he was going to open the door, when I pulled him back, saying, "If you open the door you are a dead man." They called and called for some time, but when they found he did not come, they went away.—*Autumn Leaves*, vol. 6, p. 122.

A large Newfoundland dog which he had procured for protection at night was poisoned, and the following night an attempt was made to break into the house. In his travels through the Territory, efforts were made against his life on several occasions, but his fearless nature enabled him to disregard such dangers and move forward with his work. He was for a time United States deputy marshal, which fact no doubt

acted as a deterrent upon his enemies, for in this office he vigorously assisted in prosecuting some of the polygamists and other law breakers. One of the interesting incidents of his work there is related by Brother J. J. Phare, who was not at the time connected either with the Utah Church or with the Reorganized Church, nor was he yet a member when the account was written. Mr. Phare as a young man, was teaching a Methodist mission school at an inland town in southern Utah of about two thousand "Mormons" and fifty "Gentiles," in 1878-79. "The presence of the outsiders and Liberals, together with a wholesome fear of Uncle Sam's deputy marshals, who often passed through but not always with badges in sight, served to keep the more turbulent ones in a fair state of subordination outwardly, but a good Mormon could always be relied upon to work some spite on opponents whenever a safe opportunity offered, in destruction of property or interference with business." The schoolhouse consisted of an adobe schoolroom to the rear of a large, unfinished, frame structure designed for a church, in which he had established his sleeping quarters for its better protection in consequence of efforts having been made to burn it. Here we take up Mr. Phare's story:

About this time traveling elders of the "Josephites," a law-abiding and well-meaning people—Book of Mormon believers, but aggressively opposed to all the vicious practices of the Brighamites—had made themselves especially obnoxious to the ruling element, and one Elder Brand, who had reinforced himself with an appointment as deputy United States marshal, had been the object of attempted assassinations for his active opposition to polygamy, and lodging complaints against prominent violators of the law. Notable among these was the case of John W. Miles, who, having one lawful wife, pranced to the "Endowment House" altar one day with a more or less blushing bride at either elbow, and thus became the flushed possessor of three women to beguile his time, take up homestead land severally for him, and provide sustenance for themselves and their dear "Brother John"!

One bright Monday morning a bearded, heavy-set, kindly mannered body hailed me in the school yard, introduced himself as Elder E. C. Brand, and asked the use of the schoolhouse for a meeting that night, saying that he might not use it, as he wanted to give the "Mormons" a

chance to deny him the "ward meetinghouse," as their common churches are called. The Gentile house was placed at his pleasure, and in an hour he returned—having met with a characteristic refusal from the dignitaries—announced to the school a meeting for that evening and proceeded about town to advertise it.

At this meeting little of consequence occurred beyond the mutterings in various parts of the room at some of the more pointed assertions of the speaker. A meeting was announced for the next evening, and after dismissal I invited the elder to lodge with me there on the following night.

The second meeting was a crowd, and thoroughly representative. The elder held close and critical attention; was pungent, caustic at times, but ever citing them to the books they all accepted, for proofs of their error and apostasy from the original faith.

About midway in the discourse a stranger abruptly entered, slammed the door behind him, marched heavily half across the room to the front of the speaker, then turning into the middle aisle, continued his march to the rear of the audience. His dress and manner, at such a time and place, drew the attention of all. About the waist of his short hunting-jacket a belt of long, ominous looking Winchester and pistol cartridges was strung, and some bulky object within bulged the front of the partly buttoned coat, quite suggestive of a weapon concealed. Seating himself with no little disturbance he glared about at the people, listened to a few words of the elder, then asked hoarsely of a neighbor: "What is that — fool talking about?"

Suspecting some culmination of the smoldering hatred of the "Utah Mormons" against the "Josephites," I watched every move of this reckless-looking "tough," seated a little forward and about four feet to my left, and held my pistol under the school-desk for ready use. After some further demonstration his hand passed to the open coat breast, and at this my weapon, covered by the left hand, was brought with muzzle resting upon the desk, and as his hand was being slowly withdrawn, I was making sure my aim was at his heart. For some reason his hand was again thrust inward, and when finally withdrawn was empty.

I can not estimate the time these movements occupied, nor have I, even now, excuse to make for what may appear to have been an unwise impulse, in the surroundings. I was alert and determined, but oblivious of all beyond the apparent design of the intruder and the single thought of protection for the speaker in his rights.

After a few minutes our disturber arose, marched out, hands down, as noisily as he came and again shut the door with a bang. We afterwards learned that he told persons at the door, with abundant invective and profanity that the elder had caused his arrest and trouble. He was identified by the members of the audience, in spite of his rough, unshaven appearance, as the notorious John W. Miles, then on his way to Salt Lake City to surrender to his bondsmen, who, becoming uneasy as

the time of trial approached, had sent to the south for him, where he had gone on a hunting-trip.

After the close of our meeting, when the teacher, still suspicious, had quelled an overboisterous debate that had risen between some of the young men, the people dispersed and we were left alone.

Ever ready to discourse upon his all-absorbing theme, the elder was busy explaining his creed by voice and blackboard to his solitary auditor when a sharp knock rang at the door. I had told him of my experience with the stranger in the meeting, and so, with pistols in hand, we approached the door. Said Brand: "Make them tell who they are," and at the question, "Who's there?" a voice we both recognized caused us to open the door, when two friends entered carrying a Sharp's rifle and a supply of ammunition.

The presence of a group of men at the school yard gate when our friends left the meeting had impressed them with a sense of impending danger, and the thought becoming more intense as they reached home, a mile away, they hastened to provide us with such means as they could for our protection, and on returning found a half dozen men still waiting near the gate. This circumstance at that late hour and the presence of Miles in town appeared rather conclusive of serious evil intent. To say we were by this time thoroughly awake would be no exaggeration.

After giving our friends a signal word and bidding them a thankful good-night we were again alone with Providence, a good rifle, two pistols, some ammunition, and all the possible danger we at that moment desired.

The elder suggested that I take charge of the rifle, while he manned our pistols; then saying he could talk to me well enough in the dark, we "doused the glim," stretched ourselves upon the cot and awaited events, the elder meantime relating other attempts upon him, before and since the arrest of Miles, and giving me a brief history of his life.

The quiet of midnight was unbroken save by the clock upon the wall and the low voice of the fearless man of God as he told me how this law defier Miles had been put upon his track from the far south, but the elder having a day or two before taken the road to the east of our range of mountains, coming into the main trail again by crossing the "divide," Miles had not overtaken him until that night.

Miles had threatened to kill the elder, and hearing of this meeting, this was his last opportunity before imprisonment, trial, and probable conviction, and now, supposing Brand to be only remaining awhile for a talk with the Gentile teacher, the evident plan was to waylay him as he left, and trusty fellow lawbreakers were ready to assist the duplex bridegroom and triple husband to obtain revenge for his impending punishment, under cover of a cloudy midnight.

For the occasion the couch had been brought out from its usual place to the school platform between two doors leading into the unfinished parts of the building. Arising from my resting-place and passing into the front portion, my foot touched a loose floorboard. At this a quick footstep without was heard as of one stumbling over a brick in haste

to get away from the house wall. Returning, I refrained from disturbing my visitor's mind with what I had heard, but after some minutes he declared that his enemies had gone—he was “impressed that the danger was over.” Feeling at the hands of the clock I found the time ten minutes of one. Shortly afterward the elder had fallen into a snoring slumber and awoke not again until daybreak.

Considering a reasonable degree of vigilance necessary, I continued my watch, barring occasional “catnaps,” until morning, with rifle close at hand, and greeted the rising sun with thankful heart.

The elder arose refreshed and jovial, went to the home of a friend for breakfast, and later came to bid adieu to his pedagogic sentinel.

Mounted upon a sturdy mustang, his ministerial coat-skirts parted upon either flank, an Oxford Bible with flapping bookmarks in one hand, and guiding the horse with the other, he was a picturesque embodiment of a dauntless pioneer missionary among a dangerous people. No sign of fear crossed his jolly features, and as he jogged away I was filled with a keen admiration of the man, though I could not accept his doctrines. He was taking his life in his hand for the redemption of Utah; and who indeed can say how much is due to his vigorous appeals to the wavering ones, in finally bringing about the formal renunciation of the “twin relic of barbarism” by the Brighamite leaders?

A discussion was held at Independence Hall, presumably in Salt Lake City, April 19, 1870, with Theodore Curtis on the subject of polygamy. About five hundred persons were present.

Sometime during the year 1871 he removed from Utah to Iowa, making a temporary stay at Council Bluffs, and on September 28 accepted as a gift from Brother Elijah B. Gaylord, sr., ten acres of land situated in the settlement known as “Dawsonburg,” about four miles south of Tabor, Iowa, where he made his permanent home. He continued his work of preaching and on one occasion held a discussion with Elder James V. Roberts of the Christian Church, near Thurman, Iowa, then known as “Plum Hollow.” It resulted in the baptism of Elder Roberts and his wife Ellen into the Reorganized Church, followed at intervals by their children one of whom is Bishop Roberts of Lamoni.

By the revelation of March, 1873, Elder Brand was called to the office of seventy, and he was ordained at Council Bluffs,

Iowa, on September 5, under the hands of President Joseph Smith, William W. Blair, and Jason W. Briggs. The labors of this year extended into Missouri, where on May 25 he organized the Independence Branch, and ordained Henry Etzenhouser priest, and Peter J. Hole teacher.

It may be stated here that his mother had been possessed of considerable property, but after he united with the church she practically disowned him, notwithstanding he was the only child, and it was her purpose to leave as little as possible of her property at her demise. His mother having died in 1870, he was sought for in Utah, from which place word had been sent back he was dead. Learning of the fact he went to London in the fall of 1873, where having established his claims before the law he inherited several thousand dollars, a portion of which was used upon his return for the building of a house upon his newly acquired land.

Without following the details of his work we may say that except at such times as home affairs or the sickness of his wife retained him at home he was in the field laboring in the gospel ministry. September 12, 1875, he was ordained a President of Seventy, being associated with Duncan Campbell who held the same office. In 1885 in accordance with divine instruction the Council of Seven Presidents was filled. He was chosen Senior President and ordained April 14 at Independence, Missouri, succeeding Elder Glaud Rodger in that office, who was ordained Senior President in 1880 and died in 1884.

September 15, 1875, three days after he had been ordained a President of Seventy, he started on another mission to Utah and Idaho and did not again reach home until March 27, 1879. He labored near home during the summer and on August 29 returned again to the West, his mission having been continued there. He returned probably in the summer of 1881.

Another incident which confirmed his faith in the gospel and gave evidence of the truthfulness of the promise that the

signs should follow them that believe, occurred September 19, 1870, at a General Conference in western Iowa. A woman, Frances Ann Earnest, who had been blind four years came to the meeting of the Saints, and hearing the gifts of the Spirit as they were manifested in tongues, interpretation and prophecy, believed them divine. Expressing her faith, she asked why these things were not found in the Protestant church to which she belonged, Elder Brand arose and under the Spirit of prophecy gave her promise that if she would be obedient to the gospel by being baptized that her sight should be restored. Accordingly she was baptized by him and upon coming up out of the water she covered her eyes with her hands to protect them from the brightness of the sun and praised God for her sight which had been fully restored and which she retained for many years until the time of her death.

It is to be regretted that from the time he came into the Reorganized Church, little was recorded in his diary except items of official work such as baptisms, ordinations, etc. The omission of many important incidents in his own life and in the church work from his account, makes the following testimony of Brother Josiah Ells given April 12, 1885, which was so carefully recorded, stand out prominently, and shows that he was considerably impressed by it. We give it verbatim:

Testimony of Josiah Ells at conference in Independence, Missouri, over eighty. He commenced: "I am now old like David of old, and I tell you the work is in a more prosperous condition than ever. In the early days we were too buoyant; we did not sanctify ourselves; the troubles we have passed through have caused us to inquire which is the way. The voice of God is as clear to me as a man's voice, that he will keep us and preserve us to the end."

Brother Brand continued his labors in Iowa, Nebraska, Missouri and Kansas, and with the increase of years there grew upon him a catarrhal affliction which made it more difficult for him to travel each year. During the summer of 1890 while laboring in Kansas he took a severe cold which brought on a

catarrhal fever with other complications from which he did not recover. It had been his expressed wish that he might die in the field—"with the harness on,"—and on Sunday, October 12, 1890, he peacefully passed away at the home of Elder Alma Kent, at Fact, Clay County, Kansas. His remains were brought to his home near Tabor, Iowa, and with appropriate services were laid away in the Gaylord Cemetery. Of him the *Saints' Herald* said:

In the death of Brother Edmund C. Brand we lose the services of one known for his constancy and active labor in the Master's cause. He has fought the good fight of faith, and rests in peace, the Christian soldier's sword his bier, his armor burnished by faithful service at his post. He loved the truth of Christ and in it labored zealously and effectively, like one of old, enduring hardship in its service. We believe his name is written in heaven and that he is numbered among the Church of the Firstborn.—*Saints' Herald*, vol. 37, p. 727.

Expressive of his faith and hope in the gospel and his attitude toward the church is the following from a letter written shortly before his death to President William W. Blair:

My beloved brother: If we do not meet again you can bear me witness that the last time you heard from me I affirmed that my Savior is very precious to me, that I have not one single doubt of the kingdom of God set up like a stone cut out of the mountain on the sixth day of April, 1830. I am in harmony with the church and her doctrines, honor her priesthood, and as long as I have power to proclaim the truth I intend to do so, and should I die at the post of duty—what more glorious end to a soldier of King Immanuel!

Elder Brand was of positive nature, aggressive, of strong integrity, fulfilling every promise with exactness. No sacrifice or hardship was too great for him to bear when his duty in the gospel required it. He readily took up the gospel work when it first found him in London, and though his diligence was relaxed after the disappointments of Utah, yet when he again found the gospel in the Reorganized Church clarified of all its evils which had been brought in through the apostasy, his diligence was doubly renewed. His diary records five hundred and seventy-four baptisms, five hundred and forty-one of which were performed under his ordinations in the Reor-

ganized Church, and many of these, with many others whom he blessed in infancy are active workers in the church to-day.

The lines at the beginning of this sketch were written of him by Brother David H. Smith and correctly represent his character. Though not without refinement, he was, like the oak, not without roughness and boldness of character which was, however, modified in the last years of his life. His likes and dislikes and strong, and friendships once formed remained steadfast. Enmities once developed he found hard to remove, and such as existed did not remain hidden. His faults were usually apparent for he despised secrecy and hypocrisy. His life was not without its errors—where is the life that is—but they are partially accounted for by the circumstances and environments of the times which were not always properly discerned until revealed by the experiences that followed. And this no doubt is the experience of all men. If we are to judge by the record that has been made, his good deeds, his sacrifices, his diligence, his integrity, and love of the truth, far outweigh the mistakes and failures of his life, and since he was acknowledged by the Lord in his labors here, we have reason to believe he will be acknowledged in the time of rewarding, being approved as a faithful soldier of King Immanuel.

Order is heaven's first law; a glorious law,
Seen in those pure and beauteous isles of light
That come and go as circling months fulfill
Their high behest; nor less on earth discerned
Mid rocks snow-clad or waste of herbless sand;
Throughout all climes, beneath all varying skies,
Fixing for e'en the smallest flower that blooms,
Its place of growth.—John Milton.

HISTORY OF SEVENTY

BY JAMES F. MINTUN

(Continued from page 374.)

1904.—Two of the Quorum of First Seventy had been silenced during the year, thus leaving only sixty-seven to report. Of these twenty-seven were present at the sessions of the quorum held this year at Kirtland, Ohio, James McKiernan presiding, and James F. Mintun acting as secretary. Fifty-four were under general conference appointment, five being on foreign missions.

On baptizing children before they were eight years of age the quorum took the following action:

Resolved, That it is the sense of this quorum that children under eight years of age are not eligible for baptism in the church.

On new evidence before an appellate court this was adopted:

That it is the opinion of this quorum that new evidence should not be admitted before an appellate court in the church.

One very spiritual service was held by all the Seventy.

The president and secretary were authorized to issue a circular letter. This was issued and is entitled "Circular Letter, No. 6."

The secretary was authorized to copy for the consideration of the quorum all resolutions on the records now in force. This was done and the following year examined and authorized to be printed for the use of the quorum.

The council selected Brethren Calvin H. Rich, Soren K. Sorensen, Samuel S. Smith, and Levi Gamet to occupy in the First Seventy. Brother Gamet declined to be ordained at this time.

Brethren John H. Thomas and John L. Bear were honorably released from the quorum.

To govern time of convening at future sessions this was adopted:

Resolved, That in future years after the first session at any conference we meet daily at 8 a. m. to enter upon our work, other hours made necessary for special sessions to be provided as occasion demands.

Ten sessions were held, of which it is recorded, "All our sessions have been under the spirit of earnestness and peace."

The labor reported shows, 6,484 sermons, with 282 baptisms.

SECOND SEVENTY

The twelfth annual session of the Second Seventy met at Kirtland, Ohio. Eleven meetings were held. Some matters pertaining to the members were considered, and a resolution discouraging the practice of osteopathy, etc., by members of this quorum was adopted. All but six of the members of the quorum were under mission appointment, four occupying in foreign fields.

One vacancy in the quorum caused by the ordination of Brother David C. White to the office of high priest.

1905.—There were forty of the members of the First Seventy present at the fourteen sessions held at Lamoni, Iowa. Two of these sessions were with other quorums. James McKiernan presided, James F. Mintun secretary.

The action of the Twelve on superannuated ministers was approved. See General Conference Minutes, page 791.

The "Address to the Saints" was unanimously adopted and referred to the conference, and by it was ratified.

By recommendation from the Council of Presidents of Seventy Brother Adam J. Keck was dropped from quorum membership, at his request.

The following from the Second Seventy was concurred in:

Whereas, In view of the fact that the Seventy are one of the important quorums of the church, and that a Seventy by virtue of his ordination is a missionary, in all the world, as a representative of the church; therefore, be it

Resolved, That if a member of the Second Quorum of Seventy be denied an appointment, we believe it is courtesy due the quorum that specific reasons be given the quorum why such appointment is denied.

The secretary was authorized to deposit old records and papers of the quorum in the vault at the Herald Publishing House. He was also authorized to have printed a circular let-

ter with the resolutions of the quorum now in force, as approved at the preceding conference. See circular letter, number 7.

Brethren J. H. N. Jones and William Mackie of Australia were selected seventies to occupy in the First Quorum, and this action was approved and their ordinations provided for by the conference.

By his request Brother Charles H. Jones was honorably released.

The Third Quorum being organized this year the council chose Hyrum O. Smith as its president and for that reason he was released from this quorum to become a member of the Third Seventy.

According to the reports received by the quorum, or 58 of the quorum there were 6,214 sermons preached and 327 were baptized.

Of the sessions this year the record says, "God's peace has been with us."

SECOND SEVENTY

The thirteenth annual session of the Second Seventy convened at Lamoni, Iowa, Columbus Scott presiding, and Hiram E. Moler, was secretary. Eleven meetings and two joint sessions with the First Seventy were held.

Two were expelled, thus reducing the number of members of the quorum to 67. Thirty-eight members were in attendance.

Those reporting had done the following labor: Services attended, 15,814; sermons, 7,832; baptisms, 467; confirmations, 399; ordinations, 34; children blessed, 321; administrations, 2,222.

Brother Dexter L. Shinn was placed on the superannuated list this year, the first one of the quorum upon which such action was had.

About 61 of the members of the quorum were placed under conference appointment.

During the month of April, Moses R. Scott, jr., sent in his resignation to the President of the church, informing him that he had united with the Christians (Campbellite) church.

THIRD SEVENTY

On April 15, at the General Conference held at Lamoni, Iowa, the Presidents of the Seventy reported that they had adopted a resolution "favoring the organization of a Third Quorum of Seventy," which the conference approved the same day. The Presidents of Seventy appointed a meeting at which to perfect the organization on April 17, at 7.30 p. m., in the northwest room of the basement of the church. At this meeting the Presidents of the Seventy, Columbus Scott, James McKiernan, Hyrum O. Smith, James F. Mintun, Warren E. Peak, John C. Foss and Romanan Wight, associated with Apostles John W. Wight, Isaac N. White, Ulysses W. Greene and Francis M. Sheehy, with Patriarch Ammon White, met with those who had been selected and ordained to become charter members of this quorum,—David A. Anderson, John A. Becker, William E. Haden, Edward F. Robertson, Wardell Christy, Charles E. Harpe, Jasper O. Dutton, Edwin J. Goodenough, and James T. Davis.

Columbus Scott, senior president of the council called the meeting to order, announced to be sung, "God is marshaling his army," after the singing of which prayer was offered by Isaac N. White.

Brother John W. Wight was chosen to preside. The secretary of the council of the Presidents of the Seventy was secretary of the meeting.

The senior president informed the meeting that the council had chosen by unanimous vote Brother Hyrum O. Smith, as the one to act as president of this quorum, and this choice was

ratified by unanimous vote. Brother David A. Anderson was chosen by vote its secretary-treasurer. By vote each member accepted the other to be members of the quorum with them.

On the eighteenth another meeting was held, at which time Brother Hyrum O. Smith who had formerly been a member of the First Seventy, was received as a member of the Third Quorum. One other meeting was held this year, but no business of special importance was transacted. Two others had been selected to be seventies in this quorum when ordained, Alvin Knisley and Robert C. Russell, but they were not present, hence not ordained till later.

1906.—The sessions of the First Seventy were held this year in Independence, Missouri, in the "Church of Christ" building. At the opening session there were sixteen present, April 5; with James McKiernan president, and James F. Mintun secretary, assisted by Charles Fry.

The quorum concurred unanimously in the following action of the presidents of the Seventy:

Resolved, That "a general assembly of the several quorums which constitute the spiritual authorities of the church," is composed of the First Presidency, the Twelve and the Seventy.

Resolved, That it is the opinion of this Council of seven presidents, that a seventy when superannuated is thereby released from the quorum.

The subject of the jurisdiction of branches was quite lengthily discussed, and the majority favored the idea that a branch has jurisdiction over its own members, and a paper on this subject was read by Brother John Kaler.

By resolution and vote the quorum authorized the Presidents of Seventy to act in suggesting to the board of superannuation those who should be superannuated of the seventies.

New report blanks on which to report to the quorum were adopted.

A revelation coming through the President of the church was duly considered, and accepted "as instruction, direction and revelation to the church from God."

The quorum approved of the selection of Charles E. Willey, James E. Yates, Jephtha B. Wildermuth, Henry A. Koehler, Samuel M. Reiste, Jesse M. Simmons, Elmer E. Long and John H. Hansen to be ordained seventies to act in the First Seventy. All were ordained.

The action of the Presidents of Seventy in selecting Brother Thomas C. Kelley as one of the council was approved and he was so ordained.

Richard C. Evans of the First Presidency was before the quorum, and when asked what decision the Presidency had formed as to the meaning and effect of the words, *dropped* and *expelled* said:

That since the Seventy had been acting since 1882 with the understanding that the word *dropped* meant releasing them from the office of seventy, but leaving them as they were before being chosen a seventy, and the word *expelled* meant to deprive a member of the seventy of right to act in any office in the church and it had seemed to work well, so we should continue to act, they seeing no reason to make any change.

When asked how soon a notice for an appeal from the action of the quorum should be given, answered:

Notice of an appeal should be made within sixty days from the date of the report of the quorum to the General Conference. That a person "expelled," remained only as a member of the church, and should be tried for their membership, as any other member of the church.

This year there were only 66 in the quorum, 61 of whom reported 6,687 sermons and 383 baptisms. Forty-two were present during the sessions, and 6 had been on foreign missions.

Brother Joseph C. Clapp, John C. Foss, Charles J. Spurlock and Eli M. Wildermuth were superannuated.

Papers were read before the quorum as follows:

"Palestine and the Holy Land," by Arthur B. Phillips.

"How shall the Seventy proceed to reach a proper decision under the law," by Francis M. Cooper.

SECOND SEVENTY

The thirteenth annual session of the Second Quorum of Seventy assembled at Independence, Missouri, in April, in the Hedrickite Building on the Temple Lot. Twelve meetings were held.

In the preceding month of March one of our noble brethren, John B. Lentz, was stricken down by the hand of death, having been killed by a shaft of lightning while in the pulpit declaring the word at Carson, Iowa. Suitable resolutions were adopted and ordered printed in *Saints' Herald* and *Zion's Ensign*.

On April 18, Brother Thomas C. Kelley, one of our number was unanimously indorsed for ordination to the office of a president of the council of the Presidents of Seventy.

The following brethren were selected by the council and ordained and added to this quorum:

Levi Gamet, Charles G. Lewis, William H. Mannering, Jacob D. Curtis, and James Pycock. This left the quorum with a vacancy of two.

THIRD SEVENTY

The second gathering of the Third Seventy convened April 6 in Independence, Missouri, at which ten of the members were present, among whom were Alvin Knisley and Robert C. Russell who had been ordained since the last meeting.

The twelve members reporting having preached 1,390 times, baptized, 154; confirmed, 119; ordained, 9; children blessed, 62; and organized 1 branch. Ten sessions were held. The following became members this year by selection of the Presidents of Seventy and ordination: Lee Quick, George J. Brookover, Joseph Arber, William P. Robinson, and James W. Davis. Brethren Ralph W. Farrel and James L. Mortimore were accepted by the quorum to become members when ordained.

On April 12 the quorum adopted the following rules:

Resolved, That an annual assessment of twenty-five cents be levied on each member of the quorum to defray quorum expenses.

Resolved, That on March 1 of each year each member of this quorum shall be required to make annual report to the secretary of the quorum of labor performed, and that the secretary of the quorum present a summarized report of said labor to his assembled quorum.

Resolved, That a committee of three, of which the president and secretary shall be members, they to select their assistant, shall be appointed for the purpose of preparing programs for annual meetings.

The secretary says of the sessions held that they "have been characterized by a spirit of peace and unity, and we feel encouraged to unitedly continue in the great work engaging our present attention."

There is, we are aware, a philosophy that denies the infinite. There is also a philosophy classed pathologically that denies the sun; this philosophy is called blindness.

To set up a sense we lack as a source of truth is a fine piece of blind man's assurance.

And the rarity of it consists in the haughty air of superiority and compassion, which is assumed towards the philosophy that sees God by this philosophy that has to grope its way. It makes one think of a mole exclaiming, "How they excite my pity with their prate about a sun!"—Victor Hugo.

LOCAL HISTORIANS AND THEIR WORK

FOR NORTHERN, EASTERN, CENTRAL, AND WESTERN MICHIGAN
DISTRICTS, BY JOHN J. CORNISH

(Continued from volume 6, page 492.)

1907

Starting out for the conference year of 1907, we have Brother John W. Wight in general charge of Michigan, including other States. And as missionaries, there were about twenty, as follows: Eastern Michigan, Brother Andrew Barr, William Dowker, George W. Shippy, James F. Grimes and David Dowker. Western District; James Davis, and Abram Burr. Central District; John A. Grant, George W. Burt, and Osro J. Hawn. Northern District; James H. Blackmore, John C. Goodman, and Byrne S. Lambkin, the last named for the upper peninsula. Those who were appointed Michigan as their field were John J. Cornish, Wellington D. Ellis, and John Schreur. John J. Bailey, (patriarch) was appointed to labor in Wisconsin in connection with Michigan. Three of our men were sent to other fields, viz, William Davis, Oklahoma, David Smith, Central Illinois, and John H. Hansen to Sweden. Also one was added to the State who was not a resident member here, viz, James F. Grimes.

Brother John W. Wight in his pastoral, arranged that all ministers appointed to labor in this field report direct to him, instead of as in the past, to those who had local supervision. John J. Cornish was appointed to have local supervision over Northern, Western, Central and Eastern Michigan districts.

On the seventh and eighth of January, many of the Saints in Michigan read with sorrow of the burning of the Herald Office. Many of the secular papers contained the sad news that on the Saturday morning of January 5, the Herald Office took fire about twenty minutes of eight o'clock and in about one hour from the time the fire started the walls fell in and the Herald Office was in ruin.

And yet while it cast a gloom over our people of Michigan,

and no doubt over the church in all the world, knowing that fires were a common thing; that such had been and would still be in time to come; we knew also that money and labor could put up another Herald Office and printing house, and we could do it. Leaving the matter in the hands of those whose duty it would be to look after that work, our people went right on with our work, and about the tenth and eleventh of January, we received a copy of a small *Herald*,—a little four-leaf thing! Only eight pages, and the pages only about six by nine inches in size! Some laughed, others cried, and some, though trying to put on a bold front, smiled, but at the same time the tear was in the eye. In this little paper it made known to us more fully concerning the fire, and also of the meeting of the Board of Publication. It gave us to understand that they were at work, and that steps would be taken “to continue the issuing of the regular church periodicals without interruption.” The names of those brothers present were, Edmund L. Kelley, Thomas A. Hougas, Oscar Anderson, Frederick B. Blair and Henry R. Mills of the board; Frederick M. Smith of the Presidency; Heman C. Smith of the Twelve; and Edwin A. Blakeslee of the Bishopric.

And so the Saints felt encouraged to move right on with their work, and after all their sorrow for the property of the church, their hearts were made glad when they read in this little *Herald* after the fire that “The valuable original manuscript of the Book of Mormon was in the fireproof vault at the time of the fire,” and was not destroyed.

Brother George M. Shippy wrote to the *Herald* encouragingly. He says: “David E. Dowker and myself have concluded a series of meetings at Cash, resulting in the baptism of ten, three of whom are from the Roman Catholic ranks. Several others at that place are apparently very near the kingdom. From Cash the work has been revived in Applegate, where a

goodly interest has been awakened." (*Saints' Herald*, volume 54, page 76.)

The principal part of the before-mentioned labor was performed during December of 1906 and a little in the first part of January of this year, 1907. Brother David Dowker was ordained to the office of elder under the hands of Elders George M. Shippy and Israel Goheen at McGregor, Michigan, February 17, 1907. He continued his labors with Brother Shippy for some time.

Since 1903 Elder William M. Grice has been president of the East Fremont Branch and preached from forty to fifty sermons each year. During this year he has baptized five at that place.

In the Traverse City Branch are held Ladies Aid, Sunday school, Daughters of Zion, Religio, normal class and Prayer Union besides the regular prayer services. Brother Homer A. Doty is president of branch. It might be worthy of record also that in that city was organized the first Latter Day Saint church orchestra in Michigan.

Brother Edward S. White was ordained to the office of priest January 7, 1907, and there being no elder in the branch, he was made the president.

Brother White baptized four during the year.

Brother Osro J. Hawn did some labor in Bay City, and baptized two. His work was well received in the branch. The preaching of Elder Abram Burr, in and around Hamilton, and the baptizing of some, aroused the ire of some ministers of other faiths and finally arrangements were made for a five evenings' discussion. After the debate was over, Brother Burr baptized five more. A peculiar incident occurred at one of Elder Burr's meetings, in which a certain man put pepper on a hot stove, at which occurrence not a person in the room was affected but the man who did the deed.

Byrne S. Lambkin labored in the upper peninsula from

January 1 to 16, and from January 16 to 24 in lower Michigan. By direction of the missionary in charge, he labored in the Southern Indiana District, beginning at the Union Branch and going west as far as Washington, Davis County, Indiana. Brother Lambkin visited the following branches; Union, Byrneville, Oriole, Milestone, Derby, and Plainville. His work there was, besides preaching and encouraging the Saints, etc., to assist in getting the branch and district records in a better shape. He also baptized one at Millstone.

Elder Nap F. Liddy, president of the Evergreen Branch at Detroit, baptized two in January, two in May, and nine in the month of June, besides preaching and administering in his office and calling.

Elder William F. Smith also did some preaching, and assisting in the Evergreen Branch, also baptized one. George W. Burt preached during the months of January, February and March, in Westbranch, Sage, Prescott, and Rose City. In all of those places he had good freedom of speech, and a good interest was manifest. Having to go to the Comins Branch to assist in their business meeting, he returned again to Rose City and continued his labors there for two weeks longer, and on the fifteenth of April he baptized three. Elder Burt then went to Gilcresse Creek, preaching continuously for two weeks, and baptized four, May 2.

John J. Cornish had also been busy in the Northern District, and also the Western District where he resided, and of which he was bishop's agent.

The Saints are going at it with a will to assist in the erection of the Herald office. Those finding themselves in arrears are paying up, and others are donating of their means, etc., and the building is being erected and will be a better building with better and more modern equipment.

John C. Goodman has spent some time in the upper part of Michigan, baptizing two at Kinross, August 18, and also

baptized one at the Sault Sainte Marie, (pronounced, *Soo Saint Mary*,) commonly and for short called "Soo." There is the Michigan Soo, and the Canadian Soo. The one above mentioned was baptized across the line at the Canadian Soo. Brother Goodman also baptized one in his home branch, Boyne City, December 25, of last year.

William Davis did some preaching in a few places in Michigan, and baptized three before leaving for his new field in Oklahoma. Brothers Richard C. Evans and John W. Wight attended the two-day meetings held at McGregor, July 3 and 4, at which time the church at that place was dedicated by these brothers, assisted by the officers of the district. There was a large gathering present, and a very spiritual time was had.

Osro J. Hawn did some excellent work in Bay City during the months of February and March, and on February 26, two were baptized, and on March 17 four more were baptized; the last four were the fruits of the labors of Brother William M. J. Bennett of Saginaw.

Elder John W. Wight attended most all of the conferences held in the different districts both in June and October, and presided in all of them, being assisted by field ministers and district presidency. At the conference held in the Evergreen Branch, October 26 and 27, a committee was appointed to look into the matter of ordination of Willard J. Smith and Fred H. Brooks.

Brother George M. Shippy and David E. Dowker moved the district gospel tent to Badaxe, county seat of Huron County, but not meeting with very good success at that place, they moved to Mills, in Sanilac County, where they made a new opening.

During this year David Dowker was acting as superintendent of the district Sunday school association and organized one school at Harbor Beach, September 22, and assisted the Sabbath school work all he could, besides the work as a missionary



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of the Eastern Michigan District. During the year he preached one hundred and fifteen times, baptized ten, confirmed twelve and administered to the needs of the Saints.

By action of the Central District conference George W. Burt pitched the district tent in Gladwin, county seat of Gladwin County, where he labored for three weeks, but met with no success. John J. Cornish had preached six times in the courthouse of Gladwin about eighteen years previous and baptized six, three of whom have since died.

Brother Burt closed the tent and labored most of the balance of the year in and around Coleman, and Beaverton, baptizing eleven people. A case of healing as given from the pen of Brother George W. Burt, is as follows:

About the middle of December, while preaching near Brother Methner's, I received a telephone message from Sister Lake to come to Beaverton at once, as her youngest son, about sixteen years of age, was not expected to live. He had been out of his mind most of the time for about three days, and it was only for a moment of time that he knew anything. His fever had reached one hundred and four degrees. I started at once, and when I reached Coleman I met Elder John A. Grant on his way to Bay City. I persuaded him to turn back and go with me to Beaverton, at which place we arrived about four p. m. We administered to him, after which we went home to my place for supper. [Brother Burt resides at Beaverton.] After supper we returned to the sick boy and administered to him again. The next morning before going back to Coleman, I went over to see him and found him sitting up. He had eaten a good, hearty breakfast. His fever had been so high, the skin cracking loose around the wrists, peeled off, also around the hands and fingers, and it looked like a glove. His mother kept it to show people. As I took the train the next day, the doctor followed me into the car and said, "Mr. Burt, have you been to see the Conway boy this morning?" I answered in the affirmative, telling him that he was up and dressed, and that he had eaten a hearty breakfast. The doctor dropped his eyes for a moment, then said: "That is wonderful, wonderful!" and in silence left the car.

Witnesses who saw the young man healed,

GEORGE W. BURT.
MRS. CHARLES LAKE.
MRS. E. MCCORMICK.

John A. Grant presided over the Central Michigan District, and during the year preached one hundred and four sermons,

did considerable district work, and administered in his office when called upon.

John Schreur, did some preaching in Holland, Michigan. This is in the Southern Michigan and Northern Indiana District. He being a Hollander by birth speaks that language, this allows him to labor among his own people and relatives; he did some preaching among the Holland people and made some impression among them. Brother Schreur is the president of the Freesoil Branch and it being a large one, he found plenty to do in it, as well as out of it.

Brother James H. Blackmore was ordained to the office of elder at the Boyne City conference, June 16, by John W. Wight and Charles G. Lewis. Brother Blackmore was at that time elected president of the Northern Michigan District.

Elder William Dowker did considerable preaching in the Eastern District, and also a little outside. He preached one hundred and sixteen times, and baptized four during the year, besides other official work.

Thomas Rawson, for many years presiding elder over Saint Thomas Branch, is still doing all he can to keep the work moving and holding the members together, occasionally preaching in different places outside of his branch.

Byrne S. Lambkin was married to Ella M. Brackenbury, May, 5, at South Boardman. Elder Blackmore did considerable preaching in Boyne City, East Jordan and different counties in the northern part of the lower peninsula, being assisted by Elder Leonard Dudley at East Jordan, and by Arthur E. Starks in Montmorency County.

Brother Blackmore, while around the Traverse City and Boyne regions, did some preaching in the Thum Schoolhouse and left some believing the gospel, among them was one Mrs. Katie Graggie, who afterwards went to Boyne City and was baptized by John C. Goodman. While he was in Montmorency County in the Stark settlement, the interest was good, some

walking seven miles to get to the meeting. One old lady sixty-three years of age traveled on foot five miles, night after night, to the meetings and returned, making ten miles each night. Brother Blackmore baptized her before he left that part of the county.

Together, John C. Goodman and Byrne S. Lambkin spent some time in the upper peninsula, at Rudyard, a new opening, then over to Kinross, Larch, etc., at which places good was done. Brother Lambkin also went up to Grand Marais, where resides a few Saints, and did them much good, and left others interested. Further down, near Newberry, at Brother Thomas Hartnell's mill, considerable good was done by his visit and preaching. In all, Brother Lambkin preached one hundred and eighty-one times, baptized one and confirmed two and administered to the sick.

Elder Thomas Goheen, after a three weeks' illness and much suffering, died March 13, 1907 at his home in Butman, Michigan, at the age of sixty-five years, ten months and thirteen days. He united with the church January 25, 1885. Ordained elder under the hands of John J. Cornish, December 21, 1900. He leaves a widow, five sons, four daughters, two brothers and many other relatives. Funeral sermon by John A. Grant. Brother Goheen was a good farmer and a man of business and a good citizen, taking an active part in the affairs of his town, and county, holding different offices in the same, and took an active part in local church work, assisting and doing the larger part of work in erecting a church building which stands on his own land. He rests in peace and his reward is sure.

John W. Burgett moved from the Lebanon Branch over the river into Argyle, the same county (Sanilac) where resided Brother and Sister Henry Sheffer and others. After some time they got a little Sunday school at work, and during this year a branch was organized, with John W. Burgett, priest, as

president and Henry Sheffer, teacher. The branch is known as the Long Branch. In the fall of the same year, Brother Burgett moved back to Marion Township, in the Lebanon Branch. Near this branch stands the first Latter Day Saint church which was ever built in Michigan, in Delaware Township, Sanilac County. This church was taken down and moved to Marion Township. The two branches, Lebanon and Delaware, became small by reason of deaths and removals, and the moving of the church to a place between the two was at first thought to be advisable, and to put the two branches into one branch and call it the Union Branch. But after the church was rebuilt there came a little division, so that the Lebanon Branch remains with John W. Burgett as the presiding priest, and Brother Charles K. Green, priest of the old Delaware Branch, was made president of the Union Branch.

Edward S. White baptized four in his branch at West Bay City and Osro J. Hawn baptized two more during the year. Two-day meetings were held at Gotts Corners, August 24 and 25. At the same date at Rose City; in Lewiston, September 14 and 15, also at Tawas City, September 21 and 22, all of which were well attended, and good was accomplished.

John W. Wight attended a two-day meeting at Burdickville, July 13 and 14, at which time their church was dedicated. Brother Wight preached the dedicatory sermon. There was a large gathering for the size of the community. The Saints and friends enjoyed the meetings and especially the preaching, counsel and advice of Elder Wight.

Inland Branch also held a two-day meeting July 20, 21, at which time they had their little church dedicated. John W. Wight was the speaker and John J. Cornish offered the dedicatory prayer. There was a large gathering there for a country place. The meetings were fine, and all seemed to be happy and encouraged.

(To be continued.)

CURRENT EVENTS

PREPARED BY E. REBECCA WELD

March 12, 1914. A public debate began at Manchester, Texas between Elder William P. Bootman and Elder R. E. Davis of the Missionary Baptist Church on church propositions.

May 4, 1914. The President selects five members of the Federal Reserve board, with Richard Olney, ex-Secretary of State, as governor.

May 5, 1914. A general treaty of arbitration is signed at Washington by the Italian ambassador and the American Secretary of State.

May 5, 1914. Ex-Judge John F. Dillon, a noted authority on municipal corporations and railroad law, died at the age of eighty-two years.

May 6, 1914. The President receives a letter from Richard Olney declining the appointment on the Federal Reserve Board.

May 7, 1914. Prince Alexander of Teck is appointed Governor General of Canada.

May 8, 1914. A series of earth shocks cause great damage along the eastern coast of Sicily, destroying several villages and killing one hundred and eighty persons.

May 10, 1914. The mediators for the United States as appointed are Supreme Court Justice Lamar and former Solicitor General Frederick W. Lehmann, of Saint Louis.

May 11, 1914. S. P. Warner, United States Consul at Manchuria commits suicide.

May 11, 1914. The sentences of imprisonment for contempt of court imposed upon the three labor leaders, Gompers, Mitchell, and Morrison, are reversed by the United States Supreme Court under the statute of limitation.

May 11, 1914. A formal burial service is held at the Brooklyn Navy Yard over the bodies of the seventeen marines and

sailors killed at Vera Cruz, at which the President is present and addresses the mourners.

May 18, 1914. The Panama Canal is opened for regular barge traffic.

May 20, 1914. The Peace Commission met at Niagara Falls, Canada.

May 25, 1914. English Parliament passes the Home Rule Bill by a vote of three hundred fifty-one to two hundred and seventy-four.

May 29, 1914. *The Empress of Ireland*, a big steamboat bound for England, was sunk in a collision off Father's Point in the Saint Lawrence River with the collier *Storstad* and one thousand and twenty-four persons perished, the vessel sinking in nineteen minutes. Only four hundred and fifty-two survivors were saved, two hundred thirty-three being officers and crew.

May 31, 1914. Latter Day Saint church at Eagle City, Oklahoma, dedicated, Elders William Aylor and Hubert Case officiating.

June 1, 1914. Mount Lassen, a volcanic peak in northern California, becomes active.

June 2, 1914. Eagle City Branch organized in the Latter Day Saint church in Eagle City, Oklahoma, by William Aylor and Hubert Case.

June 10, 1914. A three-day discussion began at Salt Lake City, between Elder Burton, L. McKim and Elder Edward Jansscluk, a follower of Samuel Eastman.

June 11, 1914. The Senate passes the tolls repeal bill by 52 to 53.

June 12, 1914. Thomas B. Jones, a lawyer of Chicago, is chosen as governor of the Federal Reserve Bank Board.

June 12, 1914. The President appoints Congressman William G. Sharp, of Ohio, as ambassador to France.

June 14, 1914. Adlai Ewing Stevenson, vice president of

the United States, during the second term of Grover Cleveland, died at Chicago, Illinois; aged seventy-eight. He was vice president from 1893 to 1897; was a member of the Forty-fourth and Forty-fifth Congress. From 1885 to 1889 he served as first assistant postmaster general. In 1900 he was again candidate for vice president.

June 15, 1914. Charles S. Hamlin, of Massachusetts, assistant secretary of the treasury, is named to fill the remaining place on the Federal Reserve Bank Board.

June 17, 1914. The North German liner, *Kaiser Wilhelm Second*, is in collision with the coasting steamer *Incemore* in a dense fog in the English Channel and is forced to put back to port with its one thousand, two hundred passengers.

June 18, 1914. Ex-Senator Frank Hiscock dies suddenly in Syracuse, New York.

June 20, 1914. As a result of a collision between the Austrian military dirigible, *Koertling*, of the Parseval type, and a Farman biplane, nine men are killed. The aircrafts were engaged in a mimic battle as part of the Austrian army maneuvers.

June 21, 1914. Baroness von Suttner, famous peace advocate and winner of the Nobel Peace Prize, dies in Vienna.

June 22, 1914. Thousands die in China in heavy floods in the West River region.

June 22, 1914. The House, by vote of 100 to 6 adopts a clause in the sundry civil appropriation bill which tends to exempt labor unions and farmer's organizations from prosecution as combinations in restraint of trade.

June 23, 1914. The Curtiss seaplane *America* intended for trans-Atlantic flight, is successfully maneuvered at Keuka Lake, New York, in its first ascent.

June 25, 1914. A disastrous fire in Salem, Massachusetts, destroys the greater part of the city, with a loss estimated at

\$72,000,000. Ten thousand houses are destroyed and two hundred people are reported missing.

June 27, 1914. George Fred Williams, United States minister to Greece, issues a statement deploring conditions in Albania.

June 27, 1914. The Navy Department plans a school for training in aviation to be located at Pensacola, Florida.

June 28, 1914: The Archduke Francis Ferdinand, heir to the throne of Austria-Hungary and his morganatic wife, the Duchess of Hohenburg, are assassinated in Serajevo, the capital of Bosnia by a Serb student.

June 28, 1914. The War Department plans to offer purses aggregating \$30,000 to the inventors of the three best aeroplanes, each to be built of a distinctive type.

June 28, 1914. Admiral Dewey is invited by Secretary Daniels, to command his old flagship, the *Olympia*, in the Panama pageant, next March.

June 29, 1914. Many Anti-Servian outbreaks occur in the vicinity of Serajevo.

June 30, 1914. The United States Express Company retires from business.

July 1, 1914. Mount Lassen bursts into eruption for the fourteenth time since May, with such violence that volcanic ashes are carried to a distance of thirteen miles.

July 1, 1914. Secretary Daniels's order prohibiting the use of alcoholic liquor in the navy goes into effect.

July 2, 1914. John R. Silliman is appointed by the President to represent the United States at Saltillo, the temporary capital of the Constitutionals.

July 2, 1914. In a statement implicating the secretary of the Pan-Servian Union and others, Gabinovics makes a full confession of the murder of Francis Ferdinand, Archduke of Austria.

July 3, 1914. Joseph Chamberlain, one of Britain's oldest

and most prominent statesmen, dies of paralysis in London.

July 3, 1914. The secretary of the treasury announces that the income tax yielded a revenue of \$28,306,336.00 during the first ten months of its operation, \$12,523,000.00 of which came from New York.

July 4, 1914. A statue of Lincoln, a gift from North Dakota to Norway is unveiled at Christiania with appropriate ceremonies attended by King Haakon, Governor Hanna and two hundred and fifty Americans.

July 4, 1914. President Wilson speaks at the Independence Day celebration at Philadelphia.

July 9, 1914. A German aviator, Otto Linnekogel attains a height of 21,450 feet, establishing a new world's record for altitude.

July 11, 1914. In the House, the administration bill is introduced which provides for the ultimate independence of the Philippines.

July 12, 1914. Associate Justice Horace H. Lurton, of the United States Supreme Court, dies at Atlantic City.

July 15, 1914. General Victoriano Huerta, provisional president of Mexico resigns his office and leaves Mexico City on his way to the coast; the minister of foreign relations, Doctor Francisco Carbajal, becomes provisional president.

July 24, 1914. Secretary Bryan's arbitration treaties with Argentina, Brazil and Chile are signed at Washington.

July 28, 1914. Austria declares war upon Servia.

July 31, 1914. An imperial decree proclaims a state of war throughout the German Empire.

August 1, 1914. Germany declares war upon Russia, withdrawing her ambassador from Saint Petersburg and commencing mobilization.

August 4, 1914. England declares war against the Teutonic alliance and definitely binds herself to the support of France and Belgium.

August 4, 1914. President Wilson proclaims to the nations of Europe the neutrality of the United States.

August 5, 1914. President Wilson, as head of the greatest neutral state signatory to The Hague convention, tenders his good offices for peace to any and all of the conflicting nations of Europe.

August 5, 1914. A treaty is signed at Washington by the terms of which the United States agree to pay Nicaragua \$3,000,000 for the perpetual right to construct an interoceanic canal and a naval base.

August 6, 1914. Mrs. Woodrow Wilson, wife of the President of the United States dies at the White House at five o'clock p. m. at the age of fifty-five.

August 7, 1914. The Senate confirms the appointment of Messrs. Warburg and Delano, completing the total Federal Reserve Board membership.

August 8, 1914. The President selects C. S. Hamlin as governor and F. A. Delano as vice governor of the Federal Reserve Board.

August 10, 1914. As the result of the approach of an Austrian army through southern Germany, France declares a state of war to exist between Austria and France.

August 10, 1914. Brief and simple funeral services are held for Mrs. Woodrow Wilson in the East Room of the White House.

August 10, 1914. Provisional President Carbajal of Mexico, decides to resign, having failed to arrange an amicable surrender of the government to the Constitutionalists; the Chamber of Deputies votes to dissolve.

August 10, 1914. England declares a state of war to exist between that country and Austria.

August 10, 1914. Montenegro formally declares war on Germany.

August 13, 1914. The Senate ratifies eighteen out of Secretary Bryan's twenty peace treaties with foreign nations.

August 13, 1914. The Mexican federal army, and the government officials leave Mexico City.

August 15, 1914. The Mexican Constitutionalist army enters the capital city without opposition.

August 17, 1914. The Belgian capital is removed from Brussels to Antwerp.

August 19, 1914. Attorney General James C. McReynolds is nominated by the President to fill the vacancy left in the Supreme Court by the death of Justice Lurton.

August 20, 1914. Pope Pius X died at Rome.

CONFERENCES AND REUNIONS

April 11, 1914. Manchester, England, conference met April 11 to 13, William H. Greenwood and Bishop Roderick May presiding.

April 11, 1914. Conference convened at Fairview church near Pensacola, Florida, Clarence J. Clark presiding.

April 6 to 9, 1914. Conference convened at Kaukura, Society Islands.

May 16, 1914. Southern Indiana conference met at Louisville, Kentucky, John W. Metcalf and Charles H. Fish presiding.

May 30 and 31, 1914. Eastern Wales convened at Gloucester, Ernest J. Trapp and Alfred Jones presiding.

May 30 and 31, 1914. Western Wales convened at Guilfach, Goch; William H. Greenwood presiding.

May 30 and 31, 1914. Kewanee conference convened at Peoria, Illinois, with James F. Curtis and Charles L. Holmes presiding.

June 5-7, 1914. The Nauvoo district conference convened at Ottumwa, Iowa.

June 6, 1914. Northeastern Illinois conference convened at Mission Branch with Jasper O. Dutton and James F. Curtis presiding.

June 6 and 7, 1914. Montana conference convened at Bozeman. District President A. John Moore presiding.

June 6 and 7, 1914. Kentucky and Tennessee conference convened with Farmington Branch, James R. McClain presiding.

June 6 and 7, 1914. Pottawattamie met with Boomer Branch, John A. Hansen presiding.

June 6, 1914. The Fremont conference convened at Saints' church, Tabor, Iowa. Thomas A. Hougas and Nathan L. Mortimore presiding.

June 6, 1914. Mobile conference met at Vancleave, Mississippi, with Francis M. Slover and Willis L. Booker presiding.

June 6, 1914. Southeastern Illinois conference convened at Tunnel Hill, with Reuben Henson, Elisha W. Sutton and John W. Rushton presiding.

June 6 and 7, 1914. Little Sioux met at Magnolia, Iowa, with Sidney Pitt, sr., Joseph W. Lane and Sylvester B. Kibler presiding.

June 13, 1914. Southern Michigan and Northern Indiana conference convened with Grand Rapids Branch. James F. Curtis associated with district presidency in charge.

June 13 and 14, 1914. Far West conference convened with Cameron Branch. John W. Rushton and district presidency presiding.

June 13, 1914. Alabama met with Flat Rock Branch, Albert A. Weaver, John R. Harper and Isaac M. Smith presiding.

June 13, 1914. Northeastern Kansas conference convened at Scranton with Frank G. Hedrick and Samuel W. Twombly presiding.

June 13, 1914. New York convened at Niagara Falls with Albert E. Stone and Frank C. Mesle presiding.

June 19 to 29, 1914. The North Dakota reunion was held at Logan, North Dakota, with William Sparling, Thomas Leitch and Joseph W. Darling committee chosen to preside.

June 19 to 29, 1914. The Eastern Michigan district reunion convened at Port Huron.

June 20, 1914. Western Maine conference convened with the Stonington Branch, the district presidency and Paul M. Hanson presiding.

June 20, 1914. Minnesota conference convened at Clitherall, Byrne S. Lambkin, president, presiding.

June 20, 1914. Southern Wisconsin conference met at Evansville. Ervin A. Townsend and Jasper O. Dutton presiding.

June 24, 1914. North Dakota conference convened at Logan, Jerome E. Wildermuth, William Sparling and James S. Wagener presiding.

June 27, 1914. The twentieth semiannual conference of the Spokane District met in Spokane. George Johnson and Peter Anderson presiding.

June 27, 28, 1914. The Northern Michigan conference met at the Soo.

June 27, 28, 1914. The Northeastern Missouri District convened at Higbee, Missouri with John W. Rushton and Daniel E. Tucker presiding.

July 4, 1914. Alberta conference met with Michigan Branch, Alberta; district presidency presiding.

July 11, 12, 1914. The Saskatchewan conference convened with the Iowa Branch with James A. Gillen and district presidency presiding.

July 11, 1914. Florida conference met with Fairview Branch

near Pensacola, Clarence J. Clark and Jeremiah A. Gunsolley presiding.

July 18, 19, 1914. The Portland District conference convened at Estacada, Oregon. Apostle Francis M. Sheehy, N. T. Chapman and Marcus N. Cook presiding.

July 25, 1914. Eastern Montana met with Culbertson Branch, to organize Eastern Montana District, Peter Anderson presiding.

August 1, 1914. District conference of the Clinton, Missouri, District met at Eldorado Springs, Missouri.

August 9, 1914. Reunion of Western Oklahoma District was held at Eagle City, Oklahoma, July 31 to August 9.

August 12, 1914. Clinton conference met at Eldorado Springs, Missouri.

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ERRATUM

In the July number of the *JOURNAL*, page 263, under the *French Coat of Arms*, it is an error to credit this armor to "French Huguenot ancestry." This arises from confounding the French nation with the name *French*. Robert Smith married a Miss Mary French and this is the coat armor of her family. They were an English family.